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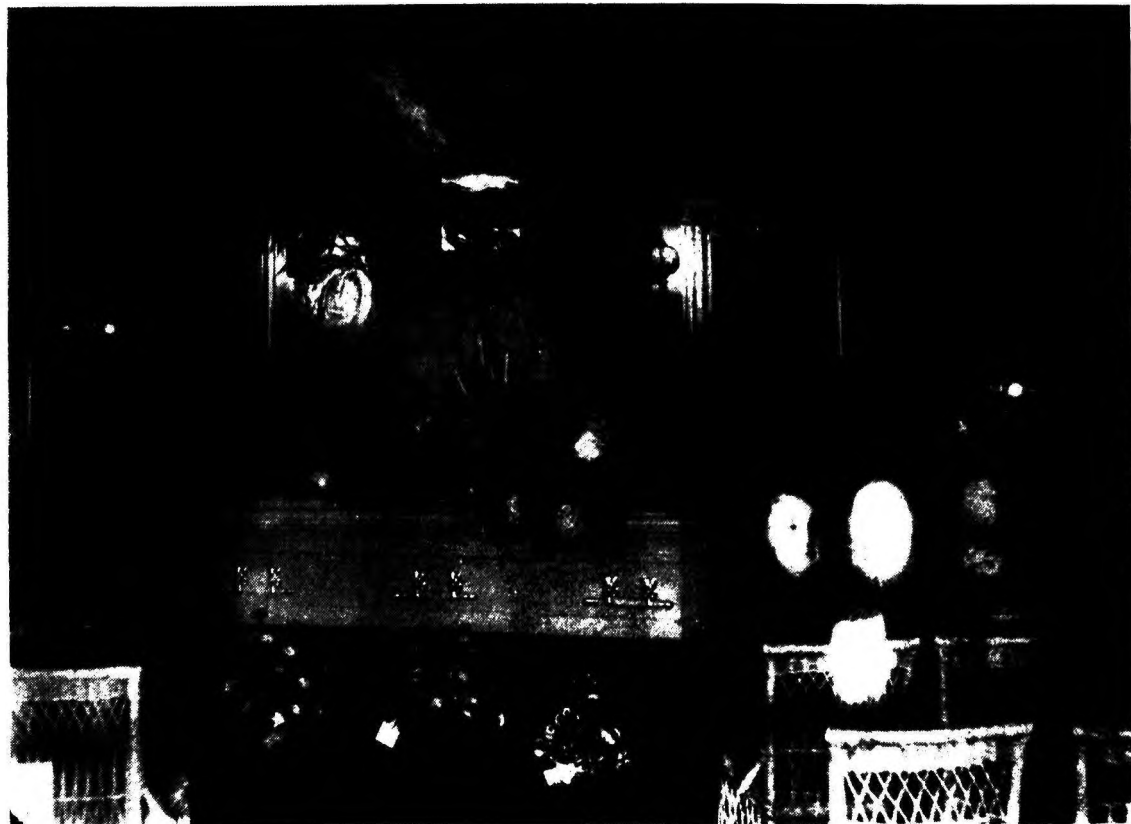
The PSYCHIC Observer

TRUTH

LIFE
AFTER
DEATH
PROVED

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SPIRIT MANIFESTS — BODY LIES IN CASKET



The above is another reproduction of a spirit picture taken from the priceless collection of psychic photographs in the possession of Rev. Dollie E. Seybold, N.S.T., 422 North Market St., Wichita, Kansas. This picture, made possible through the physical mediumship of Alex Martin, was taken in Allinger's Mortuary, in 1925, in the city of Denver, Colorado. The picture plainly shows a casket. This casket contains the body of Mrs. Martin, wife of the famous spirit photographer. A distinct "full-face" view of the spirit of Mrs. Martin appears at the foot of the casket.

This is just another instance when Spirit has been able to manifest, scarcely 48 hours after the physical body has been set aside.

London Reporter Says: "I Talked to a Soldier Who Died Recently"

THE WAR DEAD DO COME BACK!!!

By H. SHIRLEY LONG

I promised, at the beginning of this investigation, to tell you only the things I saw and heard for myself. Here, then, is the whole story of something that happened to me on the night of March 13, 1940, and in the early hours of the following morning.

I want to state now that I write this story with a very deep appreciation of my responsibility in making these facts public. I realize only too well that the intimate feelings of certain other people are involved.

My duty is to reveal the truth as I saw and heard it.

I have every reason to believe that I spoke to the spirit voice of a boy who was killed two weeks ago, a war casualty of the Merchant Marine at sea.

This conversation took place in the presence of only one other person. Neither he nor I have any knowledge of the boy to whom we both spoke. I have checked all the available facts, and am satisfied that this young man in life was the person to whom the spirit referred.

At the end of this article I am making an offer to the relatives of this boy who died for his country. I am doing it because I feel that they may provide the additional proof that is essential in such an investigation as this

During the past weeks I have sat in many seances, with many different mediums. I have heard voices through trumpets. I have witnessed clairvoyance. I have listened to trance mediums giving messages from what Spiritualists call "the other side."

I have sat with mediums famous and unknown. The whole business of the darkened room, the circle of sitters, the gramophone music,

the disembodied voices, is now familiar to me.

What I saw and heard was impressive, puzzling, and inexplicable by all ordinary laws.

But I wanted to break right away from the established people in the Spiritualist movement. I sought for somebody who, like myself, approached this question of survival after death, of communication with the beyond, in an unbiased, scientific manner.

We Talked Frankly

As I mentioned in my introductory article in this investigation, I have been very impressed by the large number of letters that I have received from all over Britain. I have read them carefully, and I hope to answer them all in due course, to the best of my ability and in the light of my own discoveries.

One of these letters came from a doctor writing from the Essex town of Dagenham. He told me that he was attracted to my series of articles because he had spent a great number of years in the strictly scientific investigation of all psychic phenomena.

"Spiritualism is not table-rapping and weird noises at night and ghosts in the churchyard," was one of his phrases.

Giving him only a very few hours' notice, I went down to see Dr. A. E. Gibbs. I should emphasize that I knew nothing whatsoever about him, and that he knew nothing about me.

No promises or arrangements were made by either of us.

We talked, frankly, warily, weighing each other up.

Dr. Gibbs is a vital, vigorous, alert man in the early forties. He is no dreaming mystic, no neurotic thrill seeker. He is a medical man, a scientist, a student. A very earthly person, with a wife

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DECLARATION of PRINCIPLES

1. We believe in Infinite Intelligence.

2. We believe that the PHENOMENA of nature, both PHYSICAL and SPIRITUAL, are the expression of Infinite Intelligence.

3. We affirm that a CORRECT understanding of such expression and living in accordance therewith, constitute true religion.

4. We affirm that the existence and PERSONAL IDENTITY of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the PHENOMENA of Spiritualism.

6. We believe that the highest MORALITY is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

7. We affirm the MORAL RESPONSIBILITY of the individual, and that he makes his own happiness or unhappiness as he obeys Nature's physical and spiritual laws.

8. We affirm that the doorway to REFORMATION is never closed against any human soul HERE or HEREFTER.

Adopted by the N.S.A.

ELLEN DREW ADMITS SPIRIT GUIDANCE

Hollywood's Latest Psychic Story

Back of the calm gray eyes of Ellen Drew lies one of the strangest stories ever lived in Hollywood. She rarely speaks of it, and then in halting half-framed words and phrases, for even among her intimates she knows there are those who will not believe.

Quite simply it is this: the spirit of a man who loved her and believed in her still guides her destiny from the beyond.

By CHARLOTTE KAYE

Like others, you may be inclined to scoff and say there is no known life beyond this one and therefore such things can not be. Ellen does not agree, nor can anyone or anything sway her from that faith and conviction.

Perhaps I should start at the beginning of the story four years ago, as Ellen did in confiding it to me. Oddly enough we were not sitting in a semi-darkened room or before a fire with forking flames, which is supposed to be conducive to the spinning of weird tales of the supernatural and the unknown. We talked above the noonday clatter of dishes in the Paramount commissary where a few feet away sat Basil Rathbone, John Howard, Director Tim Whelan and other of the recessed Destiny company at lunch. Waitresses hurried past, friends stopped by to chat, and twice she was called to the telephone. Had Ellen been indulging a mood of whimsy, her "act" would have been killed off in short order. She spoke, not in awed whispers or phoney dramatics but in a matter of fact voice and in quiet sincerity. "I've lived it so long now, it seems the most natural thing in the world," Ellen explained.

Spiritual At-one-ment

The story starts when Ellen was Terry Ray, as yet an untried little actress being groomed for pictures in Paramount's stock school. The salary the studio paid her for bits and walk-on parts in pictures wasn't much but compared to the poverty and the gruelling work she had left behind—living with her mother in one room and slaving behind a "five and ten" counter for the legal minimum of \$10 a week which must support them both—it was Paradise.

Young actors and actresses don't just "grow" into stars; they must be trained, be taught to speak properly, to make their faces express the emotion within them, to handle lines and situations. Little Terry was no different; she, too, had to go to school to learn.

One day Phyllis Loughton, Paramount's dramatic coach at the time, called Terry into her office.

"Terry, this is Belford Forrest," she said. "Mr. Forrest is my assistant and you will be under his charge."

Terry looked at the man standing before her. He was a small man, not quite five feet three, with gray hair and searching black eyes. As with many men of small stature, he had a soft spoken voice and the gentlest of manners. He was about 60 years old in years but there was an eagerness, an awareness about him that was ageless.

The eyes of the 21-year-old girl and the 60-year-old man met. Instantly they were in tune, she with the knowledge he had to give



From the darkness of the other world comes a voice bringing comfort and guidance to a talented young star. She's Ellen Drew, who tells of her strange psychic experience.

her and he with the ambition and hope he saw reflected in her face. It was as if they made a wordless pact of loyalty and faith. Together they would fulfill the promise of her career.

Day after day he worked patiently with her, teaching her the trade he knew so well. Day by day he encouraged her, criticized her, built confidence within her. In a way he entered into her mind and spirit so that the two became as one. He grew to love her as a daughter and to him she gave that part of her heart her own father had left behind when he went out of the life of his family.

Deep Affection

Suddenly one day the studio gods rumbled in their heavens. A new regime came in and the old went out. With it went Belford Forrest. It took more than a studio shake-up, however, to separate Ellen from her mentor. When she learned he was mending his broken fortunes by running a "guest" house in Hollywood and had room for her, she packed up her family of a husband, Fred Wallace, and her infant son, Skipper, and moved in with the Forrests, Belford, Laura, and their infant son.

The new home rang with laughter but it had many quiet periods, too, when teacher and pupil again spent long hours at work in the shabby little room set aside as his study.

"I haven't been in that room for two years now," Ellen told me, "but the image of it is as clear as the last day I closed the door. It was a little room, barely large enough for the few pieces of furniture crowded into it. The walls

(Continued on Page 3, Col. 1)

Church Pastor

FREDERICK MITCHELL



The picture above was taken during the opening service of THE BROOKINGS MEMORIAL SPIRITUALIST CHURCH, Summer and Richmond Ave., Buffalo, N. Y.

According to FREDERICK W. MITCHELL, Pastor of the Church, visiting mediums are welcome. Services every Sunday 8 P. M.—MEDIUMS' DAY second Sunday of each month, services afternoon and evening.

This church holds a charter from the International Constitutional Spiritualist Association of California.

Brookings Memorial Spiritualist Church



WAR DEAD DO COME BACK

(Continued from Page 1, Col. 2)

and two children. Fond of his car, a pint of beer, a weekly visit with his wife to the local movies.

Dr. Gibbs neither wants, nor needs, money and publicity for himself. His job is doctoring. But aside from that his great interest in life for the past nineteen years has been research into the whole vast field of Spiritualism.

I was with him for nearly five hours. I asked him scores of questions. Pointed, frank, very personal questions.

He answered them all. We talked, while I probed for the answers to a number of problems that my researches have raised in my mind.

"Talking won't do. Come with me and I'll show you for yourself," said Dr. Gibbs after a while.

We went into another room, an ordinary room in an ordinary house. No darkness, no red lights, no music. No people present. Just the doctor, myself and his medium.

Dr. Gibbs' medium is a woman. I have her name and address and her history in my possession, but not for publication.

Sufficient to say that she is not a medium who practices on public platform, or professionally. She, like the doctor, has worked for many years in private research. Her gift of mediumship—and I have come to the conclusion that this thing we call mediumship is a gift—has been very highly developed by her years of work with Dr. Gibbs.

