

Not Bad

A double-page pictorial feature, "Conan Doyle still lives", appeared in "The American Weekly", November 2nd, 1952. The caption of this story, was written by Wainwright Evan in a "pro" vein, but the man who made-up the page for publication put quotation marks around "Lives" which, of course, means that the make-up man, who writes the headlines, did not believe the author.

Much of the material, written favorable to Spiritualism, is garbled by these master headline writers. The sub heading of the story reads: "Strange messages—published for the first time—have convinced his family that the creator of Sherlock Holmes is contacting them from 'beyond'."

Nothing could be farther from the truth because there is not anything in this article that has not been printed and reprinted in the Spiritualist press many times.

Another caption reads: "So far as Adrian Conan Doyle is concerned, no natural explanation can account for the amazingly accurate and prophetic 'messages' from his famous father—via mediums, friends and strangers—about the missing key, the hidden box of gold and the automobile race disaster."

This is a direct mis-statement because Adrian, his brother Denis, and Lady Conan Doyle,—all know there is a natural explanation. They have all had ample proof, so stated over their own signatures that Sir Arthur Conan Doyle still lives. Proof received as a result of spirit communication through mediumship.

Even so, the story is well-written and a boost for Spiritualism. What some Spiritualists do not seem to understand is that such articles **have** to be written in this fashion else the beetle browed chief editor would not allow it to be printed at all.

They Vouch for Her

One of the foremost materialization mediums on the west coast is Rev. Lola Reddig, Long Beach, California. (see photograph this page). For a number of years, she has conducted materialization seances. Numerous letters have been received at this office from those vouching for this phase of her mediumship.

Rev. Sarah Ferguson, 174 Oregon Avenue, Long Beach, when writing about Rev. Reddig's mediumship says: "I have attended many seances conducted by Lola, each one seemed to surpass the other. On one occasion the medium's cabinet control, Malee, emerged from the cabin accompanied by the medium. The two seemed to be fastened together as one."

Myra Goff, 1119 South Castle-gate, Compton, Calif., in a notarized statement says: "I attended a materialization seance conducted by Lola Reddig. My mother materialized very clear, also other members of my family. Some of the spirit forms dematerialized right in front of me."

PSYCHIC OBSERVER

TRUTH

SPIRITUALISM'S PICTORIAL JOURNAL

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MARCH 10, 1953 - Twenty Cents

Let me tell you about . . .

- WHAT I HAVE BEEN DOING
- MY EARLY EXPERIENCES
- SLATE-WRITING PHENOMENA

By JULIETTE EWING PRESSING

Let me tell you how very much we appreciated the hundreds of Holiday greetings sent us by **Psychic Observer** readers. And, also let me tell you how very happy I have been to read the scores of "Letters to the Editor", many asking me to resume this column. Frankly, I



Juliette Pressing

felt my contribution was taking up entirely too much space but my articles must have had reader interest.

These letters, however, proved to me that one can never tell when they are doing their bit of good and so, from time to time, I shall write these "Let me Tell you" letters. Little does the public realize how very much work is in an office where there is a limited staff. Many more do not realize that a psychic journal is so highly specialized that to procure help, even though one could pay for it, is almost impossible.

Silent Worker

In addition to my office work, to cut down overhead, I have taken on a new job—wrapping all of the outgoing book orders. Then, too, I have my housekeeping and the overseeing of the cooking, so you see my time has not been wasted even though it has not been devoted to actual writing for the paper. I have been one of the silent workers.

For a long time, I have wanted to discuss a subject which lies very dear to my heart because of my early experiences with this particular phase of mediumship, and this phase seems to be one that is vanishing . . . Slate Writing. To my knowledge there is not one medium in the world today who does slate-writing exclusively.

The late Mary Langley Beattie, Chesterfield medium, was the last person I know who gave solo slate-writing demonstrations.

Slate-writing, according to Stainton Moses, one of Spiritualism's greatest pioneers, is called "Psychography". I had a great deal of experience with slate

writing mediums in the past and regret this phase is not being developed because a simple school slate upon which was written the words in slate pencil, "Lapsley C. Ewing" caused me to be completely and irrevocably convinced of communication with the so-called dead.

I think I have told this story before but in brief, many of my experiences with mediums such as clairvoyance, clair-audience, direct-voice et cetera, had been challenged by my family and friends. This, of course, was before I became convinced and before I was publicly associated with the Spiritualist cause.

Test the Spirit

Numerous incidents, associated with spirit communication were memorable. This caused me to be somewhat weak in faith and so, in deep reverence, I prayed and asked God in the name of Jesus Christ to allow my dear daddy, Lapsley C. Ewing, to write his name on a slate the following morning. I wanted to know also if it was right and proper for the dead to communicate with us in the living and if it could be done.

I uttered this prayer in my hotel at Camp Chesterfield the night before I was to keep an appointment for a sitting with Mary Langley Beattie.

Frankly, this was a test for not only the medium but also for the spirit and myself. I took my own slate. I made sure it was securely fastened and produced it at Mrs. Beattie's seance. I held the slate on my lap and to my great joy at the close of the seance, I found my daddy had written his name within this slate.

This demonstration was clinching proof of spirit communication for me, because I am positive no living person knew I expected to go to the medium in the first place; and secondly, I was satisfied certainly that I had prayed honestly to God in the name of Jesus Christ that I might be allowed to have a test.

Great Mediums

As a matter of fact, as you can see, it had a two-fold value. It proved to me that God does answer earnest prayers and that prayer has value because proof was given me that it was right and proper and in accordance with divine will for me to communicate with the dead.

Another of the world's great slate writing mediums was

(Con't Page 5, Col. 1)

PROPHECIES

— for —

1953

Through The Trance
Instrumentality of

REV. RICHARD

ZENOR



AS TAKEN DOWN AND REPORTED BY

James Crenshaw

Author of "Between Two Worlds"

PART I

The year 1953 is to be one of mixed blessings, uneasy hopes and grave fears, according to the predictions made last December 5th and before through the Rev. Richard Zenor of Los Angeles.

It is classed as a "most critical year," and as in previous predictions, we are assured that "if we can get through 1953 and 1954," there probably will not be a World War III.

That does not mean there will not be conflict, civil and international wars and uprisings of many kinds and in many places. And there is real danger of a universal conflict in the next year or two. But the prognosis at the moment is "fair" as far as avoiding a third world war is concerned, according to the seeress, Genevieve Clearwater, who speaks through Mr. Zenor's mediumship.

It will be a very eventful and precarious year," bringing many changes for the American people, she predicted. The possibility of a Korean truce would not end extensive defense efforts, but threats and actual outbreaks of nonglobal wars will spur the program on, she said.

It was on December 5th that she stated there might be a truce proposal "between now and Christmas", and of course the proposal attributed to Stalin for a meeting with Eisenhower was published throughout the world on Christmas Day.

Russian Affairs

Genevieve also predicted (on Dec. 5th) that Russia would undertake a compromise in the Korean situation that would involve sending an important "head" of the Russian government to the White House. By February, she thought, there was a good chance that the "police action" might be ended with a truce. She did not indicate that Stalin would be the one to visit the White House however. In fact, she stated that Stalin is ill, cannot participate very actively in Russian affairs and, in fact, has long since been living on borrowed time.

Following are excerpts from

some of Genevieve's tape-recorded predictions, all made on or before last December 5th. They were transcribed from the tapes by Priscilla Rushton, of Zenor's Agasha Temple of Wisdom in Los Angeles, and have been condensed here without in any way altering the original meaning. Direct quotations are used where feasible.

The Presidency: Eisenhower, though supported and protected by the "White Forces" of spirit, faces some danger from ill health, accident or attack upon his person, with the possibility that he may not be able to finish his term if great care is not taken to protect him on this side of life. "He has to be extremely careful." Possible assassination attempt.

"There will be two important deaths" in the administration in 1953, "very close to the presidency, one could be in the senate, but nevertheless very important to the whole system."

A fire in the White House, "some damage will be done."

The Senate: "One of our very important politicians, comparatively young, is going to pass out in Washington—has to do with the Senate."

Nixon: "His name is going to be very much in print henceforth—watch the name of Nixon rising to greater fame and greater power."

Supreme Court: A Supreme Court judge will be freed from the physical body "could slump over at the bench", heart attack.

New Leader: During the next four years, which will be "a very trying period" economically and otherwise, "a great

(Con't Page 2, Col. 1)

ZENOR'S 1953 PROPHECIES

(Con't from Page-1 Col. 5)

man will arise in America and become a leader of outstanding importance "for the good of the country." The next election (in four years) will be very important for the American people. We will be "startled and surprised" as to who the new leader will be.

World War III: Considerable prosperity and world trade in 1953, regardless of threats of war. "If we can pass through 1953 and 1954, then we are pretty safe until the peace period comes in 1965. But a third World War is looming near but we feel that it is going to be just more propaganda and that it will be turned aside."

Weapons: Russia will equip the Chinese with new weapons "openly and brazenly."

Korea: The Reds are scheming to get the U. S. to "bring the boys back home" to create an economic crisis, then "go around to the back door and attack." But that is not seen. "America is too smart for that."

The Korean war could end by February through a compromise, "but that does not stay off future activity and threats of war from Russia."

News in the papers about the Russians having the H-bomb. Not true. Have only inferior A-bomb. America has "most powerful weapons," including guided missiles.

U. S. has not yet set off full-power H-Bomb. "They wouldn't dare set off what they know and what they've learned, because it would be dozens of times stronger than what they released recently."

"Moscow could be flattened by just one (hydrogen) bomb." Scientists are concerned about using it because it is so terrible.

It will be contended that bomb experiments will cause earth fault movement—but it is "only nature on the rampage."

The United States has a secret defense against the A-bomb; could head off an attack. We have a "ray" that would explode the bombs in mid-air—reaches out for "hundreds of miles," possibly a thousand miles, and sets off any A-bomb coming within its radius.

War Threats: There will be a threat of war, but we need not fear. Russia is not ready to war upon the American people (In 1953) Russia does not have the weapons and implements of war that we have here. Russia does not have the air force as is claimed. Our weapons are hundreds of times superior to the Russian weapons.

"They are in fear, naturally, of the H-bomb. They are in fear of our Air Force, because they have none to compare with it."

Russia, however, will make "fantastic" threats and spread "fantastic tales" regarding their weapons in propaganda concerning a third World War.

The Russians have "only a 'second rate' A-bomb which could do a great deal of damage, but nothing compared to American weapons."

There will be some talk about civil war in the U. S. Brewing at the present time but does not seem to make much progress.

General Ridgway: "There's something they are plotting against Ridgway." Danger of losing his physical life. Danger from a "mishap" also.

Stalin: He is "a very ill man" and is not active. He is on his way out, but there is one to arise in Russia who would be a very powerful entity. This person seems to have a great deal to do with the United States in 1953."

Russia: More threats of war and more "spy activity" in this country. "Russia is not in a position to war. Any attempt would be complete suicide." However, efforts will be made to come down through Alaska from Siberia, not necessarily as a major attack, but "they seem to try to come in there. They're going to be hovering around over in there, in other words—they are going to land or something like that, and it will have to do with one of the Aleutian Islands."

There will be reports of "strange things seen in the 'Aleutians' or 'foreign planes over that part of the world.'"

The Russians have built strong fortifications and war installations in Siberia in recent years and "could do a great deal of damage to the coastal cities here," because "they have weapons that are terrific too," but "we have far greater weapons."

Meantime, though, "rebellion is breaking out in Communist countries."

China: "A bit of trouble with Chiang Kai-shek. He is going to be held back from using his forces. There will be quite a disturbance. However, that will be clarified shortly after."

More trouble inside of China; killing of civilians; street fights.

Japan: There is a possibility Communists will cause "a great deal of trouble in Japan."

Iran: More oil trouble in '53. Much in the news.

United Nations: "Trouble seen for the U. N. Complete change for the U. N. in 1953, breaking apart from the forces that they have now. They will continue but the possibility is that they are going to have a complete break."

Egypt: "Much trouble for the Suez Canal in 1953, even to the point of employing weapons of war."

Ex-King Farouk will come to Los Angeles. **Israel:** "Better conditions will prevail in Israel, but new systems will be devised." Also new financial arrangements for bringing (displaced) persons to this country.

America's Foremost Spiritualist Propagandist



James Crenshaw

Spiritualists owe him a debt of gratitude

South America: Wars and civil unrest in the various major countries of South America, especially Argentina. "Distressing conditions" in Latin American politics, including Chile. People will be "up in arms" in several countries, which will "face civil war."

Chile, Columbia, Bolivia and Argentina specifically mentioned; Ecuador, Peru, Paraguay, Uruguay and Brazil not so much effected. "The whole continent (South America) is going to be in an uproar. Argentina is one of the main ones." Revolt against Peron. Killings. "He has to be extremely careful or else he will be over here with his wife."

"It is indicated that one will be ousted—in other words, run out of the country" (somewhere in South America).

An airplane hits Sugar Loaf mountain in Brazil. "Something in the news about Sugar Loaf—someone stranded there or killed or something—seemingly an important person."

Something "vital" will be discovered in South America, gold or metal or something equally important. The government will have a great deal to do with it, "in fact, all to do with it."

Churchill: "More trouble for the Prime Minister. Confusion will take place in 1953 that will

cause the people to be up in arms relative to statements made by Winston Churchill over economics. Confusion will arise with England. More demands will be made on the United States by other countries, mainly England."

Britain is in dire straits economically, but "will do something to offset this," such as manufacturing certain products which can be exported to other countries.

France: France, too, will make financial demands on the U. S. "Something about the Eiffel Tower, a suicide, someone jumping seems to loom in the news."

Italy: Outbreaks in Italy—"Has to do with the Communists and the Russian situation."

Poland: "There will be out break there," has to do with "the leader" or "a leader" of Poland. "There will be a fight there—some bloodshed."

Spain: Trouble is seen for Franco in 1953. There is trouble for his party, he has to be extremely careful or he will not be in the body."

Germany: "There are going to be fights, brewing now, in the Russian-occupied zone and some border killing in Germany—Berlin."

"New systems will be devised for the German people (but will be) bucked by Russia." Germans will be friendly and cooperative with the Western powers.

Taft: "Things will cool down for him, then much will arise for him in the future which will be most disturbing to the cabinet or to the people."

Dean Acheson: Trouble for him in 1953 "in regard to something he's been involved in during these past few years."

Stevenson: "Stevenson is not out of the picture, going to be most cooperative."

The South: "A Southern gentleman in the political field will arise to great fame in the year of '53 and the following."

More disturbances in the South having to do with the colored people. In the final analysis, more privileges will be extended."

More widespread controversy,

however. "Something is going to arise that is going to be very confusing in regard to the colored situation which will be spread all over the U. S." Has to do with the equal rights and the Republican program.

"Southern politicians will play a very important part in the Republican party. The South having more to say, more control and more power in the White House."

"A very important personality in the South is going to be freed from the physical body,—a very important person in the political field. He seems to have reached a fairly good age, however, and is a very active man up until the time he passes away", probably from over-exertion.

Taxes: "Taxes will be gradually reduced, regardless of the threat of war, because the new system is going to cut down expenditures considerably."

There will be a "stir-up" regarding taxes on corporations and large business, "will be most confusing for certain people who have been in the news for years." There is danger that once started, "There could be no end to such investigations."

Transport: Cargo helicopters will begin to be used extensively; also for passengers.

"Air is the future means of transportation." "Buses will be a thing of the past." Planes will be "faster and cheaper."

"Five years from now they will be transporting cars by planes" to reduce cost of cars in the West. Will also transport furnishings by air reasonably—such as furniture for a five-room house from one coast to the other, as is now done by truck.

Two-deck planes will carry both passengers and cargo. One and two-man helicopters, and flying autos coming.

Crime: "More outbreaks of gangland" in the East, Chicago, San Francisco and Los Angeles. A "more severe arrangement" for questioning racketeers will be worked out. The F.B.I. will be active, and many will be apprehended.

"Gang wars break out in Los Angeles, quite a bit of shooting." "Important personalities involved in crime" in Los Angeles. "There will be a killing in Chicago of a very notorious person who has had a great deal to do with gangland in past years. He will be riddled and it seems by a passing automobile."

An attempted attack or assassination of a Los Angeles judge. "It is someone who is going to get him because of some decision or something, and a lot more is attached to it,—shot at getting in his car in or out of the garage."

Also a "sensational" political shooting in Los Angeles,—quite a mysterious killing,—important person."

Prices: Some "tapering off" in 1953 but not very appreciably. Defense spending continues at a high level.

"However, the dollar eventually will become more valuable and prices eventually will come down."

Some decline in real estate but not of a considerable extent at this time.

Some shortages due to defense program.

Pensions: New pension and insurance plans will be devised.

Spies and Communists: More prominent persons involved in investigations. "They are really going to go after them. Quite a bit of underhanded work has been going on, quite surprising when it is brought out." Some has to do with "important personalities" in Los Angeles. (Con't Page 4, Col. 2)

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THREE HUNDRED FORTY-EIGHT

You will find this number in the upper left hand corner of the first page. This number is advanced every two weeks—showing the number of **Psychic Observers** issued up to date. The date of this paper is:

MARCH 10, 1953

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THREE HUNDRED FORTY-EIGHT

MARCH 10, 1953

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Why Newsprint?—The Answer

It seems that we are being continually harrassed by those who feel we should go back to glossy paper instead of publishing **Psychic Observer** on newsprint.

In fact, one reader states we have the best paper in all the world and go as far as to say we could elevate the status of Spiritualism and bring it into the dignified field enjoyed by *Colliers* and the *Saturday Evening post*, if we would see our way clear to print **Psychic Observer** on heavy glossy paper.

Were it not for the fact that **Psychic Observer's** editor spent almost 10 years in the production and circulation department of *Crowell Collier Publishing Co.*, the change-over may never have been made. Few understand that if **Psychic Observer**, with its 1260 column inches, on 12 pages, were printed on this fine paper, it would have to sell for 50 cents and not 25 cents, the retail price per copy our reader feels would be charged.

In the first place, it is doubtful whether or not the rank and file in the Spiritualist movement would support a 50-cent journal especially since some now complain because the retail price is 20 cents. The reason why this change would make the price jump from 20 cents to 50 cents are these: (1). The circulation of *Colliers*, for instance, is 500 times that of **Psychic Observer**. Because of this immense circulation, *Colliers* advertising rates are proportionately higher.

(2). The glossy paper, alone, would cost twice as much. This paper has to be bought in flat sheets whereas newsprint is purchased in rolls.

(3). In make-up and make ready, the forms only hold 4 pages and each of these forms of 4 pages have to run separately. In other words, there are 4 separate press runs for 16 pages, thus 4 times the labor. The press-time to run the entire **Psychic Observer** is now 6 hours with two men at the press, whereas using glossy paper, 4 forms take almost two days for three men in small shops.

Instead of saying it cannot be done, for it can, this explanation should illustrate to our readers why **Psychic Observer** is printed in the present form and style.

When the time comes that Spiritualist journals can be subsidized by those in the Spiritualist field who want a fine newspaper, then and then only, will readers be presented with the type of journal they desire.

There would hardly be 100 devout Spiritualists in the United States willing to pay \$10.00 a year for a subscription. Would glossy paper be worth this increase? Our yearly subscription price is only \$4.00 now.

Furthermore, some Spiritualist journals published on glossy paper are subsidized by the organizations they represent and once a year, and at convention time, donations are solicited to keep the magazine in circulation. These journals do not have one-third the reading matter as **Psychic Observer**.

Psychic Observer is subsidized by no organization. All the bills must be paid promptly when due and consequently business operations must be carried on under strict pay-as-you-go procedure. There is no other way.

Rev. Sarah Cushing Leadbeater
Trance Consultant

550 N. W. 144th St., MIAMI, FLORIDA
Phone: Miami 89-1688

NOTE: Address May to October. Rev. Sarah Cushing Leadbeater, 12 Exeter Place, Ardsley, N. Y. Phone: Dobbs Ferry 3-3648 (P-352)

WANTS TO KNOW!

