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PSYCHIC OBSERVER

T. John Kelly the Medium

SPIRITUALISM'S PICTORIAL JOURNAL PSYCHIC SUSERUER

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The Medium's Friend



The above picture is reproduced from a painting by Marcella DeCou Hicks This painting was copied from a picture which appeared in a souvenir book of piled, in 1922, by C. A. Burgess, President of The Illinois State Spiritualist

Yes, The Indian IS The Medium's Friend Read Mrs. Hicks' Remarkable Story: "CHIEF ACORN SAVES MY LIFE"

In the spring of 1922, we adthe very first person to come to that three of the bedroom doors what to do next. About three feet soft-voice, sad eyed little man who rang the door bell one bright May morning.

His manner was quiet, courteous, gentle and most disarming, yet I had no sooner let him in the house than a feeling of extreme disquiet took possession of me. In intuitive flashes it came to me to be on my guard -against what, I did not know. It was a matter wholly of intuition, since the man had done or said nothing whatever at which I could have taken alarm but I expressed a mighty wish that I had not admitted him.

*It really was not personal harm that I feared, but I did sense that there was some sinister motive in his coming. After asking me about the general lay of the house, he began to talk about his business which involved the necessity of keeping a large number of very fine tools in a dry and safe place. I told him that either the attic or the basement would prove an entirely satisfactory place to keep such things and at once he suggested that I accompany him to the basement, ostensibly to make sure it was really dry enough for those wonderful tools of his. Something warned me bot to go with him, so I merely said he might go down and look around for himself all he pleased -

which he did not do.

upstairs were closed and he could not possibly be sure that no one was behind them, I let him precede me up the stairs and enter the big front room at the top of the staircase the door of which stood wide open. While he looked about I went to the end of the hall opened a door and pretended to talk to some one. The telephone rang and I excused myself to go downstairs and answer it. leaving the man meanwhile staring rather moodily, I thought, out of the window of the big front room. Strangely enough, there was no one on the wire

I Sense Danger

By this time, my feeling of danger and dread was approaching panic, I had noticed that the man's arms were abnormally long, his hands huge and powerful, the long, muscular fingers continually working nervously and spasmodically. I was minded to call the police, yet to do so would have placed me in a horrible predicament since there was no man's manner was mild, his eyes possibly take exception, yet I was momentarily growing more and gotten. more aware of something dreadhim just to go but something

The house was a large one and

Daniel 6:1 to 28

THE WRITING UPON THE WALL

Physical Phenomena Of The Bible



THE WALL APPEARED LETTERS AND WORDS NO ONE COULD READ

In his palace, King Belshazzar held a great feast in honor of HIS God. What at that time seemed strange. "The band of God" wrote upon the wall. This was the writing. MENE. MENE. TEKEL, UPHARSIN. And, according to Daniel, this is the meaning. Numbered. Numbered. Weighed, Divided.

"MENE: God has counted the years of your kingdom and has brought it to an end.

"TEKEL: You have been weighed in the balances and have been found wanting.

"UPHARSIN: Your kingdom is divided and taken from you, and given to the Medes and the

In the midst of the feast, the Medes and the Persians burst into the palace and put the King to death. The demonstration of Physical Phenomena, preceding this incident, was one of the most outstanding proofs of INDEPENDENT WRITING and today no one dares challenge the authenticity of this incident. SEE Nell M. Smith's article on Page 3, Col. 2-3

IS ENGLAND'S PLIGHT RESPONSIBLE FOR LONDON'S KEEN INTEREST IN SPIRIT COMMUNICATION?

They Still Want To Know: "Can The War Dead Return"

warned me not to rouse his anger or to let him know I was uneasy. What to do --- what to do?

I went back upstairs. The man was not in the big, front room. He was nowhere to be seen and there was not a sound to be heard anywhere. I stood by a linen he had no way of being sure that closet just outside the door of the vertised our home for sale and I was alone in it. Remembering upstairs bathroom wondering inside the bathroom door there was a deep jog in the wall behind which concealment was very easy. yet I couldn't believe the man was in there because the door was wide onen

Man Terrorized

Suddenly there was an earsplitting, hair-raising yell and that man flew out of that bathroom as if shot from a cannon, his face and where I could check all the facts. chalk white, his eyes bulging with gave one look of horror as he shot mediums and spiritualist meetings. past me, taking the stairs three at a time Out the front door he rushed like a mad man.

window to see what he did when he got outside and he was running past the house as if the devil himself were after him. He looked up or haunted houses. once, his mouth agape and his eyes popping, and if ever I saw haly terror on a human countenance, I saw it then. Completely at sea as to an explanation for his strange conduct, I nevertheless charge I could possibly make. The thanked my lucky stars that he was out of the house. I related the soft and his voice quiet and incident to the family and we finalcourteous. He had actually done by decided that I had entertained and said nothing to which I could either a mad man or a drug addict and the whole thing was soon for-

ful about him. I would have asked Spiritualism, Psychic Philosophy, booked with a medium named (Contined on Page 2, Col. 1)

London's Ace Reporter, H. W. Shirley Long continues his investigation into SPIRITUALISM. His articles "DO THE WAR DEAD COME BACK?" have appeared in the last two issues of PSYCHIC OBSERVER. This article, the last in the series, describes a seance, held under strict test conditions. The woman accompanying the reporter was a total stranger to the medium, Ronald Strong, said to be one of England's best directvoice intermediators.

> Special Reporter, SUNDAY PICTORIAL London, England

This is the full story of what happened when I took a "Sunday Pictorial" reader to her first seance. During my investigations into the claims of Spiritualists, I have seen and heard many amazing

But I wanted to obtain test conditions at a seance. I wanted to know what would happen if a totally unknown person, who had lost somebody in this war, went to a medium, where I could be present,

Mrs. Margaret Garner, of Wandsworth, London, was among the terror and his mouth working. He many people, who have written to me asking to be put into touch with

am not concerned with people who attracting attention in spiritualist Thunderstruck, I went to a front are curiosity seekers, or people circles recently. who want to go to seances for an eerie thrill. I am not interested in table-rappings, fortune telling.

> Mrs. Garner, in her first letter to me, told me that her husband, an ex-soldier of the last war called up for this war, had died tragically on September 3, 1939. She wanted to know how she could get to a spiritualist meeting.

I therefore invited Mrs. Garner to accompany me to a seance.

Test conditions of complete anonymity and lack of any preknowledge on the part of the medium were therefore assured At the time I knew nothing of from the start. A sitting was Ronald Strong, a young man in

Just here I want to say that I his early twenties who has been

Mr. Strong had no idea that I was attending one of his seances. and, of course, knew nothing of Mrs. Garner. I should like to add, here, that I knew nothing of Mrs. Garner, or the story of her husband's death.

The seance was held in a house in Kensington and seven people attended, all of them complete strangers to Mrs. Garner.

We gathered in a circle in a downstairs room, and the room was blacked out. But, right at the start, we encountered difficulty, for it seemed that the room was not dark enough. Chinks of sunlight were showing through the

(Contined on Page 2, Col. 1)

Londoner's Seek Proof of Spirit Return SPIRITUALIST SERVICE All England Apprehensive

(Continued from Page 1)

side of the window curtains, and under a dividing partition.

Mr. Strong pointed out that this light would make things very difficult, but he was eager to proceed, in spiter of it.

"If the spirits want to come through to us, they will come, no matter what light may be showing," he said cheerfully.

There followed a prayer from the medium, and the singing of some hymns. I may say, here, that our singing was not of a very loud volume.

Then we sang songs, and talked among ourselves, in order to make the vibrations right, it was ex-

Two aluminum trumpets, with luminous paint on the edges, were placed in the middle of the circle of sitters.

Guide's Cockney Voice

Heavy breathing from the medium's chair denoted that he was being entranced. After some minutes the voice of a Cockney girl issued from the direction of the famous radio orchestra conductor. medium.

This, I gathered, was the voice of Susie, Mr. Strong's spirit guide, who in this life had been a Covent Garden flower girl.

Susie soon complained that the light filtering into the room was all against our receiving anything of importance. The trumpets remained on the floor. No messages or spirit voices were heard.

Finally, one of the trumpets moved slowly up from the floor and hovered uncertainly a foot or so from the ground, its luminous opening being very plain to see.

After a little while Mr. Strong came out of trance, and as so lit-thank me, but I received no tle result was being obtained, answer. suggested that we break up the circle, black out the room properly, and begin again.

ed while new curtains were put up at the window.

This was a new experience for me in seances, although there was me to take the medium's hands. one seance in which I sat that was and I found the medium standing

cause a thunderstorm was raging overhead, and reception was apparently interfered with by the elements.

After an interval, in which Mrs. Garner was not subjected to the least questioning or inquiry from anybody, we resumed the seance in a complete and utter darkness.

The two trumpets rose from the floor and waved themselves, apparently, in the air. The voice of Susie spoke again, in a strong Cockney accent. Then a deeper guttural voice speaking broken English issued from the direction of the medium. This, it seemed was White Eagle, a Red Indian guide of Ronald Strong.

Next the voice of a man came through the trumpet, which pointed at a man across the circle from This voice gave several points of identification, but the man was unable to recognize all

Then the Cockney guide Susie spoke and turned her attention to a woman on my right, who is, incidentally, the mother of a very

It was finally elucidated that the messages were for her, and after much cross-questioning she was able to identify the man who was speaking.

Several more direct voice messages were then given to other sitters, who seemed to have no difficulty in identifying them.

The Cockney girl Susie then turned her attention to me, and told me that there were many spirits in front of me, and they something.

I made no comment on this beyond asking why they wanted to

One of the trumpets hovered all and finally came to rest facing Is he your son?" The meeting therefore adjourn- Mrs. Garner. The trumpet tapped her on the arm several times, and then laid itself on her folded hands.

The voice of Susie then invited



THE ORCHESTRA SHELL, Belle Isle, Detroit, Michigan. where a Spiritualist Service will be conducted Sunday, June 2nd, at 7:30 P. M.

According to Sarah Solada, Pastor of The Church of Spiritual Understanding, Detroit, under whose auspices this special service will be held, three speakers have been invited to lecture: Rev. George Jewett, Lansing, Michigan, Vice President of she had ever attended, and she The I. S. A.; Rev. Malcolm Riddell, Pastor of the Goodwill Spiritualist Church, Flint, Michigan and Rev. James Buchan, Brightmore, Mich

Beginning mid-afternoon, a basket picnic will be held opposite the shell during the time preceding the evening service.

A choir of fifty voices, sponsored by the Christian Spiritualist Church of Pontiac, will also take part at the evening service.

The SHELL has a seating capacity of 10,000. All Spiritualist Churches in Detroit and vicinity are invited to co-operate.

and passed my hands and arms is Charles Cook . . . I hear bubround his body. This, I took to bling sounds around my ears. My be an invitation to test whether head, my head is swimming. There the medium was holding the trum- is an anniversary in June. . . .

He wasn't, for the simple reason that the trumpet was actually resting on the hands of Mrs. Garner, and did not need any hold- or Mary Ann ing by anybody.

After this a voice issued from the trumpet, a man's voice, extremely indistinct. It died away, were all wanting to thank me for and Susie the guide came through to us, addressing Mrs. Garner...

"There is a gentleman trying to speak to you. He has not been over very long and passed tragically. That's what you came for at it before you came to the ber hosepipe; and the heat men-... to get in touch with him. He round the circle, rose in the air, has never communicated before. he was reading just before he

replied Mrs. Garner, "No,"

"Well, he is everything in the world to you," went on Susie. "I get a condition that everything was all right one minute, and the next he was gone . . . oblivion. It was very sudden. I hear a bubbling sound Is it water? Has he been over about three months? "No longer," said Mrs. Garner.

"I get the figure 18. Something to do with 18. I know, it is one and eight . . that's nine . . September ? Between his passing and your hearing of it there was a lapse. I sense a great bond of love. He is speaking of Jack-John. He is with Jack. William met his, he says.

was my father."

"Who is Charlie? I think it

denly Chief Acorn announced himself and furnished me the answer, "with a vengeance". I remember almost his exact words which were, "You no know what good Chief Acorn to you? Me tell you. You 'member little man with big hands come long, long time ago to kill you? You no know why he run out of little room and down stair like bow shot from ar- is a sound of something moving. row. You wonder long time 'bout it. Well, me tell you. He wait pened so quickly. matters, communicating daily with for you come in little room - he something in his mouth. Was it ium could possibly have elicited going to grab you by neck, choke a whistle? known and loved for a long time you, kill you. Chief Acorn know, my own body guard, splendid Chief there. Chief Acorn build self up and make little noise. Little man look up quick and see Chief Acorn me heap savage, plenty mad. Little man give big war whoop, him plenty scare. He run down stair like deer. He no old chief brought up the subject know me real, live or maybe you, witch. Anyway, him heap scare

And that, my friends, is the story of how my own body guard. I even knew of his existence, And not until fifteen years after my strange experience occurred did I have the full explanation. Do you I didn't fully know the answer wonder that I feel deeply obli-His method of procedure was to myself and I was mulling the gated and grateful for such pro-

pet in his hands or in his mouth. "Yes," said Mrs. Garner.