We sat down by the fire. The lights were bright. The room was a startling white. There were no ceremonial preliminaries, no raising of an atmosphere. Just a cool, calm, totally unemotional approach to the subject.

Dr. Gibbs and I went on smoking and talking while the woman medium went into a trance. Dr. Gibbs, as we watched, told me of how he had applied clinical tests to the trance state, of how he had taken the temperature, pulse, and blood pressure of his medium.

"The spirit leaves the body by the left hand side, always," he said. "The temperature on the left side of the body is always lower. The pulse rate increases. In a sense the whole action of the medium's body is accelerated. But it does her no physical harm, afterwards."

"Briefly what happens is that the medium's spirit temporarily leaves her body, and the spirit from the other side takes possession of her body, and uses it as an instrument of speech and communication. I have checked all that by every test I know."

Dr. Gibbs had told me in our talk that he has built up over years of painstaking research a

small circle of spirit friends with whom he communicates.

"Including somebody like an ancient Egyptian or Indian?" I asked very bluntly. "Most of you do."

"I know. But you see the ancient races were always experienced in the occult, and they have learned the science of communication. I have five regular communicators. And one of them is a 6 ft. Zulu!"

Dr. Gibbs smiled again at my uplifted eyebrow.

"Yes, and another is a little Chinese boy, who died at the age of two. There is also an English girl, now aged eighteen, who passed over as a child. Then there is a very famous lawyer, and an equally famous writer."

The medium was in a deep trance. A voice came from her lips. It spoke English, with the rather labored accent of one who had had to learn it patiently.

"Hello, Kasha," said Dr. Gibbs. He took the medium's right hand. As he sat there, a smiling, gentle doctor, he might have been talking with a young and nervous patient or a young friend.

"Kasha is the Zulu," Dr. Gibbs said to me. "I taught him to speak English."

I was "introduced" to Kasha by the doctor. The medium's hand was held out and I shook it. It was a strong, normal handshake. We exchanged greetings.

Then for the next hour Dr. Gibbs spoke with his spirit friends. The little Chinese boy came through, and his English, taught him by a doctor had the typical lisp and inflection of a Chinese, while the medium's hands rubbed together occasionally, in the gesture that most Chinese have.

The voice of Kasha and Chang were quite different and distinct. Then the soft, gentle voice of a girl issued from the medium's lips, and the deep-etched lines of the medium's own face took on a softer look and her mouth parted with a smile.

The girl, to whom I was also introduced, spoke to the doctor of his own daughter away in a boarding-school. She told him that though there was German measles in the school the girl had escaped it. There were other personal and intimate family affairs discussed.

The next voice was that of the famous lawyer. As it came through the medium's lips, the medium's hand went up slowly to her face, and she sat with her chin in her hand, with a finger resting along her cheek. It was the typical gesture of a lawyer sitting at a desk, or a judge on the bench.

The voice was precise, modulated. Again I was introduced. The lawyer discussed with me the public's reaction to Spiritualism. As a test, Dr. Gibbs then took up a legal book from a desk, turned the pages until he came to a test case

legal problem. This problem he read out and asked the lawyer's advice on it.

The lawyer quoted him the law on this point, and gave him the answer to the problem. Dr. Gibbs wrote it down.

By this time all question of being at any sort of seance had left my mind. I was relaxed and quite at ease. I had the feeling that I was talking with a group of people quite normally.

By the physical symptoms of the medium I saw that another spirit had taken possession. A new voice issued from her lips. It was a jerky voice, speaking with some difficulty. Dr. Gibbs grasped her hand, now trembling, and spoke soothingly.

"It's all right. You are among friends," he said.

"I don't want to stay here..." began the new voice. "I see no reason why I should..."

As it grew in strength this voice took on the characteristic of a young man.

"Yes, old man, you are quite all right. Don't worry any more. Tell me who you are," said the doctor. The voice gave a name.

I am withholding that name in this article, but I will reveal it if the father of the boy cares to write to me.

"I am Cadet... I was in the Domala..."

"My head..." and the medium's hand went up in a slow movement.

"Yes, I know, son, but you are all right now. I am a doctor," said Dr. Gibbs. "Speak to me. Try to remember. It will help you."

"Domala. It was Saturday night. Such a beautiful night. The stars. The moon. Oh, a lovely night, I was talking with Duval."

"Who is Duval, son?" asked the doctor, gently.

"He is one of the other cadets. I remember saying that we were so near and yet so far. We left Antwerp with passengers, who were entitled to return to England. They were from Germany. I was thinking that we were secure. They surely wouldn't harm us. It was Saturday, and we should have made port on Sunday afternoon. It was such a clear and lovely night, too. The moon-shine..."

"IT WAS TOWARDS DAWN. I WAS HORRIFIED TO HEAR A MOST TERRIFIC CRASH. YOU HAVE NO CONCEPTION OF THE NOISE. I THOUGHT WE HAD STRUCK A MINE..."

"I RUSHED UP TO THE DECK AND SAW ALL FALLING IN... THE WOMEN... OH, THE WOMEN..."

The voice trembled as though in horror at the memory.

"I saw a plane with navigation lights on. I thought it must be one of our own. Bombs... three direct hits, and a fourth that missed."

A pause, while the doctor spoke encouraging words and grasped

the hand of the medium in a comforting gesture.

"It flew low... then the fire. It seemed to leap on one. It spread and spread."

"I was afraid. Really I was afraid. I wanted to jump."

Dr. Gibbs said: "Yes, son, we know. Tell me all about it. What happened to you?"

"I thought of my father. I thought: would he have me jump? I've always looked up to my father..."

"There was a terrific bang..."

"I remember finding myself, wondering whether I had fainted, or whether I was still capable of walking. I hurt my head..."

Once more the medium made a gesture of pain to her head. Dr. Gibbs placed his hands gently on her head.

"Where does it hurt you, son? There... there... Yes, I see, on the left here. That is where the bandage should go. All right, son, you are talking to a doctor."

As he spoke and placed his hands on the medium's head, there came a responsive movement of relaxation, and a sense of relief into the boyish voice.

A pause and he went on with his story.

"I saw the swine come back and machine-gun us. Just as they were putting a boat off. Then... I don't remember what happened... the water... the ice. It was cold, oh dreadfully cold... what could you do? I must make port. I can't stay in this water..."

"Yes, son, you will make port. You've hurt your head. You've been in a delirium. Do you understand what I mean? But you are in good hands now. Take it quietly, old chap, you are all right."

"Do you smoke?" asked Dr. Gibbs, in the tone that a doctor uses to a patient recovering from shock.

"No, I don't smoke."

"Tell me about yourself. Your father... who is he?"

"HE IS... COMMANDER... AND THERE WAS A BOYISH EMPHASIS ON THE WORD COMMANDER."

"I MUST MAKE PORT. CAN'T YOU SEE THE BLASTED ICE EVERYWHERE?"

"Yes, but you are not in the water now. You are in the hospital. I have somebody else here with me," and Dr. Gibbs motioned towards me.

The medium's head turned slightly towards me, and as I held out my hand it was taken in a firm handshake. I spoke the boy's name to him. I gave him a greeting.

"Are you a doctor, too?" he said to me.

Then he went on with his story. "I've got to make port. I've got to buy J... a present."

"Who is J—?" said Dr. Gibbs.

There was a boyish smile in the answering voice.

"She's a girl I know."

"But I tell you I must make port."

"Yes, son, you will. You see, you have hurt your head. You must try to sleep now," said Dr. Gibbs.

"We should have been in port on Sunday, March 3rd. What day is it now?"

"TODAY IS MARCH 13TH."

"Ten days... what have I been doing?"

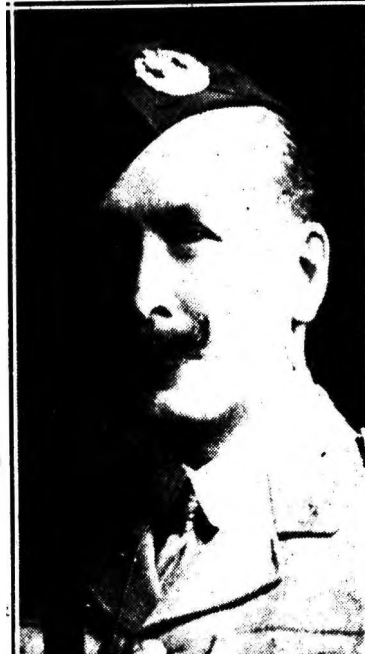
"You must go now, old chap. You must sleep. Good night."

The arms of Dr. Gibbs went round the shoulders of the medium. The medium's head dropped slowly on to his shoulder in the attitude of one who finds sudden peace after strife. It was a gesture of confidence and relief. There was silence in that little room.

Then the medium began to emerge from the trance...

"To tell you the things that I

He Came Back



COL. FITZ-MAURICE of Orkney. He "passed on" many years ago—during the first World War—Ever since he has been guiding the activities of THE WORLD SERVICE GROUP, London, England.

His return is just another instance where the statement "THE WAR DEAD DO COME BACK" has been DEFINITELY PROVEN.

saw and heard for myself"...

All that I have written happened to me.

After the remarkable conversation in that room in a house in Dagenham, I probed during further talk for proof and confirmation.

The medium had not the slightest knowledge of the things that had emerged from her mouth. She knew nothing about the sinking of the British India liner Domala, which was bombed, machine-gunned and set on fire by a German plane in the Channel two weeks ago.

Dr. Gibbs himself could tell me nothing of that tragedy, except that he vaguely remembered the affair in the newspapers.

Dr. Gibbs has not the slightest knowledge of the cadet whose voice came through, nor of his parents or friends.

Later I checked my notes with the full official account of the sinking of the ship. The description of the sinking, as I heard it from the lips of the woman medium, tallies exactly with the Admiralty's own version. Times, conditions, number of bombs, the fire, the machine-gunning, the plane's lights, are all as given by the official version and the stories of the survivors in newspaper interviews some days later.

THERE WAS A CADET ON BOARD BY THE NAME OF DUVAL. HE WAS THE LAST SURVIVOR TO BE RESCUED FROM THE ICY WATER.

And I have checked that a cadet with the name of the one given to me in the sitting was lost in the Domala. I have corroborated his father's name and rank.

I would like to say now that I am willing to put all this evidence and some additional personal details into the hands of this young war hero's family.

If they care to write to me, I shall be happy to tell them all that I heard. Any communication will, of course, be confidential. Dr. Gibbs is also prepared to place himself at their disposal.

Neither he nor I have any other motive than to help in finding the answer to a question that I know from personal experience is profoundly engaging the minds of thousands of men and women in Britain today—DO THE WAR DEAD COME BACK?

"Sunday Pictorial," London, England.

WHEN IN NEW YORK VISIT

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ELLEN DREW'S PSYCHIC LIFE

(Continued from Page 1, Col. 5)

were a light beige as was the studio couch. There was an oval rag rug in the middle of the floor which was forever getting curled up and tripping me. His desk was one of those inexpensive unpainted furniture-kind stained brown with walnut and still littered with his papers. I still see him sitting at that desk, half buried in pages of his new play, with that slow sweet smile on his face, and never too busy to straighten out my little worries and troubles."

He died on the eve of her first triumph.

It was an unkind death for so kind a man. A sudden stroke left everything about him, save his keen mind, frozen in paralysis. At the last, when she had so much to tell him, and he wanted so desperately to voice his joy in her triumph, he could not speak to her nor hear her words.

"But somehow I knew he knew," Ellen said quietly. "There was no need for words."

Fear Banished

What Ellen had to tell him was that her scene in the stock school's latest production, the difficult love scene from *Golden Boy* in which he had coached her to such perfection that the new coach, Oliver Hinsdell, could find no flaw, had won her two top parts. After a heartbreaking stretch of bit parts in "B" pictures, she was to have the feminine lead opposite Bing Crosby in *Sing, You Sinners* and the coveted role of *Hugette* with Ronald Colman in *If I Were King*.

Forrest was buried in Forest Lawn, a sweep of rolling green hills a few miles out of Hollywood. Mrs. Forrest and the boy went east to build a new life. Ellen and her family moved from the "guest" house and she plunged into her new work. But for the first time she was afraid. For the first time she had no confidence as she stood before the cameras.

"Always before I had had his faith in me as a strong prop," she said. "Even though there were many times when he had not been on the set in person, I always had felt his encouraging presence near me, and knew I could go to him each night with the things that had worried me. Now I felt helpless and alone. There were moments I needed him so badly, I felt I must cry out. Perhaps I did in a wordless way."

Does anyone among us know a voice can not be heard from one world to the other when the need is great?

