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Collection

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Christ AROSE From The Tomb!!



Do the dead return? Do we receive messages from the dead? Is it wrong to call them? Is it wrong to talk to them? Do they remember their loved ones on the earth plane? Are they not concerned with our affairs—both material and spiritual? Are they not anxious to give help and advice?

These questions and many more will be answered by Nell M. Smith in this article which will be followed by many more, as a special feature for PSYCHIC OBSERVER readers. We invite your opinion and constructive suggestions. Address all communications to Mrs. Smith, care of this paper.

NELL MAGRUDER SMITH, Louisville, Ky., who recently joined the staff of PSYCHIC OBauthority on the Spiritualist intrance medium.

By NELL MAGISUDER SMITH

Every Easter Sunday, the whole SERVER, is recognized as an Christian world unites with us in paying tribute to the memory of terpretation of the real meaning a man who lived 331, years on the of the Bible. She is a mental and earth; who was put to death by rucifixion, (capital punishment of that period); who returned and materialized "showing himself ALIVE, by many INFALLIBLE PROOFS; being SEEN of them for 40 days and SPEAKING of things that pertained to the Kingdom of God." Thus wrote Luke to Theophilus in Acts 1:3.

> In recounting some of the conversation of the night of their last supper in the presence of the whole group, Matthew tells of how Jesus gave specific messages as to what he intended to do as soon as he returned from death, saying. go before you into Galilee." Matt.

Will Send Comforter

While John, the youngest disciple, gave a more detailed account tioning names and quoting from them; giving much of Jesus' last explanations in which he was seeklittle period of trial, darkwess and will pray the Father, and He will of Jesus now extant. forever, * * and will teach you all things and cause you to re-AWAY, and COME AGAIN to you * * * Now, I HAVE TOLD YOU BEFORE IT COME TO PASS, that WHEN it comes to pass you might believe.' John 14: 16, 17, 18, 26, 28.

Psychic Life of Jesus

The philosophy of Jesus was, that "LIFE, arises from DEATH." and He used the simple illustration of the seed that is planted in the ground. "Except a corn of wheat fall into the ground and fruit." John 12:24. Meaning, that when buried in the ground it gives up its material, seed body, to RISE again in the form of living. growing, productive NEWNESS of

Many of us were taught that Jesus suffered on the CROSS for our sins; that he PAID the price so that we might be freed, when in truth, He was murdered, because He dared to teach, preach and practice things diametrically

Jesus of Nazareth



"THE EMERALD PICTURE"

Legend declares that the picture above, known as "The Emerald Picture" and said to be the only genuine portrait of the Savior, was at first carved on an EMERALD by command of Emperor Tiber-

Later it was taken from the treasure chamber of Constantinople by the Sultan of the Turks and delivered to Pope Innocent VIII, as ransom for his brother, who was at that time a prisoner of the Chris-

Dr. Joseph Rodes Buchanan, The Great Psychometrist, who gives remarkable similar picture to the modern world in his Primitive ing to comfort and encourage them | Christianity, says: "This picture presents what science would dictate The Reverend Theophilus Loop assumed a superior air to keep firm and true during the as the head required for such a character. It is an extraordinary head . . . indicating one . . . profoundly RELIGIOUS, LOVING, INSPIRED. uncertainty, when Jesus told them, INTUITIVE, REFINED, TENDERHEARTED and FIRM." Dr. Bu-"I will not leave you comfortless, chanad claims to have had communications through psychometry with I WILL COME to you * * * 1 St. James and others of that time, who declare it is the best likeness

> The following extract has been translated from the writings of the contemporary historians of that period.

> Publius Lentulus, in those days Governor of Judea, wrote the following message to the Senate and People of Rome:

"There appeared in these days a most virtuous man, by the name of Jesus Christ, who still lives among us, and is considered by the heathens a Prophet of Truth, but called by His own disciples the Son of God. He raises people from the dead, and cures diseases of all kinds. Being a man of tall and imposing stature, strongly inspiring veneration by his appearance, He instills both love and fear into the minds of those who see Him. His hair has the color of a fully ripened hazelnut, almost smooth down to the ears, slightly curly lower down, and of a more oriental shade as it falls in a wavy mass upon His shoulders. In accordance with the custom of the Nazarenes it is parted in the middle. His brow is very smooth and bears the imprint of frankness. His face is free from blemishes and wrinkles, beautiful, and with a pleasing, rosy complexion. The lines of the nose and mouth are immaculate, the heard is rather full, of a shade well in harmony with the color of His hair and not very long. His eyes are gray, clear and animated. His body is shapely and vigorous, and His arms and hands are well proportioned. When censuring, He inspires awe; when admonishing, He is kindly and prepossessing. His speech is moderate, full of wisdom and modest, but at the same time dignified. No one can recollect seeing Him laugh, but many have seen Him weep."

A man who surpasses the chilren of men by his peculiar beauty.

clairaudient and clairvoyant medium: He talked to spirits: He held materialization seances: He was a healer-magnetic, mental and absent: He prophesied: He told people their past, present and

He taught that the "dead return" and he was murdered for all of these things, but his philosophy

future: He taught His disciples to

call on the spirits, place their

problems before them and ask for

proved true, for he CAME BACK, just as He predicted.

It was Mary Magdalene to whom He appeared first, SHOWING himself and TALKING to her, giving her a message to deliver to His disciples.

And so, it was Mary Magdalene who first proclaimed to the world Jesus was a psychic, a seer, a that THE DEAD COME BACK,

saying, "I have SEEN Him and He has SPOKEN these words to me." John 20:16-18. And for almost 2000 years her words and testimony have been proclaimed from the pulpits, yearly, to each succeeding generation.

What happened to Jesus, can happen to us. It needs only one instance to establish a fact, a truth or a possibility.

Six years after this when His followers were undergoing great persecutions and imprisonment and death, at the hands of the Churches and the Law, Jesus, as a spirit returned again, attaching Himself unto His worst enemy, Saul of Tarsus, later changed to Paul, and remained with him as his "main guide," inspiring and working through him for about 25

(Continued on Page 2, Col. 1)

SAMBO AND THE PARSON

By HORACE LEAF, F.R.G.S.

In the story below, continuous for two additional instalments, Mr. Leaf, in his inimitable phrascology and style, depicts the amazing resourcefulness of SAMBO, a Southern darky, when confronted with some of the threadbare biblical logic of an old colored orthodox PARSON SAMBO holds his own-because he KNOWS what he knows. The PARSON only BELIEVES be knows.

The Reverend Theophilus Loop gazed at the grinning Negro for several moments in shocked silence.

"Why. Sambo," he said at last in dismal tones, "You don't "After I AM RISEN AGAIN, I will

really mean to say you have become a Spiritualist?'

"Yeah, Parson, I is," replied the Negro brightly, his dark eyes sparkling good naturedly as he returned the stare of his visitor. "I'se a good Spirit'list, I is." He rubbed his hands together with immense satisfaction.

"Then you have forsaken the flock." said the clergyman of that night's conversation, men-

"Well, boss, I aint agwine to say dat neither; but I is a Spirit list.

of disdainful gravity as he asked:

"Why have you become a Spiritualist?"

"Cause I'se seen a spirit." Evidently Sambo was delighted with the fact.

For the moment Theophilus Loop was stumped. Had give you another Comforter, which Sambo said that someone he knew had seen a spirit, an easy is the Spirit of Truth *** the Holy answer could have been found; but the Negro had averred Ghost, which will abide with you positively that he himself had seen a spirit. There were only three possible answers to that: either Sambo was lying, and he member whatsoever I HAVE knew that to be unlikely as the man had a reputation for being TOLD YOU. Don't be troubled, very truthful; or he had been deceived-deluded; or, worse and don't be afraid. You have still, he had actually seen a spirit. The last possibility was heard how I said to you, I GO mfinitely bad, as alas, Loop knew on Bible authority that only evil spirits could appear.

"Where did you see the spirit?" he asked at last.

"I seen one in dis very room, Parson."

"And you've never seen another?" asked the minister hopefully.

"Yeah, boss, I seen one at John Wright's." Sambo made this confession with obvious reluctance, as he knew that the Reverend gentleman would regard this as an unpardonable piece of waywardness on the part of one of his church

'So you visited a Medium?" remarked Theophilus Loop die, it abideth alone; but IF it in shocked tones. "Don't you know that is a very wicked thing DIE, it bringeth forth much

It was Sambo's turn to look depressed, and nodding his head slowly, he replied:

"Yeah, boss, but I seen a spirit." His voice assumed a truculent positiveness. "I liked it," he concluded almost with LIFE.

"What kind of spirit was it?" asked Theophilus Loop, with what sounded like genuine interest. "Was it black? Had it horns? Did it smell of brimstone?"

"No, boss," returned the Negro with considerable animation. "It were none of dem kind; it were my Mammy."

"Your Mammy!" the Reverend gentleman puckered his opposed to the accepted and popubrow in irritated perplexity. "It could not have been your lar religious beliefs of that day.

(Continued on Page 3, Cols. 1, 2, 3, 4)

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APRIL 10, 1940



REV. WILLIAM MITCHELL Pastor of The Hyland Park Spirit-Purdy Sts., Buffalo, N. Y., plans to open a new Church in Buffalo about April 1st.

According to Rev. Mitchell, the St., Lukes Church, corner of Richmond and Summer, has been purchased. The name of the new Church will be THE BROOKING MEMORIAL CHURCH and services are scheduled to begin the second Sunday in April.

CHRIST AROSE!

(Continued from Page 1, Col. 5)

years, or until Paul was beheaded by Nero, which released Him.

Then about 30 years after this, we find that John, the last survivor of the original circle of 12, had been banished from his community and country, an exile on the isle of Patmos, because he was a psychic, seer, prophet, medium, and in his loneliness one Sabbath day, while in a trance, Jesus appeared unto him, giving him messages which he wrote under the dictation of Jesus. Rev. I.

These messages were to be sent to the 7 Churches of Asia, those Churches which Jesus had founded and established through the mediumship of Paul. In making Himself known to John he said: "I am He that LIVED and was DEAD and behold I am ALIVE forevermore, and I have the KEY of HELL and DEATH. Write what you have SEEN. The things WHICH ARE, and the things which SHALL BE hereafter." He then proceeded to tell each church separately, their past and present condition and what the future held for them.

As a SPIRIT, who had been out of the body for over 60 years. Jesus was able to state the favorable and unfavorable conditions; in; the sufferings and persecutions they had undergone and at whose hands: the trivial things that had crept in to weaken and divert them from the truth, and which would eventually cause them to lose their guiding light and their guardian angel. He told them what to do to keep this from happening, so that they might not lose their estate in the Kingdom of God.

So I ask you, in the light of these facts:

Do the dead return?

Do they give us messages?

Is it wrong to call them? Is it wrong to talk to them?

Do they remember their loved

ones in earth? Are they not concerned in our affairs both material and spiritual and anxious to give help and advice as to the best procedures, so that anything that may hinder the progress of the growth and de-

velopment of a Soul may be elim-

inated? We invite your opinion.

Do You Want To

Send us the names and addresses of every person you think should be reading the PSYCHIC OBSERVER. We are in a position to send each a "Complimentary Copy."

ADVENTURES IN

Experiences, Observations and Conclusions By OWEN R. WASHBURN

(Continued from March 25th Issue)

A SPIRIT DESCRIBES HIS WORLD

In a description of spirit realms Dr. F. Cushman, one of the guides for the DeChard seances, wrote to Mr. Djubok:

"Everything belonging to the spirit world corresponds with your world. There are oceans, seas, rocks, mountains, flowers, trees, birds and landscapes of gorgeous beauty, all of which are illumined by the clearest, brightest and purest atmosphere. There are many spheres, c reles, or orbits. The second sphere embraces your earth and many other worlds. Mortals, mediums especially, have but a very imperfect idea of the spheres. When the spirit leaves the form it is conducted to its conditions: especially conditions as to knowledge and understanding and to where the society is such as to aid in its ad-

"The first sphere is a belt or zone, extending around the earth. Below in it is the animal kingdom. Between the first and the second ualist Church, Glenwood and sphere is the Indian's Happy Hunting Grounds, but they don't kill in those grounds. But the first zone is called the transition zone or sphere. Every spirit, on leaving the body, must pass through this

THE BETTER LAND



THE INDIAN'S HAPPY HUNTING GROUNDS Reproduction of a painting by Francis A. Coll of Delaware, who has medium istic vision and sees scenes and people of the spirit worlds—the views of the spiric country, as in this instance, appearing repeatedly until the painting is finished.

sphere, to divest itself of the impure conditions of earth life. The seventh, or celestial, sphere is the home of the angels and archangels In this sphere they communicate with those in the sixth and they with the fifth. The spirits of the fourth, the third, second and first come direct (to earth).

"The seventh sphere is a great distance away, where the masters live, including some of the masters who gave life that others might live. There is a real land beyond the seventh sphere where all that can be known of God and His Son is revealed. The inhabitants of the sixth sphere are not entirely divested of matter but they are developed into that pure condition of unselfish love that is not known in the spheres below them. They have a higher and better appreciation of that great Central Life which you call God. The fifth sphere is full of music. Here are grand and beautiful instruments which it would be impossible for me to describe. Such melody no mortal has, or ever stood, appreciated and enjoyed. Here families and friends are reunited: harmony outgrows all the inharmonies of earth life.

EDUCATION IN SCIENCE AND ART

the things they had been faithful The second sphere is the land of schools, of education and instruction. in earth life, are here broadened and developed the impressions of wrong and error are corrected and uprooted. This sphere is similar tions of words are manifested by the spirits communicating. Now lar in all respects to your world and yet there is an almost incomprehensible difference between them. Here many souls become conscious of their divine origin and are stimulated to greater activity. For when their understanding becomes open to the reception of truth they feel the mighty grandeur of the soul's birthright and an inate yearning for the higher and brighter spheres beyond and thus progress has begun. On and on from sphere to sphere all the while retaining, entire, the affections and connections formed in earth life."

In the foregoing statement the assertions of Dr. Cushman, an advanced spirit, as to those spheres he has lived in are to be taken as authoritative. His statements as to spheres which he has not lived n are to be taken as teachings given him, possibly opinions only, by other spirits. Only by experience can we be sure as to conditions and facts in any sphere of life. The reports from various spirits as o reincarnation or its lack of reality: as to various matters claimed to be true of higher realms than most communicating spirits know about by personal experiences, are to be taken with great interest and with rreat reserve. In the opinion of the writer of this page the term 'Masters': describing highly developed people, has been grossly abused. As applied to men living in the flesh it may be a correct term but I have never had any reason during many years of frequent listening to claims that superhuman people exist in the flesh, on earth, to believe it. A real master is one, who like Jesus of Nazareth, goes about doing good and who has those characteristics of which mediumhip and a spiritual attitude are foundation possessions.

CELESTIAL LANDS

How those who inhabit the Better Country feel toward it is illusrated by a writing made upon the cards placed between two slates, by Half Moon, a benevolent and eloquent Indian spirit. He said: "I t this time bring a blessing from the land of souls; where no rude plasts nor bitter persecutions come to blot the golden sunlight out and let the shadows in. I bring strength from breezy hills where flowers smile in gladness to the God who made them; where waters murmur and where birds delight to echo music through the leafy branches of the trees in the Hunting Grounds above: where Great Manitou rules in mildness and in love; all live in freedom and all action is bounded by practical is never advanced by any honest person at all informed as the thought of others.'