JUNE 2nd

"And in March."

"Yes." said Mrs Garner.

"Who is Marion, or is it Mary, I am not quite sure whom he has met?"

Mrs. Garner made no comment on these sentences.

The voice resumed:

with you?" Mrs. Garner replied in the affirmative,

"He talks of a picture getting worn and crumpled. You looked of exhaust gas through the rubseance. You have his book which tioned could be the heat of the passed on. He didn't finish it. Something to do with ships, with blue, or black-blue shining

"He got to page fifty-eight. He turned pages down."

this beyond a few murmurs of acknowledgement

"On your sideboard you have His right hand, the wrist. Was he going to bang something. I see something very long and heavy. Is it a mallet? Anyway it is a long brown object. . . · points of identification, but there He lost his balance, . . . I keep are some negative ones. on hearing this bubbling sound,

so hot . . . I feel as if I were burn-turned down at page 5x. ing.

The voice paused and then went

"He speaks of someone being with him, either three or four people. He hasn't been there very long before it happened in the morning at seven o'clock. He says, 'tell her I am not dead.'

"Was he pulling something? I seem to hear a bang. Now there It is an engine? He says it han-

"Last Tuesday he was with you when you were thinking of it all. It was at 11 a.m. You looked put in the form of questions. at the clock, and it was fast. It showed 11:30 and you put it back and there was a knock at the door. Somebody came and you argued ing the seance. with them."

Several minor details followed this, and then the voice resumed:-

"I hear the names of Tom, Harry and Joe. . . .

"Now he is saying Sydney." Mrs. Garner spoke then. "My husband's name was Sydney," she said.

All Facts Checked

about Mrs. Garner, nor about how positively.

PLANNED HERE her husband died. I only know that he was a man who had fought through the last war, had served in the army for twelve years, had rejoined the colors when this war broke out, and had died September

Her husband, she told me, had died by his own hand on September 3, 1939. He was awaiting his recall to the army.

On that Sunday morning he had gone to his garage, connected a piece of hose pipe to the exhaust of the car, shut all windows, closed up the garage, and then with the pipe in his mouth, had switched on the car engine. . . .

Mrs. Garner was extremely interested in all she had heard. She herself feels that her husband is still with her, always; her sense of loss and grief is obviously tempered by a strong faith and

What she heard at the seance did nothing to shake that faith. It was the first thing of its kind did not expect to receive anything very extraordinary.

"I am afraid there was nothing very certain obtained at the seance," she told me,

Several points she found im-The anniversaries in March and June were correct, for instance. She had brought her husband's photograph with her. and the original print of it is getting worn and crumpled.

There are two objects of her husband's on the sideboard in her home, one a matchbox that her husband carried through the last war, and the other an antique statuette that her husband had bought.

Her husband had died at approximately seven o'clock in the "Do you have his photograph morning and three people discovered his body. The bubbling noise referred to by the medium she thinks may mean the bubbling closed car in the closed garage.

> The point about there being an engine seems accurate, and the mention of something in her husband's mouth could refer to the hosepipe.

She had been thinking of her Mrs. Garner did not reply to husband on the previous Tuesday at eleven o'clock, and she had been interrupted.

Most impressive of all to Mrs. two objects that belonged to him. Garner was the giving of her hus-What has he done to his hand? band's Christian name, Sydney. Nobody in the room could possibly know that.

These, then, were the positive

The book Mr. Garner was read-"Was it because he was near ing was Macaulay's "History of water? This bubbling sound hap- England." It is not blue-black pened just before he passed on and shiny, but dull-black and It was very hot. The heat . . . cloth-covered. The page was not

> There was a bookmark in pages 134-135. Mr. Garner was never in the habit of turning down the corners of pages, and he was an inveterate reader of all kinds of books He had two bookmarks. both very well-used.

> Mrs. Garner cannot place or identify any of the names given to her in the seance. The nearest she can get is that her father was named William John (not Jack).

We discussed how far the medhis information, by judicious questioning during the seance. A very large number of his remarks were

Mrs. Garner did not seem inclined to think that she had been to 11. Then you were disturbed led to give information to the medium. She said very little dur-

ONE POINT TO BE STRESSED IS THAT THE VOICE OF HER HUSBAND DID NOT COME THROUGH DIRECT TO HER.

The medium's guide spoke the whole time, and told us that he was talking with the spirit of Mr. Garner. Therefore Mrs. Garner had no opportunity of puting direct questions, or of picking out any characteristics in his conver-As I have said, I knew nothing sation that would identify him

brought to an early conclusion be- in front of me. I took his hands

AN INDIAN SAVED MY LIFE!!

(Continued from Page 1)

Mediumship of Phenomena. I knew only that I was subject to strange premonitions of impending events, strange warnings, and visions. I knew that "something" had warned me that that man was dangerous but I would have laughed, had any one told me that psychic phenomena had saved me from him.

Picture Recognized

Ten years went by, I had completely forgotten the whole happening-had not given it a thought in years. Then one evening while waiting in a dentist's office for my turn in the chair. I idly opened a detective magazine that lay on the reading table and that man's face, a full page photograph, stared back at me. I should have recognized it anywhere the big, sad, dark eyes the bushy hair, the full loose mouth.

Fascinated, I read the article, It described the man just as he had impressed me, courteous, gentle, soft-voiced and sad: smallish, but possessed of incredibly long arms, large hands and nervously work ing sinewy fingers. He had spent his whole life attacking and murdering women. When finally apprehended, he confessed in lurid detail the murder of twenty-seven, here and there all over the United States and Canada And he admitted that there were many others that he could not remember. During his reign of terror here he was known as the "Ape Man" and in Canada, where he was finally executed, as the "Gorilla."

along the streets for houses for sale or rooms for rent. He would select a place, then as prospective buyer or roomer call to make inquiries. If there was a woman in charge and she was alone, he would attack and kill her and several he managed to kill while other people actually were on the premises and within hearing distance of their screams, but those powerful fingers silenced any outcry. All the women died of strangulation.

Naturally I felt sick as I read the story of his crimes and I wondered what had saved me, alone in that big house, from the fate of those other twenty-seven women: what had sent him flying from the house as if all the fiends in the universe were after him.

A Spirit Protects

Five more years went by. By that time I was deep in psychic my spiritual affiliates and had old "Chief Acorn." The "Ape Man" had completely gone from my thoughts and certainly I had never made any reference to him to Chief Acorn or in his presence.

Then, most unexpectedly, the himself. Some one had said to me," What GOOD are all these and no come back ever." so-called Indian guides and bodyguards? They certainly cannot prevent bodily harm coming to Chief Acorn, saved my life, before anyone. I think it's a lot of nonsense!"

Indian Materializes

look through the papers or watch thing over in my mind when sud-tection?

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MEDIUM VOLUNTEERS



GEORGE DAISLEY. Mental Me dium, London, England. Spiritualist papers in Great Britain report that he may soon be called to serve his country.

The Editor of PSYCHIC OB-SERVER spent several hours in Daisley's home and witnessed splendid demonstrations of his clairvoyance-full names, foreign languages. He is 25.

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THE WRITING ON THE WALL

Physical Phenomena of the Bible (See Illustrated Article On Page One)

By NELL MAGRUDER SMITH ___

COMMUNICATION, THROUGH SPIRIT WRITING, has proven to be one of the most CONVINCING and most EFFECTIVE METH-ODS by which TRUTHS have been made known to man from spiritworld, throughout all ages.

Its manifestation has never been confined to any prescribed LAW, neither does it seem to be regulated by any special rule, nor limited to any particular type of person, condition or circumstance. It manifests as inspirational, impressional, automatic, direct or independent.

It matters not, whether the thoughts flow full and free, through a mind. conscious of the inspiring words that are racing through the mental channels, as in song and verse; or in the form of logical truths and scientific facts IMPRESSED upon a mind that reasons, weighs and reduces it to written words; whether it is given in messages written backward or upside down, (relieving the medium of any question of their thoughts having entered into the mental expression of the controlling spirit): whether, it is given AUTOMATICALLY, (the controlling influence using the muscles of the mediums arm.) while the medium has no conscious knowledge of what is transpiring; or whether it manifests INDEPENDENTLY, as in "slate-writing" or as the "writing on the wall." when the spirit entity, in the face of every opposition, apparently unassisted by any medium, materialized a hand and wrote high on the plaster, so that all could see and read. This message clear and concise. It FORETOLD the finish of a King's reign and the fall of a Kingdom.

WRITINGS from and by spirits have played a most important role in the history and destiny of Nations. It is a matter of record that when Moses made his first CONSCIOUS CONTACT with the spirit in the burning bush." he not only SAW the flames but he also HEARD AND TALKED with the angel concealed therein. He was being asked to perform a great work, and instruction's were then given him concerning it.

It is logical to say that two phases of medium-hip were "conferred" upon Moses at this time, by which he could gain the confidence of his fellowmen and prove to everyone that the power of God was working with and through him.

Moses was a HEALER. The proof that convinced him, was when he "cured his own leperous hand," by placing it within his bosom. He could INFUSE NEW LIFE INTO A DEAD CONDITION, demonstrated when he "converted the shepherds rod into a serpent." This was symbolical of starting motion and life within an otherwise dead object, rather than the mere trick of a magician.

Spirit always utilizes whatever is "at hand," and in this case, it happened to be a shepherd's rod. This rod was seen to assume life without changing its outward shape or appearance, demonstrating that it is "what is WITHIN" that really matters rather than the outward, visible appearance or form.

Moses, developed many phases of mediumship, among them,trumpet, direct-voice, healing, materialization, apportation, prophecy and SPIRIT WRITING. Many are familiar with the account of the 40 days he spent in prayer and fasting, up in the mountain, alone, except for that Spiritual PRESENCE, his leader. Still others are familiar with the 10 LAWS that were outlined on the two "slate-stones." Five were SPIRIT LAWS, dealing with relations of man to God through his SOUL self. The other five were CIVIL LAWS, teaching man to recognize and respect the rights and liberties of his fellowman.

It is wrong to cheat, steal, covet, lie or kill. By the same token and to the same extent, it is wrong to withhold from the soul, the freedom, joy and liberties of "conscious contacts with God." through keeping in touch with his ministering angels, giving and receiving the waters of Life Eternal.

From EXODUS 31:18 and 32:15-16, we quote. "He gave to Moses, when they had finished communing, two tables of "TESTI-" of stone, WRITTEN WITH THE FINGER OF GOD". And again. "Moses, went down the mountain, carrying the two tables of stone, WRITTEN ON BOTH SIDES. They were the WORK OF GOD, the WRITING was OF GOD, graven on the tables.

Again, we find Moses receiving from this same SPIRIT ENTITY. the PLANS for the TABERNACLE, according to a PATTERN. 1a blue specifications of size, style, number and kinds of materials to be used in every instance, from the wood of the boards and furniture: the materials of curtains and draperies to the vessels of service of gold silver and brass.

And, Moses was meticulous in making everything "ACCORDING TO THE PATTERN" as was given unto him by his SPIRIT GUIDE. IFHOVAH.

Next, let us turn to King David, who was also a psychic; communicating with his "spirit helpers" regularly: receiving messages clairvoyantly, clairaudiently, as well as through SPIRIT WRITINGS both inspirationally and automatically.

The Book of PSALMS, written by David, under spirit control, bear record of his inspirational writings, and within them are to be found a psalm applicable to every human emotion and an answer to every need of the soul. His experiences run the gamut of trials and triumphs of a soul trying to develop, in a human body subjected to many crucial tests.

David, like Moses, was also given a PLAN IN WRITING, which in this instance was to be a TEMPLE, a building of a permanent nature, more fitting to the new regime, and which would absorb or replace the former TABERNACLE. These TEMPLE plans, were given from Spirit, both clairvoyantly and in WRITING

Everything, pertaining to the Temple proper, the rooms, porches, connecting buildings, furnishings required for each, including descriptions so complete and perfect as to measurement and materials, that every stone was chiseled and polished at the quarry, and all the wood that went into the building was cut, hewed out and dressed down, in the forests, and hauled to Jerusalem. So perfect was the specifications that every stone fit into its niche and every piece of wood dropped into its groove, and we are told that there was neither the sound of a hammer or chisel heard on the premises during the erection of the TEMPLE at JERUSALEM.