Keen Awareness

Ellen's need was great when the time came for her to play her first heavily dramatic scene with Colman. It called for her to make poignantly real and moving all the hurt and fury in *Hugette's* heart when she finds her lover in love with another woman. It made greater demands upon her talents than had been made in the past and without exact shading, could become hopelessly flat or ridiculously overdone. She was in a blue funk, huddled in a chair in the corner and frantically trying to capture a living essence from a printed page of the script.

"Suddenly something happened," Ellen told me. "I heard Belford's voice talking to me in the calm quiet way he explained things. It was so real, I turned in my chair to answer him."

"Of course there was no physical manifestation for me to see, and of course I had not actually heard his voice. It would be stupid to pretend I had. But I was aware, suddenly, that something of him—call it spirit, soul, ghost or what you will—was near me and trying to help. Things he had taught me which I had forgotten, suddenly came into sharp focus, each falling into its correct proportions. As if he had spoken the words aloud, I heard him say: *Play her the way we used to do that sketch in the big brown book. Remember?"*

All at once, Ellen said, she was no longer afraid of the scene and played it a few moments later exactly as coached by the unseen director. The living one, Frank Lloyd, found nothing in it to change. It was, he said, "an inspired performance."

Is it far-fetched to believe it was "inspired" in the truest sense of the word, Ellen asks? Haven't all of us, at times, unaccountably felt the presence of someone we knew was miles away? Hasn't it seemed so real at that moment that we subconsciously looked up and felt a sense of surprise at seeing nothing? Aren't dreams of those who have died sometimes so vividly real as to shock and disturb us for days?

Phenomena Continues

Had the strange phenomenon happened but once, Ellen might have put it down to the fanciful workings of an overtired mind, or the nervous strain of the moment. But it has happened time and again since that first day, she said, and continues to happen. There is no hocus-pocus or mystical abracadabra about it; when she needs him, he "comes through" to guide her. That is as clearly as Ellen can put it into words.

It was Belford, she said, who kept her from chucking the whole disheartening business of trying to achieve her goal during the difficult months that followed her first triumph. After the brilliant start, you may remember, she was kicked downstairs to work at "B's" in which she had such unimportant roles, it made very little difference whether she was in the cast or not. Gertrude, for instance, gave her precious little to do but look gravely beautiful, and *Women Behind Bars* and *The Lady From Kentucky* weren't much better. To be accurate, she was getting nowhere at a right smart clip.

Senses Guidance

Be patient, Belford's "voice" would counsel her. *You know there is no role you cannot play. The time will come. Do your best now and be patient. There is plenty of time.*

"Somehow he made me believe it," Ellen said. "I'd take fresh heart and go on."

At previews in particular, she said, she would feel his presence near her, watching the screen through her eyes but making her see performances and opportunities to improve herself through his.

"It is so hard to make anyone else understand," Ellen said after a long silence. "In a way, it is like trying to describe pain. You can feel pain but when you try to tell someone about it, all you can say is 'It hurts.' What is 'hurt'? How can you make another feel what you felt? Words are futile. It's that way when I try to tell you how I feel and hear Belford's presence. In a way it is like a 'hunch' but infinitely clearer and stronger. Where a 'hunch' may be just a vague feeling or acknowledgment, what I experience with him is definite."

Help—When Needed

Had she ever thought of herself as psychic, I asked. Was Belford, in life, endowed with that strange sixth sense some humans are known to possess and with which they seem to work miracles? Had she made any study of the occult in an effort to understand or explain the visitations?

"No, to all three questions," she said promptly. "It seems so natural now, I just take it for granted."

Could she "call" him?

"Not exactly," she answered. "Not consciously. He just seems to come when there is need of him."

The last time she felt him most strongly was when she was cast for *French Without Tears*, the picture she made with Ray Milland in England. It was a new type of role for her and the trip would mark her first visit to foreign shores. She feared both.

You can play comedy, the unseen voice reassured her. There

What YOU Should Know

THE "WHYS" AND "WHEREFORES" OF EVIDENCE

By JULIETTE EWING PRESSING

Probably you are troubled with skepticism. Probably you are wondering why "so and so" did not remember "this or that," when speaking to you through the instrumentality of a trumpet medium.

Last summer, I attended a seance held by Frank Decker, President of White Eagle Spiritualist Camp at Lake Hopateong, N. J. He is a very successful physical medium. The trumpet came over to me, a woman's voice could be heard. She said: "Juliette, this is Laura." I responded: "I am glad to greet you Laura, but I do not recognize you for the moment." You see, I always endeavor to speak kindly to a spirit, because I feel that we should always be gracious and welcome spirits—particularly those who are trying to manifest for the first time.

At my somewhat negative response, the trumpet fell abruptly to the floor. Jim Riley, Decker's able guide, immediately levitated the trumpet and in a clear powerful voice said: "Juliette, I don't know this lady's name. She doesn't tell me but I can describe her. She is rather large and she appears to have auburn hair. She says that I should announce that she played in golf tournaments with you many years ago."

Now, I had never mentioned my golfing days, even to Mr. Pressing, and certainly, the medium knew nothing of this incident.

I can remember when I would have questioned the "whys and wherefores" of this apparent vague communication. I used to try to reason with myself and say "Well, if she could tell about the golfing episode, and since Mr. Riley could definitely see her why in Heaven's name couldn't or wouldn't she tell her full name?"

I do not know. She simply did not give her name. Does it not follow then that we should be kind and considerate toward the spirit people? If we do we nearly always obtain results that are

His Message Convinces



ARTHUR FORD

much more evidential.

I daresay had I pressed the issue for her name, she probably could not have recalled the identifying message. I cannot say definitely whether this was her first contact with the earth plane through a trumpet or not. I believe it was—but I do know that she had never before spoken to me in this way.

The spirit people tell us that at times it is difficult to make themselves known or even heard through a trumpet. This is generally the case especially if they have never tried to contact the earth plane before.

Still another incident somewhat similar—must be related here. For a period of about six months, a certain man came to me through almost every medium with whom I came in contact. This spirit entity would submit very good messages of advice and philosophy. At last he simply gave the name of Sam. The mediums would invariably say that he is quite closely connected with you.

Finally, one day when having a private sitting with Arthur Ford in Louisville, Kentucky, this same Sam expressed the desire to communicate.

Mr Ford remarked, "Here is a man, who tells me that he is going to tell you who Sam really is. He says his name is Samuel Warren Ewing and states that he is your grandfather." Really I felt chagrined to think I couldn't even remember my own grandfather's name. From that moment, he seemed to delight in giving evidence galore regarding my early childhood associations.

The "Name" Problem

You see, this grandfather of mine passed on when I was very young but even so, I certainly should have remembered his name.

Now, can we expect so very much from the spirit world when we are so forgetful?

Regarding names, I recall having a man speak to me through the trance mediumship of Nell M. Smith. He gave the name of Hiram. I simply could not place him. But when a piece of pottery was described to me and when he said he was grateful for my prayers, then I immediately knew the man. He was an acquaintance of mine by the name of Hiram who had been in the pottery business.

Now, I was prone to reason; if he could show a symbol and give one part of his name, then the eternal "why" couldn't he give it all. I do not know.

There are so many "whys" that seem to disturb the minds of people who start to establish communication. Quite often the courage to continue the quest for spiritual knowledge is lacking.

Do not allow these little things that cannot be figured out, deter you. In due time, the spirit people reveal their identity and give

you hundreds of the "tests" which are so eagerly sought for by the beginner.

I, too, can remember when I first attended seances. When someone addressed me, I'd just sit there. I expected the life history of each spirit before I would even reply.

The Natural Thing

A suggestion to you who are unaccustomed to direct-voice communication. Remember that kindness and graciousness should be extended to each spirit that speaks.

Perhaps you will be rather nervous. You know this thing of talking to "dead" people is a new experience for most people but really it is quite natural. Send out your best thoughts to the medium and the spirit world and you will be well rewarded.

Aren't you really privileged to find out, while upon earth, that you can speak "Long Distance" to Heaven?

If you met a friend in the street, whom you had known years ago, and for the moment couldn't recall the name, you would be most cordial. But all the while you would try to place the person, wouldn't you?

Another point to remember is that you may be inexperienced. In all probability your loved ones share this lack of inexperience because they may not have had an opportunity to contact a medium, let alone to familiarize themselves with the "modus operandi" of trumpet manifestation.

They tell us that they have to "get on" to the way to talk. Not having been over there, I do not know just how they do it, but I do know that now all my family are able to speak to me just as naturally as if they were using a telephone. Of course, at first they were not so fluent. At times however, I have had them say, "I have never used this medium's vibrations before, so I do not believe I am getting through so well."

So many people write seeking information from me as to how to get in touch with their loved ones.

Know the Truth!

When you go to a seance, either mental or physical, bear in mind that hundreds of thousands of testimonials have already proven spirit communication to be a fact. Remember you are in the circle to give your spirit people an opportunity to contact you. When a spirit desires to manifest to you, be kind and gracious. Chat naturally for a few moments and for heavens sake don't give them the "Third Degree." If at all possible, the spirit will give you evidence of identity.

If you do not receive a communication from anyone, be grateful that you have witnessed a demonstration of psychic power. Do you realize that 90 percent of humanity do not even know the dead live, let alone that they can speak?

And then too, if your people do not make satisfactory contact through one medium, try another. It may be that your "vibrations" do not synchronize. At any rate, do not give up in despair. You know, the fault could be yours.

Know the truth. It will really set you free. It will give you that unshakable determination to "carry on." Such determination is based not on faith alone but knowledge which is most essential to those who continue their quest for Truth.

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The picture marks the second turning point in her career and revealed talent no one, least of all herself, dreamed she possessed. From here on she should march in a straight line to stardom.

Although she lives but a few miles from Forest Lawn, Ellen never has visited Belford's grave. For her there is nothing there. Nor does she treasure a keepsake or memento of any kind.

"You do not need a keepsake of one who is not dead to you," she said.

"Screen Life"

Why Persecutest Thou The Prophets? Why Is It Unlawful To Prophecy?

By NELL M. SMITH

The GIFT OF PROPHECY, which come by "spiritual revelations" was the foundation upon which Jesus established His TRUTH; it was the rock upon which His church was to be built; it was the mark which was to identify his work from all other organizations. At the very outset, He begun teaching his disciples how to converse with spirits, so as to establish the Kingdom of Heaven within each individual, and to develop spiritual sight and perception, a sort of "telescopic eye" as it were, that would enable them to peer through the mists, (the "veil between,") and contact some of the more advanced souls. Jesus possessed and used these phases Himself, and He told His disciple, "I will build my church and the gates of hell shall not prevail against it."

SPIRITUAL PROPHECIES are available from but one source—Spirit—and must come through channels known as mediums, seers and prophets, (these are inter-related) the difference being, the stages of development of their spirit faculties of vision and perceptibility. The PROPHETS head the list, because they have unfolded to a greater degree which gives them a wider range of vision and a longer view into the "beyond," and they are thereby able to foretell events which are on the way, while yet afar off.

"Where there is no vision, the people perish," said Solomon. (Prov. 29). And Samuel tells us that when a man wanted to "enquire anything of God" he would say, "Let us go to the SEER," for he that is a prophet, now, was before times "called a seer." (I Sam. 9:9).

In writing to the Corinthians (I Cor. 14) Paul was most eager, in encouraging the development of this particular phase, urging them to "Follow after charity: desire spiritual gifts, but rather that they might prophesy: * * covet the best gifts * * COVET TO PROPHECY * * by so doing, you can edify, exhort and comfort."

So in order to teach, encourage, cheer, or console those who are under the burden of sorrows, cares, worries, whether of spiritual, mental or material nature, one must be able to prophesy.

Paul follows this by stating (32) * * "the SPIRITS of the PROPHETS are subject to the prophets." What a consolation to know that the "spirits" of the prophets of other ages, operating on higher planes of the Universe, have not lost interest in human affairs, nor severed relationships from earth ties, but are saying "I am at your service; I stand ready to come at your call: I am glad and willing to pass on any information that will help to enlighten, protect or guide some needy, enquiring mortal." And they are ever trying to make known something that is "going to happen or come to pass" so as to keep mankind looking toward the future and the fulfilling of the promises, offered as incentives to draw him onward, upward and Godward.

In supporting Paul in his statement, we cite you to Rev. 19:10, and 22:9, and the words of the angels who were acting in the capacity of guide to John, saying, "I am the fellow servant of you and your brethren the prophets, who have the testimony of Jesus, and of them that keep the sayings of this book."

What is the testimony of Jesus?

According to the Angel, "It is the Spirit of prophecy."

