

COMING!

What Mediums Think of YOU By Juliette Ewing Pressing

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

LIFE AFTER DEATH PROVED

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"Religion and Theology, as referring to dogma, doctrine and creed, are man-inspired, man-made and man-promulgated; at the best very faulty, full of misinterpretations and fallacies, and much foolishness, conjecture, absurdity and falsehood. Many religions feature the most horrible conceptions of our loving Heavenly Father."

HENRY WARD BEECHER.

MY PRESENT RELIGION

By HENRY WARD BEECHER through Marcella DeCou Hicks



HENRY WARD BEECHER

Lodge's Greatest Experiment Planned

Sir Oliver Lodge, England's grand old man of science, now 86, says that his greatest scientific experiment will come AFTER HIS DEATH, which he awaits as serenely and as confidently as an oak faces the winter, knowing that its leaves and boughs will be laden with green life again in the springtime.

In an exclusive interview with a Universal Service correspondent Sir Oliver says that he will after his passing, "come through" to his friends. He has written detailed secret instructions which have been placed in a strong safe belonging to the Society for Psychical Research. No human being except himself knows what the nature of these instructions is.

He says he has communicated with his son, Raymond, killed in the war. It was his tender love and devotion to this son that made Sir Oliver a spiritualist.

COL. INGERSOLL

The belief in immortality, said Robert G. Ingersoll, was born of love—the passionate desire to meet our dear ones "over there."

WAIT 'TIL YOU'RE "DEAD"

MOON TRAIL, through his entranced instrument, Horace Hambling, London, England, has said repeatedly: "If you do not think that there is Life After Death — Then 'WAIT TILL YOU'RE DEAD.'"

You Can Find The address of a Spiritualist Church or Society in your vicinity by looking in the Church Announcements detailed on Page 11.

All the Religions of Today Can Be Summed Up In THE GOLDEN RULE

When my instrument of earth, through whom this discourse comes to the readers of this paper, suggested the heading above as the theme for an article, I was nonplused for a moment. What, indeed, IS my religion? It is a long, long time since I have thought in terms of creed, doctrine and dogma. Suddenly I remembered the theology of my church denomination when of earth. Most of you probably know that I was a Congregational minister, preaching devoutly the necessity of adherence to church and creed as a matter of eternal salvation. And yet, withal, I was always groping for a freedom of thought not to be found within the confines of my theology, my doctrine, my creed. Not till I passed out of earth life did I learn the inconsequence. I might even say, the futility of dogmatic theology. It just has no place in the scheme of things as I find them over here.

Freedom of Thought

For more than fifty years now I have known absolute freedom of thought; liberty to investigate any phase of anything that engaged my curiosity or attention; liberty to question, likewise, any decision or ruling handed down to me by whomsoever. For fifty years now I have realized that God gives man his mind to use independently—not as a sponge, to sop up the ideas of others, and through this blessed privilege of independent thinking and interpretation I have learned much.

(My instrument, who is at times inclined to be facetious, interrupted me here to ask me if I had managed to learn how many angels can dance on the point of a pin! Right well do I remember nonsensical discussions and arguments concerning this moot point, entered into by men of my day. Also do I recall the rages some of the deacons would get into over the ponderously lugubrious question of the exact age of responsibility. Some placing it at seven years, some at twelve and others at fourteen; all of which strikes me as incredibly silly, viewed from my present vantage point.)

Duties of Spirit

So when my instrument suggested the subject matter of this discourse, I could only say that over here, we advanced spirit-people have no religion and no church in the sense of subscribing to the fiat of dogma, doctrine or creed. I might put it that religion here consists in acquiring a true conception of the duties of spirit life, its responsibilities and obligations, not only to self but to all others, and in living in accordance with one's highest conceptions in these regards.

To us, who have advanced out of the "transition period" of illusion, the understanding of these great principles comes more easily than to you Christians of earth for the reason that we feel the knowledge of life's purpose and the utter LOVE of all humanity, embodied and disembodied, coming in great waves of magnetism or thought through our very bodies and we literally absorb into our beings this great force until we are saturate with it and it is a part of us. And the more we aspire to understand these great surges of inspiration and the more we strive to conduct out spirit lives in accordance with the divine knowledge vouchsafed us, the greater and swifter progress we make toward that faraway goal of perfection.

Vicarious Atonement? Religion and theology, as referring to dogma, doctrine and creed, are man-inspired, man-made and man-promulgated; at the best, very faulty, full of misinterpretations and fallacies, and much foolishness, conjecture, absurdity and falsehood. Many religions feature the most horrible conceptions of our loving Heavenly Father.

There are churches of earth that still embody in their statement of doctrine the damnation of unbaptised infants; churches that still insist upon the fact of eternal damnation; churches that still teach that one must subscribe to certain articles of faith or be eternally lost.

As a preacher of earth, I must confess that I preached salvation only "through the blood of Jesus." Here and now, I declare to you that I, myself, didn't quite know what I meant by that phrase. Neither did I, personally, altogether believe that unless a man accepted in its entirety the story of the origin of Jesus—the immaculate conception, the virgin birth, the vicarious atonement—he would be damned to eternal torment. Yet, I say, I preached it—at least I didn't preach against it. I had plenty of courage of a sort but not just the type of courage possessed by my instrument and that is one of the reasons that I am happy that she serves me and that I can be of help to her.

"The Trinity"

Also I preached the doctrine of the "trinity", although I didn't know what that meant either and neither does any one else. I loved Christ Jesus, my Saviour, with what my instrument terms a "fanatical love." Jesus was and still is my all in all. I loved Him with a worshipful idolatry. I still love Him with a worshipful idolatry. I felt in my life time, and I feel now that if there were more Christianity in the world more following of the simple teachings of Christ Jesus and less of so-called religious denominations embodying disputations on points of doctrinal differences people would have a better understanding of the meaning of LOVE. There is Christianity and there is Christianity, and seldom the twain do meet.

One thing I must make plain. God has been very good in that He has prepared what might be called a "transition phase" for those whose churchly religion and concepts have utterly unprepared them for facts as they ARE in spirit life. For such as these there are in certain aspects of life here churches of every possible creed

ADA BESINNET — THE MEDIUM



The above picture is reproduced from a rare photograph, submitted to PSYCHIC OBSERVER by Grace Nofsinger, Toledo, Ohio.

ADA M. BESINNET (Mrs. William Wallace Roche), Toledo, Ohio, famous physical medium and friend of Sir Arthur Conan Doyle and Sir Oliver Lodge. The picture above shows Mrs. Besinnet seated in the sun-parlor of her Toledo home. About 10 years ago, she passed on in her 50th year.

Ada Besinnet was one of the outstanding physical mediums of her time. Direct-Voice, Materialization, Psychic Lights and the Dematerialization of her physical body were just a few of the phases of mediumship she possessed.

Her fame aroused a storm of controversy, first in Toledo, then in New York City and London, England. In 1922, she gave a series of seances at the London College of psychic science.

Mrs. Besinnet's seances in New York City were viewed with mild skepticism by both Professor Hyslop and Dr. Hereward Carrington. Both of these gentlemen were plainly "confused" even as most psychic researchers are today. After 70 seances, the eminent Prof. Hyslop claimed that Mrs. Besinnet's mediumship was "a hysterical state of secondary per-

sonality" (whatever that means). Then equally nonplussed, the "Great" Dr. Carrington says "My own sittings with this medium (meaning Mrs. Besinnet) left me entirely unconvinced of her genuineness."

Now, after Mrs. Besinnet's test seances in London, J. Hewat McKenzie's report in "Psychic Science" April, 1922, states that those actions of the medium which Professor Hyslop attributed to hysteria, may be fully accounted for as due to the action of controlling spirits.

SO MUCH FOR THE VIEW-POINT OF "SCIENTISTS" — For the past 50 years, science never seems to agree on anything, especially when spirit phenomena is a subject of investigation.

BUT THE OFFICERS AND DIRECTORS OF THE NATIONAL SPIRITUALIST ASSOCIATION HAVE A DIFFERENT STORY TO TELL. THEY VIEWED THE MEDIUMSHIP OF ADA BESINNET. Let's hear about their experiences when they attended two of Mrs. Besinnet's seances in Toledo, Ohio. Those present were: Joseph P. Whitwell, President; Thomas Grimshaw, Vice President; Fred W. Constantine, Treas.; Alonzo M. Griffin, Chief Counsel; Harry P. Strack, Secretary; Trustees, Elizabeth Harlow Goetz, Mark A. Barwise, Harold P. Courtney, Esther C. Humphrey and the wives of several of the directors, named above were also present at one of the seances.

BE SURE AND ORDER YOUR COPY OF MAY 10TH PSYCHIC OBSERVER—IT WILL CONTAIN A COMPLETE ACCOUNT OF ADA BESINNET'S TWO SEANCES WITNESSED BY MEMBERS OF THE NATIONAL SPIRITUALIST ASSOCIATION.

and denomination and ministers in them voicing all the circumscribed doctrines of earth. This is to create a familiar environment for the bewildered ones of earth who are so steeped in the misconceptions of earthly dogmatism that they would be most unhappy upon entrance into spirit life could they not find a church and a minister and a group of their own particular persuasion.

Mistaken Concepts

Gradually they learn the truth. They find out solid facts and withdraw from their mistaken concepts and take up the privilege of learning the truths of spirit and practicing them.

Churches here are only for those who are accustomed to, and need, that kind of spiritual help. They are newly from earth and if (Continued on Page 4, Col. 3)

ADVENTURES IN SPIRIT LIFE

Experiences, Observations and Conclusions

By OWEN R. WASHBURN

★★★

(Continued from April 10th Issue)

REJOICE TO COMMUNICATE

A letter, here presented, from the mother of Max Djubok, shows the satisfaction a spirit feels when given an opportunity to communicate with loved people on earth. She writes:

"My Own Dear Max:

"We, in the spirit world, send greetings to you this day. Not many from this vast world of spirit get an opportunity to write for there are not many (earth) men who have the patience to perfect their

FLOWERS IN THE SPIRIT WORLD



The above is a reproduction from a drawing which appeared on cards placed between school slates—Received through the mediumship of Alexander DeChard, Palmyra, N. Y.

spiritual development so that we may get the strength to write in this way. This man (the medium, Alexander De Chard) had the required patience; he had what is also required—faith."

Continuing she refers to spirit guardianship and influences. "I can not make you know fully, as yet, that I am in the room with you. Though I strive to make you hear my step and voice. I have been near you when your face was affected by the cold. I have placed both my hands on your cheeks to warm them. It is wonderful for a mother to assist, though a spirit, in comforting her boy. I live, dear, and it is a thrilling and wonderful thought that death has been conquered. The truth hangs its banners and lanterns all along the shadowy valley of earth."

CELESTIAL COMPANIONSHIP

"Spirit power is that mysterious help you feel when bending beneath the burdens of life. I saw, when I was leaving the earth body, the glory of spiritual truths; the friends whom I had loved, gathered about me. When I opened my eyes over here I rejoiced to know that I had passed beyond the breakers of life, but my thoughts often drifted back to my little boy. I wondered what would become of him. I could not tell others what I saw at the time of my passing, for my tongue could not utter a word. I am, however, happier than words can express or fluent language describe. I am waiting in the Home Land for the day when my Boy will come to me. There shall be no parting here, for death is of the earth."

"You, my Son, have been under the protection of the angel world ever since you were born. You have escaped many hardships through our guidance. It is the providence of God that looked after my son. When we, of the spirit, desire to serve one of earth: to help in the cause of humanity, we encircle the chosen one with a silent but mighty influence. You were called, from childhood; have been more or less under divine influence; the spiritual has always overpowered the physical in your nature. In your soul there has been a song of joy, even through the darkest days. There is a depth of power in your soul which we are calling forth as quickly as possible. Oh, I am so happy, dear, happy that the door was opened for me. Others are here so I will stop; I have already taken most of the cards."

"All love, all!

"Mother."

"WHAT IS IT THEN TO DIE?"

One must attain knowledge of spirit realms by such brief views as one can attain. It is infinite as well as eternal Universe. Earth people must use every opportunity in order to observe portions of it. The following from another letter of this Mother reveals additional circumstances experienced at her death.

"I knew that I was dead when the call came. I saw two angels standing over me with outstretched hands. I reached my hands to them and I seemed to be lifted out of my body. There was no surprise in my mind, that there should be two of us; or two of me, I should say—one seemed to float through the air, the other could be seen lying on the bed below. My spirit was, in form, as I was: head, arms, hands, legs and feet as my body had been. Oh, now I feel so free!"