And what did David say regarding it? "The Lord made me to UNDERSTAND IN WRITING, with HIS HAND UPON ME, the PATTERN OF THE TEMPLE, which was shown ME by the SPIRIT."

Turning our thoughts now to the phase of INDEPENDENT WRITING, we cite you to the incident that happened in the banquet hall of Belshazzer and the "WRITING ON THE WALL" that defies

(Continued Column to the Right)

INTERNATIONAL GENERAL ASSEMBLY OF SPIRITUALISTS CONVENTION

Akron, Ohio — June 13th to 16th

MAYFLOWER HOTEL **HEADQUARTERS**

The International General Assembly of Spiritualists of America, will hold their Fifth Annual Convention at the Mayflower Hotel, Akron, Ohio, June 13th-16th inclusive, according to Rev. Fred Jordan, President.

The Convention will begin Thursday evening, June 13th, with banquet in the ball-room of the

The business sessions will be held Friday and Saturday morning, June 14th and 15th, at nine A. M. On these same days lecture, message and healing services, open to the public, will be held at two thirty P. M. and eight P. M.

Sunday, June 16th the lecture and message services will also be open to the public, afternoon and evening.

The following speakers and mediums have been invited to serve during the Convention Claude S. Leaf, Los Angeles. Calif.; Raymond E. Burns, Buffalo, N. Y.; Homer Walkins, Detroit Michigan; L. A. Hosler Akron, Offio; William Darden, Portsmouth, Va.; Edith Green, Detroit, Michigan; Lucy A. Walker, Buffalo, N. Y.: Mamie Pirtle Long Beach, Calif.; Bertie Lilly Candler, Miami, Florida and Alma L. Moser, Lily Dale, N. Y. Many other mediums from Ohio and various states have also been invited to serve.

The I. G. A. S. Incorporated as a religious body of Spiritualists, adheres to the Holy Bible as a key to Ancient and Modern Prophecy, Healing and discerning of Spirits and according to Rev. Jordan it is an organization that strives to prove that Spiritualism is the one religion based upon the eachings of Jesus The Christ.

All Spiritualists are cordially nvited to attend this convention.

For additional information write: Rev. Fred Jordan, 154 Seaboard Avenue, Portsmouth, Va. or the Secretary, F. W. Constantine, 43 Norwood Avenue, Buffalo. New York.

CALIFORNIA SPEAKER



CLAUDE LEAF

PRESIDENT



FRED JORDAN

He Invites all Spiritualists to attend I. G. S. Annual Convention.

all scientific investigations, and challenges all questioners as to how great are the POWERS OF THE INVISIBLE KINGDOM. TO PRO-DUCE PHYSICAL PHENOMENA. IN THE WORLD TODAY.

It was on the occasion when Belshazzer holding a special celebration, and so very desirous was he to make this an elaborate affair. as well as impressive with his guests and the lords of his provinces. that he brought forth the gold and silver vessels, stolen from the "Temple at Jerusalem." (the same, shown to David) and served drinks from them. By this gesture, he was desecrating spiritual things, bringprint, so to speak) which was complete in every detail, including ing them down to the level of the drunken debauchery into which ho had sunk.

> At the heighth of this revelry, when he and his guests in a drunken, hilarious mood, arose to give praises. (offer a toast in other words) to the "God of gold, silver, brass, iron, wood and stone," that suddenly and without warning, a hand materialized out of the invisible, the fingers of which "WROTE ON THE PLASTER OF THE WALL" the words, "MENE MENE, TEKAL, UPHARSIN." The hand dematerialized, but the words remained, indelibly impressed, just as those written on the "slate stones for Moses."

> So alarmed was Belshazzer, that it sobered him enough to send for his "Magicians, astrologers, soothsayers and wise men." but none could give an interpretation. Then the Queen informed them, that a man named Daniel, had received messages and interpretations from the spirit world, during the days of Nebuchadnezzer, (Belshazzer's father), and so, Daniel was sent for, and this is what he told them: "You have been praising things that can neither SEE, HEAR nor KNOW, when you ought to have praised GOD, the SOURCE of these things. You have not been glorifying God in anything, and so this WRITING on the wall is to inform you.:" "Thy Kingdom is numbered and finished." "You are weighed in the balance and found wanting." 'Thy Kingdom is divided and given to the Medes and Persians." And truth to say, that night, the enemy came and Belshazzer was slain. Dan. 5:5,11,23-31.

> How Spirit was able to perform the writing, under such great odds, with not one harmonious vibration from which to draw, is beyond human ability to explain, yet the facts followed to corroborate the phenomena. You do not have to accept the scriptural version, you can consult history

> Just a word about INSPIRATIONAL WRITINGS. The Apostle John, an exile on Patmos, when under deep spirit control, (entranced) HEARD'A VOICE say, * * * "* what thou SEEST, WRITE in a book, * WRJTE the things thou has SEEN; the things that ARE; and the things which SHALL BE hereafter." Then followed, long individual messages, dictated by the materialized spirit of Jesus, to each of the seven churches of Asia. John wrote them in words just as they came from the lips of Jesus, who had been "dead" for over 60 years. There were warnings, counsels, and advice for future activities that must be carried out, lest they become too great a distance from God, thereby, losing their spiritual estate and their heritage in the Kingdom of Heaven. Why not reread the Book of Revelations?

This "HERESY SERMON" Caused The Dismissal Of Rev. B. F. Austin From The Methodist Church

FOLLOWING IS A SYNOPSIS OF THE HERESY SERMON, TRUTH AND SELL IT NOT." PROV. XXIII. 23:

To know the truth, to love the truth and to live the truth is the whole duty of man. We have excellent authority for the statement that man shall not live by bread alone, but by every word of truth proceeding from God, whether that word be writen on the rocks and read by the astronomer, or in the heart of man or in the statements

bodies, i. e., the laws that govern character. our physical being, and come into sympathy and accord with those laws, means health, bodily vigor and physical strength and enjoyment. To know the laws of our mental nature, to know how the mental faculties are strengthened and developed, and to bring oursolves into harmony with the laws of mentality, is to attain intelligence and mental health and

To learn the laws of our spiritual being and how our spiritual faculties may be cultured and perfected, to learn and love and obey the great spiiritual laws by which we are related to the spiritual universe this is the foundation of all religion. To know God and Jesus Christ, whom God has sent is, according to Scripture, eternal life. Now God is spirit, and to know God, is to know spirit in its essential qualities, in its infinte possibilities, in its universal relationships, and hence spiritual knowledge is, according to Scriptural teaching, the foundation of all religion and the beginning of eternal

"Truth Cannot Perish"

The whole world has been slow and the Christian church inexcusably slow in recognizing the supreme value of spiritual knowledge or truth, though Jesus emphasized its importance, and the prophets declared that the people perished for lack of knowledge.

Truth is set before us in the text as an object of supreme value, and we are exhorted to buy the truth and sell it not - implying that in purchasing no price is too great to pay for it, no sacrifice, toil, suffering or worldly goods is to be for a moment considered in comparison with it; and once possessed, all worldly riches, all that men covet and seek and value of truth to man?

The merchandise we are exvine. Truth is the daughter of spiritual strength and beauty. God and in all her attributes Godlike and eternal. Truth never

Is it Spiritualism vs. Orthodoxy or is it Orthodoxy vs. Spiritualism? In either case, history tells us that the struggle -FROM THE TEXT: "BUY THE indeed, call it a struggle - has been going on for ages. We know about the present day differences aired against the teachings of Spiritualism by Orthodox elergymen. It has ever been thus. The great pioneers of Spiritualism had their struggles too . J. Clegg Wright. W. J. Colville, William Lockwood, Cora L. V. Richmond and hundreds of others.

Only recently, the editors of PSYCHIC OBSERVER, received a clipping from a Rochester, N. Y., newspaper, "THE UNION AND 1DVERTISER," dated March 21, 1910. This clipping covered the entire text of a sermon delivered in Plymouth Spiritual Church by REV. B. F. AUSTIN. The article states further that Rev. Austin, after delivering the sermon, was charged with heresy and found guilty by the Methodist conference.

lovely forms and demonstrate to worth seeking both for this world To know the truth about our men and angels its immortal and the next.

live again:

And dies amid her worship-

pers.' Error must and will assuredly

perish. Sin and suffering must cease. The tares will be burned up. The wheat gathered into the garner. Whittier truthfully sings:

"The tares may perish, but the wheat

Is not for death."

A Greater Understanding

Falsehood and error and sin have their brief rule in God's universe, but are destined to end. The cloud may shut out the sun for an hour and boast that it has blotted out or hidden the powerful king of day, or at least has divided the world's empire with the sun. But the sun shines on and the cloud dissipates. Error and sin. I repeat, are temporal; truth and righteousness eternal. If not, how vindicate the character of

If sin and error are to become permanent principles, then the empire of the universe must be di- research. vided between God and the devil, error and truth. No, a thousand times, no. As sure as you mists

Truth should be set before all the rising generation by parents, depreciates in value. Every day teachers and preachers, as the to reach out our hands, to exerof a man's life, every age of the most valuable acquisition of life, cise our faculties and we shall world's history, truth becomes in- I wish I could impress the thought find these eternal possessions that creasingly beautiful and valuable. upon the hearts of the young peo- will lift us out of intellectual and Truth can never perish. There ple especially, that out of all pos-spiritual poverty and give us rank have been times in human his-sible acquisitions between the with the noblest spirits of earth tory when for a period it has suf-cradle and the grave, truth is the and heaven. Bunyan's picture of fered apparent defeat or eclipse only real and permanent possesand for a brief hour has seemed sion. Truth sought, truth found, ing dust and entirely unconscious to perish. But like the Phoenix, truth loved and incorporated into of the presence of the angel holdit has risen from its ashes to soar our lives, woven into the warp of ing a crown above his head, is to greater heights, assume more our character, this is the one thing

I want to emphasize one point "Truth crushed to earth shall and that is that all truth is sacred and divine. There is not a truth! The eternal years of God are in heaven or hell but is sacred and pure and desirable for man to But error, wounded, writhes in know. There is no profane truth. no immoral truth, no truth belonging to his Satanic majesty. There is no secular truth. A truth taught in the school or college is as sacred as a truth taught in the pulpit. How is it that men have not outgrown the narrow conceptions of past ages that made certain places and times and per sons and truths sacred, and stamped the rest profane. In Christ's time men thought there was one holy city, Jerusalem; one holy day, the Sabbath; one holy class, the priesthood; one holy place, the temple; but Christ taught not men so. He showed that every spot was holy ground, the Sabbath was made for man and no man for the Sabbath and thus he lifted up all the life to the spiritual plane. Every tucher of truth is therefore doing a sacred work and the church a .d school are as sacred as the clarch and more important The most valuable lesson a public in their influence for good, be-school teacher can give a scholar cause they deal with the youth is to teach him intellectual indeand because they teach less human pendence, to think for himself and opinions and their influence tends not rely on another's opinion. And more to personal investigation and so our Sunday schools would

Indifference To Truth

shall be dissipated by the morning hindrances men meet in searching we set them to study rationally light, as sure as light and dark- for truth and to show what we and freely this grand old book nes cannot co-exist, as sure as God must pay to secure it. The only in the light of present day science. reigns, error and falsehood and hindrances we meet with in findsin and suffering shall be bloted ing the truth are in ourselves. reception of truth on the part of without air and sunshine or the preciated, waiting to enrich their character, and the unspeakable capacity of the race to receive it. think most valuable, is to be body without food. Truth is the mind and heart and exalt men to value to the world of the teachcorned as insufficient inducement vitalizing air in which the soul broader vision and richer experiings of Him we call master, the be looking in every age for new phasize more highly the supreme shine of the soul, in which alone pleasure that the great and only has never been surpassed, and I the soul can put forth its bud and permanent acquisition of life is think had never been equaled up blossom and send out its perfume. neglected. Truth is within hand- to His time. That system enforced horted to seek at all costs and Without truth the soul can never grasp of every one. Treasures of by His life of lefty devotion to tradictory, to their teachings. never to sell is heavenly and di- develop its power or come into it lie buried at our very feet, numanity and his heroic death richer than the gems of India, or must ever stand as an illustration the gold of Ophir.

> We have only to open our eyes, the man with muck rake gatherbut a faint representation of human indifference to truth. Not one angel, but all God's militant host surrounds us, not one crown, but ten thousand do they offer us, if we will only listen to their voices and be led by them up the heights of truth and blessedness.

his own intellect, he denies his ment. We teach a few elementary mines and on the markets. own reason, who hands over his truths to our children of three or

ONE OF SPIRITUALISM'S CREAT PIONEERS

"To Know the Truth, to Love the Truth and to Live the Truth, is the Whole Duty of Man."