Why could not the National Spiritualist Association or other bodies appoint informed representatives all over the country to combat the gross innuendos and slanders and lying falsehoods that one sees in the papers almost daily?

I happen to know that the Christian Scientists have such local representatives (I think in each state)—who, when a local or other paper or magazine carries a piece that castigates Christian Scientists and their religion, write a reply, defending the church.

The National Association would be doing a great service to the cause of truth and Spiritualism by taking such a step. If the local paper or the national periodical carrying the scurrilous stuff will not publish a reply, then the reply could be sent to the **Psychic Observer** or other Spiritualist organs.

Today, from two far removed sources (one, a new book and the other, a national magazine) I have just read two of the most libelous and wholesale lies about seances, mediums and Spiritualist phenomena imaginable. They were written and published in abject ignorance of the facts.

It is unpardonable that persons who know themselves to be unqualified to attack in a specialist's field, "jump into print with vitriolic lies—and more unpardonable that the publishers print such tripe.

It would be a fine New Year resolution for everybody, if he would resolve not to attack (certainly never to berate libelously and groundlessly) another's religion for at least a year. These blasphemers who don't know putrid mud from pure putty ought somehow to be shamed into silence.

THOMAS F. OPIE
Great Barrington,
Massachusetts

NOTHING WRONG

There seems to be nothing to complain about of the present **Psychic Observer**. Articles or writings like *Converse Nickerson's* etc., are very enlightening and uplifting to the inquiring minds.

We are always happy to know more about our outstanding mediums, who work so gallantly to bring more spiritual knowledge to those interested.

B. J. WHITNEY
Elyria, Ohio

HELP THE CHILDREN

In the "Greater World", October 11th, I have just read of some of your troubles with regard to subscribers to your paper, **Psychic Observer**. I am sorry that this should be so, especially in such a large country as the United States. We in South Africa, have no paper that is issued regularly and therefore rely on outside sources for spiritual reading.

My wife and I have been interested in this subject for quite a few years and have made recordings of many talks and addresses given to us from spirit. These I type out and many have already been published in a little English monthly magazine called "Vision". In this manner, much that would be otherwise lost is distributed amongst many people in different parts of the world.

We have been fortunate in receiving some beautiful and inspiring talks and, if you care to use the enclosed appeal, I shall be very glad. You will notice that it is addresses to those who have lost a little one and asks for gifts in thought to be sent; a lovely thought and so logical. You will, I am sure, agree that it is an appeal well

LETTERS

TO THE EDITORS

worth considering and perhaps you could publish it in your paper.

We never take payment for these articles as they are not ours, and we consider it a great privilege to work in this way for spirit.

The medium prefers to remain anonymous and therefore I will not mention names. With best wishes for the continued success of your paper and the spreading of this great truth.

J. DRABBE

Dunnottar

Transvaal, South Africa

NO CHANGE!

May I state, I object to the change of the name of Spiritualism to something else—others have done that in the past, there were those who used to call themselves "Holy Rollers". All they got for their pains was sneers. No, we are what we are and we are proud of it. If folks do not like it—well let them jump in the lake for themselves but we are Spiritualists, and that's the proper name for what we are, **Spiritualism**. Take the ism off, and its Spiritual, so why should we change it—to change it is to heap coals of fire on our heads from those who are spiritually blind.

REV. VIRGINIA FAHLEE
Midpines, California.

NOT ENOUGH DAVIS

I know that my voice in this matter will not affect one "iota" to better understand Spiritualism, until leading ministers of all spiritual churches will recognize the fact, and will start true teachings of Andrew Jackson Davis.

My point is this: The true teachings of one of our greatest seers, A. J. D. is based on the Law of Nature. Therefore, no such a thing exists in God's plan as "Reincarnation" and "Karma,"—only cause and effect. The majority of trance mediums, through the communications with the spirit world, claim we must go through that process after our physical dissolution.

A. J. Davis states that any individual absolutely convinced of the existence of survival after death, should not attend seances or any communications for many reasons.

I have read all of Davis' books, some of them several times, and am amazed at the clarity and truthfulness. His books deal with all the problems under the sun, even classifications of mediums. I have been a student of "Yogi" philosophy. For many years, I have been a student of "Theosophy", hence a believer in reincarnation and karma. But, since I began to study A.J.D. in 1933, I came to the conclusion reincarnation can not be a fact.

Many who died years ago, many who were believers in reincarnation, especially Hindu people; these still linger close to this earth, believing this doctrine. These very people try to convince the people on this earth, that we have to go through that process.

In the Davis books, especially the author points out how many were deceived here.

I am a subscriber to "**Psychic Observer**", am 100% for the movement of Spiritualism, because it is the only way to inform and build individual character. Says Davis: "Spirituality is not dull respectability or pious conformity, but life ex-

quisite, intense, alluring, mysterious, full of romance."

Of course, I could write endlessly on this subject of reincarnation, but your paper should stress the fact, that A. J. Davis is the father of the Spiritualist movement and should be mentioned more at the churches, meetings and seances, so the members should read more of this greatest of all reformers.

B. ZIELINSKI
Los Angeles, 4, California

WISDOM PLUS

It isn't enough to be full of the spirit. We must be filled with wisdom also.

Spirituality directed by wisdom is beneficial, but spirituality directed by ignorance is blighting.

Some earnest workers seem to have spirit but very little wisdom. Others show signs of wisdom but no spirit. Each qualification alone is weak but together they provide strength and make a worthwhile christian.

RAY L. KRICHBAUM
Canton, Ohio

WANTS TO KNOW

I would like a book on how to develop mediumship.

WARREN YOUTSEY
St. Joseph, Missouri

ANSWER

There is no person, nor is there any book that can tell you how to develop mediumship anymore than there is a book that can tell you how to be an opera singer. You either have the latent gift or you do not. If you do have the latent gift, then you can be told how that gift can be unfolded, but only in the sense that conditions can be outlined under which you should proceed.

How can you determine whether you have the gift in the first place? That is something known only by the individual intuitively.

You can sit in classes until you get blue in the face and objective phases of mediumship will not be developed unless that gift or spark is there.

True, classes for spiritual development and psychic unfoldment are a great help to those striving for that something called "higher understanding". Thousands have been helped spiritually by sitting in classes for unfoldment, but what I am talking about is objective phases of mediumship.

Books only point out, as a rule,—experiences of others regarding their own development; how to sit, the proper attitude to maintain and the conditions necessary for such development.

HARD TO TAKE?

That group of pictures you showed a while back, with the man whose leg had been amputated — and the infra-red photo, showing the "etheric double" of the leg — indicating that the SPIRIT MAN did not lose his spirit-member at the time of the operation—that must have been "hard to take" for the doubting Thomases. Are you sure that the gentleman was not, in the first place, just "concealing" his left leg? Oh, I know—the dear old Mr. Camera just HAD AN HALLUCINATION! Well, isn't that about as good an "explanation" as you will get from the smart-alecs who know all about it—certainly more than a mere camera!

TFO.

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Dorte Campbell

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PROPHECIES

For 1953

(Con't from Page 2, Col. 5)

Weather: "This winter is going to be severe, and there is going to be a flood in Oregon this season that is going to do a great deal of damage. That goes into the northern part of California."

"We are going to have quite a few storms in the East that are going to do a great deal of damage and a cold spell that will take the lives of several."

Also quite a "severe season in Montana with much damage to livestock."

Howard Hughes: "Howard Hughes will have to be very careful of his life in 1953." He will also have "more political confusion in 1953, and more disturbances will arise in his general activity."

However, through him and his company will be developed and perfected an airship that will be "very, very safe. Hughes is going to bring out something that is very tremendous. He had a dream or something that was presented to him, and he is going to carry this plan out."

"Some invention in aeronautics that they are going to put over is going to be a marvelous thing." Nothing to do with helicopters, though these, cargo helicopters will be a success.

Movies: Three deaths in the motion picture field in 1953, "two women and a man, greatly loved. They certainly would not be suspected of being freed from the physical body."

"Motion picture stars (will be) squabbling over salaries, cut considerably." One of the most important film producers is to pass on, probably from heart trouble—"a big man."

Gov. Earl Warren (of Calif.) has to be careful of an accident around Christmas time. Will be reported he is in an accident but not too serious.

Hoover: "Will be reported very ill."

MacArthur: Will have more to say. What he says before and after the election when revealed will "make more sense" than people realize.

Accidents and Disasters: Regarding storms and natural disasters, "the over-all picture for 1953 is bad." Storms and floods "seen" in the Middle West; severe storms along the Southern coast—Alabama, Louisiana, Texas—"A great deal of damage", considerable from tornadoes. "Much rain for the Pacific Coast, much snow in the East."

The Hawaiian Islands again face tidal wave danger; may also affect the Pacific Coast; also Formosa. Also quakes and a volcanic eruption in the Islands. More earth tremors in California, "possibility of a great and severe one." Quakes will be felt in the East, Middle West and other locations where such tremors have not been previously known. Earthquakes also will be felt in the Pacific Northwest, ranging up to Alaska.

Earthquakes in South America, possibly a severe one in Peru. Slight tremor in New York State, affects New York City. "Either a bomb or an explosion or something is going to be detonated" that will shake the Empire State Building, a "sudden blast, hovering over the city, a concussion that has a great reaction on the Empire State Building, — could be caused by airships."

Earthquakes in Japan where Islands are liable to sink and rise. Some islands "are being undermined, which would cause

a terrific earthquake and also the possibility of a tidal wave."

In the lower "part of Mexico," a long inactive volcano will become active. "A very unusual occurrence." Also a quake in Mexico.

Floods in Italy: "There is going to be an explosion in Pennsylvania, a coal mine, that kills several people." Air crash on takeoff near New York. Passenger plane takes nose dive. One or two survivors. "All others perish."

"Much destruction" due to fire in a Southern California aircraft plant, one of the large plants.

More trouble for the San Francisco Golden Gate bridge. "Talk about a certain weakness that seems to develop—serious."

A severe fire in an Eastern city with damage running into the millions of dollars and causing several deaths.

"A catastrophe is seen on the eastern coast, and it has to do with shipping. The disaster has to do with an accident and a fire. Seems to be a passenger ship or boat, quite a serious matter,—on the Atlantic coast (may be) New York, can see the Statue of Liberty."

Also a fire on a large liner at sea. "It's in great distress. Something is going to go wrong in mid-Atlantic, do not see complete destruction nor it submerging, but quite an ordeal."

Several deaths in the east from food poisoning, jars of food, possibly preserves. One major air crash in '53, taking a number of lives, "could be over 50", including a "very famous individual in the motion picture field."

"I see a train wreck in Colorado, mountain country—hits a boulder—just kind of topples over." Train wreck around the California-Arizona border "not as serious as some have been."

Many will lose their lives in an elevator fall in one of the larger cities in the East, possibly New York, not necessarily. "It's going to fall many, many stories."

Train wreck in "desert-like country" with "mountains in the background", possibly New Mexico. "There will be deaths, a horrible sight."

Strikes: More strikes in '53, but "soon curbed." More discussion about steel. "More trouble for John L. Lewis and about him."

Industry: Completely new designs, with new safety measures will gradually be introduced for automobiles with motors in the rear; some new designs to be displayed in '53, "built very close to the ground"; one "very practical" car with motor in rear to be displayed.

A new chemical discovery will be put on the market by an oil company to give gasoline the same power as ethyl gasoline.

Divorce: A "shooting scrape" around the City Hall in Los Angeles, involving "two men and a woman" and "some lies or something that has been going on." May possibly occur in court.

Treasure: "A very important gold treasure will be found, and it seems to have to do with the western part of the country. In other words, gold will be found that has been buried for a long period of time, seems to be in California."

Los Angeles Mayor: "His vibration for 1953 is not good, politically speaking." (Mayor Bowron is running for reelection.) "People are going to be up in arms about something he didn't work out." "There seems to be the possibility of another mayor." "Somebody is going to take a pot-shot at Mayor Nowron, but nothing comes of it."

Zenor 'Hits' from 1952 Prophecies

Proof of the startling accuracy of some of the predictions made in the past through Rev. Richard Zenor of Los Angeles is contained in former issues of *Psychic Observer*.

Perhaps two of the most outstanding Zenor "hits" were these, from the *Psychic Observer* of January 25th, 1952:

(1) "Watch the name of (Senator) Nixon arise in the future—very important. His career will be highly recognized." (When this prophecy was made, some weeks before its publication, Richard Nixon was just another senator!)

(2) "An uprising and trouble for King Farouk. They are going to try to oust him." (This was first published in the *Psychic Observer* of February 10th, 1951, and reprinted under "Zenor Hits" in the issue of January 25th, 1952 with the following significant comment: "Note: the latter part of this prophecy is apparently still in the future." Now the prophecy is in the past and Farouk is without a throne.)

About Eisenhower

An important near-miss was this Zenor prediction regarding the election:

"There is a 'great possibility' of Eisenhower being nominated. However, it is not seen that he is the President." (It was later stated that this mistake was due to indications of great danger but that Eisenhower received strong protection from the "white forces" of the etheric worlds.)

Five Direct Hits

Here are five direct "hits" on the election quoted from the January 25th, 1952 *Observer*.

(1) "Governor Thomas Dewey will be connected with the election situation." (He practically directed the nomination and campaign for Eisenhower.)

(2) "'Great possibility' that Governor Warren may be nominated, but later he 'may fade out of the picture.'" (which is precisely what happened!)

(3) "'Basically President Truman does not want to be president for another term. Intends to go into retirement.'" (When this was published, Truman was still a strong potential candidate.)

(4) "There is a Democrat who seems to come very close to being the next President." (Stevenson was then a comparative unknown.)

(5) "Taft will be in the picture and will give a good run." (The rest of this particular prophecy was a clear miss, having to do with the possible nomination of a judge.)

More 1952 Hits

Following are some "Zenor hits" from the January 25th, 1952, *Observer*:

More on Farouk: "King Farouk is in danger of assassination; must be extremely careful to avoid foul play" (There were two false reports of possible assassination attempts during the year, showing that those close to Farouk were at least thinking about this danger. Ironically, a friend of mine precipitated the second "assassination" scare: all he wanted to do was to interview the ex-king at Capri, but Italian police and guards chose to misunderstand.)

The Egyptian revolution: "There's going to be an uprising among the people there in Egypt because of the King."

Suez Canal Controversy: "More conflict with Britain regarding the Suez Canal. Outbreak will be curbed shortly after."

RKO Studio crisis and upheaval in Hollywood: "More scandal breaking out in the movie world—financial, money." (Howard Hughes sold out his interest in the studio but moved back in as chairman of the board after the Wall Street Journal broke a sensational story regarding allegedly questionable Chicago connections of the new management.)

U. S. reaction to the sale of British goods to Russia: "Trouble with the U. S. over British 'cooperation' with Russia."

California earthquakes: "Los Angeles is likely to suffer more damage from earthquakes in 1952 and 1953 than in the past." (They're still repairing the 25-story Los Angeles City Hall as a result of the July Quake.) "Possible tremor in San Francisco too." (Correct.)

An interesting commentary on General Eisenhower was printed in the February 10th, 1951 issue of *Psychic Observer* as a part of the 1951 Zenor prophecies. This, it should be pointed out, was while the general was still active as president of Columbia University and before he took command of the Western nations' defense efforts in Europe. Here is the quotation:

"Important news regarding General Eisenhower; will lay aside his other work and play an important part in war activities; directly and indirectly in some cases, he will cooperate in war effort."

"They are going to try to get him to be President of the United States, too—will have to look into this more thoroughly; it's not too clear, but it looks very good."

Strange Things: They are of three types: (1) secret devices created by our own government; (2) etheric, that is, created by those who dwell in the etheric worlds and made visible at times due to certain chemical and etheric conditions which make their materialization or etherization temporarily possible; (3) inter-planetary devices.

Many sightings also are due to weird natural phenomena brought about by the present change in the 7000-year cycle of the earth and solar system, in association with six other related solar systems which form a distinctive cluster in our galaxy.

More photographs of flying discs will be taken and published. May be rather high but rather large, too. Here's a hint as to how some of them work:

"There is a disc within a disc. I can't explain technically or mechanically, but the outer rim whirls at a rate that is unheard of, and inside it is just like it is standing still."

"There is going to be much more about the discs, and there will be all sorts of fantastic tales told." Much will be "brought out in the open"; much will remain a mystery. More will be noticed in this country and abroad, including France.

"Strange lights will be seen in the heavens, seen and photographed, quite startling." "Many things will be seen out in space that will be interesting and also frightening to some."

(In the next issue of *Psychic Observer*: "Signs of the Times"—long-range predictions of the coming Golden Age and the drastic world changes which precede it.)

(Con't Page 5, Col. 1)

Let Me Tell You

(Con't from Page 1, Col. 3)

Laura Pruden, Cincinnati, Ohio. She was a very charming, cultured woman. Her husband was a judge in the Cincinnati court. I have had many wonderful experiences with her mediumship.

Mrs. Pruden's guide, Wilbur, known as "The Swamp Fox", was one of the best informed spirits on general mundane affairs that I have had the privilege of knowing. He seemed to have the ability to penetrate into the earth realm, give test proof and accurate guidance to people including myself. He relayed guidance concerning business affairs and all sorts of things that would be provable on the earth-plane.

No Cards Used

May I here say, the only way proof can be given to an earth dweller, is by receiving something that can be proven on his own plane of existence. In other words, a material message that comes to pass or a message regarding something known only to the individual sitter, is the only type of spirit communication that actually proves survival. Philosophical discourses are splendid for the development of ones spiritual nature, But such utterances are not proof to the average seeker.

More about Mrs. Pruden ... one of the courtesies given to all her sitters was that they were permitted to write one or more questions on a piece of paper, wrap it around a pencil, and place it near their feet beneath the cover that surrounded the small table at which the medium sat.

This medium did not use the cards within the slates so when the sitting was in progress, she sat at the opposite side of the table. Her position was upright, all the while chatting with her client, but the slate was held beneath the curtain that was tacked around on the four sides of the small sewing table.

About Keeler

The reason for this was to exclude light which interferes with phenomena where ectoplasm is used. And, this ectoplasm is used in all physical phenomena or, at any rate, up to this time psychic researchers have never been able to discover any other way such phenomena can be produced.

I always placed my paper messages with pencil close by my feet so I could be positive it was interfered with in any way. I remember one time when I asked a question for a member of my family concerning the sale of some bonds. It was during the uncertain times in the early part of the depression. The advice was to hold the bonds, they would come back

and be worth more money than they had ever been, even before the depression. This turned out to be true. The handwriting on this message was masculine and as strong and forceful as could have been done by anyone in the earth body.

Through Mrs. Pruden's mediumship, I received some of the most convincing and wonderful messages I have ever had from the heaven world but there was an American medium who was probably as widely known because he, too, had a great clientele. His name is Pierre L. O. A. Keeler, Lily Dale, N. Y. and Washington, D. C.

George Christie

Slate writing mediums seem to have their own individual way of handling their work just as do other types of instruments. Keeler sat in a brightly lighted room. During his last twenty years, he used white cards to place between the school slates. The sitter was requested to write messages to various people they wished to contact. After these questions were written, the medium then handed the cards to the sitter to examine and make sure there was no writing thereon before he placed them in the slate for the demonstration.

He held one side of the slate, the sitter the other, above the table which was between them. Mr. Keeler's guide was a charming and gracious spirit by the name of George Christie. He had a very distinct personality and was not unlike earth people, in that he had his favorite friends. Ralph Henry, an insurance man of Pittsburgh was one of his special pets. Several times, during the Lily Dale Assembly season, Mr. Henry made a special trip to sit with Keeler.

Henry's Experiences

One day, Mr. Henry went for one of his regular sittings with Keeler and George Christie; he followed through the usual procedure and wrote questions. The cards were put between the slates. He and the medium sat and held the slates for quite a while but there was not a sound. Finally Mr. Keeler said, "There doesn't seem to be any writing today. George says to feel in your pocket, you'll find your questions there. Come back this afternoon at 4."