Peter explained very definitely about "spirit controls" who gave prophetic messages (II Pet. 1:20) * * "for the PROPHECY in old times, came not by the will of man, but holy men of God, SPAKE as they were MOVED by the Holy Spirit." And so, these Intelligences, working under a higher LAW, from their elevated position in Spirit Realms, have the advantage of SEEING many conditions in the process of formation, of which we are in ignorance, and being in possession of these FACTS, they reason from CAUSE to EFFECT, and their deductions are passed on to us, long before the matter reaches the range of our human visibility. In this way, they are able to foretell, and often very accurately, (depending, of course, upon the nature, the sensitiveness and the degree of development of the human instrument through whom they are trying to manifest).

Therefore, we have no fear, nor do we hesitate to call upon them or ask assistance from them, for we are not dealing with, nor speaking to earth bound, evil or ignorant spirits.

The prophet Joel, some 800 years B. C. said, "I will pour out my spirit on all flesh, and your sons and daughters will prophesy: your old men will dream dreams (entranced); and your young men will SEE VISIONS, (clairvoyance)." By that, we are to know, that the "gift of prophecy" is not to be withheld from anyone who has fulfilled the requirements, — the Fountain of Life flows freely to all. "Spirit is no respecter of persons." All will receive to the amount of their capacity. No one, in heaven or earth will ever monopolize nor gain exclusive rights of spiritual gifts, neither will any power of man or angel place bounds to limit or control the development of the spiritual phases of a human being.

To become a true mediator, message-bearer or prophet of God, makes it necessary for one to pass through ordeals: make sacrifices and undergo spiritual tests, in order to locate and strengthen any weaknesses in the psychic links, after that, one must ever be alert, watchful, careful, and prayerful, lest they stumble or fall, and thereby forfeit their right to call upon, or receive co-operation from those exalted ones, whose services had been so freely offered.

JESUS, as MEDIUM, SEER, PROPHET.

All, who accept the teaching of Jesus, will agree that he was a prophet, foretelling events that came to pass, not only in his day, but in later years. He told "past, present and future" as in the case of Nathaneal, who, (doubtful that anything good could come out of Nazareth) but, to please his friend Philip, accompanied him to the place where Jesus awaited. As they approached, Jesus said, "Behold an Israelite in whom there is no guile," which was true of Nathaneals past, (known to be honest, honorable, upright, dependable; no pretense nor hypocrisy). "How did you know about me?" was his query. Jesus answered, "I SAW you, under a fig-tree before Philip called you" (this was a present condition) and Nathaneal was quick to recognize that, here was a man who possessed the POWER TO SEE BEYOND THE OBVIOUS, and said: "Master, thou art the SON OF GOD."

"Believest thou, because I SAW you under the fig tree?" said Jesus. * * "the time will come when you will see heaven open, and angels ascending and descending, etc." All of which came to pass, (John 1:44-51)

Or, as the case of the Samaritan woman, at Sychar, who met Jesus near the well. In the course of conversation, he requested the presence of her husband, she informed him she had none, whereupon, Jesus said, "You have well said that, for you have had five and he whom you now have, is not your husband," and her reply was, "I see you are a Prophet." What else he told her, is not recorded, but she called forth a group from the city, saying, "Come see a man who TOLD ME ALL THINGS THAT EVER I DID, Is not this the Christ?" (Jno. 4:7-29)

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Chesterfield Camp is five miles east of Anderson, Indiana, on two trunkline railroads—Pennsylvania and New York Central. Indiana Highway route 32 within two blocks of entrance to the Camp. Highway 67 extends to the south of Chesterfield Village. Mounds State Highway markers will bring the motorist to Mounds Park, one mile west of the camp on route 32.

Chesterfield has two modern Hotels and a Cafeteria.

Services a week days are held at 2:30 P. M. Sundays, 10:30 A. M.; 2:30 and 7:30 P. M. Every night except Monday and Saturday, one hour before sundown, informal services are held in the grove at the stone pulpit. The best talent on the camp take part.

The Chesterfield College of Spiritualism offers training in the science, philosophy, and religion of Spiritualism. These courses are conducted by Jewett P. Clark, assisted by Blanche McCormick.



MABLE RIFFLE

Public healing services will be held daily at 4 P. M. under the supervision of Robert Chaney, whose splendid spiritual work has earned for him recognition as being the most qualified medium to conduct the Chesterfield Healing Center.

Every morning at 10:30 A. M. classes will be held in the auditorium. In July these classes will be conducted by Clifford Bias.

John Bunker, Etta Bledsoe will supervise.

Every morning at 9 A. M. the Children's Lyceum will be in session. Anna Dennis is the conductor.

Juliette Ewing Pressing and Ralph G. Pressing, Editors of PSYCHIC OBSERVER, will be guests at Chesterfield Camp during the first week of August. Mr. Pressing will present a short program SPIRITUALISM ON THE AIR—A transcribed dramatization of one of his early experiences in Spiritualism, exactly as heard over WE THE PEOPLE program last March.

The official 1940 Program lists the following speakers and mediums who will serve either publicly or individually during the camp season: Etta Bledsoe, George Cutter, John Bunker, Clifford Bias, Mamie Schulz, Mary Langley Beattie, Evelyne Burnside, Jewett P. Clark, Anna Dennis, Blanche Edwards, Mand Fox, Fanchion Harwood, Nettie Nichols Johnson, James Laughton, Mary Murphy Lydy, Mable Riffle, Edith Stillwell, Loretta Schmidt, Lena Stroik, Elton Hedrick Stouder, Anna Thronsdon, Nellie Curry, Pansy Cox, Robert Chaney, George Johnson, Paul Leach, Geneva Phillips, Mae Hibbs and Dr. B. F. Clark.

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TRY THE SPIRITS---9

HOW DOES A SPIRIT CONTROL A MEDIUM?

A DEAD MAN ANSWERS THIS QUESTION

These questions and impromptu spirit answers cover the whole gamut of Spiritualism's relationship to all departments of human thought. In this series, you will find the answers to questions that are always being asked.

They are taken from a rare book, "Flashes of Light from the Spirit Land," published more than sixty years ago.

The questions were asked at a series of seances, held three times a week, through the mediumship of Mrs. J. H. Conant, of Boston, a very remarkable trance medium.

It is claimed that the Rev. Theodore Parker, THOMAS PAINE, Professor Robert Hare and Sir Humphrey Davy were among the band of spirits who gave these answers.

In controlling this medium, do you possess the body, as the spirit of the medium possesses it in her normal condition?

No, that is not necessary. I surround the body. I obsess it as the musical performer obsesses the musical instrument. The instrument gives forth no sound unless the musician is there, and playing upon the instrument. So with regard to this control.

I surround the subject. In surrounding her, I create an atmosphere peculiar to myself which is in nearly all respects unlike her own. Therefore, she, finding it not at all in natural harmony with her, generally retires, goes forth into the outer spirit world, and becomes cognizant of scenes in that world.

Sometimes it becomes necessary to become thoroughly absorbed in the body. Then the mental atmosphere is created within, and not without. I act then from within. But in this case, I act as the musician would act upon the instrument. I surround the entire body. It is under my perfect control.

Will you give a scientific explanation and definition of insanity?

Medical men inform us that insanity is simply an unbalancing of the physical and spiritual forces. They inform us that the cause is seldom found in the physical organism alone, but it is found with the forces that play upon the organs. Therefore it is very hard to know exactly how to treat the different kinds of insanity.

They tell us it is a very subtle disease, sometimes appearing to yield to remedial agents, and suddenly rising up again with more vigor than before. Medical men in the spirit world inform us that they are doing all it is possible for them to do towards enforcing their ideas of insanity upon the plastic brains of medical men on the earth. Those who are the most susceptible to spirit influences will receive their ideas first.

I believe that the foundation of their theory is here: Insanity, lying in the imponderable forces, should be treated not as you treat organic disease, but as you would treat spiritual disease, or a disease running through the imponderable forces of the human body.

Magnetism and electricity have



THOMAS PAINE

been heretofore very little understood. They have been recognized as existences, but their wondrous uses have never been sought out. Now, medical men inform us that magnetism and electricity are the most powerful agents that can be used if used understandingly in all cases of insanity.

Inasmuch as medical men have so small an understanding concerning these forces, it would not be safe for them to seek to make use of them till they have learned something more of them. Magnetism and electricity stand as masters over humanity. But when humanity comes to know these agents, humanity will master them, bring out all their uses, and apply them to the needs of the suffering.

Can those who know their ancestors have been insane, prevent the same defect from expressing itself by education and self-discipline?

Medical men tell us that it is almost impossible to prevent hereditary insanity. That is to say, unless you know just where to strike, you are very apt to strike in the wrong place. Now, as insanity is located upon and through the imponderable forces, it is a more subtle disease, and does not become apparent often until it suddenly bursts upon you in all its fury.

Medical men tell us that the seeds of insanity are very frequently sown at conception. Then it is called hereditary. It is transmitted from the ancestors down through a direct magnetic and electric line. If you know that your ancestors have been thus afflicted, the only proper and sure course is, if you wish to stay its progress, to avoid marriage.

Medical men tell us that when once the disturbances are in the imponderables of the body, you can very rarely affect them for good, except at the time when they have shown themselves the most violently. When they have reached a certain point, then you are able to affect them (if you know how to apply the agents), generally very successfully.

But even if you know that you have the seeds of insanity implanted within your being, you can do nothing towards eradicating them till they have shown themselves outwardly. Now this seems rather hard. But those who seem to understand such things declare that it is absolutely true.

With reference to repentance, am I to understand that it is a punishment, and not an act on the part of the one who exercises repentance?

Some consider it in that light, but I believe it is a natural result which follows error. We are sorry that we have not seen the better way before, but at the same time we are glad that the light is now with us. This seems to me to be repentance.

I have myself repented sorely and sincerely over the errors of my past earthly life. But at the same time I perceive a joy running through my repentance, which I believe to be the glorious light that has lifted me out of the darkness.

I do not believe that repentance comes from the great and perfect Father of our spirit, in consequence of our fault itself. But I believe it follows our mistakes of necessity. If we intrude upon the laws that govern physical life, pain is the result, suffering is sure to follow.

So it is with regard to all spiritual things. All spiritual mistakes may be called, I believe, and justly too, infringements upon the spiritual law of our spiritual natures, and to the same extent we must suffer. We may call the suffering repentance, or by any other name.

Are not sadness and suffering essential to the perfecting of the spirit under circumstances?

I think so. Just as much as the storms that sweep over the earth are necessary to the unfolding of the earth.

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A CORRECTION DR. ANNA B. PARRISH In the March 10th issue PSYCHIC OBSERVER, there appeared a statement to the effect that Dr. Anna B. Parrish was a Spiritual Healer and Physical Culturist. The above statement was incorrect. Dr. Parrish will not appear at Camp Silver Belle as a Spiritual Healer but will lecture on Nutrition.

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SPIRITUALISM --- What Is It?

DR. WILLIAM JAMES SPEAKS!

Through the Trance Instrumentality of
REV. FREDERICK A. WIGGIN, D.D.

(ED. NOTE: Dr. James was former Professor of Psychology at Harvard University.)

Spiritualism per se has many ramifications, features of interest, which have not as yet been revealed. Such revelation awaits the world. The ends and purposes of Spiritualism are not found in completeness in association with the primary features known as spirit return and spirit communications. This revelation of spirit return is a mere primer. There is harder reading awaiting the students of the future concerning this great matter. There are lessons that will be difficult to master; but the problems associated with this great subject must, and will, be solved, and there will then arise in the minds of human beings a full and complete consciousness of their at-one-ment with the Divine Law of Life and with the Great Potency of the universe designated as God.

If what can be tested by one is true, that what can not be easily tested at present along the same line of investigation is also true. People here on the mundane sphere of existence have as yet obtained but a glimpse of the meaning of Spiritualism, but let it be said that Spiritualism has not been born into this world for the purpose of inaugurating another sectarian body or a body of people who, after taking from the quarries of Truth some rich nugget, have hidden it beneath the rubbish pile of so-called scientific secrecy.

Thought is something that comes in as a future of real Spiritualism. Thought expresses itself always, as you well know, through organisms. I think it may be said truthfully that thought is incapable of expressing itself at all independent of certain physical organisms. The question arises, I suppose, very naturally, did the organizations bring into recognition the fact that there was abstract thought, God-thought, filling practically the whole universe? Organization did not create thought. A great many people are apt to get the cart before the horse, or, to put it in another way, to place sequences before cause principles. Cause comes first and sequences follow. Thought is before organized bodies. Thought created these organisms, but the thought I refer to is perhaps not exactly akin to the thought commonly employed by man. I refer in this Creative Principle I have just touched upon to the thought that belongs to the Creator of all things. The thought that resided in the divine mentality of God created the organisms through which thought expresses itself here in this world.