-B. F. AUSTIN



REV. B. F. AUSTIN

any priest or religious teacher.

We are to accept nothing on opinions of others. What another man has thought or believed, what a church council or synod has formulated, is nothing to me, only it may be a reason for personal investigation ending in acceptance or rejection, as I may find it in harmony with reason and well established truth. This is the one great defect in our schools and churches today. Young people are banded together and fed on the opinions and views of men of years ago, in place of being taught to think out these religious problems for themselves and reach their own conclusions. A generation that is brought up and educated on the principle:

"Open your mouth and shut your eyes.

And I'll give you something to make vou wise."

will never be intellectually rich. be infinitely more serviceable to the minds of the youth with the I want to note a few of the theological opinions of last ages

of the highest inspiration and development of which humanity is capable.

"Teachings" Not Final

But a point neglected by most of us who are His followers is this: received. "I have many things to truth. say unto you but ye can not bear followers into all truth. So he religious views and opinions to four years of age. To those of 10

or 12 we can give mo advanced truth, and to our youth of 20 or 21 we can teach truths suitable for young manhoed or woman-

In the earliest times men got very crude and even contradictory conceptions of God. At first Le was a being, awful in character. dreadful in His fieres dealings with humanity, and only known as a being to be feared and propitiated by blood. Even in Old Testment times the conception of God was that of a cruel and formulated, it may be, thousands jealous ruler, an angry, frowning Jehovah who was to be placated with a multitude of offerings, and who required the derth of the offender is some slight transgression of his law were made either wittingly or unwittingly.

The "Church" Crucifies!

Jesus came and his conception of God is that of a loving Father, one whose love went out to all men and who delighted to hear and answer prayer. Now it my proposition is true regarding God's revelation to man you will see that it is a continuous revelation, a progressive revelation, a revelation to every people and age, and if the character of the truth the youth if in place of cramming revealed depends (as I claim it must) on the ability of men to receive it, then revelation is to continue forever and we have it today as truly, aye, more fully, than in any preceding age. Again, Another great hindrance to the revelation is not, as men have taught, a reversal of ordinary out and truth and righteousness First then, we have indifference. church people especially is the growth and development, not an prevail. Then comes Millenial It is simply wonderful how little mistaken notion that all spiritual irruption of truth to any one peogenuine appreciation of the value truth was given to the world in ple or age, but a continuous di-Man can not live in his higher of truth there is with the average one complete system nearly 2,000 vine stream of truth and inspiraspiritual faculties without truth man or woman. Truth lies all years ago. I for one do not question to humanity in every age and any more than the plant can live around them, unsought, unaption the lofty morality, the exalted clime, and limited only by the

If that he true then we should to part with the truth. Would it expands and stretches her pinions ences. Men are so immersed in Jewish carpenter, Jesus of Nazar-truth outside the teachings of the be possible in a few words to em- for lofty flight. Truth is the sun- business and so occupied with eth. The ethical system of Jesus fathers and sometimes for truth ceptions our fathers forwed as to appear not 'nly new, but con-

> Now, I have a few words to say on the atitude of the church toward new truth. Unfortunately, from a variety of causes this attitude has not been generally what it should have been, and enlightened men, pious men, men of devout spirit, have often been re-His teachings were never set be- pelled from the church because fore his followers as a finality, the church has assumed a hostile He declared plainly and repeated- attitude toward new truth. If we ly implied in His discourses that go back to the time of Christ we fact that he was not giving out to find the churchmen of His day humanity all the with He had were not sympathetic toward new

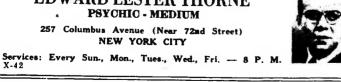
If any doctrine came to the peothem now." He declared that ple through the priesthood the after him would come a teacher, church would hear it and heed it. the spirit, that should guide His but if it came from an out-of-theway place, like Nazareth, they refrained from utering truths too would scorn and prosecute it. It advanced for His hearers and cau- was churchmen who put Jesus to tioned His disciples not to cast the shameful death of the cross. A second and very serious dif-pearls before swine, i. e., to give In Luther's time, when he hurled ficulty in seeking the truth is the out doctrines so far in advance of his advanced ideas like a bombnotion so prevalent that certain the spiritual development of their shell into the camp of the Roman men are ordained of heaven to hearers that they could not ap- church, it was the churchmen of seek truth for all mankind, and preciate their value of beauty any his day who sought his life. In that we are to accept their ac- more than swine could appreciate Wesley's time, though he preached quisitions in place of seeking for the beauty of pearls. God has the purest form of spiritual truth ourselves. We can never attain dealt with humanity as we deal that was proclaimed in his age, truth by proxy. By divine ordina- with children. He has given to yet the churchmen of his time tion every man is an original in- every nation and to every age drove him out and he had to vestigator of truth. He stultifies truths adapted to their develop- preach in graveyards and coal

> I fear that, while our church (Continued on Page 6, Col. 3)

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TRY THE SPIRITS---10

WHAT THE SPIRIT WORLD THINKS OF THE DEVIL

"He Only Had An Existence In The Human Mind"

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

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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 and should expect to be judged, connecting relations of the three band of spirits who gave these answers.

Is there a devil existing outside of the human mind?

The greatest, the most perfect devil that we ever knew, had an existence in the human mind in that portion of it that is the result of human education. The devil, as a distinctive personality, is a thing of time, a something that has been wrought out through your defective educational system.

You are here educated, religiously, morally, intellectually and physically. And that portion which runs through the whole system entire, is that which has produced this personal devil. It has made his horns, and his hoofs, and all his various appendages.

It has called upon humanity to exercise a fear concerning him, but it is all the result of a false education. Those persons who have never been educated at all in such matters have no thought of a devil.

est and most important studies in ners. So frequently was he in the spirit world?

educational systems. It is the stood between the high and the only true basis upon which in low. Angels ministered unto him telligence can rely for informa- from above, devils came unto him tion, whether here or there.

All spirits, when they become one, he received from the other divested of the mortal form, and have risen beyond the prejudices incident to human life, when they thus. Our mediums are carefully begin to desire to know more con- elected from the middle strata of Spiritualism, in God's name do not cerning themselves and their sur- human life, for from that plane roundings, at once start off, at- they can be made capable of doing tended by science. This attendant the most good. They can receive never forsakes them.

They be never satisfied with from that plane. any demonstration that is not truly scientific, that cannot be resolved to a clear point beyond dispute. And it would be far better for tions of mind and matter, and our religionists of earth, our whether we trust it or doubt it, moralists, and, indeed, far better it will move on its mighty course for all classes of being, would just the same, they adopt a similar plan, and investigate therein by science.

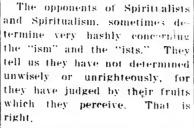
Let science be the basis of your that is not a scientific shrine. When you do this, you will seldom have occasion to look back with regret over the many mistakes you have made.

If this Spiritualism is what it purports to be, for the uplifting of humanity, ought not our mediums too, be surrounded by the highest type of intellectual and moral civilization, so that spirits of the highest order can manifest through them?

That condition is certainly something to be desired, but it is not absolutely a necessity. The returning spirit does not make use of the moral law belonging to the media. It only makes use of the physical law The physical body only becomes an instrumen: in the hands of the foreign spirit.

But if all mediums were surrounded in their earthly lives by good influences - those that you call high and holy then they would always attract to themselves, by virtue of those surroundings, the higher. But the lower would find it very hard to come.

That which would prove such an excellent agent for the one would prove a most formidable obstacle to the other. A wise providence has made selection of its subjects, you call mediums, from the middle strata of life.



PSYCHIC OBSERVER

Spiritualists should be judged, by the fruit they bear, by the moral light which they are able to shed upon humanity, by the golden age which they are exbected to usher in.

Spiritualists should expect to be weighed in the balance of public opinion and, if they are found wanting, they should remember that not they alone will suffer. but the holy cause which they represent.

in harmony with it, and never take no cognizance of it what-things impossible, even unto God. at any time suffering themselves to be in antagonism to it.

When considered in conjunction with the external unfoldings of some Spiritualists, Spiritualism will bear no test whatever. If it were dependent upon some of its rexponents for merit, for real value, it would be found sadly wanting. But, thanks be to God, it does not depend upon any "ist" whatever.

Inasmuch as it is pure and undefiled itself, it can march through the ages unsoiled. Those persons who are able to look beyoud the mere bubbling, forming surface can see it in its purity. Spiritualism, or spiritism and Spiritualists differ—there is a wide line of demarcation between

One is a mere shadow, the other is the reality. In order to test test it through Spiritualists. Throw it into the scale in all its purity, weigh it, and it cannot be found wanting.

Is the mind, or that power or

argte org nism, or does its action ever; but yet it is matter. or growth depend on the spiritual organization for its objective expression, as spirit depends on matter for its medium of expression?

Mind is almost entirely deendent upon the formation of the ternal body for expression. It the medium between spirit and crude matter. It is a mirror through which the spirit reflects itself upon matter. Its capacit'e re increased or decreased in correspondence with the increase or actually foretell events? decrease of harmonious matter

Can you give me a clear, perspicuous definition of the principles, matter, spirit and mind?

Spirit I believe to be the allprevading presence called life. Mind I believe to be the medium between spirit and matter; matter the machine through which the spirit manifests through the medium of mind while in the external life.

As the spirit passes on, or less and less dependent upon crude It behaves everyone who claims matter for its expressions. It is constitutes the law of life. communion with the angels to dependent upon matter for its exwalk honestly, uprightly in that pression even in the spirit world. faith, keeping the golden rule but not the class of matter that where they can see it, making it it is dependent upon while here, years, nor in six hundred thousand a part of their lives, ever being It is so refined that human senses years. No, to me there are many

How do you explain the word "seer," as used by the ancients? Seer is another term for clairvoyance, or the spiritual condition, a condition in which the spirit can enter the past and future, as well as the present.

Did not these seers, being, as you say, "wiser than they knew,"

Perhaps so At all events they were not styled prophets.

Is anything impossible with

d 0 *

Certainly, to me, there is. The breaking of His own law would be an impossibility. He would destroy Himself, and annihilate all the forms that are in being. I do not believe that God can step outside of Himself - He must always live in His own being.

To perform a migacle, according to my idea. He must step outside of Himself. He must trample changes states of being, it becomes upon. His own law. He must totally disregard all that which

No, I do not believe it is possible for God to create a world in six d ys, nor in six thousand

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THEODORE PARKER Jesus was found eating and Is not science one of the great-drinking with publicans and sin-

their company that his opponents It is the foundation of all true called him a wine-bibber. He

from below. He preached to the

If you will obsrve closely, you will find that it has always been the most, they can give the most

There is a power behind all life which shapes and fashions all things, all thoughts, all exhiti- principle called intellect, a sep-

What are claims of Spiritualism, when viewed in the light of a com religion, and worship at no shrine mon test, which is as fair for one class as for another, viz: "The tree is known by its fruits?"

The claims of Spiritualism are as wide, as deep, as high, as Spiritualism is itself. Spiritualism claims homage from all things - true Spiritualism, not that which is such only in the exterior, but that which is such in its internal life.

WILL KNOW WHEN YOUR SUB-TION EXPIRES BY WATCHING DATE ON YOUR WRAPPER.

NUMBER FORTY-TWO

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JUNE 10, 1940

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WHY I AM SPIRITUALIST

By HAZEL M. GLEITZ Wauseon, Ohio

I haven't always been a spiritualist. In fact, about 12 years ago I was a skeptic. I did however know a family in our village who were spiritualists. I was desiorous to know what seances were like, and asked them if they would invite me next time they had a meeting. They promised they would.

A short time later a medium, J. J. Carroll, came and arranged to have a seance as usual. Father and I were invited. It was a trumpet seance. I was too scared to enjoy it very much, although he gave some wonderful demonstrations, and we left wondering how it was done. We were interested and anxious to go again.

The next day after attending the first seance I was talking to a friend of mine, telling him of my experiences of the night before. He said he was sorry I had gone and asked me not to go again as there couldn't possibly be anything to it. But I had seen and heard too much to stop now so I asked him if he would go just once. He agreed.

Interest Begins

A little later the same medium came again and this time my friend went with us. My brother also was with us this time. He had an idea the medium wasn't always in his chair although a lady from the audience was always selected to sit with him and hold his hands.

Before starting the seance he gave a short talk on developing mediumistic power. It was very interesting. I made up my mind then if I could get some one to sit with me I would follow his instructions although I hadn't much faith in getting anything worth while.