Mr. Henry put his hand in his pocket and, to his utter amazement, pulled out a hand full of torn bits of paper. Upon putting them together he found his own questions. Obviously it was a clear case of apportage. The questions that were on the paper had been torn to bits, dematerialized, and rematerialized in Mr. Henry's pocket. This doesn't seem possible but it happened nevertheless. Naturally, Mr. Henry was completely astounded and thrilled.

At that time, **Psychic Observer** offices were across the park from the Keeler home on Lily Dale Assembly grounds. Mr.

Famous Slate-Writers Of Yesteryear



Laura Pruden



P. L. O. A. Keeler

Henry rushed over, told me about his experience, showed me the papers and invited me to go with him at 4 that afternoon to see just what prank his old friend George was up to next.

I am always fascinated and interested in outstanding phenomena, so at the appointed time we arrived at Mr. Keeler's home. I, too, was somewhat of a George Christie favorite and fan so I was allowed to accompany Mr. Henry into the little room to be a witness to the sitting.

Christie impressed the medium to instruct Mr. Henry to keep the torn paper messages in his pocket. Once again they adopted the usual procedure with the exception of writing questions.

"Psychography"

After a short while, a light tap was heard on the slate. When the slates were opened, the torn bits of paper were completely reassembled in their original shape—in other words, instead of being torn they were just like they were before they were mutilated. Furthermore, all questions were answered on the white cards. Mr. Henry subsequently searched his pockets and found all torn papers had been removed. A second case of apportage. Verily, it seems that when least expected, terrific demonstrations are given to the sitter. At least such has been my case.

In the pioneer days of Spiritualism, there were many remarkable slate writing mediums. Recently, I read a book entitled "Psychography", published in 1893. This book contains records of manifestations of slate writing through Fred Evans.

In a short biographical sketch, it is stated that Evans was born in Liverpool, England in 1863. At the age of thirteen, he started a sea-faring life and visited all parts of the world. At one time, in 1884, when he was on leave in San Francisco, California, he commenced his investigation into Spiritualism.

One evening, he and a buddy

visited a public Spiritualist meeting. While Mrs. Foye was giving test messages, the eager lad received an evidential message and was told he could develop into a powerful psychic, probably a physical phenomena medium.

Realizing he was a complete stranger and that the woman could not have known him, nor that he was coming to this meeting, he was thoroughly convinced and so intrigued that later he visited other mediums.

Wallace Convinced

Again and again, Evans was told he could develop mediumship. Being of an adventurous nature, he was ready to try anything so when advised to get a pair of school slates, he followed the instructions. On the boat, he had a great deal of time to himself; so each evening, all alone from 10:30 until 11, he sat for his slate writing development.

When he retired, the slates were kept beneath his bed. During these three and one half months absolutely nothing happened in any way and he grew quite discouraged. However, one night beneath his bed, he was aware of quite a disturbance. Raps were made in various parts of the room. Evans then arose from bed, turned on the light, opened the slates, and found his first slate writing. After a very short while, he was sufficiently developed to give public seances.

The man who had this book published, J. J. Owen, included illustrations of some amazing slate messages. On one, there were thirty spirit messages in thirty different styles of handwriting. These were all received at a single public test seance. At another time, a very famous man, the naturalist Alfred Russel Wallace, was given five differently colored writings on one slate.

Why The Darkness

Another illustration shows a slate upon which is written twelve messages in twelve languages. A professor of languages is one of the great universities of America at that time, translated these messages and said that they were perfect.

My object in telling about these wonderful slate writings is to encourage and inspire some of the present-day potential mediums to obtain a pair of slates and try for slate-writing development.

All that I have been able to find out about such development is to sit and wait. Either hold the slate in your hands or place them on a near-by table. It isn't necessary to put cards between the slates. This practice was started at a time when school slates were difficult to buy and too, various sitters would want to take the slates away with them as mementoes. Cards were found to be less expensive and much easier to handle.

Up to the present time, ninety eight per cent of the cases of mediumistic development in the physical phases, darkness is necessary because ectoplasm, which is used in the production of all physical phenomena, dissipates under bright light. Hence, it will be wise to put the slates under a dark cover. Any sort of a cover will be suitable. A piece of black sateen or chambric would probably be the best.

About John Gray

To follow Fred Evans' development, it would be wise to place the slate beneath your bed. Be patient, be faithful. John Gray, who was the main spirit guide of this astounding medium, Evans, has the following to say about the "How of

(Con't Page 6, Col. 2)

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Let Me Tell You . . .

(Continued from Page 5, Col. 4)

HOW TO SIT FOR THE DEVELOPMENT OF SLATE-WRITING

What to Do . . .

Psychography—slate writing. All the following information was written on slate, under test conditions by this spirit teacher:

"Many investigators who have witnessed the phenomena of Psychography (independent slate-writing), have repeatedly asked my medium for an explanation as to how the phenomenon is produced. It is for the benefit of these inquirers that I offer the following explanation—that is, as it occurs through this medium:

"Many believers imagine a spirit hand is materialized between the slates, grasps the pencil and proceeds to write. Others believe that in every case where the signature of some friend or relative is attached to a message, that the message is written by the spirit personally. This is generally the cause of much controversy and skepticism."

A Spirit's Advice

For instance, Mr. X visits the medium perhaps for the first time. He obtains several messages with the names of his spirit friends attached. The wonderful manner in which the message appears takes him by surprise, and he takes the slates containing the messages home.

"Then comes the careful, critical examination of the messages. Perhaps his wife or some friend suggests that the handwriting is not "John's", and this fact brings on doubts; then in another message they discover some letter is misused in the spelling of the name, etc., and so it goes.

"This is because the investigators are ignorant of the laws governing the phenomenon. Now, let me offer a solution to this seeming defect.

"In the first place, we cannot expect spirits, who are ignorant of the law governing the transmission of messages of psychography, to be able to send a message until they have been properly instructed to do so.

"Would it be reasonable to ask some of you mortals, who have never studied the art of telegraphy or typewriting, to immediately send a message by these methods? No; they must be given time to learn and, in the meantime, if they wish to send a message, it must be done by proxy.

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"So it is in the spirit world. All laws must be studied, and until they have educated themselves, spirits must depend on the aid and tuition of the other spirits who have become familiar with this mode of correspondence.

"So you see, many times I and other spirits are called upon to write messages for spirits who do not understand how, and we may spell their names wrong and make other errors, because we take their names phonetically; besides, the message would appear more stereotyped than if written individually by the spirits who desire the messages sent.

"But this is only for a brief period, for all spirits can learn to write themselves, and when they do so (which they have done hundreds of times through this medium), investigators will receive a facsimile of the handwriting their spirit friends executed when on earth, besides

a personality in their messages that will satisfy them as to their identity.

Telegraphic Technique

"Now, the writing is not produced either by personal contact of the medium or his spirit friends. Everything done in the spirit world is governed by a natural law, and it would be an unnatural law that would permit a materialized hand to go between the surfaces of slates one-sixteenth of an inch apart and grasp a pencil with which to write.

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"Let me explain: Suppose A, in New York, wishes to send a message by telegraphy to B, in San Francisco. Is it necessary for him to come to San Francisco to do so?

"Certainly not; the operator merely operates on his key in New York, and every letter or sound is reproduced in San Francisco.

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"Suppose I wish to send a message by psychography. I write on slate A in the spirit world. The medium being a sensitive, I establish a circuit or current, (we need no wires to conduct the current and, in the near future, you mortals will learn to dispense with them) to and through the medium D to your mundane slate B, so that every movement made by us on the spirit slate is responded to by the pencil on the mundane slate, and is reproduced. So you see, we use the medium for a battery, and your earth plane for a ground, to establish our circuit.

"We also have other methods of producing the writing, etc. One of them is by transference, that is to say that we can prepare sufficient writing or pic-



The photo, left is the spirit, John Gray . . . drawn on slates through the mediumship of Fred Evans. He is referred to as the "psychographic control" of the medium, (above).



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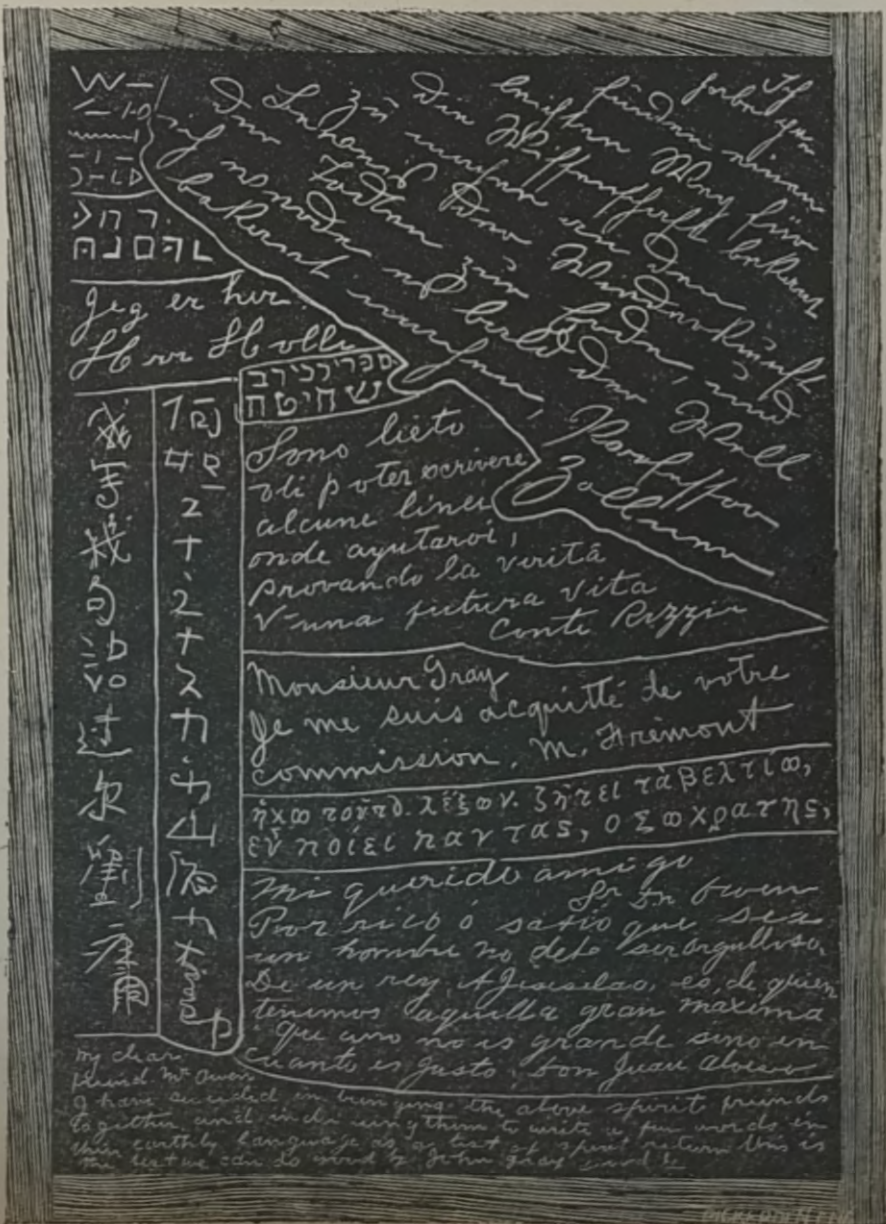
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Continued
From Last Issue

The A. B. C. of Spiritualism

One Hundred of the Questions most commonly
asked about Spiritualism, answered
tersely and plainly.



B. F. AUSTIN, A.M., D.D.

Great Spiritualist
Pioneer



B. F. AUSTIN

60. Why are the Clergy silent on a theme of such widespread interest and one so vitally connected with religion?

Clergymen address congregations every Sunday that are divided on this question. In every congregation are found people who believe in the truth of Spiritualism and commune with their arisen friends in the home circle. Many others in the congregation are, through ignorance and prejudice, opposed to Spiritualism. Hence for the Orthodox minister to take a stand, for or against, Spiritualism is to encounter criticism, and possibly opposition.

61. Are there other reasons for the Silence of the Clergy on Spiritualism?

Doubtless there are many other reasons, and among them we may mention:

1. Many ministers actually believe in the truth of Spirit Return, but fear to take a stand that may possibly mean the loss of their pulpit and salary. Many ministers are good for very little in this practical age except ministerial work. They fear to launch their bark upon an unknown sea.

2. Many Clergymen who suspect the truth of Spiritualism are afraid to voice the silent belief of their hearts openly, and are content themselves with preaching many distinctive teachings of Spiritualism under the cloak of their own religion. Nearly every sermon by Orthodox ministers today contains more or less distinctive teachings of Spiritualism.

62. Are the Clergy of today justified in being silent on the subject of Spiritualism?

No. A subject that is so much in the thoughts of the people today, upon which so many enquiries are being made, one so vitally connected with the happiness of the people, one so closely related to the teachings and practices of the early Christians, ought to receive full and fair treatment in the pulpit.

Ministers are "watchmen on the walls of Zion" and should not be "dumb dogs that bark not," on the approach of a foe, but courageous and faithful watchmen, sounding an alarm against a foe, or opening the gates to a friend. A cowardly minister is a disgrace to his profession.

Let the Clergy get off the fence, and if Spiritualism is, in their opinion false and misleading, let them denounce it. If they find it true, let them endorse it boldly to the world.

63. How may the Clergy be aroused to action on this subject?

Members of their congregations interested in Spiritualism should ask their Clergy to preach upon the subject. Collect a number of Bible passages and Bible incidents in which Spiritualism is taught or implied, and ask the minister to explain his interpretation of these in the pulpit.

64. Is there a safe and rational way of unfolding one's own Mediumship?

All are Mediums but most are undeveloped. In some the mediumistic gifts are on the surface; in others they are deep within the nature, and hence in many many cases will not be unfolded on the mortal plane.

Multitudes of people, however, have some of the simpler phases of Mediumship and could unfold them greatly to their

own advantage and comfort.

First, let them harmonize their own powers by building their character and life on Nature's plan—making their thoughts, affections and action center upon spiritual interests. So long as men are in the animal stage of life (governed by the body, and passion and appetite ruling them), they had better not unfold and use their mediumistic gifts.

Secondly, let them make harmonious environment. Bring all possible knowledge into the mind; music, art and culture into the life; cultivate aspiration which leads to inspiration; cultivate a love of truth as the soul's greatest possession; let the conscience and moral nature with Reason govern the life; ask and persevere in asking for teachers from the heights; give out the light and truth to others; wait patiently on the Lord (the Spirit Realm), and follow the monitions of the Spirit.

65. What is the Mission of Spiritualism?

Spiritualism is a World Teacher, Inspirer and Comforter of humanity. It aims at the unfoldment and uplift of the race. It emancipates the mind from error. It interprets to men the great volume of Nature. It is the best key with which to unlock the storehouse of Spiritual Knowledge. It explains the enigmas and riddles of life. It brings all realms of Nature under law and asserts that man's whole duty in life is to find out the laws of Nature and conform to them.

66. What is the attitude of Spiritualism upon the subject of Metaphysical Healing?

It asserts the efficacy of Metaphysical Healing and finds evidence of its practice and value in all the great religions of the past and in its diversified forms of treatment today.

67. Does Spiritualism antagonize the Medical Profession? Does it deny the value of drugs, ordinary medical practice, surgery, etc.?

No. Spiritualism recognizes candidly the great value of medical studies and in part the value of medical practice. It acknowledges a potency in drugs and a necessity for, and great benefit in skillful surgery.

68. What objections do Spiritualists raise to the medical profession and to ordinary materia medica?

The great objection to ordinary medical study and practice Spiritualism raises is rather to its defects than to what it contains.

It holds that the medical study and practice up to the present time has dealt almost solely with the body which is

merely the house in which a man lives; that every system of medical study and practice which does not include a thorough and practical knowledge of man's mental and spiritual forces and their influences in causing and healing disease, is radically defective.

It holds that you can no more secure radical and permanent healing for the sick by mere change of bodily conditions than you can reform a man's character by painting his house; that disease originates largely in wrong mental action (inharmonious thinking, feeling and willing); and that to secure permanent restoration to health and happiness you must bring the mind and spiritual forces into harmony with each other and with nature.

69. Has Spiritualism practiced Metaphysical Healing?

Yes, and in a great variety of efficient forms. Historically Spiritualism may justly be regarded as the Mother of the many cults of Metaphysical Healing now spread over America. Long before Dr. Quimby and Mary Baker Eddy; long before the New Thought Movement was organized, Dr. Andrew Jackson Davis taught and practiced healing by the mind and spirit forces (though he also made a limited use of drugs), and continued this practice 65 years.

Nearly every medium of the early days of Modern Spiritualism was a healer and the verified accounts of many of their healings read like Miracles of the olden time.

70. Have there been other remarkable healers in the Spiritualistic movement?

Yes, too many to mention here. One very well known to the writer, Mrs. J. H. R. Matteson of Buffalo, who passed away after a wonderful record of 33 years in healing thousands—large numbers of them having been given up by regular physicians.

It may be objected that as Mrs. Matteson administered herbal remedies her healing was not metaphysical. It was very largely so because her remedies were the result of suggestions which were powerful and her diagnosis of disease was through her wonderful clairvoyant powers, and along with her remedies there were given by her guides and helpers, many spiritual teaching and control, fully effective.

71. What other methods of healing more or less Metaphysical, do Spiritualists believe in and practice?

1. Healing by Light and Color as taught by Dr. Edward Babbitt, the Scientist (a devout Spiritualist who acknowledged the spiritual origin of his dis-

coveries), in his "Chromopathy or Principles of Light and Color." This was always taught by Dr. Babbitt in conjunction with mental suggestion and the awakening of the Spirit Forces, and may, therefore, be classed as largely Metaphysical.

2. Healing by laying on of hands. This is largely believed in and extensively practiced in all Spiritualist Societies. Along with the magnetic forces imparted by the hands the power of music, prayer and good suggestion is used and with most beneficial results.

3. Spiritualists generally recognize the efficiency of all the finer forces in nature and many of them find in the electric and magnetic forces, administered by skillful and experienced healers, great benefit in certain forms of disease.

4. Spiritualists believe in the Healing Power of Music.

72. What is the attitude of Spiritualism toward the various Schools and Methods of Healing throughout the land?

Spiritualists find some good in all the systems in vogue, but look upon most of them as defective, believing that no system of bodily treatment can be radically and permanently effective. They look upon man as a unity and so long as the real man—the thinking, feeling and willing self—is left out of the treatment, so long will that system prove inadequate and transitory in its benefits.

73. What is the attitude of Spiritualism toward Christian Science?

Spiritualists generally rejoice in the organization and spread of the Christian Science Movement as an off-shoot of Spiritualism, as Mary Baker Eddy was a practicing medium for a time in Boston. They rejoice in it also as a large exodus from Orthodoxy toward Liberalism. They gladly recognize the fact that many people are healed and many people rendered happier by the acceptance of Christian Science. They are pleased that such large numbers have escaped from the bondage of the old church teachings and have made a substantial advance toward the fuller and more optimistic teaching of this age.

74. Do Spiritualists accept Mrs. Eddy's teachings in "Science and Health?"

Only in part. They regard Mrs. Eddy's denial of spirit return as insincere—her statement that she was never a medium as false—and many of the teachings of "Science and Health" as irrational and contradictory.

75. How do they look upon Christian Science as a system of teaching?

As a mixture of many and in some cases, opposing elements.

The distinctive features of Christian Science teaching they trace to Phineas P. Quimby, Mrs. Eddy's healer and teacher. The Scripture interpretations of "Science and Health" Spiritualists trace largely to Emanuel Swedenborg and its Idealism to Berkeley and other philosophers of that school.