A Spiritual Body!

If you turn to the right place in the Bible, in the New Testament, you will be able to read these words, purporting to be the language of St. Paul: "There is a physical body and there is a spiritual body." Notice the tense employed. It is the present tense. Some people, in thinking of this wonderful combination that makes up a man or a woman, believe (to paraphrase St. Paul) that there IS a physical body and there IS GOING TO BE a spiritual body. Paul, as I understand it, when he was Saul of Tarsus, stood out conspicuously as a lawyer. Undoubtedly he thought logically and carefully of the problems of life that he confronted, before giving any utterance to his opinions concerning them, and he uses the PRESENT TENSE: "There is a physical body and there is a spiritual body." From our zone of life here in the spiritual world, we can clearly see that this state-

ment of Paul's is absolutely true. Human beings are not apt to see their spiritual body. A few are endowed with the capability of seeing their spiritual body. Such as these are often called clairvoyants. But there IS a spiritual body, and the people of the spiritual world, being at all times blessed with that vision akin to what you call clairvoyance, are able to see the spiritual body of the man quite as distinctly as his physical body may be seen by you.

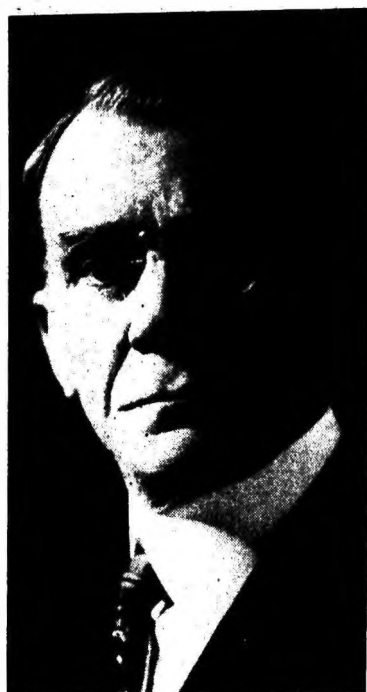
Going further, we might ask, What is thought for? Thought is here to be utilized. If people fail to use thought or to make earnest attempt to become instruments, thinking instruments, and neglect this abstract mighty substance and quality known as thought, they fail of living. Actually they fail of living. I think I can say that the spirits of this world out here (but you are spirits, too). I think I can say truthfully and correctly, too, in every sense, that spirits out here make a MORE VALUABLE USE of thought than human beings are apt to do, for the reason that spirits observe and come to understand the importance of utilizing thoughts.

Observed Thoughts

It may be said, I believe, that in order really to live at all, one must THINK. Can you conceive of a person living independent of possessing a consciousness of the fact that he lives? As soon as a person is in possession of such a consciousness, he is a thinking individual. The very fact of being endowed with such a consciousness as this invariably prompts the individual in some degree or other to become a thinker. There are thousands of features of the general phenomena of life surrounding each and every one living now in the human existence of being, thousands of phenomena of great worth that go unobserved by the majority of people. If unobserved, they are not thought about. If they are thought about, their intent and purpose in being here, and God's design in meaning for them to be here, are lost, hidden in the darkness of human ignorance, for a time at least. But all men who are asleep, not thinking nor considering the value of thinking, especially about the splendid tenets of the full-bloomed idea contained in Spiritualism, will certainly awake.

You Must Think!

Life in the physical world is made up of dawning day as well as the sinking of the orb of day amid the cloudy horizons of the West. There is a rising sun; there is a setting sun. So it is with human beings. If they live under the clouds for a time, there is sure to come a time with them when the light of Truth shines upon them and brings the glory of the new dawning day. This is a part of the divine order of things. God lovingly leads His children, if they will only become active moving individuals; I mean by that, THINKING individuals. But if they fail to think concerning the profundities of truths which bear a relation of importance to their welfare, God draws His lash and whips it about their lagging limbs. It may be the lash of adversity; it may be the lash of dire discouragement in life; but they MUST MOVE ON. It is God's will that they move on. No one man can be expected to solve all the problems of life during the brief span allotted to human existence, it is true; but that does not annul the fact that man should be as busy as possible in an endeavor to solve as many of the complex problems of life



REV. F. A. WIGGIN

as he is capable of saying.

The matter of living after one has passed through the chance of death is to the majority of people in the human world today a complex problem and one that frequently makes inroads of terrible anxiety, care, and worry in the very life of the individual. This is not such a complex problem as one may consider it. I said at the very beginning of my remarks here that, if one thing can be tested as true, in association with this thought, it is reasonable to suppose that the untested, WHEN TESTED, will prove to be true.

I find, in looking down here upon people who call themselves Christians, Spiritualistic Christians, and Christians by one name and another, that, if they would, they could easily come to an understanding of what is necessary in order to be a Spiritualist, in order to be a Christian. I believe the simple receipt for it is to follow in the footsteps of that divine Master man, a divine MAN as well, Jesus the Christ. The example that he set before the world was the example not of some sermon that he delivered, though he did deliver the master sermon of all time. The greatest of his work and preaching was in the LIFE HE LIVED and in the example he set before not only his fellowmen but before unborn generations without number.

Spirits Have Individuality

So it goes on. Thinking without a body, without an organism, I repeat, is an impossibility. But you say, You think in the spirit world, do you not? I have already said that we think of more valuable things than human beings, and we think so deeply concerning the varied phenomena of life that the things become to us of greater value than they appear to human beings to be, simple because we THINK. And the fact that we think brings to your attention another phase of your Spiritualism. Which is the survival of individuality. There are a great many people, especially in the Oriental countries, who entertain the idea that, although life continues, individuality ceases; that the great life which motivates every human being at the time of misadvised death merges into the Great God Principle and that individuality is lost. I repeat that thought cannot be utilized, it cannot be expressed, independent of organisms. We think, we make use of thought. Therefore, thought in itself is a proof to any thinking man that man's individuality continues indefinitely, out into and through the aeons of time that make up that non-understandable term ETERNITY. The great poet Addison spoke of eternity once: "Eternity, Oh, thou dreadful thought! Who can comprehend thee, who can estimate thy meaning, Eternity?"

Perhaps some of you think that out here in the spirit world the most advanced spirits are capable of comprehending the meaning of eternity. That is not true. We have to live what you would consider an eternity out here before

THE BEES OF NAPOLEON

A PSYCHIC EXPERIENCE AT VERSAILLES

By ELLISON ARCHIBALD

I do not see how anyone could visit Versailles without feeling or becoming aware of the psychic conditions prevailing. I am not aware of my own psychic gifts but still at times I can sense the presence of unseen entities and have had quite a few remarkable experiences. None of them, however, compare with the experience I had in France while visiting the Palace of Versailles.

I walked through the Galerie d' Bataille until I reached the Salle du Sacre where hangs David's famous painting of Napoleon Bonaparte. This splendid portrait shows the Emperor crowned, sceptre in hand, superb, majestic, Roman, in a velvet robe decorated with golden bees.

Voice Heard

These historic bees were said to have been found in a tomb in Tournai in 1655 and then placed in a museum in Paris. When considering a decoration for his coronation robe, Napoleon chose these bees as they indicated France's greatest characteristic industry.

I was gazing at the picture—fascinated at its beauty, when I thought I heard a voice beside me. Turning quickly I saw no one and continued my inspection. In another moment, I heard the same spirit voice again. To my startled question "Who is there? Who is speaking?" a soft voice said clearly:

"Would you do something for me, Madam? I have been watching you and felt that I could make you understand. I have come here so often but no one seems to be able to hear me."

Restitution

"What can I do?" I asked rather nervously. I had never before been asked to serve a spirit.

"You see those bees," the voice went on, "Well I was a young tailor in the days of the Empire and that robe was brought to our shop to be made. I was so fond of the gold bees, I wanted one so badly!" and the voice stopped. After a minute or so, it continued, "We had to come out here one morning to see Napoleon. We brought the bees along. I accom-

panied the head tailor to help carry the things. "While he was waiting to see his Majesty, he dropped one of the bees and I picked it up, but instead of replacing it in the bag, I slipped it into my pocket. Then, afraid of being accused of taking it I felt sure it would be missed. I placed it in the clock on the mantel in the bedroom of Marie Antoinette. That chamber had been refurnished by Napoleon. In fact, he had the whole palace done over, as it had been sacked by the mobs during the revolution. I never had a chance to get it again, so I could not retrieve that golden bee. I felt so upset because I had had stolen it that I was keen to replace it and if you will help me it will mean peace of mind and freedom to me."

Spirit Grateful

"Let us go at once," I exclaimed, and I hurried into the corridor leading to the Queen's apartment. Sure enough, there on the mantel stood an exquisite clock whose door I quickly opened keeping a sharp lookout however, lest the guard catch me in the act of touching an exhibit, something which is absolutely forbidden. I thrust in my fingers and touched something that moved and after some difficulty I removed it and it was a gold bee. An odd little conception of a bee with wings spread. The voice cried "Oh, how grateful I am will you see that it is returned to the Musee. . . Oh? Madam sometime maybe I can serve you I must hurry—I have atoned made amends for even that small theft."

I placed the bee in my purse and finished my sight seeing. When I returned to the hotel I wrote a note to the curator of Cluny Musee and enclosed the bee with an explanation that it had been discovered in a curious way and that I had undertaken to return it to the Musee. As I was leaving Paris the following morning, I could not present it personally to the Curator.

So Live That . . .

Versailles must be crowded with spirits who have not been able to make amends for wrongs committed. There must be great hosts of those who cannot find peace until the law of retribution is obeyed. It almost seems as if it is quite as important to aid those on the other plane as it is to serve our fellow man. It behooves us to follow the poet's advice: SO LIVE THAT

When thy summons comes
To join that innumerable throng
When each shall take his chamber
In the silent halls of death
And wrapping the drapery of his
couch about him
Lie down to pleasant dreams.

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DIRECT-VOICE (TRUMPET) MEDIUMSHIP

Vivid Explanation By Rochester Psychic Researcher

The doorway to knowledge, wisdom, and spiritual advancement is open to all. If you do not seek you will not find. Be diligent in your efforts, reasonable in your judgment, painstaking and careful in decision. If and when you acquire knowledge thus obtained, the doubts and criticisms of the uninformed to you will be of no avail. You will KNOW that you KNOW and you will know why you know.

By WILLIAM H. BURR

Those who are beginning an investigation of this phase of psychic phenomenon will and should have questions to ask relating to what will take place and how it will take place. They should inquire what is meant by a trumpet manifestation, how it is produced, what part the medium has in the manifestation, who is most likely to speak, how we may know who is speaking, and why this manifestation has to be in the darkness.

Perhaps the first and most important fact to be considered is to know that spirit people have a body to them as real as the mortal body in which you now live is to you. Spirit people have a sublimated body of a material so fine that it can not be seen by mortal eyes under ordinary conditions. Psychics and those with quickened vision—the sixth sense development—can see the sublimated bodies of spirit people as they come and go among us. But most of us are blind, deaf and dumb to all spirit awareness.

To you it may seem impossible that spirit people may be near you though unseen by you. It is neither impossible nor improbable. If you wear glasses all day long you look out through material substance without even a thought that you are looking through matter impenetrable to all except rays of light. Before forming opinions concerning any essential problem it is well to know all facts related to the problem at hand.

Modus Operandi

The trumpet is nothing but an aluminum horn. It is used by spirit people to intensify, concentrate and direct the voice. It is used in the same way and for the same purpose that we use the megaphone to direct and intensify the voice.

Spirit people have no vocal cords of sufficient strength to create sound vibration of sufficient density to create sound waves that we can hear; hence vocal organs consisting of a larynx and vocal cords have to be created by spirit chemists. The material used is protoplasm and ectoplasm from the body of the medium. Protoplasm is a substance found in the body of all human beings, animals and plants. Ectoplasm and protoplasm combined with chemicals taken from the medium's body during the manifestation constitute the substance used by spirit chemists to construct the vocal organs by which spirit people create sound waves which we hear as they speak to us.

Mediums have no part in this manifestation except that they allow their bodies to be used and except that their bodies contain an abnormal amount of needed chemicals and protoplasm required for use in producing the voice manifestations that you hear.