I persuaded my friend to sit with me. I realized that he agreed to do this only because he knew it pleased me. We used a small table about three feet square. We turned off the lights placed our hands on the table and waited. Nothing happened at first, then I remembered the instructions were to sing, have music and count together.

Well we tried a little of everything and soon the table was slid- Toledo, a Mrs. Brown, invited us ing and tipping. I began asking down and asked us to bring our ing in all intelligent minds who questions. I said, "If you are a trumpet. In Toledo, we were able have candidly examined the evispirit tap three times and they did to purchase some luminous paint. dence, the conviction that this was that at once." They answered We also got a small bell and a the method of creation, and no every question. Three taps for few other trinkets at the dime yes, one tap for no, and two taps store. We painted a band around couldn't believe it could be a spirit but we agreed to sit regularily tablet to make it visible in the The scientific truths of telepathy, for a reasonable time at least.

I think we averaged about three sittings each week. Sometimes we my cousin's home, including my lished by incontrovertible eviwould hold a pencil together and cousin, her husband, and her sis- dence, yet to mention them in cerget messages. By this means they told us we each had a spirit guide and gave their names. They explained what a guide was for and also told us what their work had been on the earth plane. My friend's guide could answer any questions we asked concerning the Bible.

After Six Months

In the early days of my friend's development, we sat about a half hour each time. I would have enjoyed sitting longer but after that write "Good Night" and leave us. I say my friends development because by this time I was beginning to realize he was the medium, and by his guide, Sam Long.

I think it was about six months from the time we began sitting until they were able to pick ing toward the center of the table. up the pencil and write unaided. Then one evening we were surprised when they lifted the table the message we could hear them and placed it on my lap. About tearing the paper. They would this time my younger brother was then squeeze it into a ball and ross getting interested and he made us it to the one for wnom it was a trumpet of card board. Of course written. Later I instructed them we were anxious to try it out and to fold the paper. After this they it was on the table when we had were careful to follow my instrucour next sitting.

light touches like the tip of a skeptical. When I told them the finger and they would move any table would raise and stand in the also placed a rope on the shelf under the table and they would pick ing." I never heard of anyone beit up and place it on top. The first ing able to do that unless they turned off the lights as usual. The radio was playing in the next room. We sat at the table, our at my friend's home, I remember hands touching. In a moment I could hear them take the trumpet and they started tapping us on the head with it. They also came through first speaking to picked up a tablet I had on the table and pressed it against our

Parents Disgusted

All this time my parents werke disgusted with me, thinking that my friend was making a fool of me. They imagined he was lifting the trumpet with his mouth and the table with his foot, and when they came into the room it seemed to interfere with conditions and we were never able to get anything. I told my younger brother about this and he told them, "I am going to sit with them", and to us I believed we could accom-I was gled to hav him do this plish almost anything. as I knew he had in open mind at least. After sitting with us about a half hour he came out and told the folks, "I an convinced." That had accomplished all this in less made me very happy and my folks



HAZEL GLEITZ

agreed to sit with us next time.

when in doubt. Even then we the trumpet. We also painted the bell, a pencil, and the edge of a dark.

ter and brother-in-law, a Mr. and tain church circles is to ostracise Mrs. Berry. We had never includso many in our circle before and we were in doubt whether or not church through the back door? we would have good results. It might be well to explain here that Mr. and Mrs. Berry were ardent spiritualists. Conditions were perfect on this evening after being and prejudice and limitations of instructed by the spirit forces to the age in which they were formuremove some of the paint from the lated — bar the way to progress bell as my cousin had covered it in our own day. Have we not a completely and it cast a glow over right to our own views and our the whole table and they made own interpretations and our own this known by rapping loudly. Aflength of time our guides would ter this was done we were able to resume our seance.

Spirit Instructs

I was careful to place the tablet that nearly everything was written at one end of the table and the pencil at the other. Almost immediately it seemed that they were attracted to each other mov-Then we could hear them writing on the tablet. After confpleting

of course 1 often talked to the girls about Spiritualism. Some be-By this time we were getting lieved in spirit return, some were objects we placed on the table. I air by simply placing our hands on it, I remember one girl saynight that we had the trumpet we were a medium." This girl believed in spirit return and had attended many seances. This night very distinctly. If was the first time my guide was able to speak through the trumpet. R 's guide each one in turn. Of course his voice was only a whisper but very distinct. Then we heard anoth er voice and he carried the trumpet around the circle repeating his name.

My guide had told us months Croin. He carried the trumpet around the circle tapping each one and then it came over to me and he told me he was my guide and gave his full name. I asked him if he would speak to the others also and he did. After both of our guides were able to speak

We had heard of other mediums sitting for years before they were able to receive anything, but we than a year.

"HERESY SERMON" Continued from Page 4, Col. 5)

preaching and teaching is in many ways in advance of that of any preceding age, in the atitude of church leaders toward new truth there has been little if any improvement. Is it not true today that new truth is not heartily welcomed by the church --- that church leaders are afraid new truth may disturb theological beliefs, and so fight shy of it and then afterwards embrace it.

New truths in astronomy have been denounced and men have been imprisoned for accepting views that churchmen thought science are often condemned, and two years ago, it was very common and very popular for preach- doubt and prejudice. ers to sneer at the evolution Next day a cousin of mine in theory, but today it is no longer sneered at, for there is arisscientist of note today denies it.

Christ Inspired

So it is with new truths in philosophy and psychic research. clairvoyance, soul flight, psychome-We had a meeting that night in try and prophecy are well estabyourself. Now why should new truths have to get into the Why should old opinions, old interpretations of Scripture, old statements of belief - all of which must reflect the ignorance creeds and our own new truths equally with those who preceded Must we forever wear the cast-off garments of past ages?

Another hindrance to receiving the truth is the belief so prevalent among church people that the days of inspiration have passed, never to return. I for one can never believe it. I recognize the inspiration of past days. Christ had it -prophets of earlier time. No one, the 4th of September.

I am a telephone operator and SPIRITUALISTS CELEBRATE ANNIVERSARY



REV. and MRS. ROBERT SCHMUS, Minneapolis, Minn. before that his name was Bert celebrated their 56th Wedding Anniversary, April 13th, 1940.

Rev. Schmus organized the Church of Life, St. Paul, Minnesota, but retired soon after although he has been quite active in social work ever since. At present he is associated with The First Spiritualist Church of Minneapolis where Mrs. Schmus conducts a healing center. Since his ordination in 1900, Rev. Schmus has served churches in

Portland, Oregon, Los Angeles, California and Rockford, Illinois.

13th of First Corinthians, and no one uninspired wrote:

"There's a wideness in God's

Mercy."

Spiritual Laws

it can come to you today. If John Holcomb. had it in Patmos you may find a modern Patmos and share it starting with only ten members, also. In the broadest, truest sense four of these being mediums and God is no respector of persons, three of them holding Licentiate Heaven is as near to earth today. Papers but none of them holding God is loving and kind today, men classes from which to draw or as much in need today, and truth build up a membership. as abundant today, as in the ages when men are said to have pos- the Minister and after one or two sessed this inspiration.

inspiration, is open to all who was needed and should grow. The will climb the heights where it is present quarters were immediately situated. If men can not a tain rented, the necessary equipment it, it is only because they are put in and advertised. too worldly, too much the folcontrary to their misunderstand- lowers of pleasure, too selfish, and made to the C.S.S.A. May 6th. ing of the Bible. New truths in will not undergo the mortification of the flesh, the crucifixon of self, the puting away of ignorance and President; Donald Gascoigne, Vice

> govern our spiritual nature. We and Harrison D. Holcombe, Nan must develop our spiritual facul- Acorn, Walter Madison, Marie Olties so that we can see and hear sen and Frederick Signor, direcand realize spiritual things. We tors. must wait upon God - alone and in silent expectation -- listen for the Church to expound the Philhis voice. And we must see our-losophy and Phenomena of Spirselves about the spiritual educa-litualism in a simple dignified tion of our faculties as the great way; always endeavoring to exbusiness of our lives. If we do this we shall not wait in vain.

> and hide in the cleft of the rock we may not, indeed, hear His voice in the fire or tempest or whirlwind, but we shall hear the still small voice. Angels will become our companions. Heaven will open its portals to our vision ist Camp Association will soon as it did to Stephen of old. and the boundary between earth and ing on the shores of Koontz Lake, heaven will become so low and narrow that the inhabitants may pass to and fro at will. And then shall inspiration be the birthright of every one thus spiritually edu-

Kansas Camp To Open

The State Spiritualist Association of Kansas will open their summer Camp meetings at Winfield, Kansas, August 25th, continuing through September 8th. retary the State convention will

According to Grayce Diller, Secalso be held in Winfield. The dates, Sept. 5th to 7th, inclusive so has the apostles and the with a banquet on the evening of

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unaided of heaven, wrote the sub-lime utterance of Isaiah or the CHURCH OPENED IN LOS ANGELES

The Wilshire Spiritualist limited to one age? If possible Church, 508 So. Hobart Blyd., Los Angeles, Cal., is just four months old. It opened its doors Why should inspiration be last February, and welcomed 110 in one age why not in another? people at the first service, accord-If it came to Paul 1900 years ago ing to the Pastor Maud Madden

It had quite a unique beginning,

Mrs. Holcomb consented to be preliminary meetings it was The truth is the foundation of thought a church in this location

Application for a charter was

At the first membership meeting George Ralph was elected President: Estelle Anderson, Sec-We must learn the laws that retary; Emma Allen, Treasurer,

It is the aim and ambition of press the Universal Laws of Love and Truth so that others may be If we ascend the spiritual Alps | helped along the pathway of Life.

Northern Indiana Spiritualist Camp

The Northern Indiana Spiritualopen its sixth annual camp meet-Walkerton, Indiana. In addition to being a mecca for those who are interested in the educational side of Spiritualism, it offers additional recreation in swimming. boating and excellent fishing. Accommodation are available. Meals may be procured on the grounds.

The Camp offers splendid talent this year, lecturing, message work and education. The lecturers are Joseph P. Whitwell, President of the National Spiritualist Association; Dr. B. F. Clark, President of the Indiana State Association; Ollah Toph, Victoria Barnes, Velma Webster, Russell McMurray and Lena Drews.

The educational part of the camp will be under the direction of Dr. Victoria Barnes, Superintendent of the National Bureau of Education. She will conduct classes, symposiums, and thought exchanges.

For further information write to Eva Kelley, 1308 Jackson St., La Porte, Indiana.

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During her earth-life, Mrs. Brace was an outstanding medium, wellknown in Buffalo, N. Y., where she founded the Spiritualist Church, 1052 Hertle Ave., of which T. John Kelly is now the Pastor.

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CAMP WHITE EAGLE OPENS JUNE 22

Spiritualist Camp. Nolan's Point, J. O'Neill, A. S. P. R. New York Lake Hopatcong, New Jersey, will City, N. Y.; Gertrude Ogden Tubopen their annual season Stur-by, former A. S. P. R. Secy., New day, June 22nd.

ing, Lily Dale, New York.

season: Margery Crandon, Bos-Brooklyn, N. Y.; Alma L. Hoter, Like Hopatcong 514

According to Frank Decker, on, Mass.; William Elliott President, the White Eagle Hammond, Lily Dale, N. Y.; John Jersey; Horace Leaf, F. R. G. S., The Opening services will be London, England; Leila S. Learnconducted by Juliette Ewing Press- ed, New York City, N. Y.; Fred Jordan, Portsmouth, Ve.; Beat-Aside from the regular program rice de Hunt, Brooklyn, N. Y.; cooking, meals served regularly of lectures and public demonstrations of mental mediumship. John Meyers, London, England; at reasonable prices.

Bertie Lilly Candler, Miami, Flor-White Eagle will feature many ida; Elinor Bond, New York City. voice, apport, independent write V. Pelton, Miami, Florida; James guest's comfort. ing, spirit photography, partial Laughton, Detroit, Mich.; Minnie For reservations, write or materialization and ballot reading. Cooke O'Har., Lily Dale, N. Y.: phone, Frank Decker, President, The following lecturers and Mamie B. Schulz. Philadelphia, White Eagle Camp, Inc., Nolan's mediums are listed to serve up- Penna.; Anna K. Fole, Pailadel- Point, Lake Hopatcong, New Dir-

Lily Dale, N. Y.; H. Tiedermann Elizabeth, N. J.; Toby Scofield, New York City, N. Y.; Maude Kline, Chic go, Ill.; Mabel Beckman, Detroit, Mich. *

Camp White Eagle is, in reality, a beautiful hotel, fronting right on Lake Hopatcong, forty miles from New York City. The Hotel accommodates over one hundred guests. There are four hundred feet of boardwalk and ample accommodations for those who love out-door sports: swimming, fishing and motoring. The restaurant within the hotel features southern

Message services scheduled physical mediums possessing vari- N. Y.; Mrs. N. S. Themalis (Cecil daily, in the large auditorium. ous phases of psychic development: materialization, ethereat cele Stewart, Detroit, Mich.; Mac been constructed every proization, transfiguration, direct- Bute, Detroit, Mich.; Geraldine vision having been made for the

termittently throughout the camp phia. Penna.; Lillian Johnson, sey. The Telephone Number is

THEODOR C. RUSSELL'S CHALLANGE to all SPIRITUALISTS

Our Churches and Organizations Can Show You The Way YOU Are Responsible For The Life YOU Live

To those of you, who, are parents of Spiritualist Organizations; to those of you who, have conceived the origin of Spiritualist Churches within your minds; not only, I, but everyone who follows your footsteps, charge you with responsibility and beg you to honor and protect your Church.