76. Do not Spiritualists recognize the greatness and genius of Mary Baker Eddy?

Most assuredly they do and to these and her mediumship they attribute the power and success of her movement. She is generally regarded by Spiritualists as one of the greatest women of the age, despite many human frailties, and despite the fact of her denial of historic facts regarding herself and the true origin of her system of healing.

77. What relation is there, if any, between the New Thought Movement and Spiritualism?

Spiritualists regard the New Thought Movement favorably and look upon it as one of the many indirect results of the great tide of thought and sentiment that sprang out of the origin and spread of Modern Spiritualism. The Optimism of New Thought; the high concept it has of human power and possibilities; the Metaphysical Healing it practices; the wide departure it has made from Orthodoxy in abandoning the Old Theology and accepting New Theology—and many other good features of the New Thought—were all found in Spiritualistic literature before New Thought Movement was born. Granted that in the New Thought Movement these teachings are amplified and carried out in greater detail.

Spiritualists generally have little criticism of so-called New Thought Teaching but as a philosophy of life or a system of religion they regard it as radically defective. No philosophy of life can be complete without the demonstration and certainty of the Unending Life. No Religion that is devoid of a true philosophy of Death and some positive teaching of the intercommunion of the two realms, and some information about the "Great Beyond" can be regarded as complete or satisfactory.

78. What will be the character of the Religion of the Future?

Religion will be looked upon as natural—not supernatural. It will be the spontaneous outflow of love and gratitude of the awakened soul toward the Giver of all good, and the cultivation of humane and generous views of one's fellowmen, resulting in a life of service for humanity.

79. What will be the Spirit of the Future Religion?

It will be expressed in Lincoln's immortal words: "Charity for all and malice toward none."

In Stead's noble aphorism: "The union of all who love and serve in the interests of all who suffer."

In the Wisdom of the Brahmins:

"It is not blessedness to know That thou thyself art blest: True happiness is not by one Nor yet by two possessed; Not to the many is it given But only to the all; The joy that leaves one soul unblest Would be for mine too small; And he that has this ardent hope Will strive with earnest soul, To work out his own proper good, By working for the whole."

80. What must be the main Characteristics of any future religion for humanity?

It must be built on facts and demonstration, not on traditional teaching. It must be in harmony with nature, human life and reason. It must be eclectic, accepting demonstrated truth from every quarter. It must be (Cont'n on Page 8)

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(P-349)

Let Me Tell You . . .

(Continued from Page 5, Col. 4)

HOW TO SIT FOR THE DEVELOPMENT OF SLATE-WRITING

What to Do . . .

Psychography—slate writing. All the following information was written on slate, under test conditions by this spirit teacher:

"Many investigators who have witnessed the phenomena of Psychography (independent slate-writing), have repeatedly asked my medium for an explanation as to how the phenomenon is produced. It is for the benefit of these inquirers that I offer the following explanation—that is, as it occurs through this medium:

"Many believers imagine a spirit hand is materialized between the slates, grasps the pencil and proceeds to write. Others believe that in every case where the signature of some friend or relative is attached to a message, that the message is written by the spirit personally. This is generally the cause of much controversy and skepticism."

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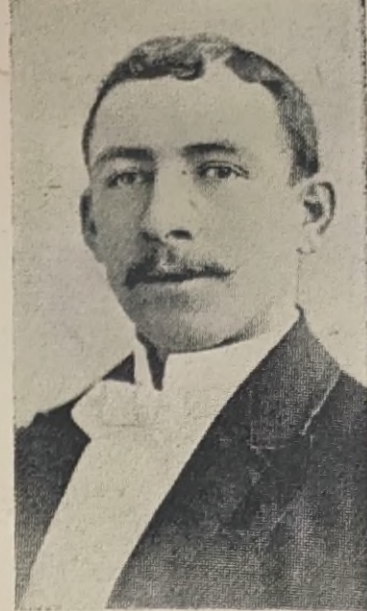
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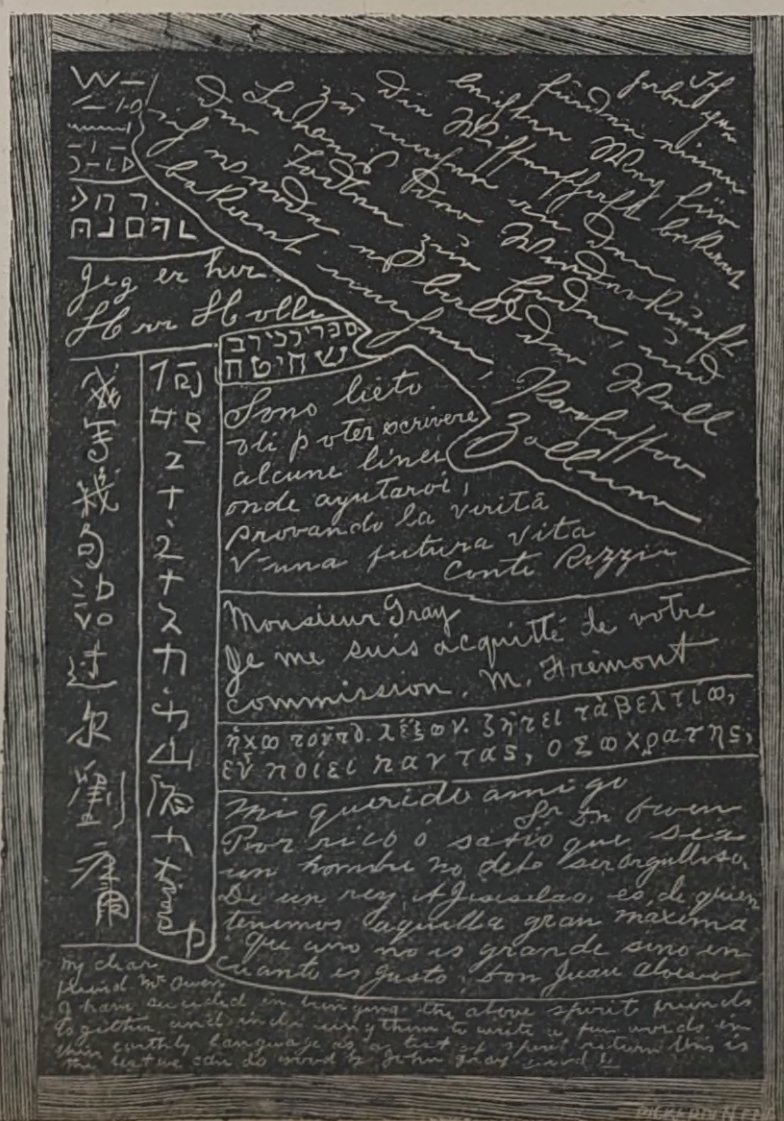
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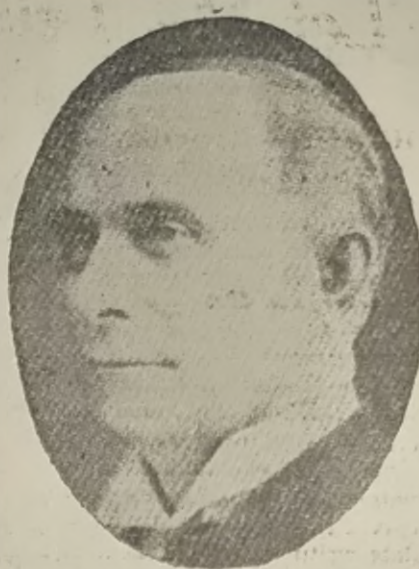
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76. Do not Spiritualists recognize the greatness and genius of Mary Baker Eddy?

Most assuredly they do and to these and her mediumship they attribute the power and success of her movement. She is generally regarded by Spiritualists as one of the greatest women of the age, despite many human frailties, and despite the fact of her denial of historic facts regarding herself and the true origin of her system of healing.

77. What relation is there, if any, between the New Thought Movement and Spiritualism?

Spiritualists regard the New Thought Movement favorably and look upon it as one of the many indirect results of the great tide of thought and sentiment that sprang out of the origin and spread of Modern Spiritualism. The Optimism of New Thought, the high concept it has of human powers and possibilities; the Metaphysical Healing it practices; the wide departure it has made from Orthodoxy in abandoning the Old Theology and accepting New Theology—and many other good features of the New Thought—were all found in Spiritualistic literature before New Thought Movement was born. Granted that in the New Thought Movement these teachings are amplified and carried out in greater detail.

Spiritualists generally have little criticism of so-called New Thought Teaching but as a philosophy of life or a system of religion they regard it as radically defective. No philosophy of life can be complete without the demonstration and certainty of the Unending Life. No Religion that is devoid of a true philosophy of Death and some positive teaching of the intercommunion of the two realms, and some information about the "Great Beyond" can be regarded as complete or satisfactory.

78. What will be the character of the Religion of the Future?

Religion will be looked upon as natural—not supernatural. It will be the spontaneous outflow of love and gratitude of the awakened soul toward the Giver of all good, and the cultivation of humane and generous views of one's fellowmen, resulting in a life of service for humanity.

79. What will be the Spirit of the Future Religion?

It will be expressed in Lincoln's immortal words: "Charity for all and malice toward none."

In Stead's noble aphorism: "The union of all who love and serve in the interests of all who suffer."

In the Wisdom of the Brahmins:

"It is not blessedness to know That thou thyself art blest: True happiness is not by one Nor yet by two possessed; Not to the many is it given But only to the all; The joy that leaves one soul unblest Would be for mine too small; And he that has this ardent hope Will strive with earnest soul, To work out his own proper good, By working for the whole."

80. What must be the main Characteristics of any future religion for humanity?

It must be built on facts and demonstration, not on traditional teaching. It must be in harmony with nature, human life and reason. It must be eclectic, accepting demonstrated truth from every quarter. It must be (Con't on Page 8)

60. Why are the Clergy silent on a theme of such widespread interest and one so vitally connected with religion?

Clergymen address congregations every Sunday that are divided on this question. In every congregation are found people who believe in the truth of Spiritualism and commune with their arisen friends in the home circle. Many others in the congregation are, through ignorance and prejudice, opposed to Spiritualism. Hence for the Orthodox minister to take a stand, for or against, Spiritualism is to encounter criticism, and possibly opposition.

61. Are there other reasons for the Silence of the Clergy on Spiritualism?

Doubtless there are many other reasons, and among them we may mention:

1. Many ministers actually believe in the truth of Spirit Return, but fear to take a stand that may possibly mean the loss of their pulpit and salary. Many ministers are good for very little in this practical age except ministerial work. They fear to launch their bark upon an unknown sea.

2. Many Clergymen who suspect the truth of Spiritualism are afraid to voice the silent belief of their hearts openly, and are content themselves with preaching many distinctive teachings of Spiritualism under the cloak of their own religion. Nearly every sermon by Orthodox ministers today contains more or less distinctive teachings of Spiritualism.

62. Are the Clergy of today justified in being silent on the subject of Spiritualism?

No. A subject that is so much in the thoughts of the people today, upon which so many enquiries are being made, one so vitally connected with the happiness of the people, one so closely related to the teachings and practices of the early Christians, ought to receive full and fair treatment in the pulpit.

Ministers are "watchmen on the walls of Zion" and should not be "dumb dogs that bark not," on the approach of a foe, but courageous and faithful watchmen, sounding an alarm against a foe, or opening the gates to a friend. A cowardly minister is a disgrace to his profession.

Let the Clergy get off the fence, and if Spiritualism is, in their opinion false and misleading, let them denounce it. If they find it true, let them endorse it boldly to the world.

63. How may the Clergy be aroused to action on this subject?

Members of their congregations interested in Spiritualism should ask their Clergy to preach upon the subject. Collect a number of Bible passages and Bible incidents in which Spiritualism is taught or implied, and ask the minister to explain his interpretation of these in the pulpit.

64. Is there a safe and rational way of unfolding one's own Mediumship?

All are Mediums but most are undeveloped. In some the mediumistic gifts are on the surface; in others they are deep within the nature, and hence in many many cases will not be unfolded on the mortal plane.

Multitudes of people, however, have some of the simpler phases of Mediumship and could unfold them greatly to their

own advantage and comfort.

First, let them harmonize their own powers by building their character and life on Nature's plan—making their thoughts, affections and action center upon spiritual interests. So long as men are in the animal stage of life (governed by the body, and passion and appetite ruling them), they had better not unfold and use their mediumistic gifts.

Secondly, let them make harmonious environment. Bring all possible knowledge into the mind; music, art and culture into the life; cultivate aspiration which leads to inspiration; cultivate a love of truth as the soul's greatest possession; let the conscience and moral nature with Reason govern the life; ask and persevere in asking for teachers from the heights; give out the light and truth to others; wait patiently on the Lord (the Spirit Realm); and follow the monitions of the Spirit.

65. What is the Mission of Spiritualism?

Spiritualism is a World Teacher, Inspirer and Comforter of humanity. It aims at the unfoldment and uplift of the race. It emancipates the mind from error. It interprets to men the great volume of Nature. It is the best key with which to unlock the storehouse of Spiritual Knowledge. It explains the enigmas and riddles of life. It brings all realms of Nature under law and asserts that man's whole duty in life is to find out the laws of Nature and conform to them.

66. What is the attitude of Spiritualism upon the subject of Metaphysical Healing?

It asserts the efficacy of Metaphysical Healing and finds evidence of its practice and value in all the great religions of the past and in its diversified forms of treatment today.

67. Does Spiritualism antagonize the Medical Profession? Does it deny the value of drugs, ordinary medical practice, surgery, etc.?

No. Spiritualism recognizes candidly the great value of medical studies and in part the value of medical practice. It acknowledges a potency in drugs and a necessity for, and great benefit in skillful surgery.

68. What objections do Spiritualists raise to the medical profession and to ordinary materia medica?

The great objection to ordinary medical study and practice Spiritualism raises is rather to its defects than to what it contains.

It holds that the medical study and practice up to the present time has dealt almost solely with the body which is

merely the house in which a man lives; that every system of medical study and practice which does not include a thorough and practical knowledge of man's mental and spiritual forces and their influences in causing and healing disease, is radically defective.

It holds that you can no more secure radical and permanent healing for the sick by mere change of bodily conditions than you can reform a man's character by painting his house; that disease originates largely in wrong mental action (inharmomious thinking, feeling and willing); and that to secure permanent restoration to health and happiness you must bring the mind and spiritual forces into harmony with each other and with nature.

69. Has Spiritualism practiced Metaphysical Healing?

Yes, and in a great variety of efficient forms. Historically Spiritualism may justly be regarded as the Mother of the many cults of Metaphysical Healing now spread over America. Long before Dr. Quimby and Mary Baker Eddy; long before the New Thought Movement was organized, Dr. Andrew Jackson Davis taught and practiced healing by the mind and spirit forces (though he also made a limited use of drugs), and continued this practice 65 years.

Nearly every medium of the early days of Modern Spiritualism was a healer and the verified accounts of many of their healings read like Miracles of the olden time.

70. Have there been other remarkable healers in the Spiritualistic movement?

Yes, too many to mention here. One very well known to the writer, Mrs. J. H. R. Matteson of Buffalo, who passed away after a wonderful record of 33 years in healing thousands—large numbers of them having been given up by regular physicians.

It may be objected that as Mrs. Matteson administered herbal remedies her healing was not metaphysical. It was very largely so because her remedies were the result of suggestions which were powerful and her diagnosis of disease was through her wonderful clairvoyant powers, and along with her remedies there were given by her guides and helpers, many spiritual teaching and control, fully effective.

71. What other methods of healing more or less Metaphysical, do Spiritualists believe in and practice?

1. Healing by Light and Color as taught by Dr. Edward Babbitt, the Scientist (a devout Spiritualist who acknowledged the spiritual origin of his disc-

coveries) in his "Chromopathy or Principles of Light and Color." This was always taught by Dr. Babbitt in conjunction with mental suggestion and the awakening of the Spirit Forces, and may, therefore, be classed as largely Metaphysical.

2. Healing by laying on of hands. This is largely believed in and extensively practiced in all Spiritualist Societies. Along with the magnetic forces, imparted by the hands the power of music, prayer and good suggestion is used and with most beneficial results.

3. Spiritualists generally recognize the efficiency of all the finer forces in nature and many of them find in the electric and magnetic forces, administered by skillful and experienced healers, great benefit in certain forms of disease.

4. Spiritualists believe in the Healing Power of Music.

72. What is the attitude of Spiritualism toward the various Schools and Methods of Healing throughout the land?

Spiritualists find some good in all the systems in vogue, but look upon most of them as defective, believing that no system of bodily treatment can be radically and permanently effective. They look upon man as a unity and so long as the real man—the thinking, feeling and willing self—is left out of the treatment, so long will that system prove inadequate and transitory in its benefits.

73. What is the attitude of Spiritualism toward Christian Science?

Spiritualists generally rejoice in the organization and spread of the Christian Science Movement as an offshoot of Spiritualism, as Mary Baker Eddy was a practicing medium for a time in Boston. They rejoice in it also as a large exodus from Orthodoxy toward Liberalism. They gladly recognize the fact that many people are healed and many people rendered happier by the acceptance of Christian Science. They are pleased that such large numbers have escaped from the bondage of the old church teachings and have made a substantial advance toward the fuller and more optimistic teaching of this age.

74. Do Spiritualists accept Mrs. Eddy's teachings in "Science and Health?"

Only in part. They regard Mrs. Eddy's denial of spirit return as insincere—her statement that she was never a medium as false—and many of the teachings of "Science and Health" as irrational and contradictory.

75. How do they look upon Christian Science as a system of teaching?

As a mixture of many and in some cases, opposing elements.

Questions and Answers— Continued From Page 7

simple, natural, practical and lead to health, happiness and success. It must tend in spirit and teaching to bring the world into peace and brotherhood.

81. What attitude does Spiritualism take toward War and Peace?

War is regarded with sadness by all true Spiritualists, all of whom believe in peace and brotherhood between man and man, and world-wide peace among the nations.

Wars of self-defense, wars of liberation for the oppressed, wars for privileges vital to human life and happiness are justified reluctantly on the ground that a nation has the same right to fight in defense of its national life and in defense of human liberty as an individual has to fight in defense of his life and liberty under attack.

82. What does Spiritualism teach us in regard to man's duty to his native land or the land of his adoption?

That every man owes a debt of loving and loyal service to his own land, to which he should render a supreme devotion. No man can serve two masters and no one can render a supreme devotion to two flags.

This does not imply any spirit of antagonism to other lands. It simply states the law of reciprocity that should exist intact under all circumstances between the citizen and the state; the state granting and guaranteeing the full rights of citizenship to each citizen and affording ample protection to him in the possession of his life and property, and the citizen, as in duty bound, rendering in thought, speech and service loyal devotion to his country which protects him.

83. Has Spiritualism any definite knowledge concerning a Life after Death?

Spiritualism today has indubitable proof that man lives after death. Its evidence of this great fact is a million fold stronger than the evidence the world possesses of the truth of historical Christianity. The great fact upon which all the preaching and evangelism of the Apostles of Jesus was based was the dogma of his resurrection. This was the substance of the message of early Christianity. It was based on the testimony of those who saw and recognized the arisen Master. It possessed in those days living witnesses and (accepting the Gospel accounts) large numbers of them.

Today its evidence rests on the written testimony of the Gospels which, while divergent, may be regarded as substantially true. It may be said that historical Christianity today rests on the testimony of the two eye-witnesses given in the Gospels. Yet upon the record of these witnesses—preserved through the centuries—and whether altered or changed in the copying no one knows—the whole Christian world accepts as a veritable fact the Resurrection Story.

Spiritualism has its millions of living witnesses, the testimony of a galaxy of brilliant, scientific men, and can point to convincing manifestations of the resurrection power in our own age daily.

84. It is boldly asserted that Modern Spiritualism, despite its professed communications with the Spirit Realm, has really discovered nothing definite concerning Life after Death. Is this true?

A greater untruth could scarce-

ly be uttered. It is admitted that communication with the Spirit Realm is still in a tentative and an experimental stage. It may be frankly confessed that there is yet much to learn about the conditions and laws that govern spirit return. There are, doubtless, many improvements to be made in our knowledge and methods of receiving and interpreting the vibratory messages of our Spirit friends.