All of the conditions and all of the arrangements of conditions are under the control of spirit people. The mediums simply allow the body to become placid and in a negative condition mentally and physically. Mediums having this phase of phenomenon differ. Some are not entranced during the manifestations. Others are. If fully entranced the mediums know not a word that is spoken nor anything that transpires during the manifestation. They are in a condition similar to sleep. They have nothing to do with the events save that chemical elements from the body are used.

You will wonder who will come to speak to you. Those who are drawn to us by the memories and

Psychic Investigator



WILLIAM H. BURR, Rochester, N. Y.—Lecturer and authority on Psychic Science and all phases of mediumship.

For 10 years, Mr. Burr was President of The Plymouth Spiritualist Church, Rochester, N. Y.

Mr. Burr says: "My experience, extending more than thirty years of direct and official contact with the Spiritualist movement, has caused me to know that the deeper meaning of spiritual things must be made more prominent."

love ties of earth are most likely to come to you if at all possible.

Mothers, fathers, brothers, sisters, and loved ones, friends, and instructors are the ones who improve the first opportunity to assure friends of earth that they have never died, so to send across some word of greeting to their dear ones of earth.

Like ship-wrecked survivors from a distant land loved ones are waiting and longing to re-establish communication with loved ones left behind.

You may be disappointed that some spirit friends expected by you do not manifest. This failure may be due to different causes. They may not be present. They may not know how to speak under such conditions. They may not have an opportunity. No one in the flesh can bring them to you.

Placing Identity

You will inquire how you may know that it is your friend, your mother, father, or loved one who speaks to you. I need not say that in every heart and every home all are known by that which we call personality. The voice, the method of expression words or accents peculiar to each individual all go to make a personality. From these you will find the surest and most satisfactory way to know that they who come to you are your own.

You should expect to receive only a brief message because their powers to manifest are limited and many others are waiting to speak. You should not expect to receive anything of profound scientific moment. Spirit people do not gain great wisdom because they lose their flesh. You should not expect people to be all-wise for they are not. They are just as we will be when we too journey on into the "unknown land."

Be charitable and reasonable in your judgment. Remember that your friends are trying to reach you under difficult conditions. They all have to use the same kind of vocal cords hence you should not expect that the voices of spirit friends will sound just as they did in earth life.

Do not show your skepticism by questions which betray your doubt or fault finding. Your thoughts are known to spirit people, hence if you by antagonistic words or thoughts create in yourself or in others disturbing mental vibrations, you are a disturbing element in such a group.

Do not talk to anyone during the manifestation. Silence is best at all times except when spirit friends speak to you. Friends do not come to such meetings to hear other members of the group talk. When spirit friends are trying to make themselves understood nothing is more annoying and ill-mannered than to disturb others by useless talking.

Why Darkness?

You may wonder why the trumpet manifestation is held in the dark. The answer is that negative conditions are required for this particular phase of phenomenon. Light rays create positive vibrations of ether. You cannot have positive and negative conditions at the same time in the same place. Neither can you have light and darkness in the same place at the same time; hence the necessity for the absence of positive light vibrations makes it necessary to exclude all light from the place where this particular manifestation is produced. Hence darkness comes where light is not.

Finally, if you would gain useful knowledge and consolation from departed friends; if you would gain the priceless knowledge that there is no death, be patient, be thoughtful, be persevering. Try to understand that all the great forces of life and of the universe are hidden from mankind. There is no more important subject for thoughtful investigation. Nothing so wonderful, so beautiful. Nothing could do so much to reform the inner life of multitudes, and to reform the religious thought of the world.

If and when you comprehend the significance of the manifestation herein described, that knowledge will change your outlook upon life here and hereafter. It will remove atheism, agnosticism, or doubt of continuous life from your mind. It will be to you as the golden tinted rays of the morning sun as it appears on the eastern horizon.

Be Reasonable!

The doorway to knowledge, wisdom, and spiritual advancement is open to all. If you do not seek you will not find. Be diligent in your efforts, reasonable in your judgment, painstaking and careful in decision. If and when you acquire knowledge thus obtained, the doubts and criticisms of the uninformed to you will be of no avail. You will know that you know and you will know why you know.

You will be prepared to shed a ray of light in souls where darkness dwells. You will be prepared to plant seeds of truth in fertile soil. You will be prepared to help many needy souls of earth if you will. Continue on until it shall become a part of your positive knowledge that with respect to the soul of man there is no death, that there are no dead.

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MEDIUMSHIP How To Develop It

**You Can Only Fail If Your Earnestness Gives Out.
To Every Earnest Soul Success Is Sure.**

A. E. LEIGH CAUNT, G.W. Dipl.
Chairman of the Birmingham
Area Propaganda Council

In dealing with the subject of mediumship, it is first necessary to understand fully what it is. So many mistaken notions of what mediumship really is have accounted for many failures and often grievous disappointment. What then is mediumship? Mediumship is the development and use of faculties of mind and channels of the senses which we already possess. I mention this because many people believe that these powers are only given to those who have been blessed with the gift of this or that form of mediumship.

Common Possession

Mediumship or rather the powers and faculties that make it is the common possession of all. No person can fail to obtain good results from developing their highest faculties of mind or extending the use of their sixth sense viz., the sense of sensing. This sense of sensing is of vital importance in phenomena, and is the means by which clairvoyance, clairaudience, psychometry, and other forms of phenomena are obtained.

"How do we account for clairvoyance coming through the senses?" you will probably ask.

The answer is quite simple. First I must explain that there are two definite forms of clairvoyance—**objective and subjective**. Objective clairvoyance is the actual seeing of the ethereal form through the medium of the normal vision, and this form is the most rare. Subjective clairvoyance, however, is seeing the vision through the senses, or rather through the sense of sensing.

There are many people who become disappointed if they are unable to obtain objective clairvoyance, without realizing that subjective clairvoyance is just as evidential.

What Circle To Join?

Now let us turn to the means of obtaining these forms of clairvoyance, or, in other words, how to develop our mediumship. To begin with let us form a circle. Now, what shall we do? What do we want to do? There is the vital point for beginners. What do we want, and how can we get it? Several of us want clairvoyance, others want inspirational speaking, and again others would like to develop healing, whilst a few would like table levitation or trumpet mediumship. Can we get

these various forms of phenomena in this one circle? No! How can we expect it? Could you make an eatable cake with soap and sugar or starch and lard? No! These things are all good for their own purpose, but they would be useless mixed, of course, and this applies equally to phenomena.

All phenomena are governed by the law of atmospheres. Thus if you want physical phenomena such as materialization or levitation, you require a relatively dense atmosphere in subdued light or, more likely, complete darkness. If, on the other hand, you want inspirational speaking or clairvoyance, you must have a finer vibration, as these gifts function on a higher plane, assuming of course that the sitter has spiritual aims. If you would be successful in your development, first decide what form of phenomenon you want to get, and, providing you have the right conditions present, you will not fail to get it. Be careful not to mix your conditions if you want success.

Do Your Part ! !

Now, when we have sat together, what is going to happen? First let us realize that all we want for our progress is already present (providing our conditions are right), and that which we have to do is to make use of the power that is offered to us by the spirit helpers who will have assembled to act as our inspirers and guides. These will be helping to make the conditions clear for us, and will naturally expect us to do our best to see through the veil they are drawing aside for us—but we must do the seeing.

Let us realize that we must respond to the help that is offered. So many people expect the spirit friends to lift them off their seats and speak through them like a megaphone. What would be the use of this? There would be no development, no growth in the sitter at all. He would be like a hollow tube through which a sound was passed, leaving him no wiser or better for the experiment. It is for spirit people to give and for us to take. You would not invite a friend to tea and be content to let him sit there without partaking of the meal. That is the position of spirit helpers. They invite us to share both their company and their experiences, but of course we must take what they offer.

How can we do this? By earnestly devoting ourselves to our work (and not to each other—wandering minds lead to failure!)

YOU ARE PSYCHIC!

A PLAN FOR MEDIUMISTIC DEVELOPMENT

By GUY P. J. L'ESTRANGE

Are mediums born or made? The answer is both. Obviously one cannot develop something the germ of which is not in his being. But, in my opinion, the percentage of people who possess at least latent psychic powers is practically at top level and includes all normal persons.

Who Are Psychic?

Oh, I know that some Spiritualists speak scornfully of "materialistic" acquaintances who, according to them, are "so wrapped up in worldly affairs that they haven't any psychic sense at all." What nonsense! In my experience I have encountered many hard-headed business-men who, despite former scepticism, became convinced of spirit return by their own psychic powers.

Mind, I am not suggesting that the world of commerce is the best training ground for mediums. Far from it! But I do know that a man's business-like proclivities do not necessarily denote that he is devoid of every psychic susceptibility.

Edgar Wallace

Take Eglinton, the famous materializing medium, for instance. After he gave up his psychic activities, he became a highly successful business man. And do you remember the sensation caused by Edgar Wallace when, as editor of a Sunday newspaper, he described a vision which appeared to him in his study? Edgar Wallace was undoubtedly psychic—and perhaps that is the key to his faculty of inspiration, which never once let him down.

There are few people, comparatively speaking, who have not had a psychic experience of some sort, although they are often loth to admit it. Perhaps it has been a simple matter of "telepathy," maybe a hint of clairvoyant faculties, or only a sudden but unmistakable flash of inspiration. Whatever form it took, however, it proved that the person concerned was psychic, for such powers are

It is a common practice for beginners to watch their fellow sitters without realizing that, by doing so, they are breaking up the vibrations set up by their concentration. By serious concentration then, we soon begin to make contact with our spirit helpers.

How To "Tune In"

How do we know when they are near to us? There can never be any possible doubt of feeling the presence of the right helpers. We soon become aware of a sensation of the most peaceful harmony, almost like the strains of soft, sweet music. This seems to enfold us and subdues any discord within us. We are now tuning in, as it were, to the higher and more lovely vibrations of the spirit helpers. Here let me say that to many people, if there were nothing more to be had than this atmosphere of perfect peace and harmony, interspersed with waves of purest love, they would be content to sit forever to receive it.

We must remember, however, that our friends require our help even as we do theirs, for they are anxious to fulfill their mission on earth through our agency, and it would not be right for us to receive their help without giving them our co-operation in return. After our first contact with our friends, development progresses in accordance with our efforts. We shall not get a lot by giving a little. We must share if we would keep the good things from above. Ceasing to give—we cease to have. Such is the law of Love. Be sure of this. **You can only fail if your earnestness gives out. To every earnest soul success is sure.**

—"Greater World"

not generated and dissipated in an odd moment. No, these manifestations are indicative of inherent qualities, the possession of which was once taken for granted, but which mankind has largely forgotten since the days when heavy penalties were attached to the exercise of psychic powers.

Few persons can waggle their ears nowadays, though the muscles which should enable them to do so are there. It is the same with most people's psychic faculties. They exist all right, only the majority of men and women do not know how to use them. It doesn't matter much about their ears, but it is a pity that their psychic powers are lying dormant.

Slow—BUT Sure

A well-known medium once told me how she spent fifteen years in a developing circle before she discovered her mediumship. After that, she informed me, her progress, mediumistically, was rapid. Of course! Immediately she received undeniable proof that the power was within her, she gained the confidence to go ahead. As with most people, her success was largely a matter of self-confidence. While we doubt, the machinery is motionless; but, once we are convinced of its existence, it is not long before we find the switch which starts the wheels revolving.

Make an Effort

Now then, whoever you are, what about your own powers? Be quite sure that you do possess some! You may not get results when you are fiddling about with your planchette or ouija board, but possibly your gifts lie in a different direction. Perhaps you are a materializing medium. Please don't say "Oh that's going too far!" just because you think that this is the rarest of all forms of mediumship. That indicates a doubt and, as I have already pointed out, doubt is fatal to development. Just try to convince yourself, then, that you are a psychic, and endeavor to get in touch with your latent faculties at the earliest opportunity.

—"Prediction"

The Reasonableness of the Philosophy of Survival

By DR. NOBLE YOUNKIN

Perhaps most of us can trace our religious backgrounds to the so-called Christian Church, of one or another of the various denominations. Our forefathers endeavored according to their "lights" to serve and give praise to the Great Spirit called God and the Saints and Servants of said Great Spirit. They were and are sincere as we are sincere, and all respect is due them; as we welcome respect to ourselves.

From their Bible we take our philosophy and science and natural law of survival. They had and have faith without proof; we have faith with proof by manifestation—real conversation and audible voice and materialization from those of our loved ones, who abide in that Heaven of our fathers and mothers—their same God and their same Christ and Saints.

Sympathy is strength to those who receive it and treasure to the transmitter if the motive is love.