SPIRIT WORLD VISUALIZED

Dr. F. Cushman, writing on cards, summed up for Mr. Djubok the knowledge of immortality. He wrote, in part:

"Seek our city where the foundations are eternal! The city which is just across the stream. To reach it, you must pass through the valley of physical death but you do not have to rest in the valley; you may pass through like an eagle passing from mountain peak to mountain peak. When you are done with earth life you will seem to fall asleep in a material world and then awaken in a spiritual world. You will leave the transient to find the permanent. You will leave the shadow and grasp the substance. You will leave the dear ones in your world to meet other dear ones in this world. You will leave an imperfect body that it may go back to the mother elements. Instead you will find an etheric body. You will be released from all that holds you as a slave on earth and take up your residence in this land of which poets have sung; of which prophets have spoken—a land of reality. You are gathering thoughts at these seances: continue them so that you may know something of this land when you, too, must take the journey."

A LAND FOR PURE DELIGHT

The mother of Mr. Djubok wrote from the spirit land on another occasion:

"I will tell you a little of the Summer Land where I live. My home surroundings are like a large garden. Beds of beautiful flowers bloom here and sweeten the air with their fragrance. Lakes and brooks and fountains splash and gurgle with crystal water. There are

groves of trees in the leafy branches of which birds sing and the feathers of these spiritual birds look exquisite when the sunlight from the higher worlds falls upon their wings! So, you see, in this garden we have our homes. Some are sunny little white houses surrounded with flowering vines others are large and some are stately habitations, large and roomy and built of a sort of white stone that earth could never produce.

"Here we live with those we love. We strive to be good and kind to all. The kinder and gentler we are, the more beautiful our homes appear and the sweeter grow the lovely blossoms about us. This is because when any one is good he sends out a bright shining light which influences and envelopes all that it reaches, and beautifies all. But if any one is unkind, a dark, cloud-like vapor is sent forth which blights and destroys the flowers and darkens the surroundings. So, my dear boy, I sometimes wish I could have you in this home, for it is beautiful: more so than I can describe. Often I see you from my spiritual home."

SHE WOULD BE ALONE

Sometimes spiritualists are accused of accepting absurd conclusions. If they do, they are not without company among non-spiritualists. Here is the essential part of a letter from a woman who had read my book of psychic experiences, "The Discovered Country":

"Dear Mr. Washburn:

"The book held me spell-bound from start to finish and interested me greatly.

"I have decided, for the time, to not think upon these matters. I have been taught that it is a little dangerous for me (knowing myself so very well!). It causes me great unrest of spirit, and I do not like it. On two occasions I awakened in the night sensing a tall man standing over me—I could not actually see that it was a man but I knew that it was. Even though I was not frightened, I was distressed both times with the bothersome sense that I was *not* alone. At once I knew that herein lay mighty possibilities and dangerous ones. I felt that I must put a stop to my mental processes along that line at once or be very unhappy.

"I was so troubled that I visited our little church and just meditated for a while. When I came home my house was empty again—there was only myself. I have actually tried to scare away any psychic leanings! How in the world, I ask you, can I write, do book reviews and newspaper columns with persistent spirits hovering about me? I shall not allow myself to become entangled—

"How very many times I have wished that I were a placid, unimaginative person, content to take the world for granted, happy to have enough to eat, and a place to sleep. Because, say what we will, these are the contented people, the only truly happy ones on earth."

SPIRIT AID MAKES SURGERY PAINLESS

Compare, if you ever have a tendency to ignore the aid of spirits of high degree, the attitude, and its results, shown in the foregoing instance, with that of the lady who made the following statement at my request:

"During the spring of 1939 I underwent an operation. After the incision healed on the outside, the surgeon found that it was necessary to have a second operation. Now I was not in the best condition, my temperature was 103 but, being a spiritualist for many years, I have seen much of the ministry of the Heavenly Host in helping those who suffer. When the doctor asked me if I could bear the operation without local or general anesthesia, to avoid possible aggravation of health conditions, I replied that with the help of God, I could.

"During the incision of the flesh, I was aware of pain but the area operated upon seemed to be lifted about two or three inches from my physical body and I did not feel any pain. When the doctor completed the operation, I looked up at him and laughed, remarking: 'That will not have to be done again.' I saw a very much amazed physician. I have reason to think my hold upon life is very uncertain. I may live several years or I may be taken away very soon, but I am not afraid, either of death or the Hereafter. Spiritualism has taught me to face life; to strive to do good; to make others happy, during my earth life. I know that I am attended by many loving unseen friends and that I can safely trust the God who made me to care for me always. Though I have suffered, I believe that my sufferings will prove to have been a means to greater happiness. I would that all the world knew what I know of the power of spirit friends to heal: to relieve suffering; to lift the soul above earth's trials.

(Signed) "Ida Holleran.

"Cascade, New Hampshire,
June 19, 1939."

AN UNINFORMED SPIRIT FINDS DARKNESS

From the communications by means of writings on cards from spirits, through the mediumship of Alexander DeChard, to Max Djubok, Yonkers, N. Y., I take the following which shows what effect the withholding of the truth may have upon the individual. It was written September 8, 1934:

"Greetings My Earth Friend:

"I lost my life a few weeks ago on the Black River, near Watertown, N. Y., but I'm here presenting to you what the priests would not believe. Although born in affluence and brought up under the protecting influence of the Church and strictly adhering to all its dogmas and formalities, I was made, while young, to believe that when I was called from the scenes of earth, I would land in Paradise. Instead of which, when I left my body, along with my other sisters, I found myself among a class of fanatics—all as ignorant of their true condition as children not a day old. I felt bewildered, chagrined and mortified at my condition, for instead of light I found darkness. But Misery is unrolling her scroll and I'm starting to see the light: although I have a long road to travel. Such mockery I listened to on earth! God placed brains in my head and I failed to use them! O, I will tell you much more if you give me the chance!

(Signed) "Sister Frances they called me, but
Mary Sullivan is my right name."

(To Be Continued)

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To Open Spiritualist Camp



REV. MAE MERRITT CORTRIGHT, pastor of the Spiritualist Temple of Truth, 22 Homer St., Cortland, N. Y.

Rev. Cortright is a spiritual medium, healer and lecturer, having carried on her work for the past 15 years.

About the opening of a new Spiritualist Camp in Pennsylvania, Rev. Cortright has this to say: Plans are being made to open a camp at Mansfield, Pa., on the main road to Wellsboro, Pa. It will be called "THE HOMESTEAD SPIRITUALIST CAMP and during the summer season, July 4th to Labor Day, the program will consist of lectures, message and healing services, classes and direct-voice seances.

For complete information relative to the Homestead Camp write: Mrs. Mark Coveney, R. F. D. No. 3, Mansfield, Pa.

Spiritualism Wins In Nebraska

The Supreme Court of Nebraska on March 22, 1940, in the case of Dill vs. Hamilton et al rendered a decision in an action for declaratory judgment that the Members of The Spiritualist Church may conduct their seances as religious services in the good faith, free from the interference of prosecuting officers, under the Constitutional rights for religious freedom.

R. M. Anderson of Lincoln, Nebraska, presented the case on behalf of the plaintiffs, Members of the Spiritualist Church, and on behalf of all members of the Spiritual Church, claiming that John W. Dill, a medium and other members of the Church were entitled to conduct seances under the constitutional right to religious freedom.

The defendant prosecuting officer and the sheriff of Fillmore County, Nebraska, had prosecuted and fined Rev. Dill and threatened to arrest and fine any persons conducting a Spiritualist Seance at which a medium was present.

The Court held that the words "Psychical Forces" as used by the lawmakers apply to a seance conducted by a Spiritualist medium but his act as such does not violate the statute unless it is "public" and "open" for "gain". Spiritualist seances are not of themselves denounced by the lawmakers as criminal.

The act to "prohibit all public exhibitions of hypnotism, mesmerism, animal magnetism or so-called psychical forces for gain does not prohibit Spiritualist seances unless they are public and open and for gain.

With the truth of the allegations for the petition admitted by the demurrer, a guarantee to re-nunciate a medium for conducting a Spiritualist seance as a religious ceremony in the worship of God, and the creation of a fund by voluntary contributions of communicants of the Spiritualist church do not amount to "gain" or a violation of law within the meaning of the statute forbidding public seances for gain.

MEDIUMS—See Ad Page 8, Col. 3

TEXANS VOUCH FOR THE MEDIUMSHIP OF WILLIAM CARTHEUSER

Evidential Messages Are Received

For years, William Cartheuser has been known as one of America's outstanding direct-voice mediums. He has conducted test seances for many psychic research societies both in California and New York City. He is well known in Canada, especially St. Catharines where he held seances for many years.

Now, PSYCHIC OBSERVER has received a letter from Vernon, Texas, signed by W. W. Cox, M.D. Not only has Mr. Cox signed the

He Convinces Texans



WILLIAM CARTHEUSER

testimonial letter about Cartheuser's mediumship but many prominent Texans have also affixed their signatures as well. The other signatures are: Mrs. W. W. Cox, A. P. Howard, M.D., Mrs. A. P. Howard, Myrtle Bradley, Josephine Bradley, W. E. Bradley and M. D. Flowers.

Mr. Cox's letter to PSYCHIC OBSERVER reads as follows:

"This letter may be of great interest to you, your worthy paper and the cause. Mr. Cartheuser has been our guest for a month, and has given us many astounding evidences of immortality and survival of the soul after death. The messages of the entities showed very plainly their individual characteristics without any shadow of doubt. Their identity was perfect. Many loved ones, never thought of for many years, made us think back for a time, then proved their identity without a mistake.

"A lady at the meeting was told she had a deep scar on her body. She replied, 'A scar?' she having forgotten it. The loved one said, 'Yes, on the right side.' Instantly the sitter remembered that her husband, a physician and present at the seance, had treated and cured her of cancer some ten years before. This message came through from this lady's brother who identified himself perfectly. He gave his name and told her where she was living at the time.

"One entity came and spoke with his sister in four different languages, one being English. She said they had spoken these languages in their early childhood.

"Another party talked to his brother, who identified himself, and had quite a conversation of past years and present experiences in which he proved his ever presence by telling of things this Mr. C. did. One message he brought forth was, 'Do you remember Joe?' Mr. C. thought a moment, and said, 'Joe who?' 'Old bird-dog Joe,' the entity replied. Mr. C. stated that it had been 35 years since he left the old home and he knew he had never mentioned this old dog to a soul. The name brought tears of loving memory to his eyes.

"Many such conversations were given by departed loved ones to the eager sitters in these unforgettable meetings."

SAMBO AND THE PARSON

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

(Continued from April 10th Issue)

Wherein SAMBO continues to harass the PARSON with a relentless cross examination that causes the colored minister to stammer when voicing his feeble rebuttal.

But when the PARSON begins to attack Spiritualism then the fun begins. SAMBO once more holds his own because he KNOWS what he knows and remembers what he sees.

PART II

In the meantime Sambo had marked well several words that the Parson had used rather glibly, and undertook to visit the local library and look up their meaning in a reliable dictionary. He had been, for example, puzzled somewhat by such terms as, "familiar spirit," "witch" and "wizard." Evidently these words had great significance according to the Bible, especially the words witch and wizard. It seemed obvious that they were applied to nefarious practices, which Sambo felt sure ought to be avoided by decent folk. By the time the Reverend Theophilus Loop put in an appearance next day, the Negro was well primed in this aspect of the subject. As soon as Loop was comfortably seated in Sambo's shanty, the Negro commenced.

"Scuse me, sar, what 'xactly is a witch?"

The reverend gentleman almost made a startled exclamation at this unexpected opening.

"Why, Sambo," he replied, playing for time, "everybody knows what a witch and a wizard are."

"Sure, sir, I 'spects dey does; but jus' you tell me, please, 'cause I wants to know."

"Well—well," began Loop, clearing his throat nervously. "Let me see now; why, yes, a witch is a very wicked woman who has a familiar spirit, like the Woman of Endor. I thought you knew, Sambo."

"An' I thought you knew, Parson," smiled Sambo slyly. "De fac' is, a witch am a woman who is supposed to have sold her soul to de Devil, an' in return he gives her de power to turn herself into a black cat, or a spider, or even a wolf or a hare. He also gibs her power over other folk and dere cattle to make dem sick and bring other kinds of ill-luck. Den she can make love philtres to make de wrong parties marry, although I don't think we need a love philtre for dat, parson. 'She can also fly up the chimbley and over housetops on a broomstick. Dat soun's like 'punk' to me, and so I don't mind dat or'nance in Exodus which says 'Thou shalt not suffer a witch to live. I guess dere ain't no witches to kill."