Yet certain great fundamental principles regarding the Future Life have been discovered and confirmed by the unanimous testimony of communicating spirits, so that there can be no rational doubt of their truth.

85. What, according to Spiritualism, is the relation between the present life and the life after death?

The life after death is simply a continuation, a sequel, of the life here. A man starts in the spirit life, mentally and morally where he left off here. There is no sudden transformation of character in death. A man's future status depends upon his thought, sentiments and conduct here.

In a large sense the future is a harvest from his earth life seed-sowing. This teaching is entirely novel and distinctly opposed to the conception of the After Life fostered and taught for centuries by the churches, that death changed us instantly into angels or demons.

86. Does Spiritualism recognize rewards and punishments in the life after death?

Yes, but natural rewards and punishments of the same kind as here. It does not find any arbitrary rewards and punishments there any more than here. All rewards and punishments in the realms of God's great kingdom, are found in the outworking of nature's laws. They are not either favoritism on the one hand, nor vengeance on the other. Man sins and suffers here, or obeys the law and reaps reward. And "as below, so above."

No man escapes punishment, no man misses due reward. The idea of an atoning sacrifice for sins which will remove their natural consequences is simply ludicrous to the inhabitants of the spirit-spheres.

87. Is there, according to Spiritualistic teaching, any restraint on the liberty or conduct of men after death?

No, except the moral restraint which is no doubt more forcible there than here. Men have their choice of locality within the sphere for which their condition destines them at death. They make their own associations. They choose their own lines of work or engagement. They find many paths to knowledge and many calls upon their energies and in all communications they represent their lives as full of labor and interest.

88. Do the departed, according to Spiritualism, find heaven and hell as depicted by Church teaching?

Not at all. On the contrary they find a very natural world on a plane of vibration higher than this, but very similar in many ways, yet more beautiful. They deny any vision of a great white throne, any manifestations of a personal God, any appearance of Jesus, or any lake of fire and torment for lost souls.

They do assert, however, that great moral distinctions are found in the spirit realm. That some of the departed may be truly represented as in heaven and others as in hell. They tell

us that each soul entering spirit life brings his own heaven or hell with it. Some souls gravitate downward toward the spheres of darkness and suffering and find their "own place" by the operation of natural law.

Some souls mount upward to spheres of light, love and beauty, and having peace and love within themselves find the happiness of the blest. They say there is, therefore, a fundamental truth in the doctrine of heaven and hell if the descriptions of the same in the Bible and church teaching are taken as figurative and not literalized.

89. What advantage has the instructed Spiritualist entering Spirit Life over the man who accepts church teachings?

The same advantage that a man who has studied his guide books and obtained reliable information about the strange country he is going to visit has over the one who has acquired false concepts or has remained in complete ignorance on the subject. The instructed Spiritualist knows in a large measure what to expect. He is not misled by false notions. He can find himself and his place and work more readily than the man who has had his mind filled with false, fantastic notions of the after life.

90. How, according to Spiritualistic teaching, do the arisen spirit friends pass their time in spirit life?

In a great multitude of engagements. Among these we may mention the following:

In the study of the new realm and intercourse with its inhabitants; in attending lectures, meetings, schools and colleges; in researches in science suited to their former tastes and avocation; in recreations and amusements; in travel and adventure; in music, art, and authorship; in ministrations to the ignorant and undeveloped souls; and in communion with earth friends, and a practical prolongation of their earth careers by inspiring and aiding mortals to continue their former earth labors.

Multitudes of ministers who have taught the falsities of the Old Theology come back to inspire their fellow ministers with wider and truer concepts of truth. Many former healers on the earth plane come back from spirit spheres and help sensitives to heal suffering humanity.

91. What is the teaching of Spiritualism regarding Inventions and Discoveries upon the earth plane?

That these are previously known in the spirit spheres and imparted by inspiration to inventors and discoverers (so-called) on the earth plane who are in reality sensitives. This harmonizes with the Scriptural teaching that "every good thing is from above" and is supported by the testimony of many mortals who assert they have been promised and actually given, either in messages or by visions impressed on their mentality, the inventions they have given out to the world.

92. Is there reason for thinking that Music, Art and Authorship of the highest type are direct inspirations from the spirit world upon earth sensitives?

The character and habits of musical composers and of the highest grade of artists and authors inspires the belief that these three classes of workers are mediums, developed or undeveloped, and that they are largely channels for the lofty music, art and literature given through them to the world.

93. Is there Special Reason for believing that the true Poet is a prophet, inspired and illumined by spirit influence, and that "the thoughts that breathe and the words that burn" are given him from above?

That the true poets are prophets, and all the prophets are mediums, seems evident to one who studies their character and their lives.

Most good prophets (Homer, Milton, Shakespeare and others) expressly acknowledge that the source of their poetry is outside themselves by invoking their heavenly muse. The poets have all the peculiarities of Mediumship. They are, as a class, free thinkers. They are reformers in politics and many of them denominated infidels in religion.

They are in a class by themselves, like mediums. They must have conditions harmonious or they cannot poetize. Many of them, like Tennyson and Longfellow, are known to have been Spiritualists. Many of them teach expressly spirit return (Homer, Shakespeare, Longfellow, Tennyson), and their poetry is saturated with the Philosophy of Spiritualism.

94. Why, if Spiritualism be true, are there such efforts made in all the cities to harass and persecute Mediums?

No doubt the opposition to Mediumship springs from a variety of causes. Ignorance and church prejudice in many cases are inspiring causes. The public must learn to distinguish between Spiritualism and Mediumship in a religious organization, and the irregular, irresponsible and unauthorized work of individuals who are using Spiritualism solely for money making.

95. Is Spiritualism making progress in the churches?

The changed tone of pulpit teaching embracing as it does many of the distinctive features of Spiritualism; the conversion here and there of prominent ministers to Spiritualism; the vast numbers of church members found in the Seances; the popularity of recent Spiritualistic books among the clergy and laity; and many other "signs of the times" proves that the churches are saturated with the spirit and teachings of the Spiritualistic religion.

96. Will the churches cease their opposition to Spiritualism and accept the teaching of Spirit Return?

That the churches will absorb more and more of the Spiritual Philosophy and the distinctive teachings of Spiritualism seems a certainty. They cannot, if they would, avoid this, since Spiritualistic ideas are in the air and the thought, literature, art, music and stage of today are reflecting more and more of these ideas upon the public mind.

There does not seem any signs of general unity between the churches and Spiritualism, though here and there are indications that point to a recognition of Spiritualism as a religion by the churches. The request of Ministerial Associations to exchange the pulpits between Spiritualist and Unitarian ministers; co-operation with Spiritualist churches on the part of Orthodox churches in social and benevolent work—point the way to better understanding and fraternity in the future.

The churches will, of course, accept Spirit Return, but have their own ways and methods of dealing therewith.

97. Does Spiritualism recognize the efficacy of Prayers for the Dead?

Organized Spiritualism has

never expressed itself on this question. The writer knows a number of representative Spiritualists who think the practice of prayers for the dead a most beautiful one and who believe in its efficacy.

Spiritualists believe that while communication between the mortal and spirit realm is generally through mediumship, that such communication is not limited to mediumship. In other words, that all persons are subject to impressions from the thought vibrations of their spirit friends, and that in turn, the mortals can by their thought vibrations affect their spirit friends. Spirit friends may need our prayers as well as our earth friends do. Longfellow in "Resignation" hints at this intercourse of thought in the lines: "Thinking that our remembrance, tho' unspoken, May reach her where she lives."

98. What is the most effective way of promoting pure Spiritualism?

Raise the standard of thought, life and character in the individual Spiritualist and bring our public services in their methods, ministry and mediumship up to the requirements of this age.

Let Spiritualists everywhere study their Philosophy and incarnate it in their lives. There is nothing so eloquent as a good life.

99. Should Spiritualists oppose and attack the churches?

No. On the contrary let them recognize the good the churches are doing in many ways. Spiritualists should not hesitate to learn from the experiences of the churches since churchmen have had many centuries of experience with organized religious work and must have learned some wisdom.

Spiritualists should grant freely to others the same right of independent thought and judgment which they claim for themselves. A frank recognition of the truth taught and the good done by the churches impresses the public with its spirit of candor and justice, and makes the way open to a clear statement of the fallacies and falsities of Orthodox teaching.

100. What will be the future of Spiritualism?

The question may be considered as referring to organized Spiritualism and also as referring to the Teachings of Spiritualism.

The fate of organized Spiritualism depends upon the wisdom, prudence, consecration, harmony and progressiveness of its leaders and membership.

The Teachings of Spiritualism under the organizations, through the press; through Psychic Research; through great Apostles of the Cult working independently; through the growth of liberal ideas incident to our age; through the development of the moral consciousness in man; and through the ministry of Unseen Angels and Spirits; will go on and on, conquering and to conquest, until the whole world shall know and rejoice in the great truth: "There is no death," and all God's great family are linked in glad communication and fellowship.

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Thomas Sugrue, Champion of Psychic Phenomena Passes Away

Edgar Cayce's
Biographer
Goes Higher Up

by

Thomas Opie, D.D.

When Thomas Sugrue left this mundane plane humanity lost to sight and feeling a religionist and a writer of pronounced acumen and wide influence. I knew Tom in New York City, where despite more than a dozen years of almost constant suffering, he exerted an influence remarkable, even for the Metropolis.

Since 1937, he had been unable to walk, but he got around alone a great deal—even to the point of an extended tour. Two years ago, he set out for the new state of Israel with a male nurse as a companion, but the latter grew ill on ship-board and had to be hospitalized at the first port of entry. That would have been enough to turn back almost any living man, but not Tom.

He continued his journey, and spent several months in Europe and the Holy Land, coming back full of reassurance as to the essential kindness of the human race and rich in memory.

Religious Hero

Thomas Sugrue was almost the only practical mystic whom I have yet contacted. A writer in the Saturday Review of Literature ("E.P.H.") said of him: "...an habitual faith in God gave him epic courage and left his mind and spirit untrammelled."

And so it did. Here was a religious hero of the first magnitude. Now, at the age of forty-five he has gone home to join the innumerable hosts of the spiritually noble and to adorn the silent halls of eternity.

The review writer said further of him: "An extension of his religious faith was a belief in many kinds of psychic phenomena (a tribute seldom attached by the so-called intelligentsia or the literati!)."

He lectured and wrote extensively on various aspects of the subject. His knowledge of comparative religions, the Bible and national literature was prodigious. A flair for satire, tempered by a fundamentally sweet nature, often took the form of 'dialogues with the Devil'—he called him Old Scratch."

No doubt his knowledge of other religions than his own (He was a devout Roman Catholic from cradle to grave) made him a broad and understanding man, considerate of other ecclesiastical creeds and mores.

Amazing Life

One of the last books Mr. Sugrue wrote, "There is a River," was an incisive and vigorous challenge to Christianity, and especially his own church-mother, to leave alone trappings, power-politics and material affairs — and get at what he called "the inner life" of the spirit. His other books were also notable, frank, penetrating and of a fine literary level.

For me, the most notable of his publications was a story of the amazing and inexplicable life and work of the late Edgar Cayce, whom he knew and esteemed highly. In fact, at his death, he was editor for the Cayce foundation of Virginia Beach and New York City—an organization manned by Edgar Cayce's son, for the purpose of following up the father's life-work and looking into matters



of the psyche and corollary subjects, including para - psychology and, unless I am mistaken, Spiritualism itself.

In this book, Sugrue dealt at length with the trance-healings and other psychic aspects of his friend, Mr. Cayce. He tells several stories, that are absolutely unimpeachable, about persons who came to Mr. Cayce for spirit - healing — mostly those whom medicine had failed to cure—and thus had given up as hopeless cases.

"There is a River" left an imprint on all readers that will not down. I think that the most remarkable of these references was the truly staggering narrative of the man "with running sores," who presented himself to Mr. Cayce. This story ought to prove a classic in the records of psychic phenomena and Spiritualism in particular.

Levels of Spirit Life

Mr. Cayce put himself to sleep (as he called it—"in a trance" as I call it) and diagnosed this man's condition as in a medical clinic, using, as he repeatedly did, technical, professional terms, although he had not studied medicine and had no "college" education or degrees. There were present his own wife, a secretary who took down in short-hand all that was said, both by the entranced man and others present, two doctors and others.

Mr. Cayce not only diagnosed the case skillfully, but prescribed a unique sort of treatment. For me, the nub of the situation was right here. I believe that the cooperating discarnates who frequently collaborated with Edgar Cayce (though the records do not indicate, I believe, that this was Mr. Cayce's own conclusion about the process) had among themselves, determined to make this a truly "fool-proof" case—and a complete and undeniable evidence of "communication" as between the earth level and that of the higher levels of spirit life.

Known for integrity

When Cayce was awakened, he asked, according to Tom Sugrue's own testimony (not mine, for I was not there) what he had said to do to effect cure for the patient's running sores. His stenographer told him that he had prescribed "Oil of Smoke"—"rub oil-of-smoke on the sores." Mr. Cayce had never heard of this preparation. He turned to the two doctors of medicine who were present and asked if they knew of this preparation. Neither had ever heard of oil-of-smoke.

Cayce then goes into a trance again and indicates the dilemma. The reply comes that "there is a druggist in Louisville, Ky., who has oil-of-smoke in his stock." Note this, they did not know of this druggist, of their own knowledge, but wired and found that there was a druggist in Louisville by the name supplied by Cayce while "talking in his sleep"—in a trance, as I maintain—but this merchant said that he did not have the preparation and had never heard of it."

Ordinarily this would have stumped you or me, and that would have been that—but not Edgar Cayce. He goes to sleep again and tells this negative story—namely, that the druggist who was named did not possess the medicine. Again the reply comes, "Wire again. There is one bottle of oil-of-smoke in the rear of the store", etc.

They do "wire again," and the

merchant "looks again" and actually locates this bottle, among some old discarded stock in his establishment.

He sends the stuff. It is used, as indicated by the "sleep-talk-ing" process—and the sores were shortly healed—and they stayed healed. Here then is an authentic story—not told by or about any "fake mediums"—any "workers of hocus-pokus"—any counterfeiting magicians, or any doubting Didymuses—but by the late Thomas Sugrue, whose honesty and I might add, whose "crudility" or "gullibility", are not matters to be trifled with or questioned.

"Sleep-Trance"

Another story related by Mr. Sugrue has to do with Mr. Cayce's own wife. She was ill with tuberculosis, according to the diagnosis of the best medical aid and he "gave her about two weeks to live."

Then he added, "Why don't you try that 'hocus-pocus' on her? I don't believe in it, but if it has worked in other cases, it might work here"—or words of like intent.

Mr. Cayce went to sleep (trance) and dealt with this case, diagnosing pulmonary conditions, blood count, etc., etc.—and indicated a "prescription." The doctor said that it "would kill her" if applied, but Mr. Cayce replied that the profession had said she was going to die anyway — and he was going to do what he was told.

He applied the prescribed remedy and in a few months Mrs. Cayce was fully restored and so far as I know she is still in the flesh, while her husband has passed away.

Own Case Puzzling

Mr. Sugrue also relates a startling incident in which Mr. Cayce's son was on the point of losing his eyesight, from an explosion of powder in his father's studio (he was a photographer by profession). He heard the doctor saying to his father that it looked as if the boy would certainly be blinded for life. The lad overheard this and asserted that he was "not going to go blind," as "my father is a better doctor" than those present—and he would "go to sleep" and find out what to do. Dad did do just that, according to the author—and "went to sleep" and was told psychically how to treat his son's eyes. He did as was indicated in trance and the treatment saved the boy's eyesight.

Mr. Sugrue's own illness, I believe, came after the Cayce period—or at least it is not recorded that he himself was ever treated under the Cayce process. I believe the medical profession never did definitely diagnose his specific trouble, but it was said to be a combination of infantile paralysis, spinal meningitis and arthritis.

"The Way To Die"

He was confined to his wheel-chair for many years, but frequently went about lecturing, and managed to live a thrilling, useful and inspired life, supporting his own wife and child, though almost a total invalid. Tom Sugrue was an inspiration to all who knew him—and never a whiner or quitter or a complaining idler. Somewhere in his writings he quoted Sir Thomas More as follows: "Thank God the field is won" and added, "That is the way to die." Certainly the literary and the religious fields were won by this spiritual Colossus. God and the holy spirits usher him tenderly into the higher realms of peace and total joy.

Following his passing, the New York Herald Tribune published a touching poetic tribute to him, written by Olga Hampel Briggs: "But only Death was stronger—only Death. No other knight more brave than this one; thrown into unequal contest, with his own well sharpened pen for lance, with eager breath and courage for his armor, gallantly He joined the battle, faced in combat, near As his brief weapon's length, the Black Knight, Fear Keeps far from lists men tilt valiantly!In that strange tournament, his wheel-chair, steed. Though fast to earth, yet like the winged horse Would brook no barrier through his swift course, While watching galleries gave a proud Godspeed Yet did the White Knight know, more wise than we, His Black Knight victor was no enemy?"

SUMMERLAND

BARKER, Linwood (86) December 29th, Augusta, Maine. Survived by wife, Julia. The Rev. George Hoxie officiated.

BEARSE, Lila A. October 27th, Worcester, Mass.; Survived by husband, Carl L.; three daughters, two brothers and two sisters.

BYAM, G. Garland (65) December 25th, Waterville, Maine; Survived by wife, Reuberta and three sons; certified healer and a member of Etna Spiritualist Camp. Alice I. Mooers, pastor of Bangor Spiritualist Church officiated.

DENNIS, Dollie Anna (81) passed away, January 30th, at Chesterfield Spiritualist Camp. Rev. B. F. Clark, officiated.

DENTON, Henry (79) Shreveport, Louisiana; charter member of the Psychic Science Spiritualist Church.

DINSMORE, Bessie Johnson (72) Hallowell, Maine; former secretary of Progressive Spiritualist Church, Augusta. Margaret M. Stevens officiated.

HAMILTON, Alfred A. (70) Bangor, Maine. Survived by wife and one daughter; former member of Etna Spiritualist camp.

HANGARTER, Rose (80) November 2nd; Survived by one daughter; conducted church services in her home, Fond du Lac, Wisconsin; member of the Wonevow Spiritualist Camp. Howard C. Lemire officiated.

HARTMAN, Anna; Phoenix Arizona; survived by husband, two sons and one daughter. The Rev. Walter Holder officiated.

HAWES, Mabel (80); Survived by one son and one daughter; past President of Lynn Spiritualist Church. Rev. Sidney Allery officiated.

KINGSLEY, Edward Elias (75); December 16th, Wonevow, Wisconsin; survived by two sons and one daughter. Rev. Melvina Krauss officiated.

MASTERS, Minnie; Lily Dale, N. Y.; survived by one daughter and two sons; life member of Lily Dale Assembly. Rev. Arthur A. Myers, trustee N.S.A., officiated.

MEKES, Chief (76) Detroit, Michigan; survived by wife; funeral services conducted by officials of the Michigan State Spiritualist Association.

PALMER Betty (63) passed away February 10th at Kansas City, Missouri. (Details next issue).

POTTS, Samuel (60) January 25; Toronto, Canada; beloved husband of Rev. Mae Potts, pastor of The Britten Memorial Church of Canada, 105 Clinton St.; he was an active worker in the church for many years; was treasurer and honorary president; his musical ability was of great assistance and will long be remembered; Rev. T. John Kelly, Buffalo, officiated; Rev. F. Jennings, soloist.

ROWIN Norman (50) Wonevow, Wisconsin. Survived by wife, May; and six children; son of pioneer founders of Wonevow Spiritualist Camp. Rev. Melvina Krauss officiated.

WALKER, Frank Rolly (77) Bascom, Wisconsin; survived by one son and one daughter. Rev. Melvina Krauss officiated.