Mr. Djubok's mother, writing during a seance soon after Half

Moon had spoken of the spirit places he knew, wrote: "The inhabitants of this celestial city are ever busy; either devising some new method of aiding the distressed or attending some of the many schools, its halls of music and literature, or working together, in bands, to elevate and instruct some needy souls on earth or in the lower realms of spirit life. Here the spirit people dress simply and naturally in flowing robes of any color which most harmonizes with an interior condition. We are all what the world calls beautiful: a light radiating from each countenance: an expression of peace and contentment upon our faces and smiles upon our lips. Beautiful groves by running streams, shad, ing by their lofty trees scenes made charming by banks of velvety moss and fragrant blossoms, are in the midst of my city and there spirits, dear son, are daily congregated to listen to words of advice, instruction and wisdom from inspired lips from the higher worlds. Oh. I could go on but the man is starting to get up. I have to take my hand from his shoulder, the contact is broken, all love, all, Max my dear, dear Boy. "Mother."

WHERE SPIRIT CHILDREN DWELL

A letter written during a seance where the mediumship of Mr. DeChard was used, to Mr. Djubok, by a girl who signed her name as 'Turtle," a very loveable character, gives an account of the condition of spirit children who arrive in the Other World: "Hello, Brother Max:

Tll stop at all the homes over here on my way back and tell all the people in them whom you love that you send your love.

You always wanted to know how the children live in the spirit world. Well, then, they live very much as little children in your carthly homes do; only many of them do not live with their mammas and papas, because there are lots of them on earth or have gone away and forgotten their little children. But all those little children who have no parents here reside with their teachers and guides, who are always kind, loving and attentive to the little people under their charge. So in this sweet world there are a number of little white houses; some smaller than others because the number of inmates in some are less than of others, so in these homes the little children live. The houses are round, like pavilions, and have entrances on every side. The windows opening, like doors, from floor to ceiling. The olumns or posts of these homes are entwined with growing vines which throw out their purple, pink, golden or scarlet blossoms to catch the gentle breeze. The insides of the homes are furnished prettily but simply and all look neat, tasteful and sweet: just as little children's homes should be. Books, pictures, music and everything beautiful are to be found in our homes here. Mr. Max. don't vou wish you were little! I'll tell you more next time, for there is a lot

"Turtle." (Signed) Of course children, whether born before their time or otherwise. find, as a rule, grandmothers or other relatives in the spirit world to care for them. Women who have had no children on earth often have an intense desire to mother a child and find joy in taking and treating as their own, in the spirit world, some child not better provided for. Turtle was too much restricted as to space, while writing on the cards, to go into details.

A METHOD OF SPIRIT WRITING

Writing to the author of these articles, Mr. Alexander DeChard, of Palmyra, New York, described his experience in attempting to observe how spirit writings on cards or slates are produced.

He speaks of the great number of cards written upon during the fifteen years of his use of this kind of mediumship. Many of them have, as the writer of this knows, highly intellectual literary expression. The subjects treated have included almost every class of knowledge. While visitors have held the slates containing the cards there have appeared thousands of letters and pictures, paintings in colors, drawings in appearance, steel engravings, some looking as do the pictures produced on earth with the use of screens, some like pencil sketches. Often the pictures that a sitter asks for, without a moment of warning to any one present, are produced; portraits of relas or friends. In a letter the medium says:

"I have two panes of glass, duplicates of school slates, which I will hear. The fourth sphere is where the sense affections are underbegan to experiment with these five years ago but have only once seen the writing being done; and then briefly. On this one occasion the words came as I looked: Don't be discouraged.

"I saw the pencil jump from one word to another: it did not ap-"The third sphere is where the arts and sciences are perfected. pear to write but underneath where the pencil had been a word appeared. In producing a long word the pencil jumps in the middle of The principles of truth, love, goodness, implanted in the mind while the word: indicating that some sort of narrow space is set off by inyou know. Mr. Washburn, as much as any one as to how the writings and pictures are made.

PRACTICAL METHODS OF SPIRITS

"When the picture and writings are produced the visitors who receive them often hold the slates while the writing and art work is going on. If they ask for any particular person's picture or for anything they wish, the spirits usually produce it for them. Any visitor who gets the writings can put his hand over the slates and the outlines of that hand will appear on the card. One can take a flower from a case and put it on the slates and the exact picture of it will appear on the card. But the presence of metals must interrupt the work, for spirits never produce pictures of metal objects, such as rings or watches.

Some hint as to the difference between the use of earth forces and those in the spirit realms; some suggestion as to how firmly the force which prevents ordinary use of spirit forces on the earth plane is given in the remarks of a mother who was writing from the spirit world to her son on earth as to unsuccessful efforts her son had made to obtain spirit writings in his own home. She wrote:

"How I long to see my boy getting writings in this way! I had the happiest of moments when I walk down town with you and Mr. DeChard a few short days ago. I tried so hard ever since I wrote on the slates with both of you present, that day, to write upon your slates while you sat alone. I got just so far as forces getting hold of the pencil but when I came to press it down upon the card, I found I could not, as vet, press hard enough. I need strength and I have hopes each time to come stronger."

To Mr. DeChard have come many very practical men. Shop problems have been solved with the aid of advice from famous spirit engineers. Edison, Steinmetz and Faraday have been thus consulted Nothing in this life is more practical than high quality mediumship. Lives have been saved by accurate diagnosis; the tender love of those called dead has been manifested to the uplifting of the lives of people slipping downward, suicides have been prevented and the discouraged inspired to go on to success. The theory that spiritualism is not

(TO BE CONTINUED)

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SAMBO AND THE PARSON

(Continued from Page 1)

Vammy, Sambo; she died a true Christian."

Sambo grinned happily. "Dat's right, sar. My Mammy were a good dame, and dat's why de good Lord let her come to me, I 'spects."

Realizing that Negroes hold the memories of their mothers in the deepest respect, Theophilus Loop saw that he must pro ceed with his criticism with the greatest care, lest he arouse too much the rebellious spirit of his backsliding convert.

"You know your Bible, my man," he said sententiously.

don't you?"

"Why, yeah, I does," replied Sambo enthusiastically "Didn't I take de fust prize at de las' Bible examination, Parson? You give me de medal.'

Loop knew this was so, and remembered with what astonishment, he and his assistant examiner, had read Sambo's napers. Even they could not have answered most of the questions better. This, he thought, was a strong point in his favor. and would make it easier for him to show the Negro the error of his ways.

"Well, Sambo," he said, suavely, "you know that the Bible is the revealed word of God, and in it we have God's judgments under law." He uttered the last clause with slow emphasis, feeling that the theological phraseology would impress the recalcitrant Negro. To his astonishment and indigna-100n Sambo remained unimpressed, and with a naive smile

"Jes' what does dat mean, Parson?"

"What does what mean?" "God's judgment under de law."

pausing to inquire what they mean, a kind of theological heritage which the recipient is satisfied to accept thankfully and regard as a precious treasure from divinity itself. He tried now to comprehend its meaning, and concluded that it was a confused idea. Exactly what did it mean?

Sambo, with native acumen, noticed the clergyman's hesitancy, and sat patiently waiting for the reply with an amused smile flickering upon his thick lips.

"Why," murmured Loop slowly, "it means" he says exactly what God wants us always to believe and obey." He sighed with relief.

"Does de Lord never make no mistake in de Bible, sar?"

The reverend gentleman thought he detected a note of the question was intended to lead him into a difficulty. The his wit against a white man's, especially an ordained minister of religion. It was a tricky question and called quick thinking. He decided to stand boldly by his orthodox position and swear to the infallibility of the Bible. Running his tongue over his dry lips, he said gravely:

"The Bible is never wrong."

"Den, Parson, you aint in order." A grin overspread communed with the Israelites?" Sambo's fat face.

The Reverend Theophilus Loop started at this impertinent things nohow."

"How so?" he asked indignantly.

"Cause de way you have cut your hair and beard aint accordin' to de ord'nance of de Lord.

For a moment Loop looked amazed at the unexpected retort, then he remembered that in Leviticus, Chapter 19, Verse

"Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

advantage by quoting the passage from memory, but Loop, and well-trimmed head, checked him sharply.

"This is no time to talk stupidly, man," he cried angrily. Sambo roared with laughter at the success of his sally, sion of awe, mingled with disguest. and rocked with glee.

"Does de Lord talk stupid, Parson?" he asked ruthlessly. Poor Loop blushed angrily, bit his lip and glared at his

"I would have you know, Sambo," he exclaimed viciously, "that this is no time for banalities. We are discussing your cause.

ൗul's salvation.' lately," returned the Negro, "and they don't all seem quite

right to me." The reverend gentleman ignored this remark, and hast ened to get back to his original rebuke.

"Your dear Mammy is in heaven, Sambo, resting in the Lord. No one who departs this life of ours, saved by grace is permitted to return to it. In fact, they don't want to."

A troubled look swept over Sambo's face,

"Lordy, Parson, dat aint right, 'cording to de Bible. Don't it say dat Abraham entertained three angels and Lot two, and dey gave them food to eat. Den there was de angel that peared to Hagar at de well. He spoke to her jus' like you might have done. All of dem seemed jus' like ordinary men. and he would have given a great deal if he could have with Didn't all of dem come from heaven?

Loop saw he had been speaking without his book, and felt he must fight to the last ditch to convince his colored opponent he had not made his case any better by doing so. It struck him

as peculiar that, although he had often read these passages he had overlooked their natural significance whenever he condemned Spiritualism. These instances were very similar to some that he had seen recorded in Spiritualistic literature. For the moment he was obliged to admit that Sambo had the stronger case.-However, he sought for an answer to help him to hold his orthodox fort against Spiritualism, and explained to Sambo that "angels were not human beings."

"Neither is my Mammy now dat she is dead," argued the Negro. "But I sure saw her at Mr. Wright's and in dis room, and she talked to me just as dose angels talked to Abraham. Lot and Hagar. Dat's true, Parson," and he solemnly crossed his heart with his forefinger in confirmation of the reliability of his statement.

The Reverend Theophilus Loop found some relief in explaining to his listener that the Bible clearly intimates that there is an order of non-human beings who live in heaven, but who were occasionally permitted to visit the earth centuries ago.

As soon as Loop had finished his disquisition, Sambo asked him:

"De spirit of Sam'l that 'peared to the Woman of Endor wasn't that a kin' of angel, Parson. He were a man, wasn't

"Well, ye-es," admitted Theophilus regretfully. "But, you know, Sambo, it was a wicked thing to do, and God punished King Saul by taking his kingdom from him."

The Negro contracted his brow thoughtfully. "I guess you'se only partly right dere; but I nebber could undertsand de Lord 'bout dat affair. Why did de spirit of Sam'l appear to de woman if it were wrong? Sam'l ought to have been more careful to do de will of de Lord. Do you think de Lord punished Sam'l also?"

The reverend gentleman was rather staggered by this un-Theophilus Loop was nonplussed. It was the first time he expected turn of affairs, and wondered why on earth he had had ever been asked such a question. It was, he realized, one never seen the matter in this light before. If it was wicked of those phrases that pastors use from time to time, without to consort with witches and wizards (in common with most simple Bible students Loop insisted that the woman of Endor was a witch), why did Samuel manifest to her? Furthermore, the spirit of Samuel, he remembered, correctly foretold the death of Saul and his sons, on that occasion. He also remembered that Sambo was right when he said Saul was not threatened with the loss of his throne through visiting the woman, as Samuel, before his death, had already informed him that this loss was imminent. Saul really lost his kingship through being killed in battle, but Samuel had condemned him to disenpaused for inspiration. "It means, my good man, that the Bible thronement because he had not slaughtered all the Amelekites, as God was supposed to have commanded.

Truly it was all very perplexing, and for the moment the minister felt his faith in the infallibility of the Bible weaken. With a shudder of apprehension he dismissed this reasonable cunning criticism in the Negro's remark, and half divined that assumption, and prayed to be made strong in faith once more.

"Perhaps Sam'l wasn't so good after all," continued Samthought hurt his pride. No Negro ought, in his estimation, pit bo slyly. "I'se often thought he was mighty hard on dem Amelekites, 'specially on poor King Agag. It ain't no kind of thing to chop a poor man to pieces jus' because he's a cap-

"Why Sambo," exclaimed the Reverend Mr. Loop in horrified tones, "whatever are you talking about? Don't you know that Samuel was God's chosen instrument through whom He

"Yeah, Parson, dat's right; but dat don' seem to alter fair" toward Spiritualism.

"Exactly what do you mean?" asked the Parson, failing for the moment to follow the Negro's line of reasoning.

In reply, Sambo opened a large, elaborately decorated Bible, such as Negroes favor, and turned to 1 Sam., chap. 15. and read slowly verses 1-3:

"Samuel said unto Saul, The Lord sent me to annoint thee eth rain on the just and the unto be king over His people, over Israel: Now therefore hearken unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did unto Israel, how The Negro, seeing his dilemma, commenced to push his he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they whose hand had gone involuntarily to his short goatee beard have, and spare them not; but slay both man and woman. infant and suckling, ox and sheep, camel and ass."

Sambo paused and looked at the Parson with an expres-

"Dem's awful words." he breathed. "I wonder if de Good Lord really said 'em?"

Theophilus Loop looked confused. They were, he knew. awful words, and it was a barbarous command. Surely they must have been called forth by an equally barbarous and awful

"But, Sambo," he remarked, "you know the reason for it. "I'se been thinking a lot bout the Lord's or nances a lot The Amalekites fought against the Israelites when they were on their way to the promised land, and because of their wickedness God decided to punish them. He always punishes sin."

"Dat's true, Parson," admitted Sambo, "but I ain't never seen how dem Amalekites could have done dif'frent, nohow. The chillun of Israel invaded their land with a mighty big army, and it seems nat'ral to me dat de Amalekites should try to drive 'em out. Dat's what Uncle Sam-would do if de Amalekites or anybody else invaded de United States, and I guess dat would be de best thing Uncle Sam could do, don' you?"

The Parson did, but refused to say so. The conversation was growing more and more difficult and distateful to him.

Author of "Sambo and the Parson"



HORACE LEAF, F.R.G.S.

ARCHBISHOP OF **CANTERBURY** 'NOT SURE"

Over four years ago, the Arch bishop of Canterbury became worbecause Spiritualism making such rapid strides — even some of the Clergy and Ministers expressed intense interest in 'survival"—so, the worthy leader of The Church of England decided to appoint a committee to investigate Spiritualism. 🔒

Headed by Dr. Francis Underhill, then Dean of Rochester, now Bishop of Bath & Wells, the committee took testimony from psychic researchers, both believers and skeptics. Some committeemen secretly attended seances. Nine months ago the committee had its report ready. To the great dismay not only of His Grace of Canterbury but of his colleague the Archbishop of York, the report was not unfavorable to Spiritualism. That, at least, was the conclusion Spiritualists drew when it became known last month that the report had been suppressed. Said Fred Hawken, secretary of the Marylebone Spiritualist Association: "I am confident that the report would have appeared if it had been adverse.'

The Bishop of Bath & Wells, was said by Spiritualists last week to be "sympathetic or at least

Said Editor Maurice Barbanell of Psychic News: "This suppression is just the usual trouble the Church of England has with anything unorthodox. It once opthe Bible citation, He . . . sendjust. It is always 500 years behind the times, and this is the atest example.'

Said a representative of the Archbishop of Canterbury: "Furher investigation is required."

SPIRITUALIST MASS MEETING

A Spiritualist mass meeting will be held in the city of San Franeisco, April 14, 15, 16 and 17, according to Harold P. Courtney, President of The California State Spiritualist Association.

The affiliated Churches of San Francisco and Oakland, Cal., are holding union services with C. S. S. A., presenting the Science, Philosophy and Religion of Spiritualism.

The mass meeting will be open with a banquet Saturday evening, April 13 at Western Women's Club, 609 Sutter Ave., San Francisco, where the lectures will also be held.