This imposing array of facts put Theophilus Loop right out of his mental stride. He had never thought of a witch that way, in fact, he had never really thought seriously about witches at all, but took them for granted since they were mentioned in the Bible. This was the first time he had ever heard about what they were supposed to be able to do. He had to admit to himself that it all sounded very ridiculous.

"But a witch also had a 'familiar spirit,' Sambo."

"Yeah, and she was supposed to keep it in a cupboard or in a box or bottle. Dat's the kin' of spirit dat the Woman of Endor had. Her spirit was some'n like Samuel's, one dat informed her and enabled her to get useful information."

"Good gracious me," cried Loop in horror, "are you comparing Samuel with the Woman of Endor?"

"Cert'n'ly. De spirit of de Lord used to come to Sam'l and instruct him, and dat, I suppose is what de familiar spirit of the Endor dame did. And don't forget, Parson, dat her 'familiar spirit' called up de spirit of Sam'l—Sam'l came to her, anyway," he concluded, "although I guess he was de kin' of spirit dat wouldn't come because he was called. He mus' have wanted to appear to her."

Theophilus Loop was shaken to his theological foundations. He had come to win this logical Negro back to the fold, but he felt for the moment as if it were he that was being catechised and taught the truth. He had never seen the matter in this rather interesting light before. Again he shook away any sort of conviction that Sambo might be right, and insistently returned to his old theological and conventional view of the subject. However, he now became the interrogator, and not the teacher as he had intended.

"What, then, is a wizard?" he inquired.

"Him, boss," said Sambo grinning, "was a sort of man witch. I think de word 'witch' would describe him better dar de word wizard."

The Parson could not avoid smiling at this amusing sally.

"But there must be a fundamental difference between a witch and a wizard," he returned.

"De diff'rence between 'em ain't so big, sar. It seems dat a witch, being a mere woman, had to ask de Devil or his imps to assist her, but de wizard, because he's a man and superior, commanded them. I ain't aqwine to say dat folk think like dat these days, Parson, but they did when the Bible was translated. Seems to me dat both witches and wizards don't exist nowhere 'cept in de imagination of superstitious people."

"Tut, tut," replied the minister, "there must be something true about the notion or it would not exist. Besides, it is so very ancient, and the Bible mentions witches, wizards and necromancy over and over again."

Sambo almost jumped with joy on hearing this. "Why, sar," he cried excitedly, "Samuel, Elijah and Elisha must all have been necromancers 'cause they did wonderful things, like finding lost cattle, making an iron ax float on water and curing sickness."

With trembling fingers he turned up 1 Samuel, chapter 9, and began rapidly reading the story of Saul's unsuccessful search for his father's lost donkeys, and how at last he decided to return home without them. Then he read how Saul's servant recommended him to consult Samuel, a professional medium and fortune-teller, residing in the district; how Saul rejected the suggestion on the grounds that he had no money and was unable to pay Samuel his fee, and how in the end he borrowed the fee from his servant. Sambo made quite certain that Mr. Loop should not fail to catch the full significance of verses 8-9:

"And the servant answered Saul again, and said, Behold I have here a fourth part of a shekel of silver: that will I give the man of God, to tell us our way. (Beforetimes in Israel when a man went to inquire of God, thus he spake, Come let us go to the seer: for he that is now called a Prophet was beforetimes called a seer.)"

Sambo paused, and asked: "I wonder why dey altered de name from seer to prophet, sar? I looked up de dictionary to fin out just what a seer is, and it says dat it is a person dat foretells events. So is a prophet. Both are fortune-tellers right 'nough. Sam'l was evidently a very good fortune-teller because he was right about Saul's father's asses having returned home. I 'spect Sam'l was a Spiritualist, Parson, although he didn't know it. He had a familiar spirit, as I already tole you."

The Reverend Theophilus Loop went scarlet with anger. "How dare you say Samuel was a medium and a Spiritualist! He was the chosen instrument of Jehovah."

Sambo weighed his words carefully before replying, then said:

"Perhaps de God who chose Sam'l was only a familiar spirit. He couldn't have been de God we worship, could he? Our God wouldn't tell anyone to massacre poor folk because their forefathers defended their country against an invader, would he. Fact is, sar, de God of Samuel was de tribal spirit of de Israelites, like Dagon was de tribal spirit of de Philistines, eh?"

"My dear man," almost moaned Loop, "whatever has come over you. Have you lost all reverence for the name of God?"

"I don't feel too reverent towards Sam'l's God," replied Sambo, scared at his own boldness; "but like all Spirit'lists I reverence de name of de Lord God who created and maintains de universe. Dat's our God, ain't it, Parson?"

Theophilus Loop could not help feeling something like admiration at the clear way Sambo presented his case, and at the same time he felt pleased with the lofty idea of God that he held. If Spiritualists thought this, Loop concluded that they were not altogether bad, and certainly not beyond redemption.

"You have a very fine conception of God, Sambo," he said, approvingly; "but that is the God of the Bible."

"Not all of it," returned the Negro quickly. "Jesus had the same notion as ourselves, Parson, but de writers of Exodus and some of de older book of de Old Tes'ment didn't. Dere God was savage, but ours is a Loving Father, eh, sar?"

"What do you mean by saying that the God of the Israelites was savage?"

"Well, didn't he, 'cording to Exodus Chap. 21, Verses 23-25 say:

"'And if any mischief follow, then shalt thou give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.'

Dat's plain savagery."

Theophilus Loop had never given serious thought to anything he had read in the Old Testament, nor much to what he had read in the New Testament. Parrot-like, he had been content to repeat what his mentors had taught him and had swallowed any Biblical pill, not matter how unpleasant, with a gusto that said, "this is according to the teachings of my sect." Now that Sambo had read this chapter commanding punishment in kind, it sounded terribly primitive and he felt quite ashamed to think he had ever condoned it.

He hurriedly hunted around for some passage which condemned this gross piece of barbarism, and in doing so it dawned upon him that the Bible actually contained a progressive conception of God. "Why," he almost exclaimed aloud, "Sambo's right, the God of Jesus was almost the antithesis of the God of Moses, Joshua and Samuel. Indeed, he came to undo much that the God of Israel had taught, especially this crude law demanding an eye for an eye and a tooth for a tooth. The God of Jesus was a God of love, while that of the Israelites was a God of vengeance."

Even this was too much for his theologically inhibited

(Continued on Page 4, Col. 1-2-3-4)

SAMBO AND THE PARSON

(Continued from Page 3)

mind, and once more he drove Reason away. He returned to the fray against Spiritualism.

"Sambo," he said, "do you know what the great prophet Isaiah said about mediums?"

"No, sar."

In his book, Chap. 8, Verse 19 you will read these words: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead."

He scrutinized the Negro's face to see what effect this—as he thought—sweeping authority, had upon him. Sambo seemed to be more amused than impressed.

"Say, do wizards peep and mutter, Parson?"

"I suppose so, or it would not be in the Bible."

"Why do dey peep and mutter?"

"Oh, don't ask such bothersome questions," replied Loop irritably. "How should I know why they do it?"

"Perhaps its because dey fear the cops will get 'em," suggested Sambo. "Dey always seem to get on rough with the cops, don't dey? De prophets were always 'knocking' 'em, and even King Saul passed a law agin 'em, although he secretly consulted 'em. People are like dat with wizards I 'spose."

The reverend gentleman was obliged to admit the truth of this statement. "Saul was right in condemning them, but wrong when he consulted the witch."

"Woman," corrected Sambo.

"It puzzles me, sar, why you and other parsons are agin that Woman of Endor, because Sam'l's spirit did come to her, and she told Saul rightly about his death. She certainly had de goods, did dat dame. What happened to King Saul after he had died, Parson?"

"I am afraid he went to hell for dabbling in Spiritualism," replied Loop spitefully.

A glow of amused satisfaction suffused Sambo's fat face, and his eyes fairly shone with mischief, and an expansive smile spread across his face from ear to ear. Then a roar of delight fairly burst from his lips, and with his sides shaking with uncontrollable laughter, he struck his thigh a mighty blow with his hand.

"Ha, ha, Parson," he roared. "Dat's got yo' some. Fact is, if King Saul went to hell, Samuel mus' have been dere too."

"What do you mean, you impertinent rogue?" cried the Parson almost purple with anger. "Explain yourself."

Sambo recovered his former gravity as if he had been shocked by a charge of electricity. "No offence, sar," he said apologetically. "I couldn't help laughing, 'cause I remembered what de Good Book says 'pon dis important question. But if yo' don't mind I had better read from de Bible itself."

He opened the Old Testament at 1 Samuel, Chap. 28, and read on until he came to verse 19: "Dis is it," he remarked excitedly. De book says dat de spirit of Sam'l told Saul dat he would be killed de following day, and he den said: 'And tomorrow shalt thou and thy sons be with me.' Looks mighty like dey all went to de same place," he concluded.

"I expect Samuel meant that they would all be dead like himself the next day."

"But Samuel weren't dead. How could de good man come and talk to Saul if he were dead? No, sar, like my Mammy, I guess, Sam'l was all alive in de spirit world."

In the meantime Sambo had turned to the passage in Isaiah that Mr. Loop had quoted. Having read it carefully, he drew the minister's attention to the fact that it did not directly say anything against consulting those that had familiar spirits.

"The implication is plain," responded Loop.

"Say, Parson," said Sambo taking up another thought, "de Israelites didn't get much out of dere God 'bout the nature of de spirit world. Fact is, I don't remember that dey got anything of him about it at all. All he seemed to promise dem for believing in Him was a long life on earth, a large family and plenty of cattle. But even de Israelites didn't live for ever on dis globe."

"It promised them eternal life by implication," said Loop, realizing the truth of his contestant's remark.

"What's 'implication' mean, sar?"

"It means to imply, or to involve, to intimate, leaving the

HENRY
WARD
BEECHER

"MY RELIGION"

(Continued from Page 1)

cast into a wholly unfamiliar vibration they could not understand enough to make any advancement. They finally discover that there is only one way to reach God and that is by purifying the spirit and the mind.

"Communion of Saints"

Over here, where we have our spirit life love LOVE is the greatest force we know. The all-purposeful motive; the beginning, the course and the end of all; the basis of all life; the predominant force of all being.

The teachings of spirit life and the spirit world are the teachings of Christ Jesus. Jesus was given strength of His Father to give the world the teachings, the principles, of spirit life. He taught the "communion of saints," and prac-

tised it. And by "saints" I do not mean only the most lofty spirits but all the truly good both in and out of the physical body. If you will look in your dictionary you will find that the definition of "saints" includes not alone those persons said to be canonized but "a godly person and one of moral purity." And therefore "communion with saints" may well mean communication with any progressive spirits on my side of life, and that is the sort of communion that Jesus taught.

Live the Life!

Ministers of earth, for the most part, preach to the best of their knowledge. If they would confine their talks to the teachings of Jesus, and live, themselves, the Christ life, Christianity might have a chance for real expression in your earth life, but ministers of earth mix up too much man-

meaning unexpressed. It also means to entangle. Implication means therefore implying."

"De Bible's sure done its job well," exclaimed the Negro, not without a touch of admiration. "It sure left its meaning of de other world unexpressed and involved, 'cause nobody seems to know just what to expect when dey die. And it's sure entangled folk, so dat dey is involved in all kinds of theological entanglements."

"I don't know how you can say that, Sambo," returned the reverend gentleman. "You have often heard me preach about the hereafter, and I have always been explicit, that is, quite clear. The redeemed will go immediately after death to heaven, while the unredeemed—the sinners—will go straight to hell. The former will live in joy and peace in the presence of God; the latter will suffer pain for ever and ever."

"Yeah, sar; but dat don't agree with what de Reverend Jeremiah Kidd teaches. I heard him say from de pulpit, only de other day, dat de dead lie asleep in their graves waiting for the Great Judgment Day, when dey will all be woke up and judged by de Lord. I once hear Father O'Brien, de Roman Catholic priest, say dat mos' of de dead go to a place called Purgatory, from which dey go either to heaven or hell. But de Nigger Parson Johnson has another idea. He says dat dere ain't no hereafter but only a here, and dat the dead when dey awakes for de Great Judgment will live either in de bowels of de earth, dat is in hell, or on de earth, where de Lord will establish de New Jerusalem. Yeah, boss, he say dat de Lord is acoming down from de sky on a throne, and he stuck by it."