All who pray in Spirit and in Truth anticipate an answer in one form or another, be they layman or minister; and if the motive is good—good comes. Neither the churches nor the Spiritualist has a monopoly on the manifestation. Manifestations come to those who have no religion. Merit is a magnet that attracts manifestations. Like attracts like as in chemical affinity—the same holds in Spirit for good or bad—God's Law.

All ministers, who pray in Spirit and in Truth, crave not only more manifestation from the Great Spirit but also more evidence.

Now all their cravings can be satisfied at any Spiritualist Camp or by the various gifts of each Medium—many gifts but of the same Spirit. All who wish can hear the voices of the so-called "dead" and behold and recognise them and enjoy their company, as we in the body do in our every day life.

"Come and See." Read and hear great scientific investigators. Read the daily messages from your loved ones and mine and your neighbors and friends who have passed into Spirit Land. Read Spiritualist Journals—know the TRUTH. Be FREE.

CHEMICAL-SPIRITUAL LAW

By DR. NOBLE YOUNKIN

It is logical as well as a physiological and chemical law, that all materialised forms come from without and pass through the Medium. In so doing these forms gather as much ectoplasm (pabulum) as possible to give form to the Spirit manifesting. Then, in the next step other needed substances are added from those in the Circle.

The same takes place in all forms of Spirit manifestation. Thus we have the law of chemical science which is mathematically correct: chemical affinity; valency; atomic weight and specific gravity.

Thought has form, speed and weight. Thus it is chemically potentiated and has all the attributes mentioned. It is macroscopic.

Spirit has affinity for material because it once inhabited material. No medium creates Spirit. Spirit takes on visibility—media—matrix, from which material form

takes place.

No mediums are masters, rather they are servants. Objective mind is abated; subjective (Soul) mind is active and enthroned in all Spirit Phenomena.

Thought can be destructive as well as constructive. It can be positive or negative since it is from the same source—from the same fount.

No person can disprove and of these statements and at the same time any person who understands the workings of things scientific (Spiritual) can prove them. But those who do set about to prove or disprove must be honest and open minded and free from prejudice. Above all they must be seekers of TRUTH. The approach is empirical; the results scientific. Automatically natural law proves itself.

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"Is Death the End?"

By JOHN HENRY REMMERS

TRANCE MEDIUMSHIP EXPLAINED

Once the truth of survival is known, the entire conception of life changes and you are only amused at the futile efforts of those who in their selfish and stupid manner endeavor to set aside one of Nature's most glorious laws.

(Continued from Last Issue)

"Everything which goes to make up your world—your earth, homes, trees, hills, oceans, flowers, clothes, food—all had its origin in the Ether, and evolved therefrom. Every convenience in which you take such pride, everything which is yours, everything which you do, is the result of thought, executed through the slow process of physical action. We exert our powers of thought just as you do, but, by a greater power of concentration, create directly from the various elements of the ether whatever we desire—homes, clothes, trees, flowers, anything but conscious life itself; this secret belongs to the Ultimate or Supreme. Your chemists of Earth can never create life—the ingredient is already there—the ingredient which holds within itself the secret of the Whole!

"The Earth which seems so real to you is but a transitory structure, obtaining all of its vitality from the Basic Element, which transcends it. The ethereal world is the Basic World, or ethereal state, from which emanates every element sustaining the entire physical universe. The Soul germ springs from the inconceivable, intrinsic Intelligence, permeating, governing, maintaining the All or One—the Alpha and Omega.

Divine Purpose

"Life conditions beyond the Earth's Atmospheric Region are far in advance of yours, and therefore difficult for you to comprehend. For example—underlying all of your endeavors there is the commercial purpose. Men of Earth are all slaves of their God Mammon. They cannot help themselves, and are the subjects of a master which they themselves have created, and who rules them with a ruthless power—a power which temporarily crushes the inner desires of many to express themselves according to their own talents. Instead, they are harnessed to labors for which they are unfitted, resulting in great unhappiness upon the Earth. In higher realms of life such a condition does not exist. Here there is plenty for all, and each individual enjoys, to the fullest, opportunity to unfold according to his innermost desires in harmony with Divine Idea and Purpose. Every effort among us of higher realms has as its basic source, loving purpose of service. The result is a social equality of such benevolent nature that happiness is the normal state or the natural sequence of all our thoughts and actions.

A New Order

"The state of error, by which men are enslaved upon the Earth, will eventually correct itself. We of higher realms are impressing men with all of our power everywhere upon your planet to correct this error, and consequently a revolutionary action will occur upsetting all the standards by which you at present measure life. This revolutionary process is now well under way, and another century of Earth time should see a New Order of things upon the earth-plane.

"Material wealth can never be the basis of happiness on Earth, nor the standard by which men can be led to such a state. Great wealth is not the equation between life and happiness, but rather the divisor of the two, and often the danger sign of retrogression. It is not my desire to sermonize. But the digression is necessary to show you the wide difference between your existence and our—one the result of Error, the other the result of Wisdom. If the

same conditions prevailed in the higher realms as on Earth, then annihilation truly would be the greater blessing, but such is not the case, and every individual will at some time rejoice in the realization of this glorious truth.

"In the region of the Earth's Atmosphere there are many who still guard with jealous eyes the material wealth which they amassed while upon the Earth. They are a part of it, and yet apart from it, and it is with great difficulty that such personalities are finally induced to come out of this miserable condition.

All Life Is One

"Life in the higher realms is far more real and wholesome than that upon the Earth. We are not driven by the hands of time. Our activities exceed yours greatly. Our repose is but a fraction of your period of rest, and sweeter than your deepest hours of slumber. All Life is One, each dimension having its own means of expression. Our thoughts are as an open book; with us deception is impossible! Our existence is free from all pretense! We are as God meant that we should be, and only through the wonderful process of our own evolution was it made possible for us to understand the glory of our present state. Only through trials and mistakes can the Soul of Man learn to appreciate the Splendor of Existence such as is ours and will eventually be yours."

Reviewing what has just been transmitted, I desire to say that much of the message is entirely new to me. Up to the time of its clairaudient reception, I had never been able to conceive of the Earth's origin beyond the gaseous nebulae.

I have, as my friends will tell you, always opposed reincarnation; for me, such a process meant retrogression. I have heretofore been of the firm conviction (as a previous work of mine, entitled "Invincible Power," will substantiate) that somewhere there existed a division between the animal and man; that each had been of separate origin.

John Ruskin

The development and final unfoldment of the Christ personality, as put forth by John Ruskin, changes my entire conception of the Christ advent. It is contrary, so far as I know, to all other theories regarding the origin and identity of Christ. For me, this is a revelation of the highest order.

Up until this time it had not been revealed to me how a personality established its immortality, nor could I fully grasp, in the past, the exact nature of its eternal state as a personality.

As far as I am concerned, the greater part of the message came as a new revelation. Its contents can only be disproved by contrary evidence of a more convincing nature, and until such evidence is forthcoming I, for one, shall bow to the superior knowledge of my friend and teacher, John Ruskin.

Chapter IX TRANCE.

We shall consider the "deep trance" phase of communication, mainly because it very often precedes the "independent voice" development. When genuine, it is marvelous. After witnessing deep trance a number of times, we can no longer question the fact that the physical body is but an instrument fully controlled by a spiritual personality, which can at times actually give up the control, allowing another personality to manifest through the same instrument.

Observing the absolute trance state brings to us a gripping con-

viction that we are all basically spiritual entities, temporarily manifesting on this plane of existence through a physical organism. It is truly as John Ruskin tells us, "The physical body is not the beginning, but only the means by which the Soul germ establishes immortal personality." Personality is, undoubtedly, the governing factor which dictates and controls every action of the physical machine. Every individual is an example of this fact. The Soul germ of an insane person is but the victim of an injured or inferior instrument. Personality here on the earth-plane is often hampered in unfoldment by such an instrument; therefore, none of us are judged or condemned. Each personality will eventually be his own judge, realize his shortcomings, and finally, free from the inferior instrument of clay, evolve to a higher state.

Trance Mediums

The affinity established since birth between personality and the material instrument is of such close relationship that the time of final parting is usually prolonged. In some cases, personalities haunt the places where their former bodies are interned for long periods after transition. It is like parting with something very dear to us—the old home, a rare book, we find it hard to leave go. We even dislike loaning such rare possessions; we are not sure of the care they will receive while out of our control. And just so it is with the deep trance state. We must loan our physical body to a friend who desires to use it, only temporarily, to prove that his personality has not perished with the physical form. Few personalities can be induced to loan their physical body for this purpose; and, therefore, deep trance mediums are rare. This phase of mediumship is passing, because better means of communication have been established by those of higher realms. But where absolute trance still occurs, the manifesting entity using the physical instrument of another personality takes complete control, the transformation is astonishing, and you listen, amazed, to the familiar voice of a friend or loved one who once dwelt upon the earth-plane. The trance state, however, must be absolute, or the manifesting entity will be affected by the other personality, taking on some of the characteristics belonging to it.

I have seen mediums only partially tranced, and the manifestation in such cases was not convincing, and would lead one, unfamiliar with the subject, to view the effort as deliberate fraud. Mediums who do not possess absolute trance only injure the Truth by their lack of judgment in refraining to explain their true condition. They should, at all times, state the exact nature of their power. Such is the method of those psychics who have won the respect of honest and able investigators.

Trance Defined

There is a wide difference between absolute trance and semi-trance. In the absolute trance-state, you are not aware of what is taking place through your physical instrument. Your personality in its ethereal body has been temporarily withdrawn.

Deep trance state can only be brought about through a powerful hypnotic influence emanating from a personality of the next condition. Hypnosis accomplished from this plane is of a different nature.

To establish the absolute trance and open the way for another entity, great care and wisdom is required of the control acting as the hypnotist. Entities of the higher realms are not particularly desirous of manifesting in this manner, but will not hesitate to do so if the manifestation will assist in establishing the truth of survival. In fact, they will take advantage of any condition where a possibility exists of arousing man's deeper consciousness.

Where absolute trance occurs, it is usually the control who can best take hold of the temporarily

abandoned physical instrument. In the majority of cases such a control has been a physician upon the earth-plane and because of his knowledge regarding the human body, can control it more successfully. Grasp the fact that your body is nothing more than a material instrument, the effect of an underlying cause, the expression of Intelligence.

It is singular but nevertheless a fact, that in "deep trance" and also "independent voice" the American Indian manifests with greater power and ease than most personalities of the next dimension. Inquiring into this, I was told that the vast majority of American Indians, unhampered by religious doctrines, possessed a clearer realization of survival than any other race. This, combined with their wholesome contact with nature, gives them greater strength to manifest.

Indian Guides

I have an Indian friend in the next dimension whose independent voice can reach great volume. He has, on several occasions, placed me in complete trance. We should, however, at all times retain the strength of our own wills, and become submissive only when such an attitude is productive of progress.

"The man who man would be must rule the empire of himself."

The twitching, hysterical antics of some mediums are disgusting. Genuine trance is an easy, natural procedure, free from all freakish maneuvers. The pulse drops lower than in sleep. The body is insensible to pain, and yet the eyes see, the ears hear, and from the lips falls a familiar voice—a voice which we recognize, and which speaks to us of things long locked in our hearts.

Out of the deep, my child, out of the deep.

From that true world within the world we see.

Whereof our world is but the bounding shore.

TENNYSON.

It is almost impossible to impart to one who has never witnessed the marvelous manifestations brought about by those once dwelling upon earth the impressiveness of such occurrences. And yet there are men among us who have experienced these occurrences under the strictest test

conditions, and cannot make up their minds.

Every hypothesis brought forth is more illogical and more difficult of acceptance than the Spirit one. To tell us, when conscious fraud is out of the question, that a subliminal self produces the manifestation, is to assert that we are all basically dishonest. I wonder if it has ever occurred to this type of investigator that if his hypothesis were a fact, then he, too, might be unconsciously tricking himself. His hypothesis implies this, and on careful analysis he cannot alter it, unless he wishes us to believe that he alone is honest, and that truth could not possibly emanate from any other source. It is a poor defense at best, and can never check the advance of an invincible reality. With such an hypothesis as a basis, fraud would be the underlying scheme of all life. Reasoning of that sort is shallow and unsound. It is the result of a weakness or fear to oppose orthodox science or religion, and often the lack of stamina to line up with a minority. The road of least resistance is at all times the easiest, but it is not the one traveled by those through whose undaunted courage Man has acquired all of his wonderful blessings.