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**Spiritual Church of The Beloved
St. Petersburg, Florida**



The 14th annual season of the Spiritual Church of the Beloved, (above) 62806 Central Ave., St. Petersburg, Florida is currently in session. Regular services, Wednesday, Thursday and Sunday, according to minister, Rev. Ethel Post-Parrish.

Speakers, mediums and others taking parts: James M. Parrish, Lena Barnes Jeffs, Olga Ruths, Carpenter, Mary Barnes, Isabelle Gale, Marta Mallory, Edna Gléaves, Leona Olin, Victoria Barnes, Lemuel Boggs, E. F. Quimby, Blanche Sears, Sarah Wildasin, Dr. Carlton Smith, Girard Carpenter, Fred Jensch, Moses Gee, Olive M. Searles, Mae Simpson Cherry, Nona Marzic, Hugo Ferraro, Katherineyn and Vroman DuFais, Edith L. Green, Bertha Eckroad, Clara Senior, C. Harrison Engle, Melvin O. Smith, Herbert Angel, Grace Kieb, Mae Merritt, Elizabeth Fabian, DeEtte Gee and Lydia Stewart.

Visitors during the winter season: Ernest Kresse, John Jackson, Bessie Gaumer, Agatha Adams, May Holland, Herman Mosler, Michael and Marion Nicoloff, Beatrix Pommer, Anderson, Bea Witlatch and Dr. Anna B. Parrish.

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The reader will find that the answers given in the book "Agharta" to the above questions are a little different than anticipated. He will pause to reflect that it is much later than he thinks to rally against a nameless Horror wishing to seal the doom of all Earthborn Creatures. Illustrated.

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CHURCH NEWS

New York City: Arthur Ford, internationally known medium, is currently serving as guest speaker for Dr. Gilbert N. Holloway, noted Los Angeles author and speaker. The Ford lectures and demonstrations were held in Steinway Hall, Studio 621. Dr. Holloway's series of lectures will continue in Studio 703, Steinway Hall, 113 West 57th St. until April 1st.

Reading, Penna.: Since the passing of their pastor, Mary Stewart, the First Spiritualist Church, 1047 Penn St., at their recent membership Board meeting decided to carry on the work, under the leadership of their new president Laura Harbach.

Many will remember Mary Stewart. She was former trustee of the Penna. State Spiritualist Association and also a member of the Board of Directors of Camp Silver Belle, Ephrata, Penna.

New York City: Special Easter services, sponsored by the Helen Brand Memorial Church, are scheduled for Sunday afternoon, April 5th. These services will be held in Studio No. 1, 1425 Broadway Studios, according to Secretary, Caron Smith.

Minister of the church, Rev. Hazel Herrejon, will conduct the services.

Los Angeles, California: The speakers and mediums featured during February at the Temple

**Pioneer
Spiritualist**



Rev. Loe F. Elmore (above) Seattle, Washington . . . her 88th birthday. Story appeared in last edition. Photograph arrived too late to be included.

**Appointed
President**



Arthur W. Pettit, D.N. (above) was recently elected president of the Illinois State Spiritualist Healers Association, Chicago, Illinois. During the past few years, Dr. Pettit, a member of the Spiritualist Church of Truth, Chicago, has delivered a series of lectures in the monthly meetings of the Association. These lectures have assisted all healers to continue in their chosen field.

of Universal Truth, 801 So. Wilton Place were Rev. Lillian Smith, Rev. Bert Welch, Rev. Harry A. Noah and Rev. Maude Kline.

New York City: At the annual dinner meeting of the World Fellowship of Faiths, noted speakers were featured according to Director, George C. O. Haas.

They were: Dr. Millicent Morden, Sadie G. Stave, Rev. H. B. MacDonald, Rabbi Abraham Nowak, Isabelle B. Friedman and Rev. Beulah Thompson Haas.

Springfield, Mass.: Sidney C. Canary, clerk for the 1st Spiritualist Church, Inc., 33-37 Bliss St., reports that at a recent membership meeting, the following officers were elected: president, Raymond Goodrich; vice-president, Ann Welson; corresponding secretary, Stella Thorpe; treasurer, Mrs. E. V. Bromley.

The church is a member of the Massachusetts State Association of Spiritualists and the National Spiritualist Association.

Buffalo, N. Y.: During the past 3 years, 8 new ministers have been ordained under the auspices of the John Carlson Memorial Spiritualist Church, 95 Johnson Park. They were: Rev. Hattie Bert, Rev. Jesse Mackie, Rev. Ivy F. Burdick, Rev. Irene Ross, Rev. Isaac Smith, Rev. Shirley W. Bryson, Rev. E. Don Stine and Rev. Mary Smith.

Regular services and classes are conducted under the guidance of Rev. Edith Sandy-Wendling. Rev. George A. Demarest is assistant pastor.

Milwaukee, Wisconsin: The annual Inter-Communication services, sponsored by the Spiritual Science Ministerial Association, Inc., were held recently at 2544 North 27th Street, new headquarters for the organization.

At a recent meeting, secretary Rev. Anita M. Kuchler announced the appointment of the following officers: President, Rev. Fred Krantz; Vice-President, Rev. Irene H. Pike; Treasurer, Rev. Otto Fredricks; trustees, Rev. Lucille Malwitz, Rev. Alex Saporsky and Rev. Marie J. Hillman.

Huntington, W. Va.: The Clara Pritchard Memorial Spiritualist Church (N.S.A.) plan to hold their Easter service in their new Church edifice, 510 Fourth Street, according to the pastor, Rev. Marie E. Doyle.

Chairman of the building committee, William E. Elmore, in a summarized report lists a sound absorbing ceiling, improved lighting, new lectern and special sanctuary for spiritual healing as some of the outstanding features of the new building.

Detroit, Michigan: The annual conference of the Spiritualist Episcopal Church will be held May 29th, 30th and 31st at the Hotel Sheraton Cadillac. The Conference will open with a banquet Friday evening, May 29th.

Saturday evening, May 30th, there will be a mass demonstration of all phases of psychic phenomena. Some of America's outstanding mediums will participate. For complete conference programs write: Austin Wallace, Eaton Rapids, Michigan.

Passes Away



Dollie Anna Dennis (above) wife of William Dennis, passed away, January 30th, at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

Mrs. Dennis was born in Hartford City, Indiana, December 2nd, 1872. She was a life-long member of the Indiana State Association and pastor of the Madison Avenue Spiritualist Temple. She was one of the oldest members of Chesterfield Spiritualist Camp serving as a medium on the grounds for over 25 years.

She is survived by son, Cranston; daughter, Fanchion, and nephew, Jack. Dr. Benjamin F. Clark officiated.

Los Angeles, California: "The Voice of Astara" February schedule listed public appearances of Rev. John W. Bunker, Eaton Rapids, Michigan.

Rev. Robert G. Chaney's private work included demonstrations of direct voice and spirit photographs. Rev. Chaney and his wife Earlyne are leaders of the Center.

Plans Tour



Beginning early in April, one of America's foremost lecturers and mediums, Rev. Virginia Leach Falls (above) member of the National Spiritualist Association, will serve churches throughout the New England states.

April 3rd—Community Church Center, 565 Boylston St., Coply Square, Boston, Mass. Services sponsored by First Spiritualist Church of Onset (Cape Cod); the occasion: the celebration of their 50th year.

April 5th—W. T. Stead Memorial Church, Providence, R. I.; April 8th, 1st Spiritual Alliance Church, Fitchburg, Mass.; April 12th-15th, 1st Spiritualist Church, Hartford, Conn.; April 19, 22 and 26th—1st Spiritualist Church, 35 Oread St., Worcester, Mass.; April 29th, 1st Spiritual Alliance Church, Fitchburg, Mass.

Rev. Falls will conduct private and group seances in conjunction with her public lecture and message work.

SPIRITUALIST CHURCHES

If your church is not listed in these columns, write at once to Psychic Observer, Inc., 10 East Fourth Street, Jamestown, New York, for complete information and "Church Resale Order Form"

ALABAMA

Birmingham: Church of Spiritual Science 2524 Seventh Ave., North; President & Asst. Pastor: Rev. Grace Oldaker; Sec'y: Charles E. Wahl; Treasurer: Winifred McConnell; Minister: Rev. R. P. H. Sparks, 2520 21st St., West; Phone: 58-6654.

ARIZONA

Phoenix—Harmony Chapel (Spiritualist) 621 N. 5th Ave.; Services: Sun. 9:45 & 11 A.M.; 6:30 & 7:45 P.M.; Healing: Wed. & Sun. 7 P.M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 4-1999.

ARKANSAS

Hot Springs — Ch. of Spirit and Truth, 208 Plateau; Sun. 8 P.M.; Circle, Wed. 8 P.M.; Rev. Julia Martin, Phone 6-632.

Little Rock: International Constitutional Church, 810 W. 16th St.; Sun. 8:30 P.M.; Classes: Sun. & Mon. 8 P.M.; Minister: Rev. Tracy B. Norwood, 1108 Cumberland; Phone: 2-5378; Healer: Rev. Bernice Pretzman, 919 W. 15th St.; President: Charles Cox, 1304 Welch; Phone: 4-4436; Sec'y: Valeria Thornton, 4905 Lee Ave.

CALIFORNIA

Alameda—Brotherhood Spiritualist Church, 1407 9th St.; Sun. & Thurs. 7:30 P.M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

Alhambra—Pyramid Ch., 326 S. Atlantic; Services: Sun. 7:30 P.M.; Thurs. 2 P.M.; Minister: Rev. Emma E. Kingham; Phone ATLantic 2-8632.

Escondido, California
Universal Spiritualist Church (C. S. S.) Woman's Club House, 240 South Broadway; Sunday, 7:30 P.M.; Leader: Mable Windnagle; Sec'y: Ann Collins, 522 North Broadway.

Fresno—Universal Educational Religious Society of Divine Science, 744 Mildreda Ave.; Sunday, Healing 7:45 P.M.—services 8 P.M.; Class: Fri. 8 P.M.; Services Tues. 8 P.M. at Pacific Grove; Minister: Rev. Edna Kelley.

Hanford—Church of Revelation, 1200 North Irwin St.; Sun. & Thurs. 8 P.M.; Rev. Janet Stine Wolford, Pastor.

Hollywood, California
Spiritual Science Ch., 1904 North Argyle Ave.; Rev. Mae Taylor.

Long Beach, California
People's Spiritualist Church, 785 Junipero Ave.; Services: Sun. 11 A.M. & 8 P.M.; Minister: Rev. Edith M. Niles, 909 Junipero Ave.; Phone: 906-540.

Temple of Christian Philosophy, 1105 Raymond Ave.; Class: Wed. 7:30 P.M.; Luncheon Circle: Thurs. 12 P.M.; Class: Fri. 7:30 P.M.; Holy Communion: 1st Sun. 11 A.M.; Minister: Lola Reddig; Phone: 8-2316; Ch. Phone: 99-214.

"The Chapel in the Sky", Spiritual Science Church 216, Suite #1508, Villa Riviera Hotel, 800 E. Ocean Blvd.; Vespers followed by circle Sun. 2:30 P.M.; Lecture and circle Sun. 7:45 P.M.; Director: Rev. Richard Minus; Assistant: Rev. Leigh Denton; Phone: 6-7261, Ext. 1601.

Temple of Spiritual Science, Town Hall, 835 Locust Ave.; Sun. 7:30 P.M.; Thurs. 7:30 P.M. at 527 W. 4th St.; Pastor: Rev. Rosa Locke; Phone: 63-5123.

Universal Memorial Spiritual Church, 411 East 6th St., Wed. 2 & 7:30 P.M.; Sunday service: 7:30 P.M. in Linden Hall, 208 Linden Ave., Rev. Laura Crocker; Phone: 704558.

Los Angeles, California
Astara Foundation, 508 S. Hobart; Services: Sun. 2:30 & 7:30 P.M.; Robert and Earline Chaney; Phones GRanite 5523 or DUnkirk 4-3427.

Agasha Temple of Wisdom, 353 N. Western Ave.; Sun. 8 P.M.; Richard Zenor.

Universal Temple, 1200 W. Florence Ave.; Sun., Wed. & Fri. 7:45 P.M. Wed. 2 P.M.; Pastor: Rev. Eula Perryman Goff; Asst. pastor, Rev. Walter H. Goff; Phone PLeasant 2-7858.

Spiritualist Ch. of Divine Light, 1900 W. 6th St.; Services: Sun. lecture & Messages 2 & 7:30 P.M.; Messages: Wed. & Thurs. 7:30 P.M.; Pastor: Rev. Beulah Englund; Helper: Little Billy Hall.

Westlake Sp'list Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. & Fri. 8 P.M.; Pres.: Irene Wood; Sec'y.: Florence Reed.

Christian Spiritual Church, 8126 Crockett Blvd., Sun. 7:30 P.M.; (I.G.A.S.) Rev. Walter Jacobsen; Phone: LA 4619; President: Ida Hill; Sec'y: Lucille Buck.

Temple of Universal Truth, Rowena Field Memorial, 801 S. Wilton Place; Services: Sun. 7:30 P.M.; Healing: Wed. 7:30 P.M.; Presiding clergyman: Ethel Peterson; Pres.: Ben F. Field.

Central Sp'list Ch., 2201 S. Union Ave.; Services: Sun. 9:30 to 11 A.M.; 2:30 P.M. & 7:30 P.M.; Wed. 2 & 7:30 P.M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, Pastor.

(Los Angeles—continued)

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P.M.; Sun. 2:30 & 4 P.M.; Minnie Sayres.

Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 and 7:30 P.M.; Rev. Katie Whittemore, 227 S. Flower St.

Spiritual Science Church, 247 W. 58th St.; Tues. 2 P.M.; Wed. 8 P.M.; Fri. 7:30 P.M.; Sun. 11 A.M., 2 & 8 P.M.; Rev. Frank Micklely; Phone: TII 2104.

Holloway School of Philosophy & Religion; Dr. Gilbert N. Holloway & Rev. Mercy Holloway. For counsel, descriptive literature, lecture tour programs, write: Box 9866, Los Angeles, 27; Phone: NOrmandy 2-4404.

The First Christian Episcopal Ch., "The Rose Chapel", 257 South Occidental Blvd.; Sun. 2:30 & 7:30 P.M.; Wed. 8 P.M.; President: Wanda Bennett; Minister: Rev. Thomas E. Badger; Phone: DUnkirk 3-3486.

Universal Church of The Master, 1318 West 8th St.; Circle: Tues. & Fri. 2:30 & 7:30 P.M.; Minister: Rev. Addie G. Faulkner; Phone: DUnkirk 3-6084.

Oakland, California
1st Temple of Spiritualism, 1442 Allice; Sun. 8 P.M.; Minister: Mitzie Monroe.

Sacramento, California

First Spiritualist Episcopal Church, I.O.O.F. Bldg.; 34th & B'way; Sun. 7:45 P.M.; Minister: Rev. Wilson H. Besore; Phone: HUDson 1-1959.

Ch. of Revelation No. 15, 2028 Julesse Ave.; Rev. Joy Rickard.

San Bernardino, California

1st Spiritualist Ch., 6th & Arrowhead; Sun. 8 P.M.; Pres.: Ann Cannara; Sec'y.: C. A. Cannara.

First Spiritualist Episcopal Church, 132 East 5th St.; Copastors: Rev. Lula Taber & Rev. Gloria Taber Braxton; Phone 86-9266.

San Diego, California
Inspirational Ch. of The Master, 2730 A St.; Sun. 11 A.M. & 7:45 P.M.; Wed. 8 P.M.; Pres., Rev. Elsie L. Biddler; Phone Main 9549.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

Fraternal Spiritualist Church, 1502 Second Ave., Sunday 1 & 7:45 P.M.; Pastor & President: Rev. Gust Thunberg; Rev. Georgiann Kella, Sec'y.

1st Spiritualist Ch. of San Diego, 3777 42nd St.; Sun., Healing 7 P.M.; Lecture: 8 P.M.; Pastor: Rev. Emily G. Davis; Phone: TALbot 3-1950.

Progressive Spiritualist Ch., 3843 Herbert St.; Sec'y: Helen Guss.

San Francisco, Calif.
The Spiritualist Ch., 414 Mason St.; Sun. 7:30 P.M.; Minister: Ralph H. Taylor; Phone: Juniper 7-1232.

Golden Gate Spiritual Church (N. S. A.) 1901 Franklin St.; Sun. 8 P.M.; 2nd & 4th; Wed., 7:45 P.M.; Rev. Florence S. Becker, 194 Brentwood, Minister.

Spiritualist Church of Revelation, Inc., 1762 Page St.; Thurs. 7:45 P.M.; Rev. James J. Dickson, Minister, Direct-voice and Materialization medium; Pastor's home: 2940 Nineteenth Ave.

The Little Church of St. Andrews (Spiritualist) 875 Valencia St.; Sunday 7:45 P.M.; Thursday 2:00 & 7:45 P.M.; Healing Classes: Monday 7:30 P.M. Unfoldment Class: Tuesday & Wednesday 7:30 P.M.; Minister: Alda Scheierman, Phone VA 6-5808.

First Spiritualist Temple, 3324—17th St. (near Mission) Sun. & Wed. 2 & 7:30 P.M.; Albert N. Theriault, Sec'y.

Little Missionary Ch. Spiritualist; 534 Laidley St., (Bus #10 or #26 off at Roanoke St.) Sun. & Thurs. 7:45 P.M.; Classes: Tues. 1 P.M.; Wed. & Fri. 7:45 P.M.; Pastors: Revs. F. Link Jr. Armon & H. Thornton; Phones: DE 3-3932 or MI 8-2412.

Universal Church of The Master No. 219 "Arch of Light", 706 16th Ave.; Sun. & Thurs. 8 P.M.; Rev. Marie G. King. Phone: Evergreen: 6-3963.

San Jose, California

Church of Spiritual Prophecy, Inc., 85 W. San Carlos (cor. Market St.) Sunday 7:30 P.M.; Healing and messages by all mediums wishing to participate; Minister: Rev. Pearl Wilkinson, 31 S. 3rd St.

First Spiritual Science Church, 65 South Seventh St.; Saturday 8 P.M.; Rev. Evan Shea, Minister.

Grace Spiritual Church, I.O.O.F. Hall, Third & Santa Clara St.; Message Circle: Sun. 2 P.M.; Healing and Meditation: Sun. 7 P.M.; Lecture: 8 P.M.; President: Rev. Raymond Swisher; Sec'y: Clara Sherwood, 120 North Buena Vista.

Stockton—Spiritual Science Ch., No. 204, Eagle Hall, 531 E. Main St.; Sun., Healing: 7:30 P.M.; Lecture: 8 P.M.; Messages: 9 P.M.; Every first Sun. Billet Reading; Minister: Rev. Edna Miller; Sec'y: Rev. Cecelia Isert.

Vista — Metaphysical Temple of Truth, 866 Crestview Road; Minister: Rev. Florence L. Myers.

COLORADO

Denver, Colorado
Star of The East Spiritualist Church, 1379 Kalamath (On bus line 50) Services: Sun. 7:30 P.M.; Lecture and messages: Tues. & Sat. (3rd Sat. Social) Minister: Rev. Freida Nicklis, 3440 Zuni; Phone: GLendale 7344; Asst. minister: Nora Walters, 500 West 8th St.; Phone: AI 5052.

People's Spiritualist Church, 322 East 17th Ave.; Direct-Voice and Materialization Seances: Tues. & Thurs. 8 P.M.; Rev. Pearl B. Ashbrook; Phone: Maine 8961.

Temple of Harmony Sp'list Ch. Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30; Wed. 7:30 P.M.; Rev. Ida Fleming; Allan J. Miller.

Spiritual Science Ass'n., Glenarm Hotel, 1617 Glenarm Place; Message Service: Tues. & Thurs. 1:30 P.M.; also Friday 8 P.M.; Healing: Wed. 2 to 4 P.M. conducted by the minister, Rev. Sophie Busch Tracy; Phone: TABor 2068.