"It all sounds muddlesome to me. I once heard a parson say dere ain't no hell at all, but dat de unredeemed dies and remains dead for ever. Dere's some'n wrong somewhere."

This long recital of the various contradictory primitive Christian notions of the nature of the afterlife, all of which could find some support in the Bible, sounded very unsatisfactory to Theophilus, and for a moment he felt ashamed of himself for having identified himself with any of them. Yes, obviously "some'n" was wrong."

"Sambo," he said at last, "we not think too much about these things, but leave them with the Almighty. If He had wished us to know about them, be certain he would have made them plain. We must therefore accept what seems best to us, and have faith, faith and still more faith."

"We sure do need a lot of faith anyway, but all dis confusion, it don' help us poor folk much."

This accusation relieved Sambo quite a lot, and he assured Mr. Loop that he preferred the belief that when a person died he went directly to the spirit world.

"Dat's what de spirit of Sam'l told Saul would happen to him and his sons, and Sam'l mus' have been somewhere when he came back to the dame at Endor. Jesus told the thief that he would be with him dat day in Paradise. I suppose he meant heaven, don't you? It seems to be a pretty nat'ral place, sar, with mansions, 'cording to Jesus. Dat's 'xactly what John Wright the medium says about it, and my Mammy admitted dat she lives in a beautiful world and nat'rally. Mr. Wright says dat all de spirits talk like dat."

Sambo's simple logic was proving more and more baffling to Theophilus Loop, who by now felt disinclined to continue the conversation. It had become more and more clear to him that his half developed ideas about heaven were insecurely founded, and Sambo was quite right, when the Bible did not contradict itself about the hereafter, it was confusing and—he blushed to think the word—stupid.

He therefore planned to retire to his study and carefully think the matter over. There must be answers to the points the Negro had raised and it was plainly his duty to find them.

THIS STORY WILL BE CONCLUDED IN THE MAY 10th PSYCHIC OBSERVER. Be sure and order your copy and read how SAMBO makes the PARSON retract all of his accusations against Spiritualism.

THE PARSON even wishes (at the close of the story) that HE could see the spirit of his own MOTHER.

Author-Writer



MARCELLA DeCOUD HICKS

inspired dogma with their Christianity, until finally, what do you have? Churchianity—naught else!

Many a minister will say, "I was inspired to say so and so" or, "write such and such" or "do this or that" assuming to be inspired thus by God. Many really believe that the urge has come from some disembodied human spirit but have not the courage to say so. Their theology, their doctrine won't permit it. And that was exactly my own predicament. Many times I wondered if it were not possible that some great and good man who had preceded me into eternity was giving me the themes and subject matter for many of my sermons, but since such conjecture was contrary to the letter of my doctrine, I dismissed it. I know now that many of the discourses which brought the multitudes thronging into my congregations were given me inspirationally by teachers I have since met over here.

Life IS Continuous

Every minister of earth and every medium has his own personal ideas of spiritual communication; of the continuity of life and love; of conditions to be met with hereafter. And these ideas and conceptions he would foist upon others. But after all, the greatest mission any human can perform is to PROVE to the heart-hungry seeker, or the hopelessly grieving one that LIFE IS CONTINUOUS; that loved ones who have passed through death's mysterious portals STILL LIVE. The manner of spirit life and the methods of spirit return are less important than the FACT of spirit life and the FACT of spirit return.

And as for answering the profound questions that some seekers think it necessary to ask concerning the BEGINNING of all life, or the ULTIMATE END of all effort, or the WHY of infinity, or WHENCE came God I can only say that all these things are quite as much a mystery to us in these elementary spheres as they are to you of earth. I do not know the answers to any of these questions nor have I ever met any spirit-soul who knows the answers, although many foolish ones profess such knowledge. It may be disillusioning to some of you, but it is nevertheless a fact, that a human being does not become imbued with all knowledge and all wisdom by reason of discarding his house of clay and betaking his spirit-soul to its heavenly home. We know more only as we learn more and it takes many years, measured in earth time, to really master the most elementary fundamentals.

The Golden Rule

In conclusion, let me say that all the religion I possess today can be summed up in the golden rule. I subscribe to no creedal flats. I have no "rule of thumb" theology. I am dictated to by no doctrine—but in all things and in all ways I do as I would wish to have done to me. And if all of you reading this discourse will live with this principle for your daily and hourly guide—this after-life will bring you no retribution and no regrets.

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THE CLASH OF IDEALS

By ERNEST OATEN
EDITOR OF "THE TWO WORLDS"

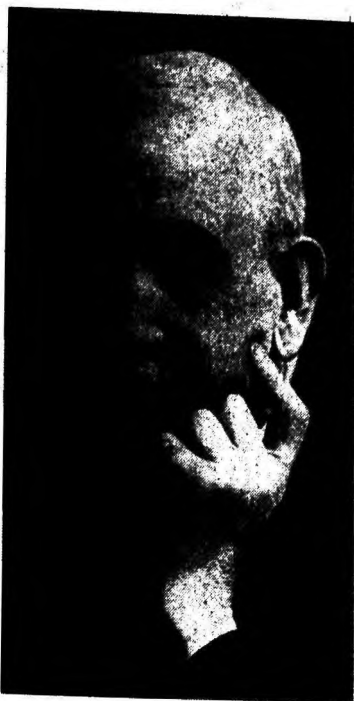
Andrew Jackson Davis, the great American seer, who was the instrument for spirit communication, before even the Fox sisters had received their first rappings, placed on record what he called The Magic Staff upon which humanity could always rest. It was expressed in the words, "Under all circumstances keep an even mind."

There never was a time when that advice was more needed. We are living in a world where evil forces are rampant. War is itself an evil. The time has gone by when it is possible to speak of war in terms of glory. War means ethical and spiritual degradation. Of the millions who were called to service in the last war there are many thousands who returned disillusioned, and have never set

us is responsible for his own life and destiny. I can appreciate to the full the attitude of the man or woman who considers it a violation of his principles to destroy human life, or even, connive at its destruction, and who is prepared to take the consequences of such destruction should it fall upon them. But the policy of non-resistance, in my opinion, has always failed to achieve its object.

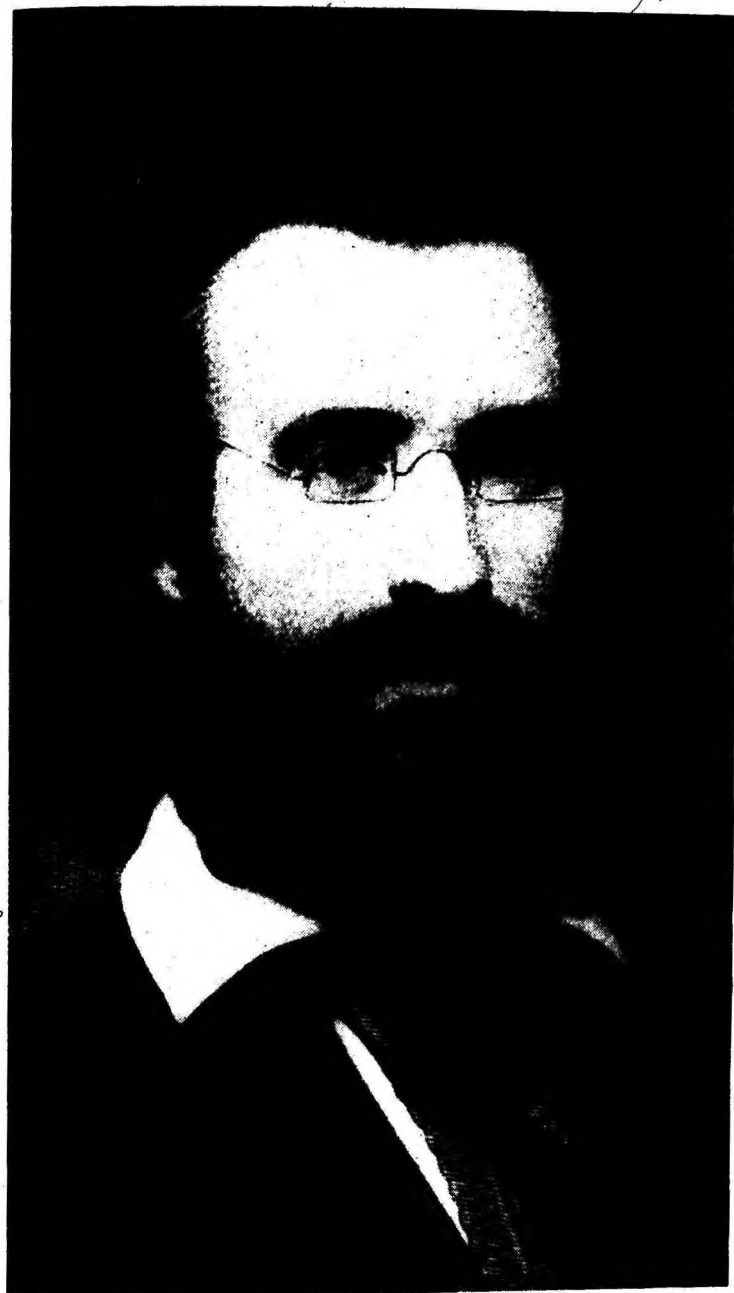
"Resist not evil" is not a policy which has ever appealed to me. Spiritualism, throughout its history, has had to oppose false teaching. It has had to denounce false practices both within and without its borders. In our social life it is necessary to repress the evil-doer. The establishment of a police force is evidence of the

English Journalist



ERNEST OATEN

"UNDER ALL CIRCUMSTANCES KEEP AN EVEN MIND"



ANDREW JACKSON DAVIS

foot in a place of worship since. Compelled during inclement weather to live the life almost of animals; trained to look with callous indifference upon the slaughter of their fellow creatures; up to the knees in mud and slime — for many of them all finer senses were killed. Of animal courage and self-sacrifice there was much, of human sympathy and kindness to their comrades there was a great deal — but courage and cunning too often supplanted spiritual ideals. It must be so again in the months before us. There is nothing spiritual about warfare.

Can Pacifism Help Us?

I have had a good many letters from individuals who are taking the pacifist position. Every man is, of course, the keeper of his own conscience, since every one of

determination of all humane-minded men and women to restrict the evil-doer and the practice of cruelty.

The Logic of Facts!

One cannot be blind to facts. The head must play its part as well as the heart. Five times within little over a century, Germany has invaded unoffending nations without reasonable cause. She has known very well on each occasion that she had not a case which could go before any impartial tribunal, and has herself appealed to the arbitrament of the sword. It is a form of national burglary, and as the matter appears to us, it is necessary to restrict the activities of those who deliberately and without adequate cause violate the rights and properties of other people.

"The price of liberty is con-

tinual vigilance," and must always be. And again, we are face to face with the fact that treaties are lightly entered into and openly violated within a few months or years. This gives rise to the opinion that the treaties are entered into chiefly in order to lull nations into a sense of false security, so that suddenly and by stealth they may be stabbed in the back by those whom they had been asked to look upon as friends.

Racial Persecution

Not only that, but even within her own borders Germany has indulged in racial persecution which has been nauseating. Not because of anything the persecuted have done, but purely because of the accident of their birth. By this persecution she has robbed herself of the best brains which she ever possessed, for there can be no gainsaying the fact that a very large proportion of her best citizens, both in the intellectual and scientific world, have been Jewish. In the struggle which is before her, she will undoubtedly find that by stripping herself of her cleverest men she has handicapped her future prospects. She has shown that she can be relentless in pursuit of her policy of dominion!

Brotherhood Is More Than A Sentiment

I have always stood for the principle of brotherhood: for the equality of all mankind, provided they render equal service to the world. But brotherhood does not imply that all men must be treated alike. It sometimes becomes the obvious duty of the elder and more experienced brother to put the younger brother in his place, and even to chastise him. It is too often overlooked that brotherhood is a mutual bond implying treatment of each party according to the degree of his evolution, growth, and experience. We may consider ourselves to be acting in a truly brotherly manner when we imprison the criminal, if our object in doing so is to protect the public and to so train the offender that he may presently become a respectable citizen. That is brotherhood, and it implies the repression of wrong-doers.

Spiritualists have no need to write themselves down as Pharisees, but they can justly claim to have a clearer understanding of some of the higher laws of life, and that noble soul, Andrew Jackson Davis, has bequeathed us another sublime motto in the sentence, "Evil is mortal, and cannot live; good is immortal, and cannot die." Let us hold that to our hearts. Perform every duty we are called upon to do, and though the results may long be delayed, when brotherhood is at last gained, we shall at least have added some stone to the structure.