Lecturers and message bearers on the program are: Rev. Jane Sipes. Rev. Minnie Sayers, Rev. Etta S. Bledsoe, Charles R. Smith, Rev. Florence Becker, Rev. Margaret Foley, Julia Bramah, Mary E. Taylor, Olive Linge and Oliver

The public is cordially invited to **attend all servi**ces,

COMMENTS AND CONCLUSIONS

With this article, Mr. Salit concludes his series "Adventures in Supernormal Experiences," which covered an account of his experiences with mediums at Chesterfield Spiritualist Camp, Chesterfield, Indiana-Lily Dale Assembly, Lily Dale, N. Y .-- Camp Silver Belle, Ephrata, Pa., and Camp White Eagle, Lake Hopatcong,

Says Mr. Salit in conclusion: "The orthodox Subconscious Mind Expert" may deny the real origin of Spirit Communication but he can never explain it satisfactorily."

By P. W. SALIT

The questions arise: Do the observed facts, outlined in my previous articles, in any way prove the survival of the individual after bodily death? Are these factual occurrences merely the result of the activities of our subconscious materialization seance. minds? Well, we can arrive at this conclusion, (i.e.) that the their identities in a rather circumexistence of a subconscious mind, stantial way, still they were the a kind of repository of all our ex- only known spirit relatives of mine periences below the threshold of our conscious memory, has been definitely proved.

Now then, since two or more people can intercommunicate with each other consciously, by the use of the "space-time" medium, so, therefore, can they inter-communicate with each other through their subconscious minds by means of telepathy independently of the "space-time" medium and have the resultant knowledge register in the conscious mind.

Georgia Tidd

The orthodox psychologist will probably have little difficulty in accounting for some of the instances of supernormal knowledge cially in cases where the seance by attempting to attribute them to the activities of the subconscious minds of the medium and the sitter. But, in certain other instances, the activities of a third entity cannot be so easily explained away.

As already pointed out at the very beginning of this continued voyance and clairaudience, or to article, Dr. von Kimberlin's knowl- be a suitable instrument for physedge of my life covers only the period following my Seminary days at Rochester, N. Y., just as any other rect voice. This tuning up of the person in flesh, without the knowledge of my innermost thoughts would do. On the other hand, the spirit Doctor knows about me incomparably more than Georgia ectophlasmic duplicates. The lan-Tidd, the medium. Bear in mind guage is used in a certain sense also that none of my other spirit collaborators have shown any such knowledge of my past life.

Again, the fact that Dr. Wallace, Mrs. Tidd's chemist Guide acts and peaks as an Englishman who has lived all his life in England, hows clearly that he is not the product of Mrs. Tidd's subconscious mind. I happened to be the only one who spent a few months in London.

Mary Langley Beattie

The fact that my sister Maria and niece Elsie, both having "died" in infancy, were quite at home at the Chesterfield Camp, communicating with me practically at every seance—with different mediums, is somewhat difficult to idea or thought in our "spaceinterpret, but more so if they are only the "subconscious fabrications" of the collaboration between the medium and myself. It must be remembered that I came in touch with them for the first with our thoughts and intentions. time at Mary Langley Beattie's Are we not also able to speak in



PETER W. SALIT

Although I had to arrive at who were able to present themselves to me in a materialized form, i.e., as a young grown up woman and a girl of twelve or fifteen. It is logical to think that they, having missed a full life in flesh, were particularly anxious to I was thinking in English. experience, if only for a few fleeting moments, the limitations of a physical body

Several years ago while attending my first trumpet seance. I tried to speak to my spirit relatives in my native, the Latvian language. The results were negative. It appears that communication with the spirit world is much more complicated than most psychic investigators realize, especonditions differ radically from those to which the spirit people are accustomed.

The basis for spirit communication, in my opinion, is the ability of the medium either to perfect spirit contact by means of clairical manifestations, such as materialism, trance, trumpet, and dimedium's mental and physical requisities enables the spirit entity to contact the physical plane and use the speech organs, or their also mental make-up of the medium, in a more or less detached way, as auromatons, i. e., as something alien to their own organization, and therefore not fully under their control.

Speech Mechanism

Our speech, after we have acquired it, becomes to a large extent automatic. When an idea, a stimulus, requiring a vocal expression, impinges on certain nerve centers, impulses are at once released and sent automatically along certain nerve tracts to our speech organs, and these in turn respond also more or less automatically in the assemblage of the proper words and phrases in a symbolic objectification of the time" medium.

For this reason, in the attempt to say something very original, we make often slips of the tongue or statements entirely at variance

out being guided in these activities by our conscious self?

Our speech mechanism, including also that mental factor necessary in its operation, is something like a certain type of musical instrument that cannot be used in the reproduction of tunes characteristic of another type of musical instrument; it has a certain characteristic limitation, rigidity incident that occurred in the very or lack of flexibility, and at the early years of my work when Red same time also a certain degree of Cloud and 1 were instrumental in independent vitality and will of saving a young boy's life. His its own not easily subjugated or grandmother came to me late one amplified or modified by an ex- night, many, many years ago and traneous entity of foreign extrac- begged me to go to Subiton and tion in trying to express in lan- do something for her small grand-

When I, in 1935, visited Riga, Igitis. the capitol of my native country. Never shall I forget that wom-Latvia, I happened to meet an an, her face drawn with suffering American tourist accompanied by and misery, unable to do anything a Russian guide, the former un- for the child whose very life was derstanding only American and ebbing away in front of her eyes. the latter only Russian and some When Red Cloud told her that Latvian. I was to interpret to he and the spirit doctors would the American what the guide said save her boy's life, she lifted up to me in Russian. After I had her face again and her expression spoken for a minute or so, I not-revealed a new hope of life. Death endowed English medium. Sho iced the puzzled looks of my two had withdrawn into the past and acquaintances, and only then could no longer affect her. realized that I had been using the Latvian instead of American. My means to me. It is the greatest whole being had been so saturat- comforter in the world, because ed with the vibrations and it is the difference between life rythms of the Latvian language and death. The lot of a medium that I spoke automatically while is not always a happy one, be-

J. Arthur Findlay

The matter of vibrations must for help and guidance. also have a determining influence on the content of the spirit mes- is nothing in the world that could sages, consisting chiefly of refer- ever mean so much, or affect me ences to our daily affairs; it may so greatly, as that look of hope account for the dimming of their earth memories. While spirit people converse with us, it must be and dearest have gone forever, something like being supported by unsteady arms in mid-air, and then being held in that position to exchange a few hurried remarks with a person on the other side of a wall. In such a condition, one acts only on the spur of the

Frequently spirit entities return for a second interview, saying that they had forgotten something they wanted to say. Dr. Hereward Carrington thinks that frequently the spirit entities must undergo a change similar to the trance condition of the medium in order to be able to function in our vibrations. According to Arthur Findlay, famous English author, the more highly developed spirits can communicate with us only by means of a "relay system" made up of spirits of intermediate de-

Must Have Facts

A plausible explanation can be advanced also with respect to the just that without being grossly apparent unwillingness on the side

Detroit Medium Returns From Southern Tour



REV. CECELIA GETTINS, Pastor of The Goodwill Spiritualist Church, Eastern Star Temple, Deroit Michigan, has returned from in extensive trip throughout the outhern states — particularly Florida.

Rev. Gettins filled engagements at The Christian Psychic Center, Scottish Rite Temple, Miami, and the branch church at Fort Lauderdale.

April 14th, she will be the guest of honor at a Jubilee Banquet and message meeting to be held in the Eastern Star Temple to commentorate the tenth anniversary of her appointment as pastor of the which are meaningless without and peace and life will remain. church where she now officiates.

ADVENTURES IN SUPERNORMAL EXPERIENCES "SPIRITUALISM IS WORLD'S GREATEST COMFORTER"

"Spiritualism removes the bugbear of uncertainty and the malignant growth of fear-both are replaced with the torch of knowledge."

By ESTELLE ROBERTS

I have related many times an guage, unknown to the medium. sin, who was dying from menin-

That is what Spiritualism cause we have to accept the trials and tribulations of all who come

But I know that for me there rekindled in the eyes of those who come thinking that their nearest only to learn beyond all shadow of doubt that they are alive and

"One Redeeming Light"

Spiritualism is the one redeeming light in a world that is heavily overcast with the thunder clouds of war, sickness, suffering the stupidity of warfare will and want. It gives to humanity the kn owledge that warfare cannot destroy them in reality.

Sickness is only a temporary phase that is thrown off in the spirit world. Suffering can be

of the spirit people to give us any extensive or comprehensive inforbenefit of a high school education to pray and hope. have asked me to describe to them the nature of the work I am en-Silver Birch and the other spirit gaged in here in U.S.A. I find guides were sending their mesnothing more difficult than to do misunderstood.

Some of he strongest proofs of survival are entirely of personal character and must be experienced emotionally, intuitively just like the taste of food or the handclasp of a friend. There are finer, more subtle and more penetrating signs of our identities than the outward means of communication and recognition

Some mediums describe them as mother - vibrations, father - vibrations or son-and-daughter vibrations. No matter in what enforced disguise my mother may appear to speak to me in a seance, her "mother-vibrations" are unmistakable. In closing, I must say that I cannot agree with the orthodox psychologist in the existence of more or less independent intelligence or dissociated personalities. Neither do I believe that these so-called "dissociated personalities" resemble our former friends and relatives; nor do I believe that they are merely off-shots of the subconscious mind. How could the psychologist explain the high mental faculties and moral character of the communicating spirits? No. the orthodox "Subconscious mind Expert" may deny the real origin of Spirit tant, influence the outlook of and Communication but he can never explain it satisfactorily — except far better state for man to live with a lot of high sounding words in. Death will have withdrawn FACT.

Red Cloud's Medium



ESTTELLE ROBERTS, richly is said to possess nearly all the known psychic gifts. Her public clairvoyance alone has given proof of survival to thousands. The book, "Red Cloud Speaks," should be read by every true Spiritualist.

overcome by the knowledge that we all can receive from the spirit guides as and when we desire to do so. And want no longer exists after we have passed from this material world.

Spiritualism is the only religion that can remove the malignant growth of fear. I know that there is no death, because I can both hear and see the so-called dead. and therefore that ever-present fear of death can be eradicated from the mind of humanity.

Surely the time will come when all me nwill realize that death is only a passage from this world to the next, and at that moment cease.

During this past September crisis the realization was forced upon me more than ever how much this movement of ours could help the welfare of the world.

Throughout a very dark and trying period only the spirit guides were able to comfort and mation about their mode of living, help man. The politicians and occupation or social conditions. statesmen could do nothing to Some of my boyhood friends living brighten the outlook; even the in Brazil and being without the Church could only tell the world

> But Red Cloud, White Eagle, sage, "There will be no war."

The New Knowledge

Spiritualism removes the bugbear of uncertainty and replaces it with the torch of knowledge.

Which must have been the greater comfort to men and women who were wondering when their husbands or sons would have to go: the knowledge that there would be zo war, or merely to be told to hope and pray?

I know that when it was announced from the platform what the guides had said it seemed as though a ray of sunshine had broken through. The audience went away with a lighter heart, to spread encouragement amongst others.

Spiritualism has no dogma or creed. It belongs to all races; it is for the benefit of the rich and the poor alike. I do not ask anyone to accept this religion on faith alone, because we can prove the foundations of our belief.

We can undoubtedly demonstrate survival after death, and the logic of the spirit teachings must ultimately impress even the most sceptical being.

In my opinion true Spiritualism is the greatest discovery that has ever been made, and it will, at some future time not very far disworld, and bring into existence a

-- Psychic News



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PHYSICAL MEDIUMSHIP

SOME REFLECTIONS ON RECENT HAPPENINGS — AN EXPLANATION

By W. H. EVANS

APRIL 10, 1910

For some time past there have been many criticisms of physical The cry of "fraud" has been in the air, and an at mosphere of suspicion engend red which must be derogatory to results even in any well-conducted seance. It is a pity that after so many years of spiritualistic propaganda these forms of phenomena should still be at the stage where criticism of their genuineness can still be possible. But with a few exceptions every physical medium has, at some time, been wrongly accused of trickery.

The psychology of the matter is interesting, and is is clear from many accounts of the so-called exposures of mediums that the frauds have rarely been the mediums, but the sitters. I do not mean they have intended to act in a manner which would induce fraud in the medium, but through ignorance of the forces involved, and the peculiar mental state of the medium, sitters can create an atmosphere of such strong suggestive force that its effect upon the medium is well-nigh overwhelming. One can pardon any who through ignorance of the subject inadvertently create such an atmosphere, but what can one say of Spiritualists who claim to man whom she thought was her friendknow something of these matters acting in such a way? It is indeed difficult to divest one's mind of the feeling that there is an underlying current of resentment disguised as honesty of intention. The medium needs protection against sitters whose eagerness to betray gross ignorance of the and so ignorant that these phe for truth outruns their discretion psychology of the subject. The as to how truth may be gained.

Proper Approach

lights, or grabbing forms, no less alone that we have to look for the the power for a responsible board than the subtle barrage of ad- causes, but in the mental atmost to issue licenses to those who are verse mentalities, are alike to be phero provided by the fitters. deplored. Such methods are certainly neither scientific nor the greatest physical mediums, issued until the applicant had

of the genuineness of the phe-and would, on occasion, trick. But duced in his presence under fraudnomena, the mediums should be researchers got to know this and proof conditions. If afterwards kindly approached and told that provided against this perversity, he started to trick, and it could be the results were not satisfactory, so that they got wonderful re- proven that he did, he should be and that it would be well if sit- sults which were beyond any cautioned, and in any case of pertings could be arranged under a shadow of doubt. She was pro-sistent fraud the license could be more stringent test condition. I tected by those who studied her dithink an honest medium mediumship from indulging in her That is o would object to this, for he knows childish love of pretense. Another ure. What we really need is for that the results are not within his fact emerged from their studies physical mediums of genuine powpower to produce, and that if any- of her mediumship: that of the re- ers to be attached to a scientific thing has happened to rouse sus | flexes which took place in her or- | body for the proper study of phesection, it is up to him to try to ganism during the production of nomena. The present haphazard dispel it. But usually people be phenomena. To any who did not methods get us nowhere and crecome suspicious, and then, think- understand, these would be taken at constant friction with accusaing they are clever, prepare to as attempts at fraud, when they tions and counter-accusations. We catch the medium out. When were really a prefound physi- do not know anything of the they think they have caught him, ological phenomenon; the extru- forces involved in the production they become indignant and incap-sion of an ectoplasmic rod pro- of physical phenomena; what able of taking a detached and im- ducing muscular reaction, as if bearing they have on the constitupartial view of the matter. Heat- she was trying to lift something. tion of matter; what is the psyed arguments only confuse issues Knowledge of such facts makes chological state of the medium; or and do not give light.

Eusapia Palladino

One thing seems to be overlooked by the would-be-exposers. They seem to thing that because sets the physical medium is that. a medium has presumably tricked owing to our over-commercialized at one seance, he does at all civilization, he sees in his mediumscances. But every scance has to ship a means of making a living. be judged upon its merits. You The danger is that money may becannot take the doings of one come the first consideration and the seance and judge from them the production of phenomena regardactions at another. For one thing, ed as of secondary importance the conditions are often entirely But that aspect is easily overdifferent; there is another set of emphasized. After all, a medium sitters, who may have a broader does depend upon the production sympathy and so provide ideal of phenomena, otherwise he can Conditions for good results. There- get no money. It is then up to fore, to brand a medium as a him to keep his gift up to stand-

or information

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EUSAPIA PALLADINO, Internationally known physical medium—during her life time, she was subjected to various "tests" by many well known "Psychic discredit her marvelous phases of medi-

In a recent communication, through the mediumship of Frank Decker, Mrs. Pal-OBSERVER, relating incidents during her visit to the U.S.A. She definitely stated that she was subjected to not only unkind but unfair treatment at the hands of a Hereward Carrington.

fraud who will trick at every seance, is a profound mistake,

To say that because a medium

The clumsy methods of flashing of fraud it is not in the medium we need is legal recognition with

Eusapia Palladino was one of but she had a perverse habit or one very careful of hurling accusations of fraud at any medium.