Progressive Spiritual Science Church, Glenarm Hotel, 1517 Glenarm; Sun. 7 P.M., healing and unfoldment; Sun. 7:30 P.M., worship service; Thurs. 7:30 P.M., message service; Minister, Rev. Florence Stanton; Phone Westwood 1155-M.

CONNECTICUT

Hartford, Connecticut
1st Ch. of Divine Light, Inc., 303 Park; Sun. 3 & 7:30 P.M.; Wed. 8 P.M.; Pres.: Clifford Doucette; Phone: Man. 3-1841.

Spiritualist Temple, Inc. (N.S.A.) 758 Asylum Ave.; Sun. 7 P.M.; Pres.: Eleva G. Smallwood, 129 Bedford; Sec'y.: Enid Hosmer; Phone: 4-3260.

New Haven: Alliance Center of Inner Vision, 1023 State St.; Wed. 7:45 P.M.; Minister: Rev. Dorothy Russell Johnson; Sec'y: Carl Johnson.

Norwich—First Spiritual Union, 29 Park St.; Sun. 2:30 & 7 P.M.; Pastor: Rev. Maysie W. Wheeler; Sec'y: Otis Brainard.

Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer; Pastor: Raymond Burns; Founder: Dr. Isabelle K. MacDonald.

DISTRICT OF COLUMBIA

Washington, D. C.
1st Spiritual Science Church: 1900 "E" St. N.W., Park Central Apartment Bldg., Suite 604; Services: Tues. 2:30 P.M., Sun., Tues. and Thurs. 8 P.M.; Rev. Alice Tindall; Phone METropolitan 0540, Ext. 604.

First Spiritualist Ch. 131 "C" St. N. E.; Sun. 8 P.M.; Minister: Rev. Alfred H. Terry; Phone: Lincoln 3-1572.

Ch. of Two Worlds, 2460 16th St., N.W., Services: Sun. & Wed. 8 P.M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EMerson 0010; Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N. W., Washington (12)

FLORIDA

Daytona Beach: Hays Memorial Spiritualist Ch., 221 First Ave.; Sun. Wed. and Fri. 7:30 P.M.; Wed. and Fri. 2:30 P.M.; Minister: Rev. Margaret Springstead; Asst. Minister: (Sunday) Enid Brady; Phone: 2-2432.

Fort Lauderdale, Florida
Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P.M.; Wed. 2 P.M., Fri. 7:30 P.M.; Minister: Rev. Jewell Williams, 200 N. E. 4th St.; Phone: 2-3160.

Church of Life Eternal, Woman's Club, Stranahan Park, Services: Sunday 3 P.M.; Minister: Rev. Mary Fulton; 704 S. E. 6th St.; Phone: 36329.

Homestead—Redland Spiritualist Episcopal Church, 28 N. W. 1st St.; Odd Fellow Hall; Sun. 8 P.M.; Rev. Sada Hobson. Phone 253 M 4.

Jacksonville, Florida
United Spiritualist Church, 125 Market St.; Services: Sun. 8 P.M.; Messages: Wed. 8 P.M. at 1136 Hubbard St.; (U. B. S. A.) Minister: Rev. Etta L. Gardner; Phone: 60351.

America's Spiritual Science Church, 220 East Monroe St., Sunday 7:45 P.M.; Healing: Mon. 8 P.M.; Minister: Rev. Eileen Tatro; Phones: 82-111 or 2-9392.

Melbourne—Indian River Universal Psychic Science Temple, 8 miles South of Melbourne, and 2 miles South of Malabar on U. S. Highway 1; Sun. 8 p. m.; Sat. 8 p. m. (Materialization) Phone (after 6 p. m.) Melbourne: 399-J-3; Sec'y: Dorothy W. Smith, Box 74, Malabar, Florida; Minister: Rev. Clarence Lee Smith.

Miami, Florida
Elizabeth Memorial Church (Spiritualist) 729 N. E. 71st St. (January 9 thru July 31) Friday 7:30 P.M.; Rev. Marie Wilson, Minister, Phone Miami 7-1411.

Spiritualist Memorial Ch., 819 N. W. 22nd Place; Sun. 8 P.M.; Madge Hart.

Honeyhill Ch. of Metaphysical Science, 575 N.W. Honeyhill Drive; Sun. 8 P.M.; Minister: Rev. Paula Reid; Rt. No. 1, Box 363 G, Hollywood, Florida; Asst. pastor: Steve Reid.

Beckoning Light Spiritualist Church, 1621 S. W. 6th St., Sun. 7:45 P.M.; Wed. & Thurs. 8 P.M.; Rev. Bertie Lily Candler; Estella Garrett.

Roosevelt Spiritual Memorial Church, 428 N. W. 10th Ave.; (Bus #19 at Richards) Thursday 7:45 P.M.; Minister: Rev. Nellie M. Pickens.

(Miami, Con't Next Col.)

(Miami Con't)

Temple of Revelation, 600 S. W. 25th Ave.; Pastor, Rev. Ruby J. Schmidt; Asst. pastor, Rev. Lucille L. Wedge; Sun. & Wed. 7:45 P. M.; Healing Center 7 P. M.; Phone 48-1325.

Sir James Ch. of Spiritual Science 1314 N. E. 2nd Ave.; Devotional Services, Sun. 3 & 8 P.M.; Messages, Tues. 8 P.M.; Healers: Mary Kingsley and Irving Ochtili; Minister: Rev. Theresa N. Heister, 6780 Coral Way, Miami, 44, Fla.

Sarasota, Florida

Shrine of The Master (Spiritualist) Woman's Club; Palm & Park Sts.; Services: Fri. 7:45 P.M.; Minister: Rev. Dorothy Graff-Flexer.

St. Petersburg, Florida

Church of The Beloved (Spiritualist) 2806 Central Ave.; Sun. 7:30 P.M.; Religious Study Class, Tues. 8 P.M.; Minister: Ethel Post-Parrish; Assisted by James M. Parrish and Lena Barnes Jelts; Phone: 77-4134.

People's Spiritualist Ch., 1011 Ninth Ave., North; Sun. & Wed. 7:30 P.M.; Personal Problems Clinic: Mon. & Wed. 1 P.M.; Minister: Rev. Nellie Curry; Asst. Pastor: Rev. Lillian Dee Johnson; Phone: 7-88124.

Universal Psychic Science, 625 12th St., North; Rev. Helene Gerling, Minister; Rev. Linda Lynn Linhos, Asst. Pastor; Rev. J. Bertran Gerling, Director.

Church of Spiritual Philosophy, 1715 Tangerine Ave.; Thurs. & Sun. 7:30 P.M.; Rev. Clara Knost Larick & Rev. M. McBride Fantom, Ministers. Phone: 539155.

Tampa, Florida

Occult Center School and Church, 8806 Florida Ave.; Sunday 8 P. M.; Pastor: Rev. Nellie Cherry; Phone: 34-7775.

Shrine of The Master, 1808 Memorial Highway; Sun. 7:30 P. M.; Pastor, Rev. Dorothy G. Flexer, Phone 32-7492.

ILLINOIS

Berwyn—Church of Faith in God, 1212 S. Harvey Ave.; Sun. 3 & 8 P. M.; Wed. 8 P. M.; Healing and Messages. Minister: Rev. Anne Zalokar, Phone: STanley 8-2344.

Champaign, Illinois

First Church of The Spiritualist, 219 South Water St., Services: Sunday 3 & 7:30 P.M.; Sec'y: Mildred Philbeck; Pres.: Earl Beightler; Phone: 6-5152; Guest workers welcome.

Twin City Church of The Spiritualist, 32 East Daniel; Services: Sun. & Wed. 7:30 P.M.; Monday 2 P.M.; Minister: Rev. Floyd Hubble; Sec'y: Muriel Libby; Phone: 66711.

Chicago, Illinois

First Roseland Spiritualist Church 10957 S. Park Ave.; Sun. 3 P.M.; Pastor: Deon Fry; Sec'y: S. Henderson.

Friendly Ch. of Christ, 1529 N. Larrabee St.; Sun. 3 & 8 P.M.; Tues. 8 P.M.; Pastor: Rev. Harold Klingmaier, Asst. pastor: Rev. C. Wheat. Phone: MI 2-7712.

First Spiritualist Episcopal Church, 721 West Belmont; Worship Service: Sun. 7:30 P.M.; All message service: Wed. 7:45 P.M.; Minister: Rev. Rosemary Kelly.

Liberal. Psychic Science Church, 3449 West Altgeld Ave.; Sun. 2:30 & 7:30 p. m.; Class: Mon. & Fri. 7:30 p. m.; Social: Last Saturday of each month; Minister: Rev. Anthony Camardo; Phone: CApital 7-6333.

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 Ashland Ave.; Sun. 3 & 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tufts; Phone: Walbrook 5-4750.

Silent Prayer Sanctuary, 3602 West McLean Ave., Services: Sunday, 7:30 P.M.; Wed. 8 P.M.; Leader: Sophia Schaffer; Phone: ALbany 2-6417.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. & 8 P. M.; Charlotte Birkner.

First Fraternal Spiritualist Ch., 4039 W. Madison St.; McEvery Hall; Sun. 2:30 to 5 P. M.; Rev. Emma Binz.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister: Rev. John Skinner; Phone: HEmlock 4-9181.

Flower Candle Light Guide Spiritual Science Ch., 3165 N. Clark St.; Sun. 3 & 8 P. M.; Rev. Mary Kearney; Phone: GR 7-1707.

Chantao of Zaya Church, (Study) Rooms 639-40 Fine Arts Bldg., 410 South Michigan Ave., (Chapel) Room 500-A; — Services: Saturday 8:15 P.M.; Rev. Maria S. Carlyae; Phone: (Study) —Harrison 7-2309; (Home) WH 4-5700, Ext. 105.

Sunflower Spiritualist Church, 2424 North Avers Ave.; Sun. 7:45 P. M.; Wed. 2 P. M.; Rev. Lena Schaefer; Phone: ALbany 1416

St. Paul's Spiritual Church, 4201 W. Armitage; Sun. 8 P.M.; Pastor, Rev. Louise Quinn; 3124 West Ohio; Phone: KEdzie 3-1174.

Ch. of Higher Spiritualism No. 2, 549 N. Cicero Ave.; Sun. 7:30 P.M.; Healing Services: Fri. 8 P.M.; Rev. Ruth Foster. Phone: CO. 1-2429.

Evangelical Spiritual Church, 654 N. Parkside Ave.; Sun. 7:45 P.M.; Wed. 8 P.M.; Rev. Harry H. Hilborn, Minister; Pauline Buerger, Asst. Pastor (Church phones: Austin 73151 & Austin 74058).

Belmont Spiritualist Ch., 1219 Belmont Ave.; Sun. 7:45 P.M.; Thurs. 2 and 9 P.M.; Pres. Lester J. Boleman. Phone SEeley 3-1275.

(Chicago—continued)

First Church of Spiritual Science, 1544 1/2 East 64th St.; Sun. 4 P.M.; Mon. & Fri. 8 P.M.; Rev. Crawford Chambers. Phone: MI 35-337.

1st Spiritualist Ch. of Divinity, 6146 South Ashland Ave.; Sun. 8 P.M.; Founder: Freida Brown; Phone: HEmlock 2447; Sec'y: Elsie Traver, 8028 S. Green. Jack Belleu, President.

Scientific Center of Spiritualism, Orchard Room, Midland Hotel, 173 West Adams St.; Sun. 2:45 & 7:30 P.M.; Catherine Larney.

Brotherhood Ch. of Spiritual Light, 5052 N. Merrimac; Sun. 7:30 P.M.; (Social every 3rd Saturday each month) Pastor: Rev. Albert A. Soch; Asst. Pastor: Rev. F. Williams; Phone: Rodney 3-4422.

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P.M.; service 8 P.M.; Pres. Theodiers; Phone: B. E. 5-7455.

Church of The Spirit, 2651 North Central Park Ave.; Sun. Jr. Church 10:30 A. M.; Evening service 7:00 P. M.; All message service Wed. 7:45 P. M.; Pastor: Rev. Frank Joseph; Asst. Pastor: Rev. Ernst A. Schoenfeld.

Cicero—First Sp'list Ch., 5033 West 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

Decatur—First Spiritualist Church of Truth, 993 North Edward St.; Sun. and Wed. 7:30 P.M.; Rev. Grace Bowman Brown, 940 North Edward.

East St. Louis, Illinois
Spiritualist Science Church, 18th & Cleveland Ave., Sun. & Wed. 7:45 P.M.; Minister: Goldie Rayburn, 4928 Converse Ave., Asst. Pastor: Earl H. Williams, 737a Collinsville Ave., Phone: Upton 3-5416; Sec'y: Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Cosmic Science Spiritualist Church, 1120 St. Clair Ave. (N. S. A.) Sun. 7:45 P. M.; Pastor-Pres.: Laura Connell Phillips, 611 N. 31st St. Phone UP 4-0415; Asst. pastor: Frederick Henke, 1316 Gaty Ave. Phone: UP 4-6296; Sec'y: Hazel E. O'Flaherty, 11 Comodore Dr., Belleville, Ill.

Joliet—1st

IOWA

Des Moines: Spiritual Temple of The Good Shepherd, Mechanics Hall, 918 Locust St.; Sun. 7:45 P.M.; Circle every Friday at pastor's residence—Rev. Emily Taylor Ferris, 913 Tenth St.

KANSAS

Kansas City, Kansas
Unity Christian Spiritual Science Church, 500 1/2 Minnesota Ave.; Sun. & Thurs. 8 P.M.; Tues. 2 to 4 P.M.; Rev. Kate E. Fairchild; Phone: Drexel 0170.

KENTUCKY

Louisville: Universal People's Divine Healing and Abundance Circle; The Second Spiritual Lite Chapel; Services: Sunday 2:30 P.M., 936 South 5th St.; Ass't Pastor: Rev. Virginia Carpenter; Founder and Pastor: Rev. R. W. Lagneau, 333 South 42nd St.

Paducah—Little Chapel of Faith, U.C.M. No. 342; Minister: Rev. Daisy Bromley; Phone 2-0371; Sec'y: Mildred Fair; Phone: 2-3705.

LOUISIANA

New Orleans, Louisiana
Divine Fellowship of Spiritualism, 425 Spain St.; Fri. & Sun. 8 P.M.; Lillian M. Wainey; Ada Dubard Gunter.

MARYLAND

Baltimore, Maryland
Baltimore Spiritual Sanctuary, 2606 Eutaw Place; (At North Ave.) Sun. & Wed. 7:45 P.M.; Minister: Rev. Robert J. Barnes, 818 Powers St.; Phone: Q-4408.

Frostburg—Philosophical Spiritual Research Center, 145 Maple St.; Bertha Fenzel.

MASSACHUSETTS

Amesbury—The 1st Spiritualist Ch., Lower Odd Fellows Hall, Water St.; Sun. 3:30 & 7:45 p.m.; Pres. Edna Welch.

Boston, Massachusetts
Spiritual Haven (Spiritualist) 30 Huntingtor Ave.; Sun. 7:30 P.M.; Minister: Irene C. Miles.

Universal Ch. of The Master, Inc.; 252 Baylston St.; Services: Daily 8 P.M.; Rev. Wilma Toppan, Minister.

Spiritual Temple of Truth, Columbus Arms Hotel, 445 Columbus; Sun. 8 P.M.; Pastor: John E. Reese; Phone: KF 905.

Greenfield—Universal Psychic Science, 47 Cheapside; Rev. Frances H. Church.

Haverhill, Massachusetts
Universal Church of The Master, 26 Main St.; Sun. 3 & 7 P.M.; Wed. 7:30 P.M.; Daily 1st Sat. each month; Minister: Rev. George L. Short; Phone: Merrimack 2361.

Johnson Memorial Spiritual Chapel, Red Man's Hall 82 Merrimack St.; Services: Sun. 3 & 7 P.M.; Minister: Rev. Emma C. Wyman, 31 Smith St.; Phone: 4-6644.

Malden—Trinity Sp'list Ch. 171-181 Pleasant St., Rm. 13, Morgan Bldg.; Sun. & Thurs. 8 P.M.; Rev. W. J. Hiltz Pastor.

Quincy—First Spiritualist Church, Johnson Bldg., 4 Maple St.; Tues. 7:45 P.M.; Minister: Bert DeYoung.

Springfield: First Spiritualist Ch. 33-37 Bliss St.; Services: Sun. 3 & 7:30 P.M.; Pres.: Raymond E. Goodrich, 10 Elms St.; East Longmeadow; Sec'y: Stella Thorp, 165 Main St. Easthampton, Mass.

West Gloucester: Massasoit Spiritualist Camp (Open all Winter) 19 Lincoln St.; Circle: Saturday evening each week; Vivian Harvey, President; Phone: Gloucester—628-WI.

Worcester—1st Sp'list Ch., 35 Oread St.; Sun. 3 & 7 P.M.; Wed. 7:30 P.M.; Dorothy W. Bolin, Sec'y and Pastor; Al Jenkins St.

MICHIGAN

Battle Creek, Michigan
Spiritualist Ch. of Divinity, Carpenter's Hall, Green & Jay Sts.; Sun. 7:30 P.M.; Pres: Glenn R. Brenner, Sec'y: Martha Chase.

Paul's Memorial Cabin (Spiritualist) 260 Helmer Road; Sun. 3:30 P.M. & Wed. 7:30 P.M.; Pres: Effie Briggs; Sec'y: Marie Paulup.

Bay City—Congregation of Spiritualists, 215 N. Linn; Sun. 7:45 P.M.; Pres: Clara Trombley, 909 Hart St., Essexville.

Coldwater—Spiritualist Temple (I.S.A.) 3 1/2 Grand St.; Sermon, Messages and Healing; Sun. 7:30 P.M.; Classes: Thurs. Rev. Pearl Burns Phone 221-J.

Detroit, Michigan
Dr. J. J. Carson Memorial (Spiritualist) Church, 19018 Westbrook; Services: Sun. 3 P.M.; Message service: Saturday evening; Minister: Rev. C. B. Cunningham; Phone: KEnwood 1-4516.

1st Spiritualist Temple, Strathmoor Masonic Temple, 14059 Hubbell Ave.; Sun. 7:30 P.M.; Sec'y: Rev. Goldie Dodd.

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Allan Memorial Spiritual Episcopal Ch., Federation of Woman's Club Bldg., 616 W. Hancock (at Second Ave.) Sun. 7:45 P.M.; Ministers: Rev. Clifford L. Bias & Rev. Edith L. Green; Phone: TYler 4-1004.

Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P.M.; William & Mildred Cosner. Phone: WA-8-6756.

Center of Spiritual Hope, Berium Hotel, Cadillac Square, Parlor "D"; Sunday 8 P.M.; Minister: Hazel Damrau; Ass't Pastor: Ina Stigall.

Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

First Psychic Church of Brightmoor, 61729 Fennell Blvd.; Sun. & Thurs. 8 P.M.; Elizabeth Armitage.

St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.

Bible Christian Spiritual Church, 89 W. Forest Ave.; Sun. 2 P.M.; Rev. John Veysey; Phone: Tashmos 5-9134.

First Church of Spirit Communion, 3910 Avery Ave.; Homer W. Watkins.

Eaton Rapids—Spiritualist Episcopal Church, East Hamlin St., Rev. Ruth Walling.

Flint—Spiritualist Episcopal Church, Dartmouth Ave. & Ave. "A"; Sun. 7:30 P.M.; Rev. Pearl Reinhart, Minister; Pres.: Rev. Noah Rice, 515 W. 2nd Ave.

Grand Rapids, Michigan

Jackson, Michigan
Goodfellow Spiritualist Church, 1014 LeRoy Ave., (at Elmyr) Wed. & Sun. 8 P.M.; Rev. James Tingley.

The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 & 7:30 (Messages 3:30; Supper 5:30); Rev. Bessie Wells, Phone 31278.

Kalamazoo, Michigan

Church of Spiritual Truth, 610 Mill St., Sun. 3 & 7 P.M.; Circles Sat. 7:30 P.M. at 729 Stockbridge Ave.; Pastor: Rev. Mattie M. Barents.