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REV. CLARA B. KNOST

PSYCHIC PHENOMENA
IN THE CHURCHESWHY DESTROY THE VERY
FOUNDATION OF
CHRISTIANITY?

In vain does the church allege that modern spirit manifestations are all the tricks of deceiving devils. This is another disastrous statement for any Christian to make. If the modern spirit manifestations are all the tricks of deceiving devils, how do we know, and what security or evidence have we that all the angels who appeared to the prophets, the Apostles, and the Christ were the agents they professed to be and were not deceiving devils masquerading as angels of light? How do we know that the appearances of Jesus after His death and resurrection, as recorded in the Bible, were not the work of a deceiving devil?

Truly, those who use this wretched devil argument are hoist with their own petard. If the dead cannot identify themselves to us today beyond all doubt, then there is no certainty that Christ was ever identified by the Apostles after His resurrection. Do those who oppose the facts of modern psychic phenomena wish to destroy the very foundations of Christianity? Let them remember that every argument they bring against these phenomena and experiences is an argument against historic Christianity and revealed religion, founded as they are on similar happenings.

This argument shows the practical bankruptcy of the religious opponents of modern psychic phenomena and investigation. With the words of the Christ I will answer: "If, I, by Beelzebub, cast out devils, by whom do your sons cast them out? Therefore shall they be your judges." (Luke xi:19) If modern communication and psychic phenomena are the work of devils, whose work are all those recorded in the Bible?

Rev. Charles L. Tweedale.

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A SPIRIT GUIDE RELAYS A MESSAGE TO THE EDITORS OF PSYCHIC OBSERVER

INFINITE INTELLIGENCE AND THE SPIRIT — SPEAKS!!

"SEEK YE FIRST THE THINGS OF SPIRIT"

Greetings to my friends:

Hello Ralph and Juliette— at last we, this instrument and I, have found time to write you.

As we, of the white brotherhood of spirit, look out upon your earth today, we are filled with the thought, "WHY, WHY does it have to be? Surely this carnage that is sweeping all nations of earth is not of Divine origin." There is no need for the children of earth to be so stressed.

For the past 92 years, there has been a doorway—a means of communication, between the traveling souls of earth and those more progressed on our side of life. The difficulty seems to be that men have not taken advantage of it—have not brought themselves into touch with the guiding power of spirit. Of the millions of so-called Spiritualists, there are but few avowed followers. This means that men have not cared to follow the plan as outlined by the spirit forces.

Many have spoken at great length regarding the statement of the spirit that "There Shall Be No War." Well that WAS and is the intent of spirit. Impressions are constantly being sent to the lead-

ers of nations to turn back to refuse to enter into the conflict. But the "spirit of man is proud." Therefore, rather than be called weak, he has chosen to go ahead.

Even since the fall of 1931, in October, to be exact, we have known there would be war, that all nations would be placed in most embarrassing positions, and that it would be difficult to avoid becoming involved.

At the above stated time we sent word that the conflict between Japan and China was the beginning of a world conflict. We said that war would never end until all materially minded governments were brought into a full understanding of the laws of brotherhood. All the events which have transpired in Europe since that time were also discussed. Those statements have "come to pass."

What About America?

What concerns you most is just what will be America's position through this time. Resting entirely upon the shoulders of the men in high positions is the responsibility of this day. The time has long since gone, when man can ignore the commandments of the Great and Living God. Through

His Angelic Host he spoke to the prophets of old and to the shepherds and herdsmen Amos to Noah and to many others. Today the spirit is speaking and has been for years of this hour and of the need for mankind to "seek first the things of the spirit."

There is yet time for America to turn to the right to take hold of things from a spiritual viewpoint and stay out of all foreign entanglements to demonstrate, as it were, to all the people, their knowledge of higher things and above all the "brotherhood of Man."

There is no greater power than that of unity of thought and purpose that has long been known upon the earth. NOW is the time for all people TO UNITE IN THOUGHT OR PRAYER, FOR GUIDANCE AND THE GREATEST OF BLESSINGS an "enduring peace." Such a peace can only be achieved through fairness to all people.

"This IS the latter day" and has not the prophet said, "In that day thy teachers shall no longer be hidden from thee, but thou shalt know them and shalt hear their voice speaking beside thee saying 'this is the way walk thou in it.' There is the answer. INFINITE INTELLIGENCE AND THE SPIRIT, SPEAKS!!!"

Spirit picture drawn by Frank Risch, student in Mrs. Knost's class of 1935, done with crayons on black background. This young man has become a fine artist under the direction of spirit and is now employed as an art instructor. Frank was advised by spirit to take up oil painting and, obeying, has produced some wonderful work—favorably commented upon by outstanding art critics.

Spirit Collaborator



DR. SILAS W. ALLEN, born near what is now Hartwick, N. Y., educated in England—one of this country's first physicians. Teacher through the trance instrumentality of Clara B. Knost, St. Petersburg, Fla., now serving as pastor of First Spiritualist Temple, Columbus, Ohio.

"I AM THE RESURRECTION AND THE LIFE"

A timely message, given by Dr. Silas W. Allen Thru the Trance instrumentality of Clara B. Knost, St. Petersburg, Florida, Now Serving as Pastor of the First Spiritualist Temple, Columbus, Ohio.

"And there appeared unto them, as in a cloud, a host of witnesses, proclaiming glory to God in the highest."

As Spiritualists, you believe in infinite intelligence, and that the phenomena of nature is an expression of infinite intelligence. There is no greater illustration of immortality than the blossoms of springtime. Truly "A Cloud of Witnesses."

Through the long winter the mountains of the Carolinas are sleeping, as though the voice of the Divine Creator had said "Rest, a while, there upon the bosom of mother earth." But soon those same mountains will be aglow with the beauty of the azalea and rhododendron, together with the red bud and dogwood.

How like our lives here and hereafter this sleeping and waking, "rest here a little while on thy journey toward life eternal, that in the morning of the springtime of spirit, you may bloom in beauty." Even as the azalea and rhododendron rests, it is not bare or leafless. No, the leaves have a touch of immortality, a semblance of its past glory, just as the earth casket of your loved one reminds you of the glory of its earth life, even as you lay it away to "rest."

Presently, the warm sun, the winds and rains of spring, shall call so softly saying, "awake thou that sleepest, awake!" and the leaves will take on new life. The creative spirit will enter in and buds will appear. Then the glory of the blossoms, there in the bright spring sunlight, can you hear the voice say, "I am the resurrection and the life."

Mother earth, this planet upon which you live and move and have your being, has come into formation through ages of resting and coming again into "being." All manner of plant life, animal and human life, has "rested," until today you have this verdant earth. You plant the seed, then say, "See my garden, the beautiful flowers I have grown, the vegetables for our table, the wheat for our bread, that my husband has grown. See our son and daughter we have raised, and my parents we are keeping safe in their old age" but even as you speak, if you listen, you will hear, "I am the resurrection and the life."

You have held in your arms, perhaps, one of life's fairest buds, a child, bud of the tree of life in human form, holding within in it a spark of the divine life force. Perhaps you have watched it grow to maturity, manhood or womanhood, then a sudden wind came coldly by and you bade that fairest flower, "goodbye." Do you think, in that passing, it is gone. Oh, no, it lives, safe in the springtime of some fairer sphere, blooming again.

Look at that tiny little seed before you plant it in the ground. Could you make it grow if infinite intelligence was not there? No. You can make everything else, but you cannot make life! God is life. God is also the resurrection, "God is a spirit and they that worship Him, must worship Him in spirit and in truth."

It is this spirit . . . infinite intelligence . . . God . . . so close . . . the angel messengers hovering near . . . that still the thoughts of strife, and teach us the truth.

You may be but a plant beside the mountain, that mountain of life, so dark, so rough and steep, so hard to climb, but if you choose to be the best little plant you know how to be, listening to the guiding voice, striving for light, then after a while, when you may feel bruised and beaten, when you cannot answer the whys, whens and wherefores, when you feel you can no longer stand the strain of life . . . the sun shines. He said, "I will send a comforter," the spirit of truth shall lead you." The comforter comes. You know the truth. "There is no death" and following the light you are made beautiful in the light.

All over the upland, soon will appear upon your part of earth, the springtime's "host of witnesses," as it is there so is it in spirit, no "death" just rest, and then . . . the blossoming . . . "After it all, you'll 'bloom' some day."

(Continued to the Right)

"LO, I AM WITH YOU ALWAY"



From a Painting by Roy Deets, Hershey, Pa.

A new interpretation of the crucifixion based on St. Paul's teaching of the duality of all men. "There is a natural body, and there is a spiritual body." 1 Cor. 15:44.

Also, upon the scripture attributed to Jesus, when he said, "Fear not them which kill the body, but are not able to kill the soul." St. Matthew 10:28.

When all earth's storms have passed away;
When the floods of life and times of strife
Have had their day and hurried away,
The sun will shine,
And in Eastern sky, the rainbow hues with
Each other shall vie.
Then, at the end, in the "pot of gold,"
You'll find the truth that Jesus told.
Understand the words, "I am not dead,"
"I am the resurrection and the life."

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HAROLD H. U. CROSS, Ph.D., San Francisco, Calif., author of the book, "A Calvacade of THE SUPERNATURAL". He is an electrical engineer and holds a certificate from the Faculty of Medicine, Paris.

The book, recently published, is a result of Dr. Cross having spent considerable time investigating Psychic Science and gathering convincing and authentic data which is presented in one fully documented and unbreakable case.

A CALVCADE OF THE SUPERNATURAL (Dale News, Inc., \$2.00), is not based on doubtful theory or hearsay. It is well illustrated by completely authentic photographs. It is as convincing and clear a book on the subject of psychic phenomena as can be written at any moment in human knowledge.

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THE GOLDEN AGE

By REV. SOPHIE F. SMALLEY

As we view the world today we see conditions and circumstances which can hardly be attributed to a "Golden Age." We ask ourselves perplexing questions pertaining to the causes that produce the many discouraging headlines in the newspapers and the editorials that shriek the evident lack of moral, secular and religious demonstration in the lives of what is known as "The Masses." We must search beneath the surface of life and the expression of different temperaments, to find encouragement in the progression of human affairs and interests.

There is an old saying: "It takes all kinds of people to make a world." To give a rational explanation for the great variety of mentalities and characters, it is necessary to unearth facts which, at present, are hidden to people of ordinary scope of vision and of understanding of the philosophy of life.

What Is The Cure?

We might ask a pertinent question relating to crime. Is a criminal mind inherited, or is it caused by childhood environment. We can recognize many causes, but what constitutes a cure?

If one span of earth life, of



SOPHIE F. SMALLEY Pastor of The Spiritual Church of Christ Truth, 203 Lafayette Bldg., Waterloo, Iowa.

which we are conscious, would be all of life, we might become successful interpreters of conditions and become more efficient in removing causes. But Man, has existed through ages. He is made up of many experiences—stored up in his subconscious mind. He will express outward whenever circumstances call forth a desire—be it good or ill.

"Whatsoever a Man soweth, that shall he also reap." Since Man has created causes which are certain to reveal effects according to the seed sown, we understand that the causes of these certain conditions, cannot always be traced to an individual's present existing period of life. A smoldering fire does not flare up to a dangerous conflagration unless it is fanned by winds to wreak fierce destruction. Thus an incentive to wrong doing can be hidden in what is called the subconscious mind. The individual may seem harmless until some condition from without arouses him and calls into action his corresponding tendency for vice. It is most always in accordance with seeds sown in thought or desire, that crime is committed.

Capital Punishment

Then too, we realize that Man is a living being, in or out of a physical body. His thoughts effect mentalities in harmony with his desires, even though this be unseen to the unfortunate subjects on this side of life. We are spiritual beings surrounded by our like in quality of thought and desire. We attract either God's benefactors or those of opposite nature. That is one reason why Capital

punishment is apt to be a great hindrance to progression, for to extinguish the physical life does not change the mentality of individuals — rather he becomes a burden physically hidden as it were to humanity.

In view of these spiritual and psychological truths, it is high time that we educate our younger generation especially, and teach children these simple though very important facts: God's laws of cause and effect, and the law of attraction should also be important subjects for the student.

God's Laws

A Man might hope for success and earthly possessions by the fruition of his selfish and greedy desires, when in truth his downfall is inevitable from the very same source. According to God's laws, a mental tendency to injure ones neighbor is the result of misapplied God energy. Such action will injure the doer without fail at some time during life eternal.