Pressure on Medium

One of the dangers which bo-

- 1940

WRITE

ard. But the temptation of money makes it difficult, and in order to make money he is apt to overwork his mediumship, with the result that the "power" runs down, and he 's faced with the possibility of nothing happening, or the results being so poor that dissatisfaction is voiced by the sitters, who are naturally apt to think they have been "had." It is at such times that the temptation to trick becomes very strong, and if the medium gives way to it, he will try to simulate results. If it comes off, he will think: TOh. well. I can go on giving as many seances as I please, and if the power fails, a few tricks will eke out the sitting." That is what I think happens where a physical medium

Especially is this apt to be so if he has a manager who has to be paid out of his earnings. That a medium needs protection is clear, but the best protection is to try to get his results in a light sufficiently bright for people to see what is taking place. He will then need no ropes to tie him up, and no manager to look after him. The introduction of a manager is apt to create suspicion in some minds, and, when the seance is held in the dark, he may be regarded as an accomplice rather Researchers," who made every effort to than as a protector of the medium. Nevertheless, seeing that mediums have so often been treat ed by unsympathetic and unscrupladino spoke to the Editor of PSYCHIC ulous people with injustice and worse. I can see the value of having a wise and sympathetic friend to look after them.

Honest Scientists Needed

In the present state of the Movement, very little can be done to lift these phenomena out of the conditions in which they now may have tricked at one seance take place. As long as there is a he will at every other seance is public agog for this sort of thing. nomena are taken as proof of surpsychological equilibrium of the vival (which they are not), anyscance may be totally different. one claiming to be a physical As already indicated, in cases medium is sure of a living. What physical mediums to act in a legal way. Such licenses would not be proved his bona fides as a physi-In cases where there is a doubt taking the line of least resistance, cal medium by phenomena pro-

> That is only a temporary measwhat are the intelligences associated with the phenomena. whether they are human or some order of sub-human life belonging to the elemental kingdom. In short, the study of these phenomena is a scientific one. But until we get the right kind of scientist. free from the inhibitions which specialization creates, and willing to undertake this work, we shall have to be content with matters as they are.

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A STORY ABOUT

OSCAR WILDE

known as "Art for Art's Sake"

which swept the continent and

He wore ultra extreme clothes,

sported gay and over large boute-

nierres and was both neorotic and

A linguist of ability, he spoke

the languages of the continent.

sometimes writing in the language

In rapid succession he wrote

essays and drama, lyric poetry and

He was an excellent lecturer

and a fair musician. Yet with all

these talents, he possessed a na-

ture as directly antipodal as could

be imagined. Drink, dissolution,

bravado and lust were as deeply

linked in his nature, yet from this

side of his life sprang one of the

greatest essays the world has ever

He passed from this life, still

young man, in a sordid debauch

So, just as the beauty of Im-

Oscar Wilde

while in Paris, Nov. 30, 1900.

known "Immortalis."

action with deserved success.

finally reached America.

erratic in his nature.

of the locale of his story.

To those of us who have received the proof of continuous life and the progressive and evolutionary development of the soul, the question often arises just how much such entities affect the routine of mundane life.

Do they continue the work with which they were associated in their mortal existence? Have they sufficient contact with mortal life to make themselves manifest in their chosen field of work?

There are many striking proofs of such relationship -brought to us through psychic phenomena not always, perhaps, consciously by the medium in question, but by continuous and applied contact whereby positive identity can be established.

There recently came to my notice a remarkable book with a still more remarkable proof of identity after the change called death. This book "Psychic Messages From Oscar Wilde" edited by the English author Hester Travers Smith, brings through automatic writing, a continuation of that brilliant and bizarre style with which we associate the famous Oscar Wilde.

Through the mediumship of several in a group sponsored by Mrs. Smith, Oscar Wilde definitely establishes his identity by means of automatic writing.

This phenomenon came through the concentrated mediumship of group members, yet always the messages purporting to come from Wilde were identical in character and always with the same idiosyncracies of speach, style and similarity of hand writing.

It is interesting to note that often the messages are in that same vein of decriptive English, almost poetry in character, that we find in his immortal "Salome" or "The Happy Prince." Sometimes there are the same caustic criticisms and satirical puns so characteristic of "Lady Windemere's Fan" and "The Importance of Being Earnest."

The descriptive style of "Dorian Gray" and the dark moody philosophy of "Immortalis" are linked with personal messages-mentioning his family - intimate "nicknames" they used, relationships with his mother and mutual experiences with her, which had to be checked as to their authenticity

All these messages in a striking similarity of handwriting, ostensibly his own, yet coming through various mediums.

interesting experiment Mrs. Smith describes is his caustic and sarcastic denouncement of a production of one of his plays in London.

In typical Oscar Wilde style he criticized in minute detail The staging of the play, the perform ance of several of the actors, an appreciative description of the work of other actors in the play Yet none of the group had seen the production.

Messages, intimate in content, with references to mutual experiences were sent to friends of Wilde whom none of the group knew. All were later substantiated Frequent references to his own personal experiences are remarkable and startling in their charac ter-proving beyond a shadow of a doubt that Oscar Wilde still lives and carries on his work in as natural an existence as that which marks the span of mortal life

Oscar O'Flahertie Wilde, an Irishman, was born Oct 15, 1856. He had the advantage of more than comfortable home surround ings. His mother, herself an author of note, was his chief inspiration and teacher. Through her. he was enabled to contact and enjoy the authors of the day.

He had entree to the finest homes and became the favorite of kings and royalty-noted for his wit and biting satire he soon

-By ARTHUR MYERS



HE WROTE THIS STORY

mortalis and "The Ballad of ing Goal" sprang from tie chaos of his debauchery so, in these mesages, comes the valued proof of his survival and his still more valuable philosophy of continual

existance.

He tells us, how through contact with a medium he is allowed to enjoy life with its conflicting emotions; how through the mortal eyes of a medium he can see and enjoy mortal existence; how, because of the vast difference beween mortal life and spirit life. he experiences through mediumship the vagaries of mortality. How through the mental capacity of a medium, he car express the varied emotions of his own mentality, Memory, love, hatred, criticism, satire, beauty all coupled with a distinct style of speech and expression, he not only is enabled to continue his work but at the same time prove through these same forces, his identity and existence. "These," says Oscar Wilde, are experiences of soul growth too vast to be absorbed entirely in the scope of mortal mind."

When the play "Oscar Wilde" was produced in New York a sea-

son ago there was some temerity for its success. But, over night it became one of the box-office hits of the season.

Much praise was given to the Stokes who authored the play and unrestricted praise to Mr. Morley to whom was entrusted the part of Wilde.

Harold Lockridge, the noted dramatic critic, said in his review of the play: "It seemed last night that Oscar Wilde himself lived again, casting about his beauty of speech and barbs of satire with an ease that was amazing. Through the maze of that complex life Oscar Wilde again strolled with a nonchabance that only Wilde could master. A truly wonderful performance."

Who knows? Perhaps, as Wilde states in his messages through color and life and movement?"



Sir Arthur Conan Doyle dealt Hester Smith, he touched uncon- with the literary work of Charles sciously a medium through whom Dickens, Oscar Wilde, and Jack he once more enjoyed the emotions London, which had recently come of mortal existence, through whom through mediums He rejected he could give further proof that the completion of the "Mystery of his life and work is not finished. Edwin Drood" as lacking evithat a combination of natural dences of Dickens' literary wizforces between the two worlds adry, but pronounced strongly in proves not only personal identity favor of the genvineness of the but an unfoldment of continued spirit writings of Oscar Wilde and development along the lines so Jack London. Oscar Wilde is not consistently developed in his mor- having pleasant experiences at tal expression- the wonder of it present, as may be judged by the all! We can but ask ourselves as following remark during a comdoes Wilde in "The Happy Prince" munication through a medium: "Can shadows of things have "Being dead is the most boring experience in the world."

I don' like the way dat Sam'l treated King Agag. I think he mus' have mistook de will of de Lord. Yes, sir, I does."

"Come, come, my good man," said Loop, patting the Negro ingratiatingly on the arm. "Don't you think you are a little bold thus to criticise the ways of the Lord?"

"Dat's jus it, sar; and I'se worried. Every time a Nigger does some'n, dat I don't approve of, I ups and says so; but when de Lord does some'n I don't like you say I mus'nt say nothing against it."

"What is your trouble this time?" asked Loop patroniz-

"Well, Parson," replied Sambo, speaking rapidly, as if afraid that he would not be permitted to express his opinion fully, "dat man Saul wasn't so stupid as Sam'l thought he was, nor were de chillun of Israel, 'cause dev and Saul agreed to save de best of the Amalekites' cattle." In confirmation of this remark, he read from the Bible again.

"Listen, sar," he said. "Dis is from verse 9, chapter 15 of de 1st book of Sam'l:

"'But Saul and the people spared Agag, and the best of the sheep and of the oxen, and of the fattlings, and of the lambs, and all that was good, and would not utterly destroy them.

"Dat was a reasonable thing to do, but it made Sam'l mad, and he tole Saul dat because of doing dis de Lord rejected him from being king. Looks to me," he continued with a smile, "dat Saul didn't lose his throne through consulting dat Endor dame. But dat's not all. Sam'l commanded Saul to bring him Agag, de king of Amalek, and (quoting again from the Bible) "Samuel hewed Agag to pieces before de Lord at Gilgal"."

He paused to enable Theophilus to reply, but observing his disinclination to do so, concluded with the remark: "Dat's what I call a bad guy, parson," and he closed the book with a resounding bang.

This pointed observation did not make the reverend gentleman's embarrassment any the less. The straightforward way in which the Negro had put his case, free from theological comments and with no attempt to embellish or hide the facts, made him realize how difficult it would be to refute Sambo's concluding remarks. Fully aware of the contradiction that he was about to support, Loop quoted from memory I Chronicles, chap. 10, verse 13:

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it."

Loop spoke very sententiously. "There, there my good man, is my answer to the question of Saul's dethronement. Let it be a warning to you to keep away from Mediums, as they are either witches or wizards. Whoever deals in necromancy violates God's command as stated in his holy word, and is like King Saul, in danger of eternal destruction."

As he uttered these words, Theophilus Loop rose quickly to his feet and moved towards the door, but before he could reach it, Sambo replied:

"It was ridic'lous to call in de Endor incident, because Saul had already been told by Sam'l before de prophet's death, dat de Lord had rejected him."

"I am too busy to continue the discussion today, my man," returned Loop, "but D.V. I will call again tomorrow. In the meantime I advise you to think well over what I have said. By tomorrow you may see the error of your ways and return to the fold of the Lord. I don't want to have to cancel your church membership." Without further remark he disappeared through the doorway.

SAMBO AND THE PARSON

(Continued from Page 3)

that Spiritualism was of the Devil.

"You see, my man," replied Loop in a persuasive voice, the ways of God are not our ways. He does many strange things."

"He sure does, sar, if de Bible is right."

"We must not forget," returned Loop faintly, "that the Israelites were the chosen people of the Lord, and he had every right to defend them."

"Eben if dey're wrong?" asked Sambo.

The Reverend Theophilus Loop did not reply.

Sambo, feeling his case grow stronger and stronger. pushed his advantage hard.

"He did defend 'em," he continued. "He made 'em win by a miracle that I never could 'preciate. Why should merely holding up de hands of Moses give de Israelites de victory? I don' see no sense in it," he concluded with a determined snap of his jaws. "But what bothers me most is dat the Lord should have waited hundreds of years before he fulfilled dat threat of his to destroy de Amalekites. Bos, I don' see how dem Amalekites dat Saul killed had anything to do with de affair. Dey never done the Israelites no harm anyway. No, it don' seem right to me, nohow," and he shook his woolly head gravely from side to side.

Loop remained speechless for a long time, striving to find a rational reply to this criticism. He realized how cruel, unjust and stupid the whole story was. He felt, too, that it was iniquitous to believe that God could have been involved in the terrible massacre, supposing it ever to have taken place. He put it this way to himself, because he remembered that although King Saul was supposed to have destroyed the whole race of Amalekites, a few chapters further on, it was made plain that the Amalekites were still a numerous and powerful race. Historically the story was impossible. This thought brought relief to his worried mind.

His religious training, however, again proved too much for reason and logic. His unrelenting belief in the infallibility of the Bible, built up from childhood and strengthened by his ministerial training, made him shudder at his own doubts and he forced the idea from his mind.

Gazing fiercely at the irritating Negro, he puckered his brow and with a look of deep displeasure observed that Sambo still held the tell-tale Bible on his knees.

"I will not stand you calling Samuel a wicked man," he cried angrily.

"I don' want to take no man's character away, boss," said evolved a system of estheticism Sambo quietly. "De Lord forbid dat I 'knock' a prophet. But

(TO BE CONTINUED)

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HEALTH AND HEALING

OBSESSION CURES SPIRITS WHO INTERFERE IN HUMAN AFFAIRS

By DR. CARL WICKLAND

After a struggle of more than forty years with the problem of the interference of discarnated spirits in human affairs, especially pertaining to various psychoses and mental aberrations, in an effort, on the one hand, to obtain dependable data proving the truth of the hypothesis, and, on the other to disseminate this knowledge to sincere investigators and men of science, it is encouraging to see light dawning on this mooted question, in various parts of the world.

The efforts of the group of doctors in London, which has taken up the problem of treating mental aberrations and insanity on the spirit obsession theory, are most commendable. If this group will ignore opposition, even slurs, which are sure to be encountered, and will persist in carrying on, the evidence obtainable will be revolutionary, proving its importance to humanity.

Irrefutable Evidence

To obtain evidence of spirit obsession which science cannot refute, a method of paramount importance is the application of static electric treatments given to tor's rescue work, before her passthe patient in the presence of a ing. .trance medium and a group of investigators. When the entity, dislodged from the patient, takes possession of the medium's body, the investigators may then interrogate the spirit and frequently learn its identity, which, if verified, will, together with the recovery of the patient, be irrefutable evidence that the mental aberration was due to the impingement of a spirit,

While such transfer may occur at the first sitting, it must be understood that several seances may be necessary before results are obtained. Also, there may be a group of spirits to be dislodged, and these must be removed one after another. Persistence and patience are required, while seeking sufficient data thoroughly to prove the obsession hypothesis to the sceptical-minded.

Effect of Electricity

Any discernible injury to the etheric body of the patient, after other methods of treatment, has removal of the obsessing spirit. has never come under my observation. Any weakness which may proper method of application is of ities. occur in the patient, after such great importance and largely dedislodgment, is overcome by the termines the succes or failure in use of mild static current. The given cases. strong oxidizing and germicida nature of the static current always invigorates by oxidization of sluggish, inactive tissues and improves the circulation. The general tendency of the static current is to restore body functions to normal. That static electricity is the vitalizing and energizing principle in all living or ganisms, is undoubtedly a selfevident fact. Our bodies are virtually electrical storage batteries from which, while in normal working order, energy radiates to and activates in all organs and body functions.