Let not only your hands but your hearts serve your Spiritual Sanctuary, so that it may withstand the tests and rigors of time and human tide. Then and only then will you be privileged to properly name it-"A Spiritualist Church.

Remember we represent a cause that is infinite in scope and possibility. Parts of that great cause and belief are being incorporated openly or in a hidden manner into every religion thru out the land. We are not essentially an organization of great churches, but find our strength in our vast simplicity, serving those who are in deepest need of light, consolation and understanding.

Stand Firm ! !

We have been able to strip from death its fearful garb of gloom giving you life immortal in a realm of eternal things.

This day and age, so full of pitfalls and questionings, require close application to the principles of truth, standing firm in helpful teachings and assurances. Digging deep into the innermost recesses of our hearts and con-



THEODOR C. RUSSELL, Buffalo, N. Y. He will be one of the Featured Speakers and Message Bearers at The General Assembly Convention, to be held at the Statler Hotel, June 21st, 22nd and 23rd.

ligion

I'v so doing we will be able to travel on in peace, never looking backward but seeking the front line of advancement, always strengthening the weak places.

Too oft', those connected with organizations lose sight of their cause, its greatness and its glory. There are some who delight, thru false necessity, to revel in sordid wish to know more of the secrets science, we must make sure that pettiness, discussing people, work- of Life, then remember Life is we are absorbing and using the ers, and even events—oft' times Eternal from whence there is no truths and fundamentals of our re- with out reason and with neither escape.

charity of tongue nor generosity of heart. Here ends advancement removing the "spiritual" from the word Spiritualism, leaving only an 'ism' for unknowing people to judge.

against the nightly prowler, why not lock your heart and mind against that which would be a thief to your peaceful moments Thus will your days enrich themselves, your heart shall know a peace that hath no end, and your life will become a flame of glory for all the world in witness to see.

A Spiritualist Church is founded to show you the way to spiritua life, but it can not live it for you You alone are held accountable, never the church nor its leaders for no man must or can account for what you have done -- yea. even in ignorance. When your interest in spiritual values has become a deep and sincere part o you, the door to enlightment wil automatically open and you can never completely close it. As you desire to know more of the secret of advancement so then will the answer come direct to you in reward for your question.

Today as never before, in thi war locked century, does mai need spiritual guidance for wit death, the invited agent spilling blood upon the soil, he is apt at become so lost in this great un rest, with sense of values so warn ed that he may never again of this earth know peace. Would you

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Number Forty-two

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A MAGICIAN'S DREAM

By WILLIAM H. BURR

The other day I saw a picture published in a Chicago paper of a magician standing on a bridge with a book in his hands with his face looking heavenward. He claimed to be waiting for the Spirit, Clarence Darrow, to come and turn the leaves in his book. This scene reminded me of an idiot I saw on the street some time ago. The idiot laughed at every one he saw. At times he would look upward and hold out his hands. No one could know why he did this for serious minded investigators but it may be that he was waiting for the man in the moon to bring him a ham sandwich.

suggested to me between the two individuals above mentioned for festations by tricks and frauds is the reason that the man on the but another way to get publicity. bridge and the idiot on the street gave evidence of about the same grade of intelligence.

some message after death. These give him a kick

alleged secret pacts have served as a kite tail to which the magician has hung to get his name written in the skies to advertise his business. If we see a clown trying to telegraph without electric current or transmission wires we think of it as a clown trick only. If we see others trying to do impossible things we know that it is because of their ignorance By the same analogy we properly judge such glaring evidence of ignorance of psychic laws as the antics of a shallow mind. Such an of psychic phenomena, clowns and such .so-called magicians all belong to the same class. Their There was a striking parallel boastful declarations that they can duplicate genuine psychic mani-

If Clarence Darrow ever made any such pact with any magician, he did it when he knew no more There is nothing especially about psychic laws than the averwrong in the magician-trickster- age magician knows today. The clown business. It is just a whole performance is too silly to pastime at which some make be dignified by a serious thought. money by "scientific" tricks and Long before this time the underdeceptions. It consists only in taker has taught Clarence Darrow concealing truth and leading oth-more than is known by all the ers to believe that which is not so. wise magicians in all the world. Among other stunts that several If it were possible for the Spirit, of these "gentlemen" have claimed Clarence Darrow, to return to the to ascertain facts relative to spirit to have are secret pacts with cer- magician on the bridge under contain prominent men whereby the ditions provided for him instead marvelous psychic demonstrations were privileged to hear Walter's prominent men would make them- of turning leaves in the book. Darselves manifest by sending back row would be far more likely to sapia Palladino, Margery Crandon City, was the medium.

FRED ALLEN DUPED BY "EXPERT" RESEARCHER

Fred Allen, Radio's "Funny" man, and an "expert" Psychic Researcher, staged a pathetic attack on Spiritualist Mediums Wednesday night, May 15th. It was a sad comedy and would have been truly funny but for the fact that the "expert" didn't even know that she was being RIDICULED by Allen and poor Fred really THOUGHT that he was talking to an "expert".

It seems that, since the "early" passing of Harry Houdini, there has been a great scramble for his QUESTIONABLE LAURELS.

The clamor goes on. All seek to "expose" Spiritualist Mediums and not one of the whole crowd knows enough about Psychic Phenomena to discuss the "A. B. C's." They cry out that they don't really mean to attack Spiritualism as a religion and then proceed to make a lot of silly statements they cannot prove about the mediums they think they have "exposed."

5th Annual Convention of the

INTERNATIONAL GENERAL ASSEMBLY OF SPIRITUALISTS

at the MAYFLOWER HOTEL

AKRON, OHIO — JUNE 13th to 16th, incl.

OUTSTANDING LECTURERS and MESSAGE BEARERS President, Fred Jordan, 154 Seaboard Ave., Portsmouth, Va.

FROM HEREAND THERE

WHAT - NO CALAMITY?

The Psychic News, London's Spiritualist weekly carries as a regular feature, the column "ALL WORLDS ARE ONE." In the April 20th issue, this column, written by Maurice Barbanell, included an article, "Am I Unlucky?"

The article reads:

"Friends tell me that I must be more discriminating about my choice for holidays.

"Last year I went to Scandinavia, starting my holiday at Norway and ending at Denmark. Before that I went to Italy. A few months later Mussolini invaded Albania, Prior to that I chose Spain and found myself in the middle of a revolution!

"No calamity, however, has so far befallen Lily Dale Assembly, the American Spiritualist camp which I visited three years

Since Barbanell has not visited Lily Dale in three years, how would be know whether or not any calamity has visited Lily Dale Assembly? Just what is a Calamity? To a Spiritualist, a calamity is any situation that would appear to stiffle the growth of Spiritualism. Hitler stiffled the growth of Norway - Mussolini stiffled the growth of Albania and it remains to be seen whether it has been possible for anyone to completely stiffle the growth of Lily Dale Assembly. —Ed.

CARRINGTON—A SCIENTIST?

On Page 6 of The Occult Psy chic Review, a Chicago monthly, there appears an article written by Louis D. Brandt entitled, "Radio's Opportunity."

Hereward Carrington, "noted" New York Psychic Researcher is quoted by Mr. Brandt as making silly statements in a recent broadcast. Carrington is quoted as them most formidable." saying that "98% of the psychic manifestations that take place are fraudulent." The eminent researcher also is said to have at-Twain and others.

Poor Mr. Carrington-he has been searching for over 50 years communication. He has witnessed and hundreds of fine mediums Still he insists upon belittling the truths of Spiritualism by posing as an authority on a subject which is evidently too deep for EVEN his marvelous mind.

Carrington always wants to make everything sound so scientfic. His main idea seems to be to try to confuse the public with a lot of high sounding phrases which he, himself doesn't even try to explain.

Doesn't Carrington know that there is no record of Lincoln's psychic ability? Lincoln did receive direct communication through the mediumship of Nettie Colburn Maynard which, of course, does not mean that he possessed psychic ability.

Mr. Brandt sums up the whole case very aptly. He says, "Carrington's figures are true but he have said that 98% of the me-Researcher. diums were frue."

SCIENTISTS ENTHRALLED

According to an Associated Press release from Columbus, Ohio, the scientists have "rigged up" a radio microscope which has revealed an entire world of "unseen rays." This announcement was made by the American Association for the Advancement of Science.

The article continues:

Man himself, as well as all kinds of supposedly inert matter, con-stantly emit the rays that this instrument "sees."

The radio device actually is a radio frequency spectroscope. It does the same thing for cool, non-glowing matter that the spectroscope does when it reveals the kind of atoms that make the stars. It was reported by I. I. Rabi, P. Kusch and S. Millman of Columbia University, to a crowded hall filled with eminent physicists who listened enthralled.

The discovery shows that every atom and every molecule in nature is a continuous radio broadcasting station. Thus, even after death, the substance that was a man continues to send out its deli-

Those who believe in telepathy, second sight and clairvoyance, have in yesterday's announcement the first scientific proof of the existence of individual rays which really travel from one person to another.

ONLY "SOME SURVIVE DEATH"

A United Press release from London, England, says that Dr. W. R. Matthews, Dean of St. Paul's Church has disclosed his belief in the possibility of survival after death. Well, coming from a DEAN, this indeed is quite a con-

Dr. Matthews, a member of the Archbishop's Commission on Spiritualism is said to have based the statement on a report of a twoyear investigation which was submitted to the bishops last spring but was not published because of a divergence of views. Dr. Matthews told the Society of Psychical Research that there are established facts of survival.

"It is evident at the most," he said, "that some persons survived bodily death, but the investigatior could not show that all persons did, nor could it be shown that all persons triumphed over death so that it had no more domination over them. The possibility would remain that extinction overtook them at the end."

He said some persons apparent ly make contacts with some source of energy which reinforces natural endowments and gives them unification of purpose which makes

WALTER'S VOICE HEARD

The spirit voice of WALTER. tributed some strange psychic brother of Margery Crandon, fampower to Abraham Lincoln, Mark ous Boston medium, was heard, recently at a seance held in The Psychic Observer Seance Room, Lily Dale, N. Y.

This was the first time the Editors of PSYCHIC OBSERVER through the mediumship of Eu-voice. Frank Decker, New York

The medium being entranced, Walter's opening salutation was not recognized. The sound of a man whistling was heard at first and then the voice which later proved to be Walter's said: "I came down here to look things over . . I don't suppose you recognize me. . . I generally manifest through Sis" (meaning his sister Margery).

After generalities regarding the possibility of a future sitting with Margery in Boston, Walter made some remarks relative to Heweward Carrington to the effect that he (Carrington) had not been fair in the way he had described her mediumship. This is the second time, spirit people have informed the Editors about the tactics of Carrington. On a previous occasion, Eusapia Palladino had expressed her dislike at the way she was has them backwards. He should treated by the New York Psychic

"ROSES from JEAN"

By ABIGAIL BAILEY

Jean Harlow was an inspiration to me in life. Eagerly I viewed her pictures, always returning home with the remembrance of her magnificence. The vitality with which she moved across the silver screen impressed me so that when her life ended abruptly it was bewildering. Constantly I thought about her and it did not seem possible that she had vanished into nothingness. My mind seemed to search the high empyrean for traces of this lovely girl. Finally the answer came.

One day while resting and looking out my window at a big tree whose branches stirred softly, I chought intensely of Jean Harlow, "Where is she now?" was my thought and I wished I could see her once again. Then suddenly above me, straight ahead, there formed the top of a cream colored wall, just the top, the rest lost in misty atmosphere. Over this wall peered Jean's face. I could see her shoulders misted in white and upon her hair were bands of pearls. She seemed so sweet and friendly, smiling down at me. Then a shower of sparkling snow fell before this picture, faintly blurring it, though lending it an indescribable loveliness and delicacy. After it faded, I wrote down the words "Jean dwells beyond a veil of sparkling snow" and then wove them into a poem:

WHERE JEAN DWELLS

Jean dwells beyond a sparkling snow.