Present seeming chaotic conditions reveal the fact that a majority of the world is in need of mind elevation, not merely by believing in the law of life but by an actual knowledge of these laws and their application.

The crying need of the hour, it seems, is finding the proper way to overcome the greed and selfishness of a professing "Christian Nation." We must develop power of greater vision to combat and surmount the obstacles which prevent "Peace on Earth, Good Will Toward Men." In other words, we must become alert to our responsibility.

Abundant Life

This very need calls forth instrumentalities of righteousness and truth. Through these He will usher in a foretaste of the Golden Age. He said, "I am come that they might have life, and that they might have it more abundantly."

The "Abundant Life" is a part of us now and is developed and manifested from within. It is not by belief alone but by being doers of the Word, that we shall gain greater realization of the "Promised Kingdom."

Our present ills are remedied by pressing upward and onward. It is only by application that we prepare the way to realize a promised Golden Age, when to a greater degree His Kingdom shall come, and His Will be done, on earth as it is in Heaven.

"Infinite intelligence" requires fearless instruments equipped to manifest His love and truth to a world sick and starved by the lack of spirit food. "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." To the degree of our development or unfoldment of our spiritual consciousness, we shall find and possess the light of eternal life.

"Ye shall know the truth, and the truth shall make you free."

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"Passes On"



SHERMAN D. SMITH of Muncie, Indiana, passed to the higher life March 4th at Greenville, Ohio. He was 65 years old.

Mr. Smith was visiting in the home of Rev. Clara Heller and had been ill for some time.

Mr. Smith had been a spirit photographer for over 40 years—having worked intermittently at Chesterfield Spiritualist Camp, Chesterfield, Indiana for the past 35 years.

Lynn Spiritualist Church Celebrates Anniversary

The Lynn Spiritualist Association, 36 Market St., Lynn, Mass., celebrated the anniversary of Modern Spiritualism March 6th with special services afternoon and evening according to Beatrice Dormer, Church Secretary.

The speakers and message bearers who took part in the service were: Rev. Maude F. Torrey; William R. Irwin, President of The Massachusetts State Spiritualist Association; George W. Rogers; Emily B. Taylor; Clarence Benedict; Arthur Pierce; Marion Upham; Rev. Jennie Clough; Rev. Gillard Howe; Mary A. Wilkins; Bernard W. Emmons; Rev. Bessie Banister; Vina Dronsfield; Russell Hawes; Florence Fernald; Annie Robbins; Allen Farrar; Dr. Gertrude Helmer; Fred Davies; Bertha Lynch; Lois Forrest; Harry Miles; Henry Paradis; and Mary Daniels.

Those assisting in the arrangements of the program and extra activities for the celebration were: Beatrice Dormer, Alice H. Emmons, Stelle Smart, Annie Parker, Mrs. Alva Hawes, Della Davis, Mary Green, Helen Stanley, Leona Morley and Mary A. Wilkins.

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FROM HERE AND THERE

LYDIA PINKHAM
According to the Chicago week-ly, March 10, 1940, Arthur Pinkham, grandson of the famous Lydia Pinkham, made this statement: "My Grandmother was a Spiritualist . . . when she sought to get in touch with the spirit world, we did not voice our disapproval. The 'Banner of Light' (a Spiritualist paper) was her Bible."
"After Lydia died," says Mr. Pinkham, "we had a picture taken of the rest of the family. When the proofs arrived, there was Lydia, looking over my brother Isaac's shoulder."
The story of how Lydia Pinkham, the poor Lynn, Massachusetts, housewife, rose through hardship to affluence through the sale of her compound, stands unique in the records of American business.

WHO TOLD "COLLIERS"?
"Women constitute 80% of all the Spiritualist mediums" so says Colliers weekly, according to THE SPECTATOR, a Joliet, Ill., newspaper.
Where did Colliers get their information? Could it be that they are sufficiently interested to have made the necessary research in order to arrive at such a statement? Of course, the fact that they even admit that there are Spiritualist mediums is something.

IT HAS HAPPENED BEFORE!!
Harry Fisher, a spiritual healer, was "haunted into court." He pleaded "nolo contendere" to the charge of practicing medicine and according to Florence Meyers, Beech Creek, Pa., many "strange" things happened after Mr. Fisher was convicted. "Chief Justice" Hipple, Lock Haven, Pa., who presided at the trial had a daughter. The Judge's daughter became seriously ill almost immediately and then the Judge himself was taken to the hospital.
Interfering with the "POWER OF SPIRIT" is something that should not be indulged in too frequently.

GHILINI'S SILLY STATEMENT
After receiving the hospitality of the Harding family for several

days, during which time he was supposed to be investigating the psychic qualifications of little FAITH HOPE CHARITY HARDING, Trucksville, Pa., prophet, U. L. Ghilini, self-styled investigator of psychic phenomena, made this statement: "The claims for the child's supernormal power are 'fantastic absurdities.'"
Isn't it strange how these so-called "PSYCHIC EXPERTS" seem to be fighting for the dubious honor of filling Houdini's shoes. Ghilini, like Dunninger, never "investigated" anything. They pose as psychic researchers and gain entry on the pretext that they are searching for the TRUTH and then when anyone challenges them to debate the subject they pretend to know all there is to know about it; they run away.
Such doings. It's like "Professor Ignoramus" challenging GOD.

CHAPLIN'S PSYCHIC INTEREST
Charlie Chaplin is said to be one of Hollywood's most profound students of "THE OCCULT". He is genuinely interested in "Spirit Manifestations" because "it offers a fascinating field of study."
Chaplin has investigated all phases of "metaphysical phenomena" and is well versed on "Occultism down through the ages."

HART MANIFESTS
According to Roe S. Strenge, Hotel Martin, Utica, N. Y., William E. Hart materialized at a seance several months ago. The medium, Birtie Lilly Candler, Miami, Florida.
Mrs. Strenge states that Hart spoke of Paul Clark and that he (Hart), would be back at Chesterfield Spiritualist Camp next summer. In Spirit, of course.

"A SPIRITUALIST R. R."
C. A. Loeffer, Houston, Texas, submitted a newspaper clipping from The Houston Chronicle dated December 30, 1939.
The heading reads "Builder of Houston's First Railroad Credited Spirit of Friend for Success" — Paul Brenmond, who built Houston and Texas Central, was Spiritualist; declared building urged and aided by Hero of Texas Revolution.

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The EDITORS of PSYCHIC OBSERVER SCAN THE NEWS



tion, who was "Spirit Guide"
And there you have it. The "CHRONICLE" devoted five newspaper columns to the story and then reluctantly states "SPIRITUALISM IS SPREADING".

SPIRITS CHIDE ATTORNEY
According to a Chicago release from the Associated Press, mystery is supposed to have lurked in the home of John Huber who lives in Worth, a Chicago suburb. The puzzled farmer and his perplexed wife kept an anxious vigil.
What would happen? They did not know. What happened Friday night? They weren't quite certain about that, either, but here is their account of the eerie events:
Daughter Dorothy, 19, accused daughter Loretta, 21, of neglecting to make their father's bed. Loretta denied the charge. But they rearranged the coverlets together. That was last evening.
They returned to the room 15 minutes later. The pillows were on the floor. The blankets were in disarray.
The girls made the bed again.
Five times they came back and found the covers in disorder. Huber was flustered.
He called in Attorney Judd Matthews.
In the lawyer's presence, the bed was remade. They left the room. They returned in ten minutes. The bed was tossed like a wind-whipped pond.
Huber was flabbergasted.
He and Matthews summoned 18 friends. They dismantled the bed and put it together again. They ascertained the windows were locked. They tethered two dogs at strategic spots. They posted a guard at the door, closed it and retired to the parlor.
Five minutes elapsed. They returned to the chamber. And—the covers were in a heap.
So it went through the exciting night until 9 o'clock this morning. The daughters packed up and left.
Huber was furious even as most people are when they cannot "explain away" spirit manifestations.

CURIOUS SPIRIT PICTURE?
According to a clipping just received from Mable Riffle, Secretary of Chesterfield Spiritualist Camp, Chesterfield, Indiana, John Lehigh, of Galesburg, Illinois, has received numerous reports concerning a strange occurrence on the farm which his family owns, three miles northwest of Joy, and where Mr. and Mrs. Richard Fleharty have been residing.
A number of residents of Monmouth and other western Illinois communities who have made special trips to this farm recently have seen the picture of a young girl's face on one of the upstairs windowpanes of the farm house.
The likeness is supposed to have appeared on the glass without having been placed there by any person, and some who have seen it attribute its appearance to some action of the elements or to a supernatural manifestation. The face is said to have been quite distinctly outlined on the outside of the glass and not visible from indoors, before visitors dimmed it by rubbing it in an attempt to solve its composition.
The room where the window is located is that which was occupied by an adopted daughter of the Fleharts, Theresa Curry, whose death at the age of 10 years occurred Jan. 18, this year. The image on the glass is that of a young woman and does not re-

semble little Theresa, according to persons from Galesburg who have been among those viewing the sight.

OPPOSENTS . . . RIDICULE SCHULTE
Down at the Nation's capitol, Representative William T. Schulte (D) of Indiana was going to do great things. He was going to "get after" the Spiritualists. The Spiritualists didn't have to do a thing. Schulte's own political rivals laughed him out of his silly venture by setting him up as "A Ghost Chaser."
Now Schulte announces that he has given up the idea evidently because someone has tried to collect \$1000 from him when he failed to be able to duplicate psychic phenomena.

The same old story our opponents are long on challenges and short on payment when they fail.

PSYCHOLOGICAL TWADDLE
According to the Dayton Herald, Dayton, Ohio, Dr. Henry C. McComas is a teacher of psychology and does research work in the Johns Hopkins University.
Says Dr. McComas, "The trouble with these supposed psychic happenings is that they never materialize."

PSYCHIC OBSERVER challenges the eminent Doctor to take the blindfold from his eyes and make an honest attempt before he seeks any more publicity for his silly statement. "The Supernatural is easily explained." The Doctor simply makes the statement and then proceeds NOT to give the explanation.

FINNS SEE "ANGEL"
From Helsinki comes an International News Service article which states "Finnish Troops report seeing 'Angel' at the Front."
The article continues by saying that the legend of the "Angel of Mons," outgrowth of the historic World war battle, was revived by Finnish troops north of Lake Ladoga.
A story reaching the capital said the Finnish soldiers declared they had seen a large white angel, arms outstretched protectively facing the Russian lines.
More than 600 soldiers were claimed to have referred to the alleged apparition—in varying terms of belief and disbelief.
Many Finns, it is said, now point to this episode as the "Forerunner of Peace."

ERRORS IN THE BIBLE?
Why should "THE CHURCH" be worried? We do not know. But according to an Associated Press release dated February 17th, Rev. Harry Rimmer, a Presbyterian minister offered \$1000 if anyone could prove "a scientific error in the Bible."
Well, William Floyd, a magazine publisher, produced 51 errors. The poor clergyman would not pay. Floyd went to court and lost the case, seemingly because of the testimony of Wolsey Teller, Vice President of the American Association for the Advancement of

Do You Want To HELP!!

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."

Atheism.
The Judges these days certainly must be master-minds. They pass judgment on not only the truths of Spiritualism but now they have suddenly acquired Biblical knowledge.

POOR DOCTOR CUTTER
"Psychic disturbances are caused by exposure to carbon monoxide gas," according to Dr. Irving S. Cutter, author of the syndicated column "THE ART OF KEEPING WELL."
A wonderful discovery . . . possibly for a Doctor . . . but we are wondering how he would explain away clairvoyance, direct-voice and the numerous physical manifestations experienced by thousands of SANE Spiritualists.
Too bad . . . not only the magicians seem worried . . . but now we will have to listen to explanations from Doctors as to just how they think spirit power manifests.

TWO SPIRITS RETURN
The Boston Evening American, 5 Winthrop Square, Boston, Massachusetts, pay \$5.00 for the best weekly two minute story submitted to their "TWO-MINUTE STORY EDITOR."
Here is the story that won \$5.00 last week:
Rain poured down. Huge drops pattered against the windows of my cottage with untiring fury. I was alone. I had rented this cottage deep in the woods to seclude myself and finish writing a novel I had started several months ago.
I was so absorbed in my work that I was indifferent to the monotonous drumming of rain on the roof. Indeed, I was so wrapped in the novel that I failed to hear the door open and to observe the entrance of a young woman.
When I did look up she had made her entrance, and the doors were closed behind her. Somehow, I could have sworn that door had been locked, but I attached no importance to the matter in view of the fact that my young, lovely visitor was drenched and shivering, clad only in a thin dress which clung to her desperately.
"Won't you stand near the fire?" I invited. "I'll get you some warm clothes. Who are you, child?"
"I'm Nellie Matthews," she sighed. "I used to live here. I hope you don't mind."
I was on the verge of assuring her that she was welcome when suddenly she said:
"I must go—they're calling me."
And she vanished.