Energy Restored

Asstorage batteries are recharged by the commercial current so also may the energy depletion of the human body be restored by the static electric current, which, having no perceptible amperage, if any, is harmless. In conjunction with establishing proper metabolic factors. such as correct diet, air, sunshine, baths, exercise, etc., it is often surprising what the potent static electric current will do in vitalizing the functions by re-charging the

human battery. John Wesley, the founder of the Methodist Church, was an accomplished lay physician who operated four clinics in London and in 1755 wrote a volume entitled "Primitive Physic," which ran through twenty editions. In this work, Wesley strongly advocates the use of static electricity in the treatment of all manner of dis-



Dr. Carl A. Wickland, Los Angeles, California, is one of the pioneers in the dislodging of undeveloped spirits who obsess peo-Years Among the Dead," describes scores of cures. He passed a charge of static electricity through the spirit to leave the patient and control Mrs. Wickland who was the medium used in all the doc-

eases a few of these being lunacy, epilepsy, headache, dropsy, paralyam firmly persuaded there is no so light!" remedy in Nature for nervous disorders of every kind comparable to the proper and constant use of the electrical (static) machine."

He writes further, "Electricity . . . comes the nearest to a uniremedies in one . . . more.nervous disorders would be cured in one year by this remedy than the whole English materia medica would cure by the end of the century . . . While hundreds, perhaps thousands, have received un- vaguely understood. speakable good. I have not known one man, woman or child to have received any hurt thereby,'

My thirty-four years' use of the static current, as an adjunct to revealed its therapeutic value to

The Static Machine

The static machine which I use, constructed by myself under the direction of intelligent spirit forces, is made according to the Wimshurst pattern and contains fourteen thirty-inch diameter glass discs, all active, giving a powerful current.

Notwithstanding disparaging criticism made, from time to time, by persons who do not intimately know our methods of treating spirit obsession, the claim being made that satisfactory results can be obtained without static, our experience has proven that in the treatment of obsession, especially un-

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ruly cases taken from asylums and often declared incurably insane, static electricity is indispensable. Concentration and suggestion, in conjunction with static electricity, have revealed almost unbelievable potency in affecting patients at a distance. We may state an unusual case in point.

A man in Shanghai, whose wife was suffering from mental aberrations, had consulted many doctors without any result except diagnosing the case as dementia praecox, catatonic form. The patient refused food and had to be fed by a tube through the nose for a year and a half, and for eight months was in a catatonic state for which doctors had resorted to malaria hyper-pyrexia experiments, with-* out results.

Her husband, having read our book, "Thirty Years Among the Dead," surmised that his wife might be obsessed and wrote to us describing the case. Upon receipt of the letter, as an experiment, I placed it upon the static platform, applying static sparks, with the suggestion that any spirits with the woman must leave her. Later, we ascertained that at about the time the sparks were applied to the letter, the patient ple on earth. His book, "Thirty woke from the coma and has maintained her conscious state ever since.

Her husband then brought the the obsessed person, thus causing woman to us. While she remained conscious she yet refused food. which could not be forced upon her. We applied static treatments and she was fed by the tube through the nose until the third day, when she became partially entranced. A static treatment relieved her from the trance and sis and convulsions. Wesley states, she exclaimed, "Something has regarding nervous disorders, "I been taken away from me. I feel

On the Road to Recovery

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I am constrained to say that these underlying causes will never be fully comprehended until mankind recognizes that so-called death is a misnomer and that ignorant or mischievous discarnated spirits are indeed serious contria remarkable degree. But the buting factors in these abnormal-

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April 10, 1940

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HOW IT WORKS

RECOGNIZE GOOD

...... WHEREVER YOU FIND IT

By PALMER EMERSON

tianity is a failure." Cthers have 100, with my Degree in Religious , I gasped! Think of it 1 was keenly replied: "How can you Education, and trained as Pastor's an entire stranger there; and he, know since it never has been tried?" Still others thoughtlessly worked in that capacity, having and just present for those three assume that Spiritualism is a become sidetracked into the teach-services yet every word he told failure, and in a general sense the ing profession. However, I have me was the truth-things not even same answer applies. The Psychic met with a great surprise in re-Observer for September 25, 1939, carried on page three an editorial myself on knowing something bewildered than ever, if such headed: "A Religious Duty," which called attention to two kinds of Mediums and two kinds est cities, I came back to the litof Spiritualists.

Since, rightly understood, REAL Christianity and REAL Spiritualism are one and the same fundamentally, that editorial reminded me strongly of a very beautiful case which has come under my observation within the past two years, and which is a rather glorious illustration of what can happen where both Spiritualists and their Mediums are of that myself- then I reflected on my right kind, of which the editorial position in the State House and

In the present instance, unforeseen circumstances brought a stranger suddenly and unexpectedly into a Spiritualist church and unheard-of religion! Seemed to into contact with Spiritualist people for the very first time. Later of worship in Asia and Atrica! events brought this stranger into 1 knew not a soul in that correspondence with Mr. X, a church, and no one knew me; I Spiritualist Reverend in another State, who numbers among his friends a Mr. Y, who is a clergy-that in such a crazy place someman in one of the so-called one might get up to grab me if "orthodox" denominations.

A "New Heaven"

The aforesaid stranger has given me express permission to use, as And those strange messages! the basis of this article, an abstract from a letter written to Mr. in church! X's friend Mr. Y. The letter is almost dramatic in the vividness dium had gone about among his with which it portrays the reac-friends before the service, found tion here experienced, by a mind out their secrets, and had it all brought up in "orthodoxy" and fixed up with them on the sly just plunged suddenly and without any what to tell them. AND YET, as warning "into the horrible vortex I looked at him again, he looked of Spiritualism"—and of how the too GOOD, HONEST, INTELLIsplendid Christianity of a Spirit- GENT, and UPRIGHT, to stoop ualist Medium, backed up by loyal Spiritualists, changed that sudden sized up the audience also reon a newly understood earth. good faces! This made me all the Here is the abstract of the letter: more bewieldered—it was just be-

Dear Rev. Y: You have been mentioned as a minister in your Some have claimed: "Chris-city. I am of your denomination. about the various religions!

After living in some of our largthe craziest religion anyone ever Called it Spiritualism!

Church Reveals Truth

At the first I was certain that I had either landed in a crazyhouse or else that I'd gone "luny" that I was getting along well there, so I decided that the trouble must be with the place and people I'd got into this strange, me worse than the various types

looked at the door and wanted to make a wild dash out but feared I tried to make an exit; hence I had to sit there and suffer listening to thoughts I could not digest!

Never heard anything like that

I puzzled it out that the Meto anything like that! I next

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PALMER EMERSON

youd me to figure out what I'd totten into! And worse and more of it just about then I began to receive a message! wanted to drop right through the floor! Thought my last day had jence in Spiritualism right come! | would not answer him too_terrified!

really a beautiful message too.

Evidence Galore

Assistant, although I have never a new speaker from another State, my own folks knew! How could ligion! After I had rather prided he know those things? I was more could be possible! And as he continued speaking, I became impressed that such a fine and hightle State of Maine; and here, only type individual could not be evil forty-five miles from my home, I and wicked—least of all, a faker! tumbled into what seemed to me His prayer and locture both were so uplifting and soul-inspiring; heard of strange, bewildering! and I learned afterward that he Sounded so wild and irrational! was a living example of Christian living and doing and of perfectly Christlike attitude. So unusually sincere and reverent.

After that, I took out from the State Library a whole armful of con, and went back to his last service the following evening still skeptical but determined to learn what it was all about. Again his kind way and apparent desire to practice the Golden Rule and help others, impressed me deeply- his genuine, kind, Christian way. It was plainly evident that he was a better Christian than I, even if I did consider his religion irrational.

I went home with his words in

"We do not ask you to become Spiritualists; it is up to you to investigate if you wish but Spiritualism will make you a better Protestant or Catholic, a better Methodist, Baptist, or whatever your denomination may be, irrespective of your class, creed, or color."

That was so tolerant, so broad minded. His religion had made him a better Christian than mine had made me.

I Had To Believe

That was one and a half years ago. Time and continuous investigation, and interest in Spiritual-"horror" into a sort of new heaven spectable-looking people, with ism and its adherents, have only strengthened my conviction as to its worthwhileness, and have brought me untold comfort and consolation, even to the present moment. In Spiritualism I have become acquainted with some of the very finest people I've ever live such beautiful and unselfish lives. I have seen more self-sacrifice and application of the Golden Rule among Spiritualist people than I've witnessed in all my life before. No one could have told me this at first --- I simply could not have believed it.

A time came when I was

for needed service at home, | OF WHAT USE had no income, and seemed to be facing a Waterloo. The strain of the load on my shoulders became personal, involved, detailed things so dear? so vital for me to know how to act upon this in addition to the you can indeed realize what Spiranswers to my questions all of itualism has done in rending the that writing and conscientiousness veil that hides the other world for so small a remuneration! It was the Golden Rule, applied

Real Religion

And such has been my exper-Still my message continued, and added a postscript, saying the certain assurance through the Spellbound. I listened could do that if I needed advice and he lips of a medium that your loved nothing else. As one sentence tol. could help me by aid of the spirit, ones live and can communicate lowed another, I soon noticed that just write. Whether I had a do- with you; that death does not end they were really commonsense - nation or not, did not matter. He all; that the tomb no longer is and that all was THE TRUTH! said that spirit made him add that something to be thought of with He told me something that no one postscript would not let him grief that can not be assuaged, but myself knew! And it was rest knowing that someone was in but instead it is only a thoroughneed of help and not receiving it. fare leading to life immortal, In none of my questions had I, in the least, even touched upon money or financial conditions -not the slightest clue ample proof that by spirit he had been given to see my plight, my circumstances. Again and again I have turned to him in my need, and each time he has included a whole reading additionally. Such a spirit of kindness I call real re-

After mailing my last reading. the spirit compelled him to interrupt the perusal of his paper, to relay to me a message which was 'all Greek" to him; but the spirit urgently requested him to do so, since it was apparent to the spirit that I was facing a sudden, new problem- feeling that I could no longer keep up in the face of it all. It was something which had arisen suddenly and was occurring at that very time; and this messbooks on Spiritualism, pro and age was the only source of encouragement I had. He was living that thought expressed in the Psychic Observer:

> "Let us be kind, generous and thoughtful each hour of each day. Conduct ourselves as a credit to the movement. By your actions, build and do not destroy. At all times be willing to help your fellowmen. Bring the spirit of goodwill to the world. This is the way to LIVE your religion."

Why Stand Aloof?

Spiritualists have become living examples to me of this attitude. To use E. Stanley Jones' quotation: "MAKING CHRISTIANTTY MORE CHRISTIAN."

I have beem putting off writing to you, but words in the July

IS SPIRITUALISM?

so severe that at last I answered. Do you remember the last time an advertisement in the Psychic you stood with bated breath Observer, which had been inserted watching beside the bedside of by Reverend X, a Spiritualist Me-lone you loved? Do you remember dium in your own city. His reply the last fond handclasp, the last came soon, answered all of my look from the eyes that were so questions (in ways which have soon to be closed in death? Do you since been verified as exactly true) remember the thoughts that and then continued in a splendid passed though your mind as you reading. 100', accurate, too, con realized that moments were preccerning matters which I had not ions and how eagerly you chermentioned in any way. How he ished each one because of the could know that I needed this certain knowledge that soon you extra advice, I cannot see except would be bereft of the comfort of that spirit told him so. All those the near presence of one you held

> If you can remember this, then from this,

Then, indeed, you can realize the sacredness of mediumship and all that it means. Then, indeed, you can realize the difference between the cold tone of the preachthrough. After sealing the letter, er who bids you hope for reunion I could see, he had reopened it in heaven with those you love and

This is, indeed, the use of Spiritualism. It is, indeed, the religion of love that brings consolation to the mourning heart and bids us hope that when life is over we will meet our dear ones awaiting on the other shore to bid us welcome home.

Reader's Digest came to mind:

"There is no reason why, if you have something friendly to say, you shouldn't say it in a letter, even to an exalted personage whom you have never met."

Regardless of my denomination, Spiritualism has helped me to an even greater faith, and has, together with its Mediums and supporters, sustained me through some almost impossible exper-

Yes, I do know that in that religion, as in all others, there are some black sheep that we must be sorry for, and pity. I have had experience with two or three of them myself. But we find those untrue, un-Christian types in all phases of life and endeavor.

I have a very interesting account of a Catholic priest, which I believe you will enjoy reading if you have not yet seen it. I hate to part with the article, so perhans, at your convenience, when you see Rev. X sometime you'll pass it on to him, and after he too reads it he can return it to

I believe in recognizing good wherever we can find it. We are all one big Brotherhood, and how un-Christian it is of those who stand aloof and condemn!

Most sincerely yours,



The "BLACK EAGLE" Healing Center, WASHINGTON, D. C.

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X-41

BOX 92

"Is Beath the End?" By JOHN HENRY REMMERS

Every Priest and Preacher should lay aside his Bible and develope psychic power.

(Continued from Last Issue)

Every priest and preacher should lay aside his much-worn Bible for a time and develop his clairvoyant and clairaudient power. Then he could say to those who are weary and heavy laden: "Come into my study and I will convince you that your child, brother, sister, or parent, is not dead, but Living; that the wonderful deeds and teachings of "The Carpenter" are not mere myths, but the most glorious Truths which ever came to earth."

Such is his duty, and not the duty of men who are otherwise busily engaged. If the clergy gave more time to the actual demonstration of biblical teachings. and less to their mad competitive race building golden calves, sorrow would vanish from the earth. Man would once again look up and with reverence truly say: "Our Father Who art in heaven."

Prevision

There is an angle to the case clairvovance and clairaudience which does not allow for any objection. The foretelling of that of which the clairvoyant and the recipient could not possibly have This has had any knowledge. been termed "Prevision", and can only be accomplished by highly enlightened entities of the next state. Only occasionally do they transmit such knowledge to earth It seems to have been decreed that we must all work out our problems for growth and unfold-Undeveloped entities through a medium of like character will make all manner of rash predictions, the vast majority of which never come to pass. This is due to their mental inability to see the termination of causes. Occasionally, however, an enlightened entity will venture a prediction of coming events, and invariably it comes to pass just as foretold.

Imagination-Not Clairvoyance

There is a vast difference between hallucination and clairvoyant sight. One of the first steps necessary in the development of ical head and reveal themselves clairvoyance is to gain control just as clearly as any brought in over the imaginative faculty. This by the physical eye or ear, prois not easy, and will require con- viding the ego assisted by the siderable patience and effort, es- Control has opened and cleared pecially with those who possess the way for such impressions. highly developed imaginative powers. We all have the power of visualizing, more or less, and the greater this power the more difficult it is to develop clairvoyance. This fact upsets completely the theory of our critics who claim that clairvoyance is nothing more than hallucination. Imagination is not clairvoyance! I know whereof I speak. The objector who has not developed this power

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NUMBER THRTY-EIGHT

The above is the number of the present issue of PSYCHIC OBSERVER. You will find this number in the upper left hand corner of the first page.