Within a land where pale blue roses grow.

Where pink wisteria in festoons gav.

Sends haunting fragrance thru the sunny day, Where gold plumed nightingales

make night time rare In that celestial garden, distant

fair.

This manifestation of the lovely actress was a surprise to me. I think she was attracted to me by my kind thoughts for her. You see I have written and published a booklet of poems about her entitled "Jean's Roses."

Jean appeared several times after that, robed in the unfading dyes of Paradise. I beheld her once clad in wheat yellow chiffon with a band of vellow about her hair and again clad in delicate violet chiffon, with violets in her hair. Eadh time she appeared suddenly near me, seemingly out of a mist,

Each time I beheld this fair gifted girl from the beyond, her face wore an expression of joy and happiness, a confiding look as of someone who knew nothing of fear or anything unkind. Her radiant smile seemed to say, "I am so happy. God bless you!"

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"Is Death the End?"

By JOHN HENRY REMMERS

"THE PRESS" vs. "THE CHURCH

The Daily Newspapers are too busy featuring war, crime, divorce and all the sordid things of life to give any serious attention to the trifling question of SURVIVAL; and then, too, the Press might accidetally encroach upon the Orthodox teachings of the Church, which would never do from a commercial point of view.

(Continued from Last Issue)

THE DIRECT-VOICE

The direct-voice phase of mediumship is, in my opinion, the most convincing of all manifestations. When the conditions are good during such manifestations, personalities from higher realms speak aloud and as naturally as though they were standing before us in the physical body. They are, in fact, standing before us in the ethereal body, and through the use of psychic energy, are materializing the voice, making it audible to our physical senses.

I have witnessed more than a hundred direct-voice seances. many of which took place in my own home. Ask those who condemn and ridicule this subject loudest how many independent voice seances they have attended. If they answer you truthfully, you will find that the great majority of them have never put forth the effort to witness a single manifestation. Such individuals are of the same class as those who stood on the banks of the river and cathowled Fulton when he launched his first steamboat. Are the opinions of such individuals of the least value? The wise man consults an experienced banker be fore investing money, an experienced architect before building. and a good doctor when his health is failing. We trust and have confidence in the judgment of such individuals because of their knowledge, gained through experience. Does not the same principle apply generally, and likewise to psychic phenomena? Is not the opinion of individuals who have witnessed hundreds of seances of far greater value than that of those who have witnessed half a dozen, or none at all, especially when such witnesses who testify for the truth of communication number among them some of the world's best thinkers?

I, Too, Have Suffered

Thus far throughout this entire work I have endeavored to place the truth of survival and com- No individual can, before a group munication clearly before you in of intelligent people, successfully such a light, where you may view imitate a genuine voice scance. the question from all its various By a simple method I could detect angles. I have risked the gaunt- the fraud and expose it in less let of persecution, and am ready than ten minutes. to bear it with a smile if this standing have lost the joy of Life.

I know; I have suffered as you have; and unless you can be convinced, as I am, that the personality you love so deeply has sur- manifestation of this kind. vived, nothing under the sun will ever lift you out of your sorrow far as I am concerned they can stand on the river's bank and boat, will move ahead against the current.

Has it ever occurred to you that bitterly oppose a subject of which they know nothing, that there must exist some ulterior reason for such opposition? Men and who possess knowledge of the subject which they oppose, and seldom, if ever, agree to meet them phases of communication.

During my investigations I have Think about it!

fraud, conscious or unconscious, depleted body of the medium. could be carried forward on such a scale without detection? The es- ment you are at the mercy of the about them. If he, the investiga-

sence of the whole matter is, that Survival and Communication is so overwhelming in its reality that the vast majority of men cannot comprehend it in their present state of mental development. And I honestly admit, that if it were not for my own efforts and experiences, I, too, would still be among those who question. Therefore I can find no fault with the honest skeptic who is open for conviction.

But of what value is the opinion of those who deny and will not investigate, or jump to rash conclusions after one or two experiences? Such is not the method of men and women who labor for years - yea, even go hungry to establish some great truth!

On one accasion, in the presence of forty other people, many of whom were strangers to the medium, I listened carefully from eight o'clock in the evening until after midnight to more than a hundred entities voice back their thoughts to earth. Each person present, including myself, spoke voice to voice with at least two personalities of the next dimension. Each and every personality manifesting identified him or herself and carried on a conversation of the most intimate nature.

Deception Ruled Out!

Would it be humanly possible to employ such deception among a group, many of whom were total strangers, for a period of four hours? How would it be possible for one human being to impersonate more than a hundred personalities, each and every one distinctly different, and carry on (in various languages, some of which the medium could not speak) intimate conversation with total strangers?

Analyze this occurrence; try to do it yourself. Ask the know-itall to try it; gather forty people promiscuously, or just ten whom he does not know, and then tell him to go ahead and demonstrate his wisdom. In less than forty minutes the affair will terminate, a disgusting and ridiculous farce.

This marvelous phase, the intwo years of effort has been made for its development. In the earlier period of your endeavor, however, there may occur an occasional

After you have experimented with the table and photographer's and despair. I do not care a lamp for eight months or a year, tinker's dam for the scoffers; so rappings and similar manifestations will gradually grow weaker, and when they cease completely. sneer. This Truth, like Fulton's the time has arrived for the unfoldment of the independent voice phase. It is at this critical period when most people become diswhen an individual or individuals couraged, give up, and begin to frequent seances held by profes- many months pass without the sional mediums. The professional medium cannot be blamed when you seek his or her services and women of this type avoid those by so doing dissipate the very energy which your own controls desire to conserve for the higher

The body of a physical medium is like a storage battery, and when listened to more than a thousand it has been depleted it must be by the operators of the next entities voice back their thoughts recharged with new energy before from other realms of Life. Would any genuine physical communicait be possible in any manner to so tion can again take place. Thereoften deceive a man who possesses fore, at no time, under any cira fair amount of intelligence? cumstances, enter what is called a "development class" conducted in order to obtain satisfactory re-Approximately one thousand by a professional physical medium. sults. For it must be remembered times I have experienced the in- If you do, your psychic energy will that these entities are making use dependent voice manifestation. be drained to the utmost for no of natural laws that we of this Does it seem at all reasonable that other purpose than to recharge the world know little about at present.

days, will not hinder your own see. progress. An honest psychic will never allow his or her energy to years of research work in this field, be depleted for monetary pur- is that it requires the cooperation poses, and such a one will tell and work of many unseen entities you, just as I have, that you can to produce physical phenomena. ing the scances of professional when we sit in the scance room mediums. This truth is of such is to supply suitable conditions. which can come to you, if you de- the work is done." sire absolute proof of survival, is to depend upon yourself and the development of your own powers.

When rappings and the cruder demonstrations cease, purchase or have made an aluminum megaphone. It should not be more than two feet six inches in length and as light as possible. The small end should have an opening of one-half inch and the large end about six inches. Place the megaphone on the center of the table in a vertical position. Turn off the red light, and be sure that all other light rays are eliminated. Total darkness is essential. Relax and place your hands lightly upon the table, each sitter's fingers interlocking with the others. This condition makes it impossible for any sitter to levitate the megaphone without the knowledge of those whose fingers interlock with his own.

This method will convince the sitters that Other Forces are moving the megaphone and the confidence which it arouses will greatly assist the unseen operators in their work. All present should be in a rational, receptive frame of mind, but never over-anxious nor tense. The talk should be cheerful and natural, and when the conversation lags, singing may be introduced, but by all means avoid the solemn church hymns. Cheerful songs should be sung. There is no reason to be mournful, no one is dead.

There is no death! What seems so is transition;

This life of mortal breath Is but a suburb of the life

elysian

Whose portal we call "Death." Longfellow.

During the voice development period very little of any consequence will occur. Once more will come the test of your patience Months will pass before the slightest manifestation will again take place. The operators are now conserving all energy -

magnetizing the megaphone, neutralizing the psychic force flowing from the sitters, nuturing it with other elements - charging the body of the one they have message will but reach you, who dependent voice, seldom occurs selected as the medium with it. through sorrow and misunder- with any strength before at least again withdrawing this same energy, now lowered in its vibratory nature, from this body, and inducing its flow toward the magnetized megaphone.

Years To Develop

Such procedure requires much experimenting, time and patience. Invariably the operators, or controls, are personalities who have been chemists or medical doctors upon the earth-plane. Clairvoyants very often observe the process, which in most cases is about the same.

The fact that years are required for the voice development, and slightest manifestation, proves in itself that we of earth do not produce the manifestations, but are only, through patience and perseverance, cooperating with higher intelligences. Professor Craw ford, a very able investigator, has the following to say regarding the work which is actually done dimension:

"I have no doubt whatever that the operators, i. e., the entities producing the phenomena, have to do a great deal of experimenting

"The time is coming, of course, When you enter such environ- when we shall know quite a lot

"My deliberate opinion, after

Results Vary

I know from my own experiments in my own home that where honesty prevails, manifestations cannot occur until the necessary work has been done by the Intelligences of the next dimension. At times our own experiments are splendid, and again they may be negative. Much depends upon the mental and physical condition of the medium and sitters. The results are determined mainly by the amount of psychic energy the operators may take from our physical bodies and their success in combining it with other energies as yet unknown to us. Regard such unknown energies and the reality of the next state, Professor Crawford has the following

"That there are very real energies in the next state which have some form of correspondence to the energies we have here I have no manner to doubt . . . From my experience, I conceive the next state as being a very solid one to the senses with which we shall be equipped when we are its inhabitants. I am satisfied that it as great as this world does to us. and probably greater. It seems to me to be all a matter of sense perception. We can be quite sure that the entities existing on the other side of the veil do not possess the material senses that we do. But the peculiar thing is, that they do possess senses in a general way similar to ours.

"Probably even in our state of existence such senses are latent within us and suddenly spring to maturity just at or shortly after death of the physical body. But, however it is, with whatever instruments of perception the unseen entities are equipped, their world, according to their own accounts and according to what I can directly perceive through years of experimental study in the seance room, appears to them as a solid, real world, possessing permanent form. Incidentally, they say it is a beautiful world, more beautiful even than ours. If there is a next world, and I for one know there is it exists subject to law and order.

"There is certain to be nothing of chaos. The laws regarding the production of electricity do not vary. The laws regarding the three states of matter - solid, liquid and gaseous --- do not vary. We go on our way under constant law and order. If there is one thing more certain than any other, it is that the other world is not at some immense distance from us.

"The other world is here; it probably interpenetrates the earth view. and all things earthly. That we

medium's controls, whose first tor, could have a peep behind the are not conscious of its existence concern is their own instrument. scenes while phenomena are taking is no disproof of this. For me, the An occasional meeting with a good place, he would probably be great- reality of the next state admits medium, perhaps once every sixty ly surprised at what he would no doubt. I am as certain that it exists as I am that I am writing these words at this moment. My personal conviction is the result of a great amount of experimental and other investigations. When I set out on these investigations I never develop your powers for All the real work is done on their was skeptical, but years of experiphysical mediumship by frequent-side of the line, and all we do mental study have entirely aftered my convictions.

°I am, as I say, perfectly cerimportance that I cannot make it That is to say, the sitters are only tain that all of humanity, of whattoo emphatic. The best advice the instruments through whom ever race or creed, survives death and passes at once into another state of existence or plane of being. This passing is an automatic process, and is part of the scheme of nature. It is at present impossible to demonstrate the other world's reality to everybody. Each must find matter for his own conviction. Each must experiment for himself and come to his own conclusions."

W. J. Crawford, D. Sc.

Do you know that numerous men of similar rank, after years of the most careful experimenting. have testified likewise? Let us review briefly the character and standing of some of these:

Alfred Russel Wallace, naturalist; Cromwell F. Varley, electrical engineer; Camille Flammarion, noted astronomer; Herman Goldschmidt, astronomer and physicist: Sir William Crookes, famous chemist; Professor N. D. Wagner, geologist; Prof. A. Butleroy, chemist; Dr. Valdemer Dahl, scientist; Prof. Nees Von Esenbeck, President Royal Academy Science, Germany; Alex Von Humboldt, naturalist and cosmist; Prof. A. D. Moyan, mathematician; Prof. Worthen, geologist; presents to those living in it an Dr. William Hitchman, physioloappearance of reality at any rate gist and physicist; Dr. Maximilian Perty, professor natural science; Prof. J. J. Mapes, agricultural chemist.

These Men Know!