Owosso—First Spiritualist Church, 610 Clinton St.; Sun. 7:30 P.M.; Rev. Ella Riley-Sutton.

Pontiac, Michigan
1st Spiritualist Ch., 16 Chase St., Lyceum; 10:30 A.M.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Mable Barnes.

Port Huron—Spiritualist Episcopal Ch., Masonic Temple, 6th St.; Sun. 7:30 P.M.; Pastor: Bessie Thomas. Sec'y: Nora E. Baetcher, 344 N. Bailey St., Romeo, Michigan.

River Rouge: (Detroit) Christian Church of Progress, The Masonic Temple, Pres.: Mrs. Genevieve Heilman Smith.

Roseville—Church of Harmony of the C. C. of A., 17359 Roseville Blvd. (at Maple); Lyceum; Sun. 11 A.M. Services: Sun. 7:30 P.M.; Message Circle: 3rd Sun.; Rev. Christine Drake; Phone: Pr. 61946.

Wayne—Wayne Temple (UPS) 4196 Columbus St., Unfoldment Class. Tues.; Metaphysics Class, Fri. 7:30 P.M.; Services: Sun. 8 P.M.; Minister: Dr. George E. Boulter, D.D.; Phone: 3472J.

MINNESOTA

Duluth, Minnesota
First Spiritualist Temple, 601 Fifth Ave., Sun. 7:30 p.m.; Minister: Rev. F. W. Hutchinson, Rev. Bessie Magnuson & Ann Smalley; Sec'y: Ida Anderson, 320 1/2 N. 7th Ave., E.

Science Sp'list Episcopal Ch., Forrester Hall, 325 W. 1st St.; Sun. 2 P.M.; Rev. Grace Walker Olson. Phone 2-3028.

Minneapolis, Minnesota

Church of Infinite Science, 614-620 East 15th St.; Sun. 8 P.M.; President: Rev. Henry M. Paulson; Phone: Fri. 2779.

2nd Spiritualist Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P.M.; Pres.: Howard C. Lemire; Sec'y: Patricia Lemire.

Psychic Center Spiritualist Episcopal Church, 3248 Park Ave.; South; Healing: Sun. 3 P.M.; Lecture and Messages: Sun. 7:45 P.M.; Messages: Wed. 7:30 P.M.; Pastor: Rev. Clara S. Johnson. Phone RE 7915.

St Paul, Minnesota

Golden Rule Sp'list Ch.; 25 E. 5th St.; Sun. 3 & 7:45 P.M.; 1st & 3rd Wed. 1 P.M.; H. M. Peterson.

Spiritual Science Ch. Hall; 310 Frontier Bldg., 4th & Robert; Sun. 2:30 P.M.; H. Wulff, 164 W. Stevens St.

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MISSOURI

Kansas City, Missouri

Truth Center of Christianity, "The Little White Chapel on Broadway", 3841 Broadway, Sun. & Wed. 7:45 P.M.; Minister: Dr. Maurice D. Russell; Phone WESTport 4723.

Ethelaine Chapel, 4317 State Line; Sun. 7:45 P.M.; Rev. Minnie McDonald, Pastor; Phone: Jefferson 6750.

St. Joseph: Christ Memorial Spiritualist Church, (S.E.C.) 2102 Felix (at 21st St.) Sun. & Wed. 8 P.M.; Minister: Rev. Lytle Sensabaugh, 111 North 20th St.; Sec'y: Bernice Grew, 209 South 15th St.

St. Louis, Missouri

Independent Assembly of Spiritualists, Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P.M.; Rev. Ida F. Eggers, Minister.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P.M.; Fri. 8 P.M.; Elsie Andreas

Christian Spiritual Science Ch., Blue Room, Roosevelt Hotel, Delmar & Euclid; Emma Roney-Rohlfing, 5705 Chippewa Blvd.

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Sunday 7:45 P.M.; Minister: Rev. Iona Brandt, 3683 Dover Place.

NEW HAMPSHIRE

Portsmouth—1st Sp'list Science Ch., 114 Maplewood Ave.; Sun. 3:50 & 7:30 P.M.; Wed. 7:30 P.M.; Rev. Frank Daley. Phone 3103.

NEW JERSEY

Camden, New Jersey

Second Spiritualist Church (N. S. A.) Legion Room, Walt Whitman Hotel, Broadway & Cooper St., Sun. 7:45 P.M.; Minister: Rev. Catherine Broome, 246 South 34th St., Phone: Woodlawn 3-7446.

4th Spiritualist Ch., 28 N. 26th; Sun. & Wed. 7:30 P.M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynn; Ass't Pastor: Margaret Davies.

Clifton—Church of Spiritual Advice, 17 Yearance Ave.; Martha Heilmann.

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave., Connie Clark.

Elizabeth — Seventh Ch. of Psychic Science, 416 Madison Ave.; Sun. P.M.; Wed. 2 & 7:45 P.M.; Rev. Veronica Fleischman; Phone: 2-3515.

Jersey City, New Jersey
Divine Spiritual Church, 191 Griffith St., (near Summit Ave.) Sun. 7:30 P.M.; Tues. & Sat. 8 P.M.; Thurs. 2 P.M.; Minister: Rev. Ethel Arrigo; Phone: Bergen 4-8594.

Leonia, New Jersey
Holy Trinity Ch. of Psychic Science, 309 Beechwood Pl.; Sun. Tues. & Thurs. 7:30 P.M.; Mon. & Thurs. 2 P.M.; Pastor: Rev. Helen Paul; Phone: 4-8566.

Long Branch, New Jersey
Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.

Newark—Mother Temple of Psychic Science, 532 Springfield Ave.; Tues. 1 & 7:30 P.M.; Rev. Dorthes Dencer, Mediator: HU 2-1773; Psychic Science Temple—Services, Wed. 1:30 & 7:30 P.M.—Rev. A. Miller; Thurs. Rev. Rena L. Nagel; Fri. Rev. D. C. Dencer, Psychometrist; Sun. 3 & 7 P.M.; Guest-Mediums.

Paterson—1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P.M.; Wed. 2 P.M.; Endly Freestone-Hewitt.

Rumson: First Spiritual Science Church, 15 Highland Ave., Tues. 8 P.M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-0399-R.

Union City, New Jersey

Divine Psychic Mission of Consolation, 419-38th St.; Founder, Rev. Anna Dollare-Simms; Pastor, Rev. H. C. Millare.

Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A.M.; Tues. 10 A.M.; Tues. 8 P.M. Fred Boeck; Tues. & Thurs. 2 P.M.; Thur. Fri. 8 P.M.; Rev. Elsie E. Richter, Phone: Union 4-0393.

Spiritual Ch. of Divine Guidance, 517-37th St.; Sun. 7:30 P.M.; Tues. 2 P.M.; Fri. 2 & 8 P.M.; Social: 2nd Fri. 2 P.M.; Rev. Ann P. Ruger; 4th Fri. 8 P.M.; Rev. Ethel Arrigo, guest speaker.

West Englewood—John's First Memorial Spiritual Ch., 27 W. Forest; Services: Sun. & Wed. 8 P.M.; Classes: Tues. & Thurs. 8 P.M.; Minister, Rev. Louise Gallo; Phone: TE 7-6335.

NEW YORK STATE

Albany, New York

First Spiritualist Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P.M.; Acting Pastor: Mrs. Frank Harrison, Gloversville, N.Y.; Treas. Lillian Peth.

Progressive Spiritualist Temple, 88-90 N. Pearl St. (Entrance 1st door on Sheridan) Sun. & Wed. 7:30 P.M.; Wed. 2:30 P.M.; Minister: Rev. Margaret Lewis; Phone: Albany 38974.

Binghamton, New York

First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P.M.; Minister: Robert G. Howell; Phone: 3-0695; Sec'y: Irene Breno, 1500 North St., Endicott; Pres.: Reuben V. Howell.

Brooklyn, New York

St. John's Spiritualist Ch., 8025 Third Ave.; (B.M.T. Local-77th St.) Station) Sun. & Fri. 8 P.M.; Wed. 2 P.M.; Minister: Rev. Lillian Johnson; Phone: BE 2-7969.

Spiritualist Ch. of Divine Understanding, Suite 12, 316 Flatbush Ave.; Tues., Wed. & Fri. 7 P.M.; Thurs. & Sat. 1 P.M.; Class: Thurs. Ev.; Minister: Alta Beyer; Phone: MA 5-2495.

Church of Divine Guidance, 222 Eldert St.; Services: Tues. & Thurs. 2 P.M.; Tues., Thurs. & Sun. 8 P.M.; Minister: Margaret Seaman; Phone: Glenmore 5-2385; Sec'y: Mrs. Hull, 125 Cornelia.

Buffalo, New York

Spiritualist Ch. of Life (N.S.A.) Summer & Richmond Ave., Sun. & Wed. 8 P.M.; Minister: Rev. T. John Kelly; Phone: Lincoln 7687.

Center of Psychic Science, Fraternity Hall, 971 Jefferson; Sun. 7:45 P.M.; Pres.: Joseph Bies; Pastor: Norman Mootz.

John Carlson Memorial Spiritualist Church, 95 Johnson Park; Services: Thurs. 2:30 P.M. and Sunday 7:45 P.M.; Medium's Day: 2nd & 4th Sunday; Pastor: Rev. Edith Sandy; Phone: MAdison 6534.

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P.M.; (Medium's Day 4th Sun); K. L. Henderson (Phone WA 4651).

Unity Spiritualist Church, LeRoy & Fillmore; Sun. 7:45 P.M.; Medium's Day: 1st Sun.; Rev. Margaret Hauth.

Sacred Heart Sp'list Ch., 89 Butler Ave.; Sun. 7:45 P.M.; Medium's Day 1st Sun.; Rev. Rose E. Orlovski. Phone EL-7543.

Corning — Universal Spiritualist Ch., Odd Fellows Temple; Sun. 7:30 P.M.; (General Assembly of Spiritualists)—Sec'y: Grace E. Allen, 130 Cedar St.; Pastor: Rev. Jaroslav I. Tuma; Phone: 2-0718.

Cortland—Sacred Temple of Harmony Church, 85 Homer Ave. (I.G.A.S.) Sun. 8 P.M.; President: Marjorie Newman; Sec'y & Treas.: Alma Whiting.

East Aurora—1st Spiritualist Temple, 29 Temple Place; Adult Study Group: Sun. 5 P.M.; Children's Study Group: Sun. 7:45 P.M.; Regular church services following; Pastor: M. Ethel Squier.

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Temple of Inspired Thought, 973 College St., Southside (West of Dovercourt) Sun. 7 P.M.; Tues. & Thurs. 7:30 P.M.; Classes: Mon., Wed. & Fri.

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Ch. of Spiritual Upliftment, Liberty Hall, 3003 Dumas St.; Rev. Elizabeth MacLennan; Phone MU 9938.

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FIND YOURSELF: Do you know what you are here for? There is a purpose in your birth. Let me help you. Love offering. By mail or personal appointment. Write: Rev. C. L. Smith, Box 74, Malabar, Florida. (P-350)

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MIAMI, FLORIDA: Rev. Marie Wilson, minister of The Elizabeth Memorial Church (Spiritualist) 729 N. E. 71st St., Miami, Florida. Public services: (Jan. 9 thru July 31, 1953) Friday, 7:30 P. M. Private Interviews by appointment ONLY. Telephone: Miami 7-1411 (P-359)

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BROADCASTING FROM BEYOND (\$2.50) by A. E. Perriman; Import; Distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

This book takes you behind the scenes in the life of a famous direct-voice medium, Mrs. A. E. Perriman, who has now passed on. Written by her husband, it describes how they became aware of her mediumship, how it unfolded under the tuition of spirit intelligences and of the many remarkable seances that were held.

These culminated in some that made psychic history when Mrs. Perriman demonstrated her gift in public and spirit voices were heard by many hundreds who flocked to witness this phenomenon.

At one of their first seances, when the Perrimans were not accustomed to the type of evidence that later became a normal happening, a communicator, a former clergyman, gave his name, the address where he had lived on earth and a message to his two daughters. On inquiry, all the information given was found to be accurate and the spirit message was welcomed by the daughters.

Another communicator at a public voice seance not only gave his name but also the address in South Wales where his two sisters were living. Subsequent inquiries made of the sisters confirmed the facts given. Added weight was given to the incident by the fact that the sisters were not Spiritualists.

A fascinating facet of Mrs. Perriman's mediumship was the coming of apports, that is, objects brought by the spirit operators through space, which were presented to sitters.

A doctor, who became a regular attendant at these seances, was privileged to examine the materialistic spirit larynx used to enable the communicators to speak. His verdict was, "The structure I saw was an exact replica of a human larynx."

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PHINEAS PARKHURST QUIMBY (\$1.00) by Ann Ballow Hawkins; Distributed by Psychic Observer, Inc. 10 East Fourth St., Jamestown, N. Y.

This book sets down in concise language the life and teachings of P. P. Quimby and reveals the subject of spiritual healing to this day.

The entire book is based on the Quimby Manuscripts and original letters in the Library of Congress.

The book is the result of years of painstaking research and within its 56 pages will be found data substantiated by fact and authentic references.

THE DIVINE CONSTITUTION (\$3.00) by Charles Zachariah Smith; distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

This book is the spiritual key to living for it points the way to a definite, specific and practical application of Christian principles in meeting your everyday problems.

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ual documents ever written and recorded in human history for it contains an exalting formula for the development of man's soul, for the shaping of his life, for guidance in his conduct towards others, for the building of life eternal.

The Divine Constitution, or The Sermon on the Mount, is undenominational, non-sectarian, free from theological dogmas and bias, yet deeply reverent and inspiring.

The author of this book is famous for his inventions and discoveries in the mercantile field. However, probably one of his greatest and most inspired accomplishments is this volume in which he gives the world a new concept of The Sermon on the Mount.

Since his retirement from the commercial field he is devoting his entire time to writing and lecturing on Christian metaphysics and the application of religion to modern living.

THE PSYCHIC LIFE OF Jesus: Imported; by Rev. G. Maurice Elliott; (\$2.00); distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

"Yesterday's miracles are today's natural laws."

These, the author's own words, are the keynote of this book which, chapter by chapter, shows how mistaken the Church has been in thinking that the psychic powers of Jesus were miraculous powers.

Mediumship is the solution to the wonders of Jesus, and to his prediction that believers would do the works he did and greater works.

The Rev. G. Maurice Elliott is a frank, modern clergyman who believes that the only orthodoxy is Truth.

AGHARTA: by Robert Ernst Dickhoff (\$2.50); distributed by Psychic Observer, Inc., 10 East Fourth Street, Jamestown, N. Y.

Agharta is not fiction, but stark realistic Truth in itself stranger than fiction. The Arch Enemies of both Agharta and all mankind know that the Underground Empire and its pre-Buddhist Teaching Center Agharta exists and have good reason to discredit its existence, also the activities and purposes of the Aghartan Teachers composed of Lamas, Gurus and Brahmins.

The broad meanings of Agharta, Shambalah and the Tunnels are not unlike Safety Valves giving warning of coming disaster and the origin of this Safety System in behalf of Humanity dates back into the days of Atlantis and pre-history.

The actual highlights of the book Agharta can be summed up in nine questions; and the answers are in the text of this book, with a "Golden Key" added by which the situation confronting all Mankind can be remedied.

1. What is uppermost in the minds of both the warring Camps? 2. Can Peace be won by War? 3. Who put this War thought in the Mind of Man and Why? 4. Who would profit by so much Destruction? 5. Are Demons, Devils or the "Outsiders" trying to rule? 6. Who are the Three Unclean Frogs? 7. Who prophesied that a Saviour would rise at the last critical Hour? 8. Who are the Aghartans? 9. What is meant by the "Serpents"?

SPRIT GREETINGS THROUGH THE MEDIUMSHIP OF Margaret Lewis

President of
Hydesville Spiritualist Camp



This service is definitely for the subscribers of Psychic Observer ONLY. Paid subscribers are invited to send their billets to: Margaret Lewis, Box 169, Rensselaer, N. Y. All questions must be in separate sealed envelopes. Answers will be printed in this column.

Beulah, Michigan:—A.N. Abbott: Dear ones we are all here. Father, Mother, Brothers, Ray, Will and Oscar, Wm. Dittmer, Blue Blossom, Chief Black Hawk, and Chief Sunflower. We are all happy to greet you but as to your wanting a test as to how soon Mother will be coming over, we are not permitted to tell you this. We are watching over her and all of you. When the time comes you will make the changes that you are hoping for, which will be in the near future. Do not make any investments at the present time, wait.

Ames, Iowa:—Mrs. Marie Nibel: As I come into your vibration I see many souls around you, Christine, Helvig, Conrad, Billy, Mary, and many more. Yes you will receive the money you are looking for, but not for quite a while yet. You will make changes in the coming year that look very bright for you.

Toronto, Ont., Canada:—Pearl E. Marks: There are many beautiful souls smiling at me today and sending their love to you. Among them are: Robert Marks, Wesley Hoar, Peter Williams, Marie, Julia and Kate. Keep the good work up, you have a mind of your own and not misuse it. They all want you to do just what you are planning as they are all ready to help. Take care of your health.

Chicago, Illinois:—Rose Mary Kelley: Dear Sister so happy to get through to you today. Mother, Bonnie, Dr. White, Pansy and Shong are all here also. We are all happy because of your happiness at this time. I was through the trumpet alright and I am going to step on some ones toes if they don't stop trying to block your pathway. We see all the wonderful things that you are doing for the people at the church. Keep it up Sis, serving God and man as it is truly a blessing indeed. Love from all of us, Brother Wesselee.

Sheldon, Wisconsin:—G.M. Bergner: Dear friend of earth, I am so happy to come to you today. I am the one who has been giving you the Morse code. I passed over from the earth plane many years ago and have been trying to get through to the earth people what I have found over here. If you will continue sitting I will come again. I passed over in New Zealand. When I come again I will give you signals with raps. Peter Sharp.

Baltimore, Maryland:—Elsie Woodall: You have many guides, one is a lovely soul named Isabelle also Pansy, Tommy, Haws, White Feather, Father John and Dr. Myers who is your automatic writing guide. Do not get discouraged, keep on with your development. I know that you will develop into a very fine mental medium if you will only try for that. God bless you.

Chardon, Nebraska:—Pearl E. Alderman: Yes my dear your secret wish will be granted you in the very near future. Just keep praying and your prayers will be answered. Spirit Greetings from all.

Stratford, Ont., Canada:—Mary Dalrymple: You have many loved ones here sending their love. Margaret, Louise, Helen, John, Michael, Harry and Susan send blessings. They say you must take care of your health, colds above all else.

Wisconsin Rapids, Wisconsin:—Mary Dempze: Brother George, Mother, Father, Grandmother and Grandfather Prusipski are here sending love and greetings to you. They are all together, happy and helping you in your desires.

Newark, New Jersey:—C.E. Stern: Charles there is a lady here that loves you dearly and wants me to tell you that she is with you as often as she can be helping you to straighten out the conditions that are bothering you. She also brings with her Mother, Father, Sam, William, George, Leonard and Henry. God's richest blessings, Mom.

Cincinnati, Ohio:—Anna E.: In answer to your question, yes but you will have to be a little careful as the party is shy when it comes to some thing like this but I know your wish will be granted. God speed.

Wichita Falls, Texas:—L.M. Terry: Mother dear I want you to know that I am here with the rest of the family. My passing was not hard just a shock when I woke up here. I am helping the boys coming over from the war zone to realize what has happened to them, I am with you also whenever I can. You are going to get it with all my love. Herman.

Lake Placid, Florida:—Gretchen H.P.: Hello Sister I have been trying to get through to you and let you know how I am and to tell the earth people what this is all about. I want to come through you with writing. Just sit with paper and hold a pencil in your hand and I will make contact. I am thankful that I can come to you. Mother is here also John and Gordan. We are doing all we can to help you. Brother George.

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