This number is advanced every two wee s -showing the number of PSY-CHIC OBSERVERS issued up to date. The date of this paper is:

APRIL 10, 1940

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is merely assuming, and an

assumption is only a supposition. mere guessing. As long as we allow our imagination to build mental pictures while we are endeavoring to see into the ethereal realms, just so long are we unable to see clairvoyantly. Under hypnosis the imaginative powers are subdued, allowing the clairvoyant sight to function freely. Under such conditions clairvoyance has been conclusively proven. Anyone may develop this power providing he can gain control over his im aginative faculty, and here the operators of the next dimension come to our assistance. By a method similar to hypnosis the Control aids us to eliminate for a time the pictures which are constantly being flashed across our mental vision by memory and imagination, thus allowing other vi brations to register their impressions upon our Thought Center. The physical eye does not actually see; it is merely the antenna by which certain vibrations reach the thought center. The physical ear acts in the same manner re garding sound. The thought center, or ego, interprets these vibra tions into pictures or words, thereby establishing a rational affinity with the material universe ego, from birth, forms the habit of storing away all such impressions, and by its power of meniory and imagination, recalls them. This process of receiving certain vibrations, through the physical eye and ear, is so continuous that it is almost impossible for higher vibrations to reach the thought center. When the ego subdues the faculties of imagination and memory, through the aid of the Control, then only can the higher reach it. Vibrations of a higher nature permeate the entire phys-

Don't Force Issue

The physical eye is not at all nesessary for the perception of Life in the next dimension. Our ego, however, through long habit, is so accustomed to perceiving things in this manner that it natural desire to use the physical eve rather than abandon it for the direct vision of higher vibratory action. A habit since birth is not easily overcome. But once the ego, through the aid of the Control, becomes aware of these higher vibrations, it subdues the imaginative faculty at will and trains the physical eye and ear to register those higher vibrations just as it does the lower ones. We then find ourselves in the midst of a new dimension teeming with Life rather than on the brink of a meaningless void.

clairaudience. The unfoldment is only brought about through our own effort and the assistance of wise intelligences whose knowledge regarding the powers of the soul, because of their superior positions in the universe, is greater than ours.

Should it appear, after a reasonable period of effort, that no physical phenomena can take place through your organism, then devote yourself to mental unfoldment. If you are experimenting an existence is repugnant to Life, psychic alone, that the mighty alone, and at the end of three unnatural, and out of harmony Truth of Survival can at present

ifestations appear, put away the table and sit comfortably and at ease in a darkened room, Eliminate all light rays if possible. The only reason for darkness during mental unfoldment is to quiet the various faculties of the mind. The least ray of light in your early development has a tendency to agitate the imagination, thus interfering with the main purpose of your effort. After you have developed clairvoyance to a fairly strong degree, darkness is no longer essential. You must first of all learn to be passive, at will, and darkness aids you to establish such control. Relax, put aside all worldly cares, and be patient. Do not try for this development more than twice a week, and not more than one hour at a period. It is important that you choose a certain hour, and with prompt ness and regularity carry on your investigation. A haphazard, halfhearted attempt will bring little or no results. Fine achievements are not accomplished through indifference. The desire to do worthwhile things must be deeprooted and accompanied by a strong determination.

Patience Required

Be patient. As time goes on, your unfoldment will grow just as surely and as naturally as the oak springs from the acorn. Your first sensations will be those resembling a drowsiness, caused by the hypnotic influence of the unseen operator. In this manner, the Control is assisting you in quieting the nerve centers, thus onening the way to your thought center or ego. Gradually, it will appear to you as though dense matter does not exist. You will sense or feel as though the walls of the room surrounding you have vanished. I can liken this sensation best to sitting on a mountain top gazing into the fathomless depths lights, more brilliant than any entire concept over right, such a you have ever beheld will attract your attention, and when this occurs, your spiritual consciousness stantial change take place. There is becoming receptive to higher vibrations. Gradually radiant. smiling faces and animate forms will appear and fade out. You will then experience some trouble ment or the nature of your unfoldin maintaining what may be ment. It may take three months termed "the focus", or passive and possibly three years, but what mood. This is one of the greatest difficulties to overcome. Much climbing toward the heights and practice is required, but it can be accomplished like all other things, by action of the Will or Ego. Once devote a fraction of it to this the vibrations from higher realms reach your thought center, you will realize the vast difference. between them and the pictures of memory and imagination. Like the bridge the mental gap which men spoken drama and the cinema, in the one case living, speaking people appear before you, while in the other you are observing only pictures or a mere reflection. This is the best comparison I can give you concerning the powers of clairvoyance and clairaudience and

those of memory and imagination. Be Natural!!

Sounds not of this physical plane will reach your innermost self and you soon learn to associate them accordingly. You are learning to see and hear anew. As Christ taught, "You are being born again." Slowly, gradually, by degrees, you will become conscious of new Life all about you, and this consciousness will grow highly developed psychics, and and expand until the next realm if you prefer the short cut, rather is as real to you as this physical than unfold your own powers plane upon which men walk with your only task lies in locating teyes that see not and ears that Such is true clairvoyance and hear not." Is it worth while?

"Talent develops itself in solitude the talent of prayer, of faith, of meditation, of seeing the realms of Life, and never a penunseen." This, as Drummond by has been accepted for the demquotes from Goethe's words, is onstration of this Truth from any positively true. But do not isolate yourself from your fellowsorrows, their virtues and their time to this work without reim mistakes are all a part of the bursement, and good psychics earn Great Plan of which you are also a part. No man or woman can other individuals on earth, for it grow strong by isolation. Such is through the psychic, and the months no signs of physical man- with all law. It was the very con- be demonstrated.

tact with things ethereal and those of earth which builded such characters as Moses, Christ, Paul, and our own beloved Abraham

It is of great importance that you, at all times, avoid the ultraserious attitude regarding surviva and your endeavors to establish communication. Be natural be rational, be yourself!

There is nothing mysterious or supernatural about the unfold ment of clairvoyance and clair-Both are dormant powers which we all possess. Keep away from those who would cloak these things with mystery. Mysticism is the serpent of Deceit. Knowledge is the child of Wisdom.

Latent Power

In this chapter I have tried to awaken within you the realization of those latent powers through the unfoldment of which it is possible to contact the next condition of Life. I have given you an example of one of my own experiences, allowing room for discussion of those objections which are worth considering, and I hope I have shown you the fatility of such objections.

When we enter this field with a desire to gain knowledge regarding it, much that we have previously been taught must be discarded. We learn to live anew and strive to conquer the mistrust and confusion of bygone generations. We learn to look ahead and glance back only at times to view our progress. From my own experience, I know that it is not an easy task. At times a fieretebellion raged withit me, th struggle of knowledge agains ether. Occasionally, small tradition. We cannot after our course would not be a progressive one. Only by degrees will a subfore, do not try to rush matters Such an attitude will only cause confusion. It is impossible to pre dict the period of your develop does it matter, so long as you are eventually arrive there? Time will go on just the same whether you great endeavor or not.

> Is your love strong enough to endure, deep enough to be patient, on earth call Death? Is it worth while? These are vital questions which determine the result, and each one alone must answer for himself.

Margery Crandon

There is, of course a more convenient method of establishing communication with those you love who have gone on— a good clairvoyant or independent voice medium. But you will miss much by the short cut, and in some cases, where mediumship is gen uine, conditions will be none too inviting for yourself and your loved ones of higher realms. Divine Law is no respecter of persons. Every city has its share of such an instrument.

Through Mrs. Crandon, thousands of people have witnessed manifestations from the higher one. Not all mediums, however have enough worldly goods to enmen upon the earth-plane. Their able them to devote their entire their meager pay more than any

The Philosophy of Black Eagle

H. GORDON BURROUGHS

There was a time in the early stages of human growth when the children of earth were not READY for spiritual knowledge, but through all these stages, a few souls have been shown—a little of what man MIGHT be,

In the fullness of time, the Great Father was preparing the way for a new and complete understanding of the psychic powers man possesses.

The Great Father, out of His goodness, opened the door to psychic knowledge by sending to earth, as an example to His children, one who POSSESSED this inner knowledge; one who KNEW the science of self, one who TAUGHT the way to freedom. He was known as Jesus, THE CHRIST.

The deepest yearning of the



H. GORDON BURROUGHS

children of earth is for FREEDOM AND POWER -- power to overome all the trials of earth. This supremacy awaits you all, O Children of the Divine Paternity, when you seek this knowledge IN THE RIGHT DIRECTION. THIS is your glorious liberty.

This FREEDOM cannot be realized on any plane other than the spiritual, the highest sphere of human activity in which the earthchild strives toward PERFEC-TION, rising above all possibility of ill motive or activity.

In reaching this high state of being at one with the Great Father, all selfish interests are forgotten, the individual desires become merged into, and one with, the Universal. Universal good becomes the basis of personal good.

In the realm of AT-ONE-MENT. personal preferences are out of the question because this IS the plane of the absolute. The children of earth who can attain (and all may attain) this state of being are a law unto themselves, for every desire of the heart is one with the Universal.

On reaching the condition of AT-ONE-MENT with Universal Law, the life of the child of earth is a continuous expression of goodness, truth, and love which carries with it all power Entering upon the inner planes of the spiritual activities, the child of earth passes beyond the doorway of earth expression, to which material sciences are limited, to enter into the higher or inner courts; and there he pursues those higher studies which the Great Father has provided for the training of His children.

It is your RIGHT AND DUTY. O Children of Earth, to enter into and pursue the awakening of the consciousness on the inner planes. perfecting the higher spiritual powers, reaching the state in which you can realize that there is NOTHING covered that shall not be revealed, NOTHING hidden that shall not be made known.

KNOWING YOUR AT-ONE-MENT WITH THE GREAT FATHER, MANIFEST GOD, SENSE FREEDOM—ALL THINGS OVERCOME.

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REAT GOD, **THINGS** BE SURE AND VISIT ONE OF THESE

Spiritualist Churches

ED. NOTE: If your Spiritualist church, camp or assembly is NOT listed here, write PSYCHIC OBSERVER. Lily Date, N. Y.



KATE HAZELWOOD, Pastor of Church of Spiritual Promotion and Harmony, 532 Springfield Ave., Newark, N. J.

This month, Mrs. Hazelwood celebrates her 21st anniversary of Spiritual Work.

ALABAMA

BIRMINGHAM — Church of Spiritual Science, Hillman Hotel Auditorium. Mr. and Mrs. Cooper.

ARIZONA

PHOENIX — First Spiritualist Church 752 East Portland St. Leroy O. Cady

ARKANSAS

WALDRON—Church of Spiritual Broth-erhood, R. F. D., No. 3, Box 6-A. J. Webster Ashford.

CALIFORNIA

LHAMBRA — Pyramid Spiritualist Church, 326 South Atlantic Blvd. Irene Wood. ALHAMBRA

FRESNO—Universal Educational Relig-ious Society of Divine Science, Inc., 744 Mildreda Ave. Edna Kelley.

HOLLYWOOD - Spiritualist Science Church, 1904 North Argyl. Mac Tay-

HOLLYWOOD—Vassan Memorial Spirit-ualist Church, 6735 Yucca St. Nathan Harknes.

ONG BEACH - Peoples Spiritualist Church, 2218 East 4th St. Edith Niles.

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

LOS ANGELES—Spiritualist Church of Divine Truth, Inc., 913 South Lake St. Minnie Modlin, President and Pastor. 10S ANGELES—Second Christian Spiritualist Church, 2520 West 9th St. -Dollie Thuness.

LOS ANGELES—Church of Natural Science, 2537 West 12th St. Anna Srack

LOS ANGELES—Institute of Psychical Research, 674 South Lafayette Park Place, Hamlin Garland, Arthur Ford.

- Fifteenth Church o Metaphysical and Psychic Sciences 4160 South Figueroa St., Estelle Orser

Union League Bldg. Elbert Benja-

OAKLAND—Church of Eternal Life, 2205 Brush St. Rose Smith.

OAKLAND-The Spiritual Church, 743 21st St. Margaret Foley.

0AKLAND—First Temple of Spiritual-ism, 1440 Harrison St., Ebell Club Hall. Etta S. Bledsoe.

SACRAMENTO — Central Spiritualist Church, 1421 North 9th St. Lorena Grace Edwards, Mary G. Horton.

SAN DIEGO—Fraternal Spiritualist Tem-ple, Second Ave. and Beech St. H

Robt. Moore. SAN DIEGO—Harmony Temple of Spirit-ual Brotherhood, 1039 — 7th Ave. Isabel Florenza.

SAN FRANCISCO — First Spiritualist Church, 3324--17th St. H. E. Pitzer.

SAN FRANCISCO—Golden Gate Spirit-ualist Church, 240 Golden Gate Ave. Florence S. Becker,

SAN FRANCISCO—The Society of Pro-gressive Spiritualists, 2126 Sutter St. Marie F. S. Wallace.

SUMMERLAND—Spiritualist Association. Elizabeth Gainor.

CANADA

CALGARY, (Alberta) — First Spiritualist Church, 7th Ave. and 3rd St., Est. Alice Rushton.

CALGARY (Alberta)—National Spiritual-ist 'Church, 509—8th Ave. A. J. Withey.

HAMILTON — The Church of Spiritual Brotherhood, Edinburgh Hall, Ottawa St., North. Mrs. F. Dillon.

HAMILTON (Ontario) - National Spiritual Church, Orange Hall, 17512 James St., North, Mrs. Mrs. E. A. Aylett, Sec'y.

OSHAWA—Church of the Guiding Star, 20½ King St., West, I. O. O. F. Hall. Margaret I. Arkle.

ST. CATHERINES — Church of Divine Revelation, Church St. Raymond Burns.

TORONTO -- Britten Memorial Church, 847 Dovercourt Road. May S. Potts. St. May Calvert.

TORONTO—Church of Spiritual Uplift-ment, 202 Rosethorn Ave. Bessie Mc-Ginley.

ORONTO — Springdale Spiritualist Church, 593 Bathrust St A. D. H.

VANCOUVER (B.C.) — Central National Psychic Church, 710 Davie St. Mrs. Elsie Godber, Secy.

W!NDSOR Church of Christ S. O. E. Hall, Wyndottes and Devonshire Rd. Mrs. A. Clifford.

WINNIPEG — Inspirational Church of Truth, Army and Navy Hall. Mr. and Mrs. R. W. Northmore.

COLORADO

DENVER—The Spiritualist Temple of Harmony, 27 West 1st Ave. L. A. Peterson, President.

CONNECTICUT

HARTFORD — Spiritualist Temple, 758 Asylum Street. Esther Acker.

WILLIMANTIC — First Spiritualist So-ciety, 138 Valley St. Caroline J. Con-

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WASHINGTON—Longley Memorial Spir-itualist Church, 3428 Holmead Place, N. W. Daniel J. Cave.

WASHINGTON-Church of Two Worlds, Continental Hotel. Hugh Gordon Bur-WASHINGTON — First Spiritualist Church, 131 "C" St., N. E., Alfred H. Terry.



REV. CLARENCE S. BENE-DICT, Associate Pastor of The First Church of Truth, 26 Shelby St., Grand Rapids, Mich.

Rev. Benedict has been a lecturer and message bearer for over 10 years. He is associated with the Independent Spiritualist Association and has served Spiritualist Churches and Camps in West Virginia during the past year.

FLORIDA

DAYTONA BEACH — First Spiritualist Church, 606¹2 Main St. Katherine

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

FORT LAUDERDALE—Spiritualist Tem-ple of Truth, Woman's Club. F. 'eanette Taylor.

JACKSONVILLE — Spiritual Science Church, 220 East Monroe St. (Odd Fel-lows' Club). Rev. Rosa Lee Smith, Rev. Flora Price.

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

MIAMI-Church of Divine Light, 684 S. W. 11th Ave. Emma C. Resch. MIAMI-Christian Psychic Centre, Scot-tish Rite Temple, 471 N. W. 3rd St. Mary Olson, Emma Ogle.

MIAMI-First Spiritualist Church (N. S. A.), Odd Fellows' Temple, 215 N. W.

4th St. Frank Casebeer. MIAMI — Beckoning Light Spiritualist Church, 15th Ave, and First St., N. W. Bertie Lilly Candler, Madge Hart.

MIAMI-Spiritualist Temple of Truth, 1621-S. W. 6th St. Ethel Post-Par-

MIAMI—Church of Spiritual Harmony, 127—N. E. 1st Ave. Mary Louise Smith, Sarah W. Cushing.

MIAMI-Modern Occult Science Church, Carpenters Hall, 47 N. W. 3rd St. Rev. Michael O'Brien, Beulah O'Brien.