I have dealt but briefly with the "deep trance condition" because it is a form of mediumship which is passing. Most entities of the next condition prefer to communicate by means of the "independent voice." In late years many independent voice mediums have been developed throughout the civilized world. Ten years hence, no force will be strong enough to oppose the truth of communication with other realms of life. Millions of people now dwelling upon the earth-plane have already been convinced and are living far in advance of those who have not yet awakened to a higher order of things. Honest, open-minded investigation brings a conviction which nothing can alter. Once you have grasped the Truth of Survival, your entire conception of life changes, and you are only amused at the futile efforts of those who, in their stupid, selfish manner, are endeavoring to set aside one of Nature's most glorious laws.

(To Be Continued)

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

ARKANSAS

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

CALIFORNIA

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

ANAHEIM—Maxwell Spiritualist Church, 408 East Sycamore St. M. A. Maxwell.

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

HOLLYWOOD—Spiritualist Science Church, 1904 North Argy. Mae Taylor.

HOLLYWOOD—Vassan Memorial Spiritualist Church, 6735 Yucca St. Nathan Harknes.

LONG BEACH—Peoples Spiritualist Church, 2218 East 4th St. Edith Niles.

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

LOS ANGELES—Spiritualist Church of Divine Truth, Inc., 913 South Lake St. Minnie Modlin, President and Pastor.

LOS ANGELES—Second Christian Spiritualist Church, 2520 West 9th St. Dollie Thunness.

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

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

LOS ANGELES—Fifteenth Church of Metaphysical and Psychic Sciences, 4160 South Figueroa St. Estelle Orser.

LOS ANGELES—Church of Light, 808 Union League Bldg. Elbert Benjamin.

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

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

SACRAMENTO—Central Spiritualist Church, 1121 North 9th St. Lorena Grace Edwards, Mary G. Horton.

SAN DIEGO—Fraternal Spiritualist Temple, Second Ave. and Beech St. H. Robt. Moore.

SAN DIEGO—Harmony Temple of Spiritual Brotherhood, 1039 — 7th Ave. Isabel Florenza.

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

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.

SANTA BARBARA—First Spiritualist, 236 East Cota. Ethel F. Oldham.

SUMNERLAND—Spiritualist Association. Elizabeth Gainer.

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BRANTFORD (Ontario)—Spiritual Temple, Brant Building, Calborne St. H. Meynell, Pres.

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

CALGARY (Alberta)—National Spiritualist Church, 509—8th Ave. A. J. Withey.

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

HAMILTON (Ontario)—National Spiritual Church, Orange Hall, 175½ James St., North. Mrs. Mrs. E. A. Aylett, Sec'y.

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

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MIAMI—Christian Psychic Centre, Scottish Rite Temple, 471 N. W. 3rd St. Tish Olson, Emma Ogle.

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GEORGIA

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ATLANTA—Unity Spiritualist Church of God, Biltmore Hotel, Peachtree at 5th St. George Nelson Williams.

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

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PEORIA—Progressive Spiritualist Church, Corner of Jackson and Jefferson. Emma Richardson.

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A trance medium, Rev. Rodin is intermediary for his spirit collaborator SUN GOD whose public lecture and message services have been heard by thousands of Canadians.

Rev. Rodin is now serving churches in Eastern Canada, having recently visited the church in Calgary, Alt., of which Rev. A. Esheley is the Pastor. After two weeks in Hamilton, he will lecture at the Britton Memorial Spiritualist Church in Toronto about May 1.

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BOSTON—First Spiritualist Temple of Truth, Victoria Ballroom, Hotel Victoria, Dartmouth and Newbury St. Sunday and Friday, 8 P. M. John E. Reese.

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

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

BROCKTON—Occult Science Church, G. A. R. Hall, East Elm St. Charles E. Lyons, Pres.

BROCKTON—Peoples Progressive Spiritual Association, Corner of Green and Glenwood St. Anne Robbins.

CAMBRIDGE—The First Spiritualist Temple, 631 Massachusetts Ave. George W. Rogers.

EAST BOSTON—Red Cloud Spiritual Center, 4 Trenton St. Violet M. Belkner.

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

LAWRENCE—First Spiritualist Church, Howard and Allston St. Hattie Hemmerle.



REV. JAS. P. SKELTON, Pastor of The Church of Divine Truth, Winnipeg, Manitoba, and Field Organizer for the Spiritualist National Union of Canada.

He is recognized as a sincere worker for the promotion of the cause of Spiritualism in North America's great Dominion and is ever on the lookout for qualified speakers and mediums who will travel Canada and serve the numerous churches.

For the past 12 years, after leaving Ireland, Rev. Skelton has devoted much of his time to his lecture and psychic work. He richly deserves the ardent support he always receives from the new churches he has organized as well as the mediums he has placed on public platforms.

LYNN—Spiritualist Association, Joyce Building, 36 Market St. Bernard Emmons.

LYNN—The People's Independent Spiritual Church, 91 Oxford St. James B. Dann, Ina Bartz, Moderator Gretchen Messina.

METHUEN—First Spiritualist Church, Center St. Jennie Clough.

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

ROXBURY—Lone Star Spiritual Centre, 19 Dana Place. Rev. Leo F. Dion.

ROXBURY—Spiritualist Center, 638 Shawmut Ave., Suite No. 2. Authena F. Reddick.

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

STONEHAM—Spiritualist Society, 5 Barrett Ave. Josephine Richardson.

TAUNTON—First Spiritual Science Church, Seeley Building. Mrs. H. F. Wiggins.

WEST SPRINGFIELD—Spiritual Center, 254 Westfield St. Irene Remillard.

WORCESTER—First Spiritualist Temple of Truth, Hoover Ball Room, Day Bldg., 306 Main St. (Thursday Eve. 8 P. M.) John E. Reese.

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

MICHIGAN

ALBION—Church of Spiritual Truth, 210½ Superior St. Arthur A. Anderson.

BATTLE CREEK—First Spiritual Church, 65 E. Michigan Ave. Floyd L. Thornton.

BATTLE CREEK—Church of Spiritual Truth, 249 Upton Ave. John A. Armistead.

DETROIT—Church of Spiritual Understanding, 14336 Charlevoix at Chalmers. Sarah Solada.

DETROIT—Christian Corinthians, St. Paul's Church, I.O.O.F. Hall, Riviera at Grand River. A. Kemaley.

DETROIT—Church of Spiritual Harmony, Hotel Book-Cadillac. Maude Fox, Loretta Smith, James Lawton.

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

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

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

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

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

DETROIT—Allen Memorial Temple, 2212 West Grand Blvd. Edith L. Green.

DETROIT—Spirit Communion Church, 3810 Avery. Homer Watkins.

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

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



REV. DANIEL J. CAVE, Washington, D. C., Pastor of The Longley Memorial Spiritualist Church 3423 Holmstead Place, N.W., since 1935.

A certified healing medium (O.S.S.A.) 1933, Rev. Cave has lectured in Cleveland churches prior to his accepting the offer to serve his present church in the Capitol city.

SPIRITUALIST CHURCHES

(Continued from Page 11)

GRAND RAPIDS—Church of Divine Science, Cor. Coit and Plainfield (over Wawco's). Grace L. Bracken.

JACKSON—Allen Memorial Temple of Healing, 150 West Cortland St. M. W. Frank.

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

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

LANSING—First Spiritualist Church, 118½ E. Michigan. Reba L. Post. Geneva Philipps.

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

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

OWOSSO—First Psychic Research Spiritual Church, 610 Clinton St. Ella Riley.

PONTIAC—First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.

MINNESOTA

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

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

MINNEAPOLIS—Second Spiritualist Church, North Lyndale 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, Hazue and St. Albans. E. F. Rudolph.

MISSOURI

KANSAS CITY—Christian Union Church, 1806 Indiana Ave. Chloe Conner.

KANSAS CITY—7th Spiritualist Church, 8009 Harrison. Mrs. Clara Winnie.

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

ST. LOUIS—Divine Truth Spiritualist Church, 4360 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, 4386 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

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

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.

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

NEW BRUNSWICK—First Spiritualist Church of Comfort, Johns St. Rose Gregory.

NEWARK—Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

PATERSON—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. Shifka.

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, 51 Orange St. Mary E. Murphy.

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

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

BUFFALO—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Clara E. Faber.

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

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

BUFFALO—Fourth National Spiritualist Church, Crescent Hall, 264 E. Utica St. Elizabeth Fisher.



REV. LUCY A. WALKER, Pastor of The Church of Understanding, 526 High St., Buffalo, N. Y.

She has just returned from an extensive trip throughout the East and South, particularly Florida where she was engaged at churches in Fort Lauderdale, St. Petersburg and Miami.

During the month of March, Rev. Walker filled her contract to lecture and demonstrate her trance and mental mediumship at the Cassadaga Spiritualist Camp Association, Cassadaga, Florida.

BUFFALO—Center of Psychic Science and Church of Spirit Communism, Chinese Room, Hotel Statler, Raymond E. Burns.

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

BUFFALO—Brooking Memorial Spiritual Church, Richmond at Summer. F. W. Mitchell.

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.

BUFFALO—Temple of Understanding, 526 High St. Lucy A. Walker.

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.

FREDONIA—International Spiritualist Shrine, Grange Hall, 54 Main St. Rev. Minnie Cooke O'Hara.

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.

LILY DALE—First Spiritualist Church, Assembly Hall. Louise Arisman.

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

NEW YORK CITY—Well's Thought-Extension Library of Psychic Science, 533 Riverside Drive. Helen Weiss.

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

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

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—Church of Spirit Commune, 1947 Broadway, Tues., Wed., Thurs., 8:30 p. m. Message Service. Evan Shea.

NEW YORK CITY—United Spiritualists Church, 257 Columbus Ave., near 72nd St. Edward Lester Thorne.

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

NEW YORK CITY—W. T. Stead Memorial Church, 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, 251 Hawley St. Frances Adam.

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

ROME—Golden Circle Spiritualist Church, 703 W. Court St. Elsie Butler Bunts.

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

SYRACUSE—Spiritual Science Church, University Bldg., Washington and Warren St. 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.

BRADY LAKE—Lake Brady Spiritualist Camp, Season 1940, July and August. William Kingsbury, Sec'y.

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

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

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

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

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

CINCINNATI—Spiritualist Healing 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. Halloway.

DAYTON—Fraternity Spiritual Church, Industrial Bldg., Room B, Cor. 3rd and Ludlow. Maud Phelps.

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

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

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

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



REV. FREDIA DOWLER, Pastor of The First National Free Psychic Spiritualist Church, 209 West Federal St., K. of P. Hall, Youngstown, Ohio.

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

OKLAHOMA

BARTLESVILLE—First Spiritualist Church; pastor, C. Ruth Williams, 1341 N. Choctaw; sec'y, Hilda Lihoe, 905 Wyndotte.

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

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

OKLAHOMA CITY—Spiritual Science Church of America, 329 N. W. 13th St. Mae Derr McQuestion.

OKLAHOMA CITY—Central Spiritualist Church, 718½ North Broadway. A. C. Leslie.

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

OREGON

EUGENE—Spiritualist Center, 1253 Olive St. Mrs. Glenn Bown.

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

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

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

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

PENNSYLVANIA

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

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

BETHLEHEM—Christian Spiritual Church, 18 West Garrison St. Mary Ann Rephs.



REV. JOHN E. REECE, Pastor of The Spiritualist Temple of Truth, Boston, Mass.

About the first of June, according to Rev. Reece, services will be held in their new Church on Commonwealth Ave. near Dartmouth St., instead of Hotel Victoria.

Rev. Bertie Lilly Candler, Miami, Florida, physical medium has been engaged by Rev. Reece to hold special services at Hotel Victoria, May 5th to 12th, incl.

CHARLEROI—First Spiritualist Church, 933 McKean Ave. C. P. Diaz.

McKEESPORT—First Spiritualist Church, 809 Locust St. Winifred McAndrew.

NEW CASTLE—The First Spiritualist Church, A. F. of 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.

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 Hammin.

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—Spiritualist Center, 904 Washington St. A. J. Whitmoyer.



MYRTLE LAKSON BROWN, Lecturer, Message Bearer and Direct-Voice Medium, Kirkwood, Missouri.

Through her mediumship the experiences of "Where Do We Go From Here?" were transmitted.

Her psychic gift was discovered in 1920 by a seeming accident on New Year's morning and since that time she has submitted to a supreme test of her mediumship at the Hyslop House.

Today she is recognized as one of America's outstanding "voice" mediums.

READING—Friendly Church of Truth, 100 O. F. Temple, 8th and Franklin. Dorothy Graff—Ruth Schatz.

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

RHODE ISLAND

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

TEXAS

DALLAS—Christian School of Spiritual Ministry, 625 South Tyler Ave. 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 Macagdoches 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.