Immediately, a rap came at the door. I admitted an elderly gent, with pale, wan features and a serious expression.
"I came to tell you," he explained, "that if the spirit of a girl appears here don't be alarmed."
With a frown of bewilderment, I said: "What do you mean?"
"Come with me," he directed.
I followed him outside to a small patch of pine trees about 50 yards to the rear of the cottage. He pointed to two gravestones. On one was the name "Nellie Matthews," on the other "Jesse Hope."
Oh, I see," I muttered. "I'm much obliged, Mr.—Mr.—"
"Jesse Hope," he said.
And he vanished.

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"Is Death the End?"

By JOHN HENRY REMMERS

Every Great Teacher, Composer, Writer, Artist, Poet, Statesman and Inventor receives impressions—In Truth, They are inspired—Entranced or en rapport with spiritual ego.

(Continued from Last Issue)

CHAPTER VII

Who Are the Abnormal Ones?

The old idea that a man, to be a seer or sensitive, must become a hermit, grow long hair, and have a mournful countenance, should be thrown into the rubbish heap with all other musty religious notions and archaic paraphernalia. Timely solitude is one of Life's blessings. Through laughter, music, tragedy, tears and occasional solitude, we learn to comprehend the deeper meaning of Life. Only the extremes are harmful! Man must learn to enjoy with reason all of Life's expressions. Ten minutes after I emerge from the clairaudient state I can forget all about the ethereal world, go about my duties here, and enjoy my family and friends to the fullest. Years ago I learned the great lesson that at all times a man must retain his Sense of Humor, and never allow an ultra-serious attitude to destroy his equilibrium. All those unable to retain a rational position while viewing this subject should leave it alone. But I have enough confidence in individuals of our present age to feel that they can, by degrees, assimilate the wholesome truth of Survival and Communication with higher realms.

Silly Ideas

We should crush forever the silly idea that individuals are abnormal because they have developed their mental or physical powers to the extent that they can contact the next dimension of Life. The shoe is on the other foot; the abnormal ones are really those who sponsor such an idea. A cramped mentality, caused by religion or atheism, can best be compared to a creature with its head caught in a vessel; it remains in this abnormal condition until someone smashes the vessel. To prohibit mental expansion is unnatural. To unfold mentality is natural and normal.

When I go into solitude, or the clairaudient state, I send out a thought desire for the presence of my teacher. As soon as I am aware of his presence clairvoyantly, my ego becomes receptive, receives and interprets the higher thought waves emanating from his intellect. This method is the highest form of intercommunication between all realms of Life. All knowledge emanating from the Wisdom Seat of Divinity is transmitted by conscious effort down to the minutest particle of the Universe. Observe nature closely and this truth will reveal itself to you! Always, however, there must be

intelligence and conscious effort on the part of the transmitter or the result will be of little value. I am told that in this manner every great teacher, composer, artist, writer, poet, statesman, and inventor receives his impressions. This state, for want of a better term, is commonly known as inspiration, but it is in truth a semi-trance condition through which the ego places itself en rapport with vibrations of a more intensified nature. Many great men have admitted this fact, while others of similar rank chose to remain quiet regarding it. Humble souls have their great moments also, but all are not aware of the underlying cause. Neither the materialist nor the atheist can raise his own vibration to that of a higher nature because he dwarfs his own mentality by the constant thought of self-supremacy. Such individuals are imbued with the idea that the ego is the result of matter, and that nothing in the universe therefore can excel it in intelligence. Ah! They have much to learn!

Allowing for the doubts and confusion caused mainly by religious fallacy, it is nevertheless appalling, in the light of overwhelming evidence, that the vast majority of men are still so unlearned regarding the truth of survival and the naturalness of Life beyond the earth-plane.

Present Day Marvels

Few men, less than a century ago, could have comprehended our present day marvels. A century hence, all these marvels will appear as crude to other men as the spinning wheel and the ox-cart appear to us. Each, however, serves to lift us one step higher, and man will, in spite of every opposition, finally comprehend his kinship with the Ether as well as the Earth. Mankind is now rapidly approaching such comprehension.

"All outward vision yields to that within.

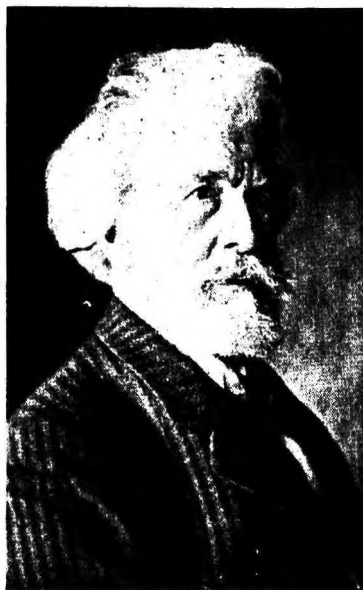
Whereof nor creed nor cannon holds the key;
We only feel that we have been
And evermore shall be."

CHAPTER VIII

A Message From the Next Dimension

Before considering the higher phases of manifestation, such as the independent voice and materialization, I feel that the inquirer should have a more thorough understanding regarding conditions pertaining to Life in the next dimension. Considerable knowledge has come to me regarding higher realms, through the independent voices of those dwelling there, but most of my knowledge regarding Life beyond the earth has been received clairaudiently. In the environment of solitude, I contact my friend and teacher, John Ruskin. Under such conditions I enter the clairaudient state or the mood of deep passiveness. Teachers, of the higher order, will not transmit knowledge unless the best conditions can be established, for their greatest desire is to avoid error. John Ruskin seldom speaks to me audibly in the presence of others; when he does, it is only for the purpose of verifying the truth of our communion clairaudiently. Much that this work contains is the result of contact in solitude with his splendid personality. My critics may say that I am obsessed with an idea. However, those wearing mental blinkers see but narrowly, and cannot help you who are lost in the Vale of Sorrow. All that I ask is that you study this treatise, investigate with an open mind, think for yourself, use your own judgment! The case for survival can come before no better judge than the unbiased mind eagerly seeking Truth.

French Scientist



CAMILLE FLAMMARION, the famous French astronomer and scientist, in his presidential address before the society of psychical research, said: "There are unknown faculties in man belonging to the Spirit. We live in the midst of an invisible world. The dead—so-called—do survive the disintegration of the corporeal organism. Telepathy exists just as much between the 'dead' and the living, as between the living."

When my time comes to experience the wonderful phenomenon of transition, or "The Great Adventure," as Booth Tarkington terms death, it shall be gratifying to know that I tried to serve my fellow-men honestly and without fear.

At the request of my teacher, John Ruskin, I shall now temporarily withdraw from this work and allow his personality to transmit to you, through the aid of my clairaudient power, knowledge regarding Life and the next dimension in which we must all continue our existence regardless of our own desires.

The Message

"My friends, I greet you. For the first time since my transition I am granted full opportunity to address you. Conveying my thoughts through the written word has always been my favorite method. Long and hard have I labored for this wondrous moment, and it was only after considerable pressure that my medium consented to withdraw for a time, granting me the privilege of addressing you directly. Years ago, before this medium was aware of it, I chose him for my instrument of expression upon your plane of existence. His talents and desires are so similar to my own, his inner consciousness and my own vibrate so harmoniously, that through the natural law of attraction I was drawn to him, just as men of similar ideals and desires are drawn together on earth. I am deeply grateful for this opportunity, and trust that you will be profited by what I may convey on this brief occasion.

"To gain a better understanding of Life and its Divine Idea and Purpose, let us ascend to the very peak of our knowledge, and from there review in a concise manner the origin of this planet and the process of homology.

Natural Law

"At one time, countless ages ago, this planet as a sphere of solidified matter did not exist. All of its elements were still of the ethereal nature. By the action of some law as yet unknown to the Peers of higher realms, atomic cohesion took place in the infinite womb of Life, and through the result of this reactionary cause, the first act of Earth's conception was accomplished. An infinitesimal reactionary speck, to be sure, but tremendously pregnant with Idea and Purpose. Pulsating with an intensive vibration this reactionary, infinitesimal creation, pregnant with Idea and Purpose, proceeded at once to evolve toward its preconceived design, attracting to it every requisite for its growth, from the unlimited storehouse of infinite supply.

"Through innumerable ages this process continued, until the Earth finally evolved such a nature where it became a fertile center for the attraction of higher Life germs, and thus, the first act of Man's conception took place upon this

planet. These higher Life germs, likewise pregnant with Idea and Purpose, immediately proceeded to evolve toward their preconceived design; and after other countless ages, a creature resembling man appeared upon the Earth. But the process of evolution did not stop at this period. By degrees, the creature began to stand erect and sense his relationship with the ethereal elements from which he sprang. Raising his hoary countenance from the earth he observed the wondrous firmament. For centuries he gazed upon the stars, bewildered. Slowly it dawned upon him that there was something greater than himself and the earth upon which he dwelt. His conception was correct and in complete harmony with the law of evolution. Now, unable to conquer his deep, inborn feeling of reverence, he gradually gave expression to it through the worship of other planets, the sun and idolatrous gods. Dark, bloody ages followed, but in spite of them, the animal-like creature's progress continued, and each generation saw him nearer the preconceived design. By degrees, the Life germ had reached the Soul state and Love took the place of animal instinct; the Divine germ was gaining control over the lower life germs of dense matter and developing personality. Personality, in turn, slowly organized its faculties, and thereby gained its first cohesive powers of reasoning, from which evolved an intensive desire for continuity as organized.

The Soul germ now desired to retain what it had acquired through all the long ages. Personality. This ether-earth action resulted in such personalities as Moses, Elijah and Buddha. But transition and reincarnation of the Soul germ still continued to be the general order of Life about the planet up to the advent of the Christ personality. The Christ personality, in its final incarnation, personified the highest human development since the birth of the Earth. Both were immaculately conceived in the original Idea and Purpose. All is pure in its origin and will again be pure in its final analysis.

Christ's Incarnation

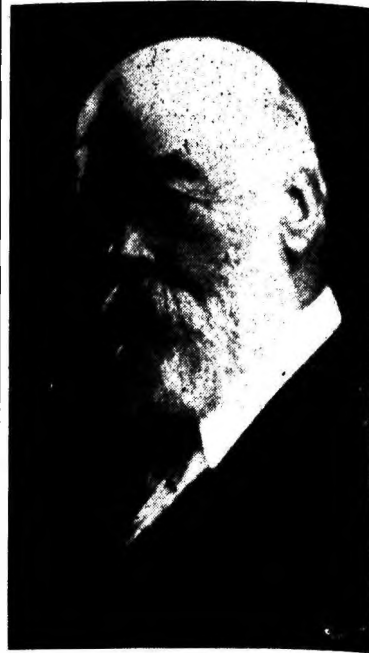
"The wisdom of the Christ personality, gained through innumerable transitions and reincarnations, surpassed that of all other personalities of the Idea and Purpose of Earth. This wisdom gave Christ a control over the higher and lower Life germs which could only be comprehended by a few—those whose progress had been rapid, but not quite that of Christ's.

"Up to this period, the Soul germ of man understood Life only as an expression through the lower Life germs of physical matter. After each transition it eagerly sought new and better means of manifesting on Earth. With rare exceptions, Soul germs within the radius of Earth's attraction had not as yet acquired the wisdom of Eternal Things, and consequently did not build the ethereal body for which they had no use.

"Christ's final incarnation, His teachings, deeds, and appearance after death, set in motion higher thought vibrations among men and gave them their first real conception of a higher order of things. It was the first general awakening of man's Spiritual Consciousness or realization of his relationship with the universe as a whole. And thus ended the first great cycle of evolution pertaining to the Idea and Purpose of the planet Earth.

"In this manner the Christ per-

"Science Can't Deny"



SIR OLIVER LODGE, on the continuity of life in his presidential address to the annual meeting of the British Psychical Association, says: "I hold that science is incompetent to make comprehensive denials, even about the ether, and that it goes wrong when it makes the attempt. Science should not deal in negations; it is strong in affirmations, but nothing based on abstractions ought to presume to deny outside its own region. It often happens that the things abstracted from and ignored by one branch of science may be taken into consideration by another."