ORLANDO — First Spiritual Church Roger's Hall, 107 E. Pine St. Nellie Cherry, Florence G. Libby.

WEST PALM BEACH—W. T. Stead Me-morial Center. 448 Lakewood Road. Mrs. N. S. Themelis.

GEORGIA

ATLANTA—The First Spiritualist Church of Jesus Christ. Henry Grady Hotel. G. Nelson Williams.

ILLINOIS

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

CHICAGO—First Psychic Science Church, Atlantic Hotel, Clark St. at Jackson Blvd., Janette Eldora Erion, Anthony

CHICAGO—Church of Fraternal Order of Spiritualists, 4039 West Madison St., McEnery Hall, Emma Binz.

CHICAGO—Psychic Science Church, Ash-land Bldg., 155 North Clark St. Bessie Woodworth.

CHICAGO—First Church of Spirit Heal-ing, Lily of the West Temple, Monroe and Paulina Sts. C. A. Burgess.

CHICAGO—First Spiritualist Church of Divinity, 6146 South Ashland Ave. Divinity, 614 Freda Brown.

CHICAGO—Church of The Spirit. 2651 N. Central Park Ave. Frank Joseph.

CHICAGO — Friendly Spiritual Church, 1211 West 63rd St. Sheldon Northrup. CHICAGO—Spiritualist Church of Wel-come, 5 North Carolina Ave. Helen Novak.

CHICAGO -First Polish American Spirit-ualist Church, 3940448 Fullerton Ave., 2nd floor Rose Chuipel.

CHICAGO — First Roseland Spiritualist Church. 138 East 114th Place, Inez Dexter.

CHICAGO—Spiritual Church of Truth, 3349 West North Ave. Theo. Siers. CHICAGO—Century Spiritualist Church, 4737 Broadway, Room 214. Mabel Seley Nichols.

CHICAGO—German-American Spiritualist Church, 3900 West North Ave., Eagle Hall. Louise Graff.

CHICAGO—First Italian Psychic Science Church, 1353 West Taylor St. Anthony Camardo, James Redfearn. CHICAGO — Temple of Universal Law, 4740 North Western Ave., Room 217.

Charlotte Birkner. CHICAGO — Rose Tyrell Spiritualist Church, 4814 Potomac Ave. Teresa Rene Hayden.

CHICAGO—National Psychic Science As-sociation, Inc., U.S.A. (Psychic Science Auxiliaries) Atlantic Hotel, Clark at Jackson Blvd., Room 226—Janette Erion, National President; Hazel V. Browning, Nat'l Sec'y.

CHICAGO—First Church of Divine Heal-ing, 6641 North Artesian Ave. V Klinger.

CICERO—First Psychic Science Church, 1331 South 57th Court. Anthony

CICERO-First Spiritualist Church, 5033 West 25th Place. Lena Drews. DECATUR—First Spiritualist Church of Truth, 215½ N. Water St. Rev. Grace W. Bowman.

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JOLIET-Sacred Science Church. 14 W Van Buren St., Alpine Hall. Etta Fisk PEORIA—Progressive Spiritualist Church, Corner of Jackson and Jefferson, Emma Richardson

ROCKFORD-First Spiritualist Church, 201 W. Main St. Carrie A. Dermody.

STREATOR — Good Will Spiritualist Church, 116 South Monroe, Benz Hall. Emma Dwyer, Olive Haring.

INDIANA ANDERSON-First Spiritualist Church Madison Ave. Spiritualist Temple Madison Ave. St Fanchion Harwood.

BEDFORD — First Progressive Church (Spiritual Science), 1702 "L" St. P. James Simpson.

CRAWFORDSVILLE — First Spiritualist Church, 1214 East Main St. Ethel

ELKHART — Clark's Memorial Spiritual Center, 316 Division St. Jeanette Center. Osborne.

EVANSVILLE-Spiritualist Center, 19 East Blackford Ave, Anna E. Knoll

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HAMMOND — Unity Spiritualist Church, 5454 Hohman Ave., K. of P. Hall. Ruth Coyle.

HAMMOND—First Progressive Spiritual-ist Church, Odd Fellows' Hall, East State St. Myrtle Wright.

INDIANAPOLIS—Psychic Science Spir-itualist Church, 824 North Pennsyl-vania Ave. Dr. B. F. Clark, Dollie Clark.

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

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MUNCIE—Spiritualist Church of Truth Patterson Bldg. Edith Stillwell, Mable Riffle.

IOWA: ,

CEDAR RAPIDS — First Spiritualist Church (N.S.A.), K. P. Hall, 420 — 1st Ave., East. Belle Tracy, Martha

DES MOINES—Second Spiritualist Church, Chamberlain Hotel, 7th and Locust St. Mae Steinbach. DUBUQUE — First Spiritualist Church, Facade Bldg., West Ninth St. Lucille Millar.

MARSHALLTOWN — First Spiritualist Church, 128 West Main St. Mrs. Clara Cook.

WATERLOO-Spiritual Church of Christ Truth, 208 Lafayette Bldg. Sophie F. Smalley.

KANSAS

FORT SCOTT — Second Spiritualist Church, 118½ E. Wall St. Rev. Letha Cook Mosher.

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

WICHITA-N.S.T. Spiritual Center, 422 N. Market 6t. Dollie Seybold.

WICHITA—Second Spiritualist Church, 107 West 1st St. Mary J. Nichols.

KENTUCKY

NEWPORT—First Spiritualist Church 825 Overton St. Martha R. Haupt.

MAINE

AUGUSTA — Progressive Spiritualist Church, Court and Perham Sts. Cora

MARYLAND

Church, Paca and Sarasota Sts. Elizabeth H. Dennis. BALTIMORE - Temple of

MASSACHUSETTS

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BOSTON — Alliance Christian Church, Spiritualist, 683 Tremont St. Services Sun., Wed., Fri., 7:30 P. M. Rev.

BOSTON — Spiritual Science Church, Hotel Westminster, Copley Square. First and third Sundays, 8 p. m. Rev.

BOSTON — Spiritualist Church, Faelten Hall, 30 Huntington Ave. Frederick Nicholson. BROCKTON—Peoples Progressive Spirit-ual Association, Corner of Green and Glenwood St. Anne Robbins.

CAMBRIDGE — The First Spiritualist Temple, 631 Massachusetts Ave. George W. Rogers, EAST BOSTON — Red Cloud Spiritual Center, 4 Trenton St. Violet M. Belk-ner.

FITCHBURG—International Constitutional Temple of Truth and Wisdom (Spiritualist), 520 Main St. Ola P. G. Contes, D.D.

LYNN—The People's Independent Spir-itual Church, 91 Oxford St. James B. Dann, Ina Bartz, Moderator Gretchen LYNN - Spiritualist Association, Joyce Building, 36 Market St. Bernard Em-

METHUEN-First Spiritualist Church, S Gleason St. Jennie Clough.

QUINCY-First Spiritualist Church, 4 Maple St. Mary Raymond.

ROXBURY-Lone Star Spiritual Centre, 19 Dana Place. Rev. Leo F. Dion. SPRINGFIELD-First Spiritualist Church, 33-37 Bliss St. Hattie Reed.

STONEHAM-Spiritualist Society, 5 Bar rett Ave. Josephine Richardson. TAUNTON — First Spiritual Science Church, Seeley Building. Mrs. H. F

Wiggin. WEST SPRINGFIELD—Spiritual Center 254 Westfield St. Irene Remillard. WORCESTER—First Spiritualist Temple of Truth, Hoover Ball Room, Day Bldg., 3b6 Main St. (Thursday Eve. 8 P. M.)

John E. Reese. WORCESTER—First Spiritual Appliance Church Association, Inc., 7 Newport St. Sunday 3 and 7 P. M.; Wednesday 7:30 P. M. William A. Moffit.

MICHIGAN ALBION — Church of Spiritual Truth, 21012 Superior St. Arthur A. Ander-

BATTLE CREEK-First Spiritual Church,

BATTLE CREEK — Church of Spiritual Truth, 249 Unton Ave. John A. Armi-stead.

DETROIT—Church of Spiritual Under-standing, 14336 Charlevoix at Chal-mers. Sarah Solada.

DETROIT — Christian Corinthians, St. Paul's Church, I.O.O.F. Hall, Riviera at Grand River. A. Kemsley. DETROIT—Church of Spiritual Harmony, Hotel Book-Cadillac, Maude Fox, Lor-etta Smith, James Lawton,



REV. FLOYD HUMBLE, Founder and Pastor of The Church of the Spiritualist, 801 South Center St., Bloomington, Ill. For the past three years, he was

one of the lecturers and message bearers serving Camp Harmony Grove, Escondido, Cal.



JACK BARRY, one of Spiritualism's youngest propaganda workers—a splendid lecturer, well versed on the spiritual and psychic explanation of the Bible. Mr. Barry just completed a ser-

ies of lectures at the Church of

Spiritual Promotion and Harmony, Newark, N. J., according to Mrs. K. Hazelwood, the Pastor.

DETROIT-Goodwill Spiritualist Temple,

Eastern Star Temple, 80 West Alex-andrine. Cecelia Gettins. DETROIT—Amity Spiritualist Temple, 1.0.0.F. Hall, Gratiot at Conners. Lucy

DETROIT—Temple of Spiritual Truth, 12249 Griggs Ave. Jennie Whipple, Louis Abrogast. DETROIT—Second Spiritualiat Temple, Doty Hall, 8648 Woodward Ave. Sarah Hugi.

DETROIT—First Spiritualist Temple, Maccabees Bldg., Woodward at Put-nam. Sara Tingay.

DETROIT—Trinity Spiritualist Church, Kircheval asd Hillger. Sarah Ander-son.

DETROIT—Allen Memorial Temple, Maccahees' Bldg., Woodward at Putnan. Edith L. Green. DETROIT—Spirit Communion Church, 3910 Avery. Homer Watlins.

DETROIT - Starlight Memorial Church, 5419 Grand River. May Bute. EATON RAPIDS — First Spiritualist Church, Masonic Temple. John W.

FLINT-First Christian Spiritual Church,

99 E. Kearsley St. John Ellen Earle. Pearce. FLINT-Goodwill Spiritual Church, 125

GRAND RAPIDS-First Church of Truth, 26 Shelby St. Amanda Flowers. JACKSON—Allen Memorial Temple of Healing, 150 West Cortland St. M. W.

JACKSON — Goodfellow Spiritualist Church, Mechanic and Franklin St. Charles Gulick.

KALAMAZOO—Church of the Aquarian Gospel of Jesus the Christ, 230 East Michigan Ave. A. J. Stenzel.

LANSING—First Spiritualist Church, 118½ E. Michigan. Reba L. Post, Genevra Phillipps. LANSING—Central Spiritualist Church, 212½ South Grand. Jesse R. Beckwith,

MUSKEGON HEIGHTS - First National Spiritualist Church, 600 Jefferson St. Edith Richmond.

OWOSSO-First Psychic Research Spiritual Church, 610 Clinton St. Ella Riley. PONTIAC-First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.

MINNESOTA

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

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

MINNEAPOLIS — Second Spiritualist Church, North Lyndale nd 23rd Ave. Melvina Hostak. ST. PAUL—Church of Light, 418 Park Ave. Irene D. Sackett, President.

ST. PAUL - First Spiritualist Church, Hague and St. Albans. E. F. Rudolph.

MISSOURI

KANSAS CITY-Christian Union Church, 1806 Indiana Ave. Chloe Conner. KANSAS CITY-7th Spiritualist Church,

ST. LOUIS-Bright Star Spiritual Church, 3660 Castleman Ave. Mollie Bauer.

(Continued on Page 12)



ADA BLANCHE McCORMICK. Chesterfield, Ind., lecturer, teachcr, writer and mental medium.

In 1938, while making her home in Los Angeles, Cal., Mrs. McCormick taught class and served as message bearer at California's Camp Harmony Spiritualist Camp.

SPIRITUALIST CHURCHES

(Continued from Page 11):

ST. LOUIS - Divine Truth Spiritualist Church, 4360 Wallace St. Mattie Miller.

ST. LOUIS — First Psychic Science Church, 4408 North Ninth St. Jose-phine Erhart. ST. LOUIS—Memorial Spiritualist Science Church, Melbourne Hotel, Mary Rogers,

ST. LOUIS — Fifth Spiritualist Church, American Lodge, 4386 Bates St., Emma Ordrop.

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

NEBRASKA

LINCOLN—Haven of Rest Spiritualist Church, Inc., 333 South 27th. Louella Baughan, Lionel P. Everman.

NEW JERSEY

ATLANTIC CITY-Seaside Psychic Center, 115 B. Ocean Ave. Leon Learsi.

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

BELMAR—The Mission of Spiritual Aid. 609½ — 12th Ave. Frances Clare LaSala..

CAMDEN-First Spiritualist Church, 509 North 6th St. Bessie Joy

CAMDEN — Second Spiritualist Church, 728 Market St. Ida Hill, Catherine Broome.

EAST ORANGE—Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

ELIZABETH—First Church of the True Gospel, 16 South Broad St. Herman Tiederman. HACKENSACK-Spiritual Church of In-spiration, 26 Passaic St. Amy Dick-

HOBOKEN—First Spiritual Church in Memory of the Living, 329 Washing-ton St. Ferdinand Leysen. JERSEY CITY-First Spiritualist Church,

273 Bergen Ave. Gertrude Rowe.

NEPTUNE CITY - Star Spiritualist Church, 80 Wall St. Loweta Fine.

NEWARK—Church of Spiritual Promo-tion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

PASSAIC-First Spiritualist Church, Ida M. Demopoulos, 389 Ellison St., Patter-son, N. J. PATERSON—West Broadway Spiritualist Church, 176 Broadway. William C. Donovan.

PATERSON—First Society of Spiritual-ists, 142 Carrol St., at Broadway. Emily Freestone.

FRENTON — First Spiritualist Friendly Church, S. Clinton and Yard Ave. Abert E. L. Bennett.

UNION CITY—The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Sliffka.

UNION CITY—Divine Psychic Mission of Consultation (Spiritual Church) 328 Bergenline Ave. Rev. Anna Doerner.

NEW YORK

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

BINGHAMTON-Golden Rule Spiritual-ist Church, 93 State St. Virginia G.

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

BROOKLYN—Church of Divine Light, Apollo Studios, Carlton and Greene Aves. Emma C. Resch, Pastor, 642 Jefferson Ave., Brooklyn, N. Y. (Miami, Florida address, 684 S. W. 11th Ave.)

BROOKLYN-Cosmopolitan Church, 50 Orange St. Mary E. Murphy.

BROOKLYN — W. D. Gressinger Me-morial Spiritualist Church, 41 Pilling St. Katherine Gressinger.

BUFFALO—Naomi Church of Spiritual Thought, 35 Florida St. Isabell Leith Wells, R. Newcomb Wells.

BUFFALO-Spiritualist Center, 262 W. Utica. Della Shongo!

BUFFALO — Golden Rule Spiritualist Charch, Highland Park Hall. Leroy at Filmore. Raymond C. Cudney.

BUFFALO Spiritualist Temple of Truth, 379 Plymouth Ave. Ann Keiser.

BUFFALO — Unity Spiritualist Church, 796 Ellicott, Near High. Isabell Reed.

BUFFALO — Hyland Park Spiritualist Church, Glenwood Ave. at Purdy St., F. W. Mitchell. BUFFALO — Center of Psychic Science and Church of Spirit Communion, Chi-nese Room, Hotel Statler, Raymond E. Burns.

BUFFALO — Cold Spring Spiritualist Church, Schwegler Hall, 1445 Jeffer-son Ave. Julius Steineman.

BUFFALO Spiritualist Church of Life 1052 Hertel Ave. T. John Kelly.

BUFFALO—Church of Eternal Brother-hood, Malta Temple, 3296 Bailey Ave. D. Mona Berry (N.S.A.)

CORTLAND — Spiritualist Temple of Truth, 22 Homer Ave., M. Merritt Cortright.

EAST AURORA — Spiritualist Church Temple Place. Mildred Hiney.

ELMIRA—First Spiritualist Church, 462
East Church St. Eva M. Bostwick. FULTON—Spiritualist Church of Truth, American Legion Hall, Oneida St. Helen B. Warner.

LANCASTER—Psychic Science Church Odd Fellows' Temple, 25 Lake Ave. V. Mattern Bernhardt.

LOCKPORT — Lock City Spiritualist Temple, 26 Locust St. William H. Bickett.

NEW YORK CITY-Ethical Science of Communion, 113-115 West 57t Steinway Bldg., Studio No. 609. sie E. Keyes.

NEW YORK CITY — Universal Inner-Vision Church, Inc., Concert Hall Steinway Bldg., 113 West 57th St. Pearl Irick Long.

NEW YORK CITY—Oakleaf Spiritualist Center, 233 East 67th St. Regina Weisz.

NEW YORK CITY—Spiritualist Temple of Universal Harmony, Studio 4D, 244 West 72nd St. K. W. Krick.

NEW YORK CITY — Well's Thought-Extension Library of Psychic Science, 593 Riverside Drive. Helen Wells.

NEW YORK CITY—16th Branch of the Spiritual Science Mother Church, 1947 Broadway. Tues., Wed., Thurs., 8:30 p. m., Message Service. Evan Shea.

NEW YORK CITY-United Spiritualists Church, 157 East 86th St., Yorkville Temple Building, near Lexington Ave. Rose Ann Ericson, E. L. Thorne.

NEW YORK CITY-Eighth Spiritualist Church, 43 West 66th St. Janie Church, Wright.

NEW YORK CITY—Spiritualist Church of Psychic Science, 208 West 79th St. Conrad Hauser.

NEW YORK CITY—W. T. Stead Memo-rial Center, 41 West 88th St. Mrs. N. S. Themelis (Cecil M. Cook).

NIAGARA FALLS — Spiritualist Church, 2118 Main St., Silberburg Hall. Minnie Garland.

RIDGEWOOD — Mizpah Spiritualist Church, 5803 70th Ave. Charles Wal-ters.

RIDGEWOOD-Spiritual Church of Mag-dalens, 69-59 62nd St. Marion Miller.

ROCHESTER — Open Door Spiritualist Church, 123 N. Union St. Leota B. Maxwell.

ROCHESTER — Plymouth Spiritualist Church, Plymouth — Troup Sts., Rob-Church, Plymouth ert J. Macdonald.

ROCHESTER — Universal Spiritual Church, 44 Gardner Park, Louis C. Brown, Lillian Stauber,

ROCHESTER-Church of Divine Inspiration, 251 Hawley St. Frances Adam

ROCHESTER—Golden Rule Spiritualist Church, 150 Monroe St. Marie Hall.

ROME—Golden Circle Spiritualist Church, 703 W. Court St. Elsie Butler Bunts. SCHENECTADY - Progressive Spiritual Church, 6 Myndras St. John Carlson, Lillian Weir, Sc'y.

SYRACUSE — Spiritual Science Church, University Bldg., Washington and Warren St. Alva Johnson, Adaline Cooper.

SYRACUSE — Golden Rule Spiritualist Church, 227 Webester Ave. Anna Schnider.



REV. MABELL HARRIS, Lily Dale, N. Y., mental and trance medium, has "carried on" her spiritual work for the past 33 years. She is associated with the N. S. A. and has filled engagements at Churches and Tamps in New York, Pennsylvania and Ohio. She is a member of the Ohio State Spiritualist Association and the National Spiritualist Associa-

PRESIDENT PLANS CONVENTION



C. A. BURGESS

The 42nd Annual Convention of he Illinois State Spiritualist Association will be held at The La-Salle Hotel, Chicago, Ill., April 9th to 14th, incl., according to C. A. Burgess, President of the LS.S.A.

A 20 page program for the convention lists the following speakers and mediums to take part in the services during the convention.

They are: Rev. Frank Joseph. C. A. Burgess, Rev. Mabel Seley Nichols, Mrs. C. Deikman-Mitchell, Herbert Van Valen, Etta Williams, Bessie Nelson, Ella Tucker, Rev Anna Jeffery, Gertrude McAllister, Eileen Loomis, Rev. Lena Schaefer, Charles Gibson.

Rev. Joseph P. Whitwell President of the N.S.A., Bertha Fredrick, Cora Bell, Catherine Larney, Inez Dexter, T. John Kelly, Buffalo, N. Y. Internationally known blind-fold ballot medium. Elsie Schueman, Freda Brown, Viola Dake, Charles Gibson, Tollie Schroeder, John Lang, Clara Spencer, Lillian Martin, Lyda Crain, Victoria Wrehnig, Rev. Gertrude A Rose, Henry Sadewater. Rev. William F. Meier, Dr. J. E. Davis, Rose McKay, Rose Chuipek. Leona Bea Kelso, Helen Novak.

Rev. Teresa Rene-Hayden, Bert Bessette, Rev. Emma Slapp-Kohr. Florence L. Delehanty, Rev. Marie L. Sessa, Edith Richmond, Helen Kazak, Ella Heap, Florence Thomas, Sallie Wilson, Carrie Dermody, Ethel Hedges, Rev. Grace Bowman, Clara Ruthburn, Nellie Moses, Anna Wardell, C. Rudolph Malmberg, Ina Van Valen, Rev. Lena Drews, Lena Deigler, Alfred Lasseigne, Louise Stetzler, Marie Trestler, Katherine Duha, A. J. Christenson, Charles C. Cunningham, Rev. Verna Kuhlig, Rev. Bessie Woodworth.

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AKRON-Home Spiritualist Church, Pine and Chestnut Sts., Mattie P. Failor. AKRON — Spiritual Temple, 100 South Broadway. Lyda Hosler.

ASHTABULA-First Spiritualist Church, President, 416 Garfield St., Geneva, O.

BRIDGEPORT—First Spiritualist Tem-ple, 319 Main St. Albert Boerngen, Roy Hellrigel.

CANTON-Temple of Truth Spiritualist Church, 319 South Market St. Viola Demmy.

CINCINNATI — The Temple of Occult Science 3026 Woodburn Ave. Dorothy Staschen.

CINCINNATI—Home Spiritualist Temple, 27 East 12th St. Anna F. Bryson.

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

CINCINNATI—Spiritualist Healing Beth-any Church, 2710 Cleinview Ave. Ber-tha H. Bickett.

CLEVELAND — Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. Wil-liam H. Kost.

CLEVELAND—Spiritual Science Church, 10427 St. Clar St. Rene Hunt. COLUMBUS—The Ohio Ave. Spiritualist Church, 86 South Ohio Ave. Nellie C. Brown.

COLUMBUS — First Spiritualist Temple E. State—Sixth Sts. Clara B. Knost

DAYTON — Central Spiritualist Church, Haynes and Hulbert Sts. Laura E. J. Halloway.

SANDUSKY—Spiritual Temple, Columbus Ave., G.A.R. Hall. Fred Griner. STEUBENVILLE — Christ Spiritualisi Church. K. of P. Hall. 3rd and Mar-ket St. Cora Yocum. Spiritualist

STEUBENVILLE — Trinity Spiritualist Church, 334 Market St. F. Hayes.

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

If you see anything in any publication dealing with Spiritualism, please cut it out and send it to us. Kindly give name and date of publication.

YOUNGSTOWN - First Spiritualist Church, 323 West La Clede Ave. H. L. Spiritualist

OKLAHOMA

BARTLESVILLE — First Spiritualist Church; pastor, C Ruth Williams, 134 N. Choctau; sec'y, Hilda Liaboc, 905 Wyndotte.

BLACKWELL—First Spiritualist Church, 1161₂ East Padon. Ruth Snyder.

ENID — Spiritualist Center-Studio, 419 East Maple St. Albert E. von Strode, N.S.A. Missionary.

OKLAHOMA CITY—Progressive Spiritual Science Church, 1012 North Geary. Mary E. Oyer.

OKLAHOMA CITY — Spiritual Science Church of America, 329 N. W. 13th St. Mae Derr McQuestion. OKLAHOMA CITY—Central Spiritualist Church, 718½ North Broadway. A. C. Leslie.

TULSA—Lawnwood Spiritualist Church, 5940 Sand Springs Road. Joseph E. Hutcherson.

OREGON

GRANTS PASS — Spiritual Temple of Messiah, 727 South 7th St. Wm. Span-ier.

NEW ERA—New Era Spiritualist Camp. 1940 season, June 30th to August 4th. For Programs write: Lillie Parmenter, Route No. 2, Canby, Oregon.

PORTLAND-First Psychic Science Spiritualist Church, Neighbors of Woodcraft Hall. Alma Gudhart.

PORTLAND — The College of Divine Sciences and Realization, 1717 S. E. 24th Ave. Mrs. J. C. F. Grumbine.

PENNSYLVANIA

BETHLEHEM—Spiritual Sanctuary, 301 E. Broad St. E. F. McLean, Jno D. Cooper.

BETHLEHEM-Spiritual Alliance Church 131 East Broad St. Clara A. Arthur.

CHARLEROI—First Spiritualist Church, 933 McKean Ave. C. P. Diaz. KINGSTON—First Spiritualist Church P. O. S. of A. Hall, Kingston Corner Bldg. Emma G. Hendershot.

McKEESPORT-First Spiritualist Church 809 Locust St. Winifred McAndrew.

NEW CASTLE — The First Spiritualist Church, A. F. if L. Hall, 302½ E. Wash. St. at Croton Ave. Edmund Arthur

NEW CASTLE — Good Will Spiritualist Church of Christ, Clendenin Hall. J H. Anderson. NEW CASTLE—The Spiritualist Church of Truth. McGown Hall, East Washing-ton St. Agnes E. Guthrie.

PHILADELPHIA—Christ Chapel of Heal-ing, 1235 West Venango St. Minerva H. Gray.

PHILADELPHIA—Society of the Spir-itual Unfoldment, 5318 Pine St. Wil-liam Royal. PHILADELPHIA—Victors Psychic Sci-cice Centeh, 3609 Frankford Ave. C. E. Blanchard,

PHILADELPHIA — First Association of Spiritualists, N. E. Corner of Master and Carlisle Sts. Mamie B, Schulz.

PHILADELPHIA — Ninth Spiritualist Church (Psychic Temple), 1936 North 13th St. S. C. Fenner and Emilie H. Fenner, N.S.T. PHILADELPHIA — Third Spiritualist Church 1421 N. 16th St. William

Church, 1421 N Elliott Hammind. PHILADELPHIA—Universal Spiritualist Brotherhood Church, 3012 West Girard Ave. Anna K. Rose.

PITTSBURGH — First Church of Spirit-ualists, 256 Bouquet St., Oakland — Eleanor Fornof.

PITTSBURGH, (North Side)—First Spiritualist Church of Allegheny, 100 East Ohio St. Elizabeth Graff.

READING—Spiritualist Temple of Truth Berkshire Hotel. Mary M. Stuart. READING—Friendly Church of Truth, I. O. O. F. Temple, 8th and Franklin. Dorothy Graff—Ruth Schatz.

READING — Spiritualist Center, Washington St. A. J. Whitmoyer.



REV. JOHN A. ARMISTEAD, Pastor of the Church of Spiritual Truth, 249 Upton Ave., Battle Creek, Mich., announces that his church is looking forward to special services, April 7, in observance of its First Anniversary, Rev. Fred Felix will serve.

Under Rev. Armistead's leadership, the church has grown to such an extent that it is now recognized as one of the largest units of the Independent Spiritualist Association. Lyceum and class work are an important part of the church curriculum.



MABEL BARNES, Pastor of the Progressive Spiritualist Church. 16 Chase St., Pontiac, Mich.

At the recent convention of the Wisconsin State Spiritualist Association, Mrs. Barnes was one of the lecturers featured. She has championed the cause of Spiritual. ism from the public platform for the past seven years, and at the same time she is most interested in politics, having been selected as a candidate for a commission in the city of Pontiac's new first dis-

WILKESBARRE — First Spiritualist Church, 58 Public Square, Eliza Yeager Pryal.

RHODE ISLAND

PROVIDENCE—W. T. Stead Spiritualist Church, 32 Haskins St. Eugenie R. Letourneau.

TEXAS

DALLAS—Christian School of Spiritual Ministry, 625 South Tyler Ave. Rev. Nellie Curry.

ORT WORTH-Light of Truth Spiritualist Church, 3061/2 Main St., Lena HOUSTON - First Spiritualist Church, 611 Calhoun St. Jane Collier.

HOUSTON-Magnolia Spiritualist Church 7716 Harrisburg. Mrs. M. E. Tenny. SAN

AN ANTONIO — First Spiritualist Church, Crockett Hotel, 112 Macogdoc-hes St. Aganita Thompson. AN ANTONIO — Spiritual Christian Church, 503 Trenton Ave. V. R. Cum-

VIRGINIA

NORFOLK — First National Spiritualist Church, Southland Hotel, Katherine Baxter.

NORFOLK—Light of Truth Church of Divine Healing, Sun Parlor, Montecello Hotel (Sunday evening), Fred Jordan Alma Moser.

PORTSMOUTH—Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305 High St. (Thursday evening only). Fred Jordan, Alma Moser.

WASHINGTON

BREMERTON — Good Will Spiritualist Church, 887 Fourth St. Margaret

BELLINGHAM — Psychic Research So-ciety, 2508 Park Ave., Mrs. John F. Cornett.

EDGEWOOD—Washington State Spiritualist Camp, 1940 season, June 2nd to September 1st. For information and Programs write, Rev. Bertha D. Watson, Pres., 2207 North 60th St., Scattle, Washington or Nettie E. Frew. Sec'y, 127 237d Ave., North, Seattle Washington, After June 1st write Washington. After June 1st write Route 2, Box 267, Tacoma, Washing-

SEATTLE—Mizpah Spiritualist Mission. (N.S.A.) Service Wed., 7:30 P.M. Room 3012 Arcade Bldg. Ruth P. Huffman

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

SPOKANE — National Spiritualist Society, 510 West 4th St. J. M. Roach. TACOMA—Rising Sun Spiritualist Church. 608 Fawcett St. Margaret Hine.

WEST VIRGINIA

CHARLESTON — The First Spiritual Church of Light, 1317 East Washing-ton St. Beulah Brison.

HUNTINGTON—The Spiritualist Temple. Bradshaw-Diehl Building. Clifford Bias.

WISCONSIN

LACROSSE — First Spiritualist Church, 5061/2 Main St. Fred J. Grokowsky.

MADISON—First Spiritualist Church, 118 Monona Ave. Ruth Miller. MILWAUKEE - Christ Spiritualist

Church, N. S. U. of America, Schroeder Hotel, Parlor A, 4th floor. CENTER at 2619 N, 9th St. H. Louise Miller. Anita Kuchler.

MILWAUKEE — Central Sacred Science Church, Guild Hall, Republican Hotel. Anita M. Kuchler. MILWAUKEE-First Spiritualist Church.

15th and Wright Sts. F. Lorenz Lamp-

MILWAUKEE - First Psychic Science Church, Inc., 2755 North Third St., Odd Fellows' Hall

WEST ALLIS - Third Spiritual Science Church, South 81st and West Becker Sts. Will Worcester.

WEST ALLIS-First Spiritualist Church. 2000 South 73rd St. A. J. Hettwer.