In another part of his address, Lodge, under the heading "Personality Persists Beyond Bodily Death," says: "In justice to myself and to my co-workers I must risk annoying my present hearers, not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science and carefully and persistently applied, but by going further and saying with the utmost brevity that already the facts as examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death."

"The evidence to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal, existence and of the conditions regulating intercourse across the chasm. A body of reliable investigators has even now landed on the treacherous but promising shores of a new continent. Yes, and there is more to say than that. The methods of science are not the only way, though they are our way, of being piloted to truth."

sonality truly redeemed mankind, not from sin, but from lack of knowledge. Further reincarnation of the race became unnecessary. Reincarnation no longer was the order of Life about the planet, but occurred only where the Spiritual Consciousness had not yet awakened, and this process to a degree is still going on.

"After Christ's final transition, a new age dawned upon the Earth; but undeveloped Soul germs, as yet unable to comprehend the teachings of Christ, began to look upon themselves and this planet as the center of the universe. Great confusion followed, from which sprang new religions, each claiming it held the true interpretation of Life. Again dark and bloody periods followed, but out of them man again evolved nearer the preconceived design. Slowly, gradually his mental powers expanded. The idea of social equality and a deeper desire for self-expression now became the underlying force by which he proceeded to better his condition upon the earth-plane. Once more, bitter struggle ensued, and once more man came out nearer his basic desires, gaining the right of self-expression and self-government. Thus ended the second great cycle of evolution.

"You of the Earth are experiencing, while we of Higher Realms are witnessing, with deep interest, the last cycle of this planet's evolutionary progress before it is again absorbed and released from further service. The Earth will eventually revert back to the One or Basic Element from which all of Earth's elements are composed.

(To Be Continued)

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SAN FRANCISCO—Golden Gate Spiritualist Church, 240 Golden Gate Ave. Florence S. Becker.

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

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ATLANTA—Unity Spiritualist Church of God, Biltmore Hotel, Peachtree at 6th St. George Nelson Williams.

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JOLIET—Sacred Science Church, 14 W. Van Buren St., Alpine Hall. Etta Fisk.

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EDWARD LESTER THORNE, Pastor of The United Spiritualist Church, 257 Columbus Ave., New York City.

Mr. Thorne also conducts services at his branch Church in the Yorkville section of New York City, 157 East 86th St., where he is assisted by Rose Ann Ericson. Both are members of the General Assembly of Spiritualists.

Services are held at the Columbus Ave. center every evening except Thursday and Saturday; at the Yorkville center every Sunday, Monday and Friday evening.

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MINNIE COOKE O'HARA, 225 East Main St., Fredonia, N. Y. Lecturer, message bearer and direct-voice medium. Mrs. O'Hara plans to open a Spiritualist Church in Fredonia, N. Y., Sunday, April 7th, 2:30 P.M. T. C. Russell, well known Buffalo medium has been engaged to conduct the opening service.

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

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

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TILLIE C. REYNOLDS, Rochester, N. Y. For thirty years, she can be remembered as having been an ardent supporter of Spiritualism. At one time she was the Assistant Pastor of The Plymouth Spiritualist Church, Rochester, N. Y. She was also a member of the Official Board of The New York State Assembly of Spiritualists.

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DETROIT—Goodwill Spiritualist Temple, Eastern Star Temple, 80 West Alexandrine. Cecelia Gettins.

DETROIT—Amity Spiritualist Temple, I.O.O.F. Hall, Gratiot at Conners. Lucy Meyers.

DETROIT—Temple of Spiritual Truth, 12249 Griggs Ave. Jennie Whipple, Louis Abrogast.

DETROIT—Second Spiritualist Temple, Doty Hall, 8648 Woodward Ave. Sarah Hugl.

DETROIT—First Spiritualist Temple, Macabees Bldg., Woodward at Putnam. Sara Tingay.

DETROIT—Trinity Spiritualist Church, Kircheval and Hillger. Sarah Anderson.

DETROIT—Allen Memorial Temple, Macabees Bldg., Woodward at Putnam. Edith L. Green.

DETROIT—Spirit Communion Church, 3910 Avery. Homer Watkins.

DETROIT—Starlight Memorial Church, 5419 Grand River. May Bute.

EATON RAPIDS—First Spiritualist Church, Masonic Temple. John W. Bunker.

FLINT—First Christian Spiritual Church, Inc., 809 E. Kearsley St. John W. Pearce, Ellen Earle.



EDITH GREEN, Lecturer, Message Bearer and Direct-Voice Medium. She is Pastor of The Allen Memorial Temple, Macabees Bldg., Detroit, Michigan. She has travelled extensively, having filled engagements at the Cassadaga Spiritualist Association, Cassadaga, Florida; Lily Dale Assembly, Lily Dale, N. Y.; Camp Silver Belle, Ephrata, Pa.; Lake Brady Spiritualist Camp, Brady Lake, Ohio, and many others.

SPIRITUALIST CHURCHES

(Continued from Page 11)

LESLIE—Flowers Memorial Spiritualist Church, President, Clifford Flowers.

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

OWOSSO—First Psychic Research Spiritualist 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 and 23rd Ave. Melvina Hostak.

ST. PAUL—Church of Life, 413 Park Ave. U. C. A. Bldg. 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, 3009 Harrison. Mrs. Clara Winnie.

ST. LOUIS—Bright Star Spiritualist Church, 3660 Castleman Ave. Mollie Bauer.

ST. LOUIS—Divine Truth Spiritualist Church, 4860 Wallace St. Mattie Miller.

ST. LOUIS—First Psychic Science Church, 4408 North Ninth St. Josephine Erhart.

ST. LOUIS—Memorial Spiritualist Science Church, Melbourne Hotel. Mary Rogers.

ST. LOUIS—Fifth Spiritualist Church, American Lodge, 4886 Bates St., Emma Ordorp.

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 6094—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 Inspiration, 26 Passaic St. Amy Dickinson.

HOBOKEN—First Spiritual Church in Memory of the Living, 329 Washington 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 Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

PASSAIC—First Spiritualist Church, Ida M. Demopoulos, 389 Ellison St., Patterson, N. J.

PATERSON—West Broadway Spiritualist Church, 176 Broadway. William C. Donovan.

PATERSON—First Society of Spiritualists, 142 Carrol St., at Broadway. Emily Freestone.

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

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

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 Spiritualist Church, 93 State St. Virginia G. Stiner.

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.

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

BROOKLYN—W. D. Greasinger Memorial Spiritualist Church, 41 Pilling St. Katherine Greasinger.

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 Church, Highland Park Hall. Leroy at Fillmore. 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, Chinese Room, Hotel Statler. Raymond E. Burns.

BUFFALO—Cold Spring Spiritualist Church, Schwegler Hall, 1445 Jefferson Ave. Julius Steineman.



ROBERT G. CHANEY, Spiritual Healer and Physical medium. He is associated with the First Spiritualist Church of Eaton Rapids, Michigan, of which John W. Bunker is a Pastor.

Each summer, Mr. Chaney carried on his spiritual work at Chesterfield Spiritualist Camp, Chesterfield, Indiana. At times he is said to have successfully demonstrated his ability as a Spirit Photographer.

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

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

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

EAST AURORA—Spiritualist Church, Temple Place. Mildred Hiney.

ELMIRA—First Spiritualist Church, 463 East Church St. Eva M. Boatwick.

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 57th St. Steinway Bldg., Studio No. 609. Bessie 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 Church, 233 East 67th St. Regina Welaz.

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 Wright.

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

NEW YORK CITY—W. T. Stead Memorial 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 Walters.

RIDGEWOOD—Spiritual Church of Magdalena, 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., Robert J. Macdonald.

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

ROCHESTER—Church of Divine Inspiration, 261 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 Buntis.

SCHENECTADY—Progressive Spiritual Church, 6 Myndras St. John Carlson, Lillian Weir, Sec'y.

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

SYRACUSE—Golden Rule Spiritualist Church, 227 Webster Ave. Anna Schneider.

OHIO

AKRON—Home Spiritualist Church, Pine and Chestnut Sts., Mattie P. Failor.

AKRON—Spiritual Temple, 100 South Broadway. Lyda Hosler.

ASHTABULA—First Spiritualist Church, 43rd and North Main St. R. B. Peck, President, 416 Garfield St. Geneva, O.

BRIDGEPORT—First Spiritualist Temple, 319 Main St. Albert Boeringer, Roy Hellrigel.

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

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

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 Bethany Church, 2710 Cleinview Ave. Bertha H. Bickett.

CLEVELAND—Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. William H. Kost.

CLEVELAND—Spiritual Science Church, 10427 St. Clair 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. Holloway.

DAYTON—Spiritualist Church, 341 West Monument Ave. Maud Phelps.

SANDUSKY—Spiritual Temple, Columbus Ave., G.A.R. Hall. Fred Griner.

STEUBENVILLE—Christ Spiritualist Church, K. of P. Hall, 3rd and Market St. Cora Yocum.

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

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

YOUNGSTOWN—First Spiritualist Church, 323 West La Cede Ave. H. L. Bowman.

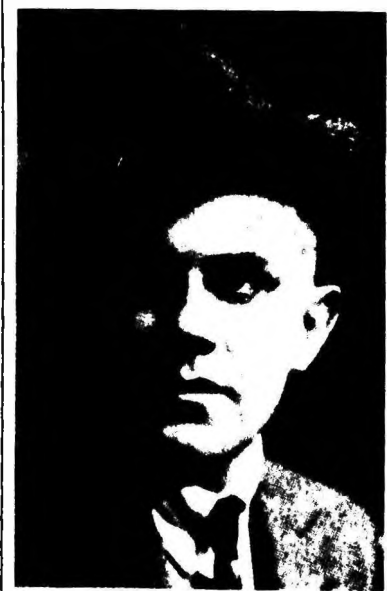
OKLAHOMA

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

BLACKWELL—First Spiritualist Church, 116½ 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.



LEOPOLD LEE, Louisville, Kentucky. His splendid clairvoyance will be remembered by those who visited Chesterfield Camp several years ago. He was a cheery personality during his earth life. His keen wit and cryptic sayings earned for him friends, many having received characteristic communications from him, especially during the past year.

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. Lealle.

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

OREGON

GRANTS PASS—Spiritual Temple of Messiah, 727 South 7th St. Wm. Spanier.

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. Grumblin.

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.

CHARLOTTE—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 Whiteman.

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

NEW CASTLE—The Spiritualist Church of Truth, McGown Hall, East Washington St. Agnes E. Guthrie.

PHILADELPHIA—Christ Chapel of Healing, 1235 West Venango St. Minerva H. Gray.

PHILADELPHIA—Society of the Spiritual Unfoldment, 5318 Pine St. William Royal.



HAROLD A. LUMSDEN, Pastor of The Universalist Church, Stamford, Conn. During the past few years, he has lectured at Spiritualist Camps during July and August. That he is keenly interested in Spiritualism is not unusual. Many Universalists have accepted the teachings of Spiritualism and sooner or later we find that they are definitely in the ranks.

PHILADELPHIA—Victors Psychic Science Center, 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 Elliott Hammond.

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

PITTSBURGH—First Church of Spiritualists, 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, 901 Washington St. A. J. Whitmoyer.

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



JOHN J. O'NEILL, Science Editor of The New York Herald Tribune. A keen student of psychic science and a real friend to the SPIRITUALISTS.

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. O. L. Hiett.

FORT WORTH—Light of Truth Spiritualist Church, 306½ Main St. Lena DeVoe.

FORT WORTH—First Spiritualist Church, 809 Penn St. C. L. Sharp.

HOUSTON—First Spiritualist Church, 611 Calhoun St. Jane Collier.

HOUSTON—Magnolia Spiritualist Church, 7716 Harrisburg. Mrs. M. E. Tenny.

SAN ANTONIO—First Spiritualist Church, Crockett Hotel, 112 Macgoddess St. Aganita Thompson.

SAN ANTONIO—Spiritual Christian Church, 503 Trenton Ave. V. R. Cummins.

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 Penny.

BELLINGHAM—Psychic Research Society, 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. Seattle. Washington or Nettie E. Frew, Sec'y, 127 23rd Ave., North, Seattle Washington.

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 Spiritualist Church of Light, 1317 East Washington St. Beulah Brison.

HUNTINGTON—The Spiritualist Temple, Bradshaw-Diehl Building. Clifford Blais.

SOUTH CHARLESTON—Advanced Spiritualist Church of Charleston, 310½ 7th Ave. Etta Hardman, Pres.

WISCONSIN

LACROSSE—First Spiritualist Church, 506½ 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,