Prof. Robert Hare, chemist; Prof. W. D. Gunning, geologist; Prof. J. R. Buchanan, anthropologist; Prof. William Denton, geologist; Prof. William Cregory, M. D., chemist; Prof. Herbert Mayo, E.R.S., physiologist; Dr J. Lockhart Robertson, editor Journal Medical Science, England; Prof. William James, Harvard University; Prof Hyslop, Ph.D.; Dr. R. J. Tillyard, F.R.S.; Sir Oliver Lodge, F.R.S., D.Sc.

What a galaxy of shining lights! Compare them with the rabble on the river's bank and think for yourself! I could give you a list three times as long containing the names of philosophers, famous authors and poets, metaphysicians. philanthropists, noted physicians, and eminent statesmen. But the above should suffice to inspire even the most critical of our opponents to rise above petty prejudice and investigate thoroughly wth an open mind. Once having begun your quest for truth in this field, you will be astounded by the great amount of evidence and testimony for Survival and Communication. Dig below the surface; the daily press is too busy featuring crime, divorce, etc., to give any serious attention to the trifling question of Survival; and again, the press might accidentally encroach upon the business of the Church, which would never do from a commercial point of

(To Be Continued)

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

ARIZONA

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

ARKANSAS

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

CALIFORNIA

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

ANAHEIM-Maxwell Spiritualist Church, 408 East Sycamore St. M. A. Maxwell. FRESNO—Universal Educational Relig-ious Society of Divine Science, Inc., 744 Mildreda Ave. Edna Kelley.

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

LONG BEACT — 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 — Wilshire Spiritualist Church, 508 South Hobart Blvd. Maud Madden Holcombe.

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

LOS ANGELES—Second Christian Spir-itualist Church, 2520 West 9th St. Dollie Thuness.

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

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

al Church, 743

21st St. Margaret Foley.

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

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

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

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

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

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

CANADA

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

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

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

15th Annual Convention of the

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.

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

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

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

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

TORONTO — Springdale Spiritualist Church, 693 Bathrust St. A. D. H. Campbell.

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

WINDSOR—Church of Christ S. O. E. Hall, Wyndotte and Devonshire Rd. Mrs. A. Clifford. WINNIPEG — Inspirational Church of Truth, Army and Navy Hall. Mr. and Mrs. R. W. Northmore.

COLORADO

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

CONNECTICUT

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

WILLIMANTIC — First Spiritualist Society, 138 Valley St. Caroline J. Con-nor.



REV. EMILY H. FENNER, (Mrs. S. C.) Co-Pastor of The Ninth Spiritualist Church (Psychic Temple), 1936 North Thirteenth St., Philadelphia, Pa.

DISTRICT OF COLUMBIA

WASHINGTON — Unity Spiritualist Church, 1326 Massachusetts Ave., N. W. W. P. Strack.

WASHINGTON-Longley Memorial Spiritualist Church, 3428 Holmead Place, N. W. Daniel J. Cave.

WASHINGTON—Church of Two Worlds, Continental Hotel. Hugh Gordon Bur-

WASHINGTON - First Spiritualist Church, 131 "C" St., N. E., Alfred H.

FLORIDA

DAYTONA BEACH — First Spiritualist Church, 606½ Main St. Katherine Church, Windle.

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

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

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

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

GEORGIA

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

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REV. EDITH M. NILES. pastor of The People's Spiritualist Church, 2216 East Fourth St., Long Beach, Calif.

According to Mrs. W. C. Bond, Rev. Niles is a physical medium, possessing various phases of spiritual unfoldment— Direct-voice, Apport and Partial Material-ization. Says Mrs. Bond: "I was to attend a funeral service of a certain lady. The service was to be held in another town and I was not informed as to the exact location. When attending a seance conducted by Rev. Niles, the spirit of this same lady directed me to where her mortal body lay by designating the name and address of the Funeral Parlor."

ILLINOIS

AURORA-Christabelle Church, 51 Fox St. May Calvert.

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

BLOOMINGTON—Church of the Spiritual-ist, 801 South Center St. Floyd Hum-ble.

CHICAGO—Scientific Center of Spiritual-ism, Midland Club Hotel, 172 West Adams St. Catherine Larney, 3950 Gladys Ave.

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

CHICAGO—Psychic Science Church, Ashiand Bldg., 155 North Clark St. Bessie Woodworth.

CHICAGO—First Church of Spirit Healing, Lily of the West Temple. Monroe and Paulina Sts. C. A. Burgess. CHICAGO—First Spiritualist Church of Divinity, 6146 South Ashland Ave.

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

CHICAGO — Friendly Spiritual Church, 1655 West 63rd St. Sheldon Northrup.

CHICAGO—Spiritualist Church of Wel-come, 5 North Carolina Ave. Helen

CHICAGO—First Polish-American Spirit-ualist Church, 3940-48 Fullerton Ave., 2nd floor. Rose Chuipek. CHICAGO — First Roseland Spiritualist Church. 138 East 114th Place, Inez

CHICAGO—Spiritual Church of Truth, 3349 West North Ave. Theo. Siers.

CHICAGO—Century Spiritualist Church, 4737 Broadway, Room 214. Mabel Seley Nichols.

CHICAGO — Guiding Light Spiitualist Church, 1157 Belmont Ave. Rena Pretty Badger

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

CHICAGO—First Italian Psychic Science Church, 1353 West Taylor St. Anthony Camardo, James Redfearn.

CHICAGO — Temple of Universal Law. 4740 North Western Ave., Room 217. Charlotte Birkner.

CHICAGO — Rose Tyrell Spiritualist Church, 4814 Potomaa Ave. Teresa Church, 4814 Rene Hayden.

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

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

CICERO—First Spiritualist Church, 5033 West 25th Place. Lena Drews.

DECATUR-First Spiritualist Church of Truth, 215½ N. Water St. Rev. Grace W Bowman.



EDWARD C. WOOD, Philadelphia, Pa-Author, Writer and Psychic Researcher. He is the Author of the Book "The HOW of Divine Revelation."

EAST ST. LOUIS - Spiritualist Science Church, 16th and Cleveland Ave. Wil-liam F. Meier.

GRANITE CITY — First Spiritualist Church, 20th and Cleveland Blvd. Pythian Hall. Jack Lang, President, Mrs. Lloyd Wallace, Secretary.

JOLIET — Heap Memorial Spiritualist Church, 361 Union St. Ella R. Heap.

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

LE ROY-Crumbaugh Memorial Spirit-ualist Church. Charles R. Gibson. PEORIA—Progressive Spiritualist Church, Corner of Jackson and Jefferson, Emma Richardson.

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

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

INDIANA

ANDERSON—First Spiritualist Church Madison Ave. Spiritualist Temple Fanchion Harwood.

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

CHESTERFIELD—Chesterfield Spiritual-ist Association, (Largest Phenominal Spiritualist Camp in America) 1940 Season July and August. For Pro-grams write Mable Riffle, Sec'y.

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

ELKHART — Clark's Memorial Spiritual Center, 316 Division St. Jeanette Osborne. FORT WAYNE — First Christian Spirit-ualist Church, Spring and Franklin. Willard Grush.

GARY—First Spiritualist Church, Labor Temple, 6th Ave. and Mass. Ave. Reba Schallon.

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

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

INDIANAPOLIS—Psychic Science Spiritualist Church, 824 North Pennsylvania Ave. Dr. B. F. Clark, Dollie Clark.



REV. FRED L. FELIX, Huntington, West Virginia. He will hold services Sunday at 2:30 and 7:30 P. M., Wednesday 2:30 and 7:30 P. M., Friday 8 P. M., during July and August at The Church of Truth. 26 Shelby St., Grand Rapids, Adv. X-43

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

KOONTZ LAKE (Walkerton)—Northern Indiana Spiritualist Camp Association, Season July and August, For Programs write Rev. Eva Kelley, 1308 Jackson St., LaPorte, Indiana.

LAPORTE—First Spiritualist Church, 811 Ridge St. Eva M. Kelly. LOGANSPORT-First Spiritualist Church Banquet Room. Barnes Hotel.

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

IOWA

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

DES MOINES—Second Spiritualist Church, Chamberlain Hotel, 7th and Locust St. Mae Steinbach.

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

WATERLOO—Spiritual Church of Christ Truth, 203 Lafayette Bldg. Sophie F. Smalley.

KANSAS -

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

WICHITA-N.S.T. Spiritual Center, 422 N. Market St. Rev. Dollie E, Seybold WICHITA-Second Spiritualist Church, 107 West 1st St. Mary J. Nichols.

WINFIELD—The State Spiritualist Association of Kansas, 1940 Season August 25th to Sept. 8th. For Programs write Grayce Diller, Secy, 425 South Sycaore St., Wichita, Kansas.

KENTUCKY

LEXINGTON—Psychic Study, R-2, 104 Delmont Drive. Theresa Hellmueller

MARYLAND

BALTIMORE — Temple of Wisdom Church, Paca and Sarasota Sts. Eliza-beth H. Dennis.



REV. S. C. FENNER, Pastor of The Ninth Spiritualist Church (Psychic Temple), 1936 North 13th St., Philadelphia, Pa.

Rev. Fenner is a Mental and Direct-Voice Medium. He also possesses the gift of Automatic and Independent Writing. There has been a book written from evidence obtained through this lat-ter phase of mediumship. This book re-veals marvelous and conclusive demonstrations of the phenomena of Spiritualism—fourteen communications are accurately recorded therein.

MASSACHUSETTS

BOSTON — First Spiritualist Temple of Truth, Victoria Ballroom, Hotel Vic-toria. Dertmouth and Newbury St. Sunday and Friday, 8 P. M. John E.

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

BOSTON — Spiritual Science Church, Hotel Westminster, Copley Square. First and third Sundays, 8 p. m. Rev. Evan Shea. BROCKTON—Occult Science Church, G. A. R. Hall, East Elm St. Charles E. Lyons, Pres.

BROCKTON—Peoples Progressive Spirit-nal Association, Corner of Green and Glenwood St. Anne Robbins.

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

LAWRENCE — First Spiritual Alliance Church, Mayflower Hall, 292 Essex St. O. L. Heinlein. LYNN - Spiritualist Association, Joyce Building, 36 Market St. Bernard Em-

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

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

ROXBURY-Lone Star Spiritual Centre, 19 Dana Place. Rev. Leo F. Dion. ROXBURY—Shawmut Spiritual Center. 638 Shawmut Ave. Ruthena F. Red-dick.

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

STONEHAM-Spiritualist Society, 5 Bar-rett Ave. Josephine Richardson.

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

WEST SPRINGFIELD—Spiritual Center. 254 Westfield St. Irene Remillard. WORCESTER-First Spiritual Appliance Church Association, Inc., 7 Newport St. Sunday 3 and 7 P. M.; Wednesday 7:80 P. M. William A. Moffit.

MICHIGAN

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

3ATTLE CREEK-First Spiritual Church, 65 E. Michigan Ave. Floyd L. Thorn-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. Kemsley.

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

DETROIT—First Spiritualist Temple, Maccahees Bldg., Woodward at Pug-nam. Sara Tingay. DETROIT-Trinity Spiritualist Church, Kircheval and Hillger. Sarah Ander-

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

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

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

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

GRAND RAPIDS—First Church of Truth. 26 Shelby St. Amanda Flowers.

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

(Continued on Page 12)

Leaves Lily Dale



ALEXANDER DeCHARD, Palmyra. N. Y., Direct-Voice and Independent Slate-Writing Medium.

He is scheduled to carry on his private spiritual work at Camp Silver Belle, Ephrata, Pa., during the entire forthcoming summer season, according to Ethel Post-Parrish, Secretary of the Camp.

SPIRITUALIST CHURCHES

(Continued from Page 11)

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

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

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

LANSING—First. Spiritualist Church, 118½ E. Michigan. Reba L. Post. Genevra Phillipps.

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

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

OWOSSO-First Psychic Research Spir-itual Church, 610 Clinton St. Ella 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.

ST PAUL—Church of Life, 418 Park Ave., U. C. A. Bldg. Irene D. Sackett, President.

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

MISSOURI

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

ST. LOUIS-Bright Star Spiritual Church, 8660 Castleman Ave. Mollie Bauer.

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

ST. LOUIS — First Psychic Science Church, 4408 North Ninth St. Jose-phine Erhart.

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

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

ST. LOUIS — Third Spiritualist Church, 8609 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

DELAIR—South Jersey Spiritualist Camp. Velde and Day Ave. Services every Sunday, 2 p. m. Catherine Broome.

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

ELIZABETH—First Church of the True Gospel, 16 South Broad St. Herman Tiederman.

MACKENSACK—Spiritual Church of In-spiration, 26 Passale St. Amy Dick-inson.

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

LAKE HOPATCONG—White Eagle Spir-itualist Camp. (Kays Hotel), Nolans Point, 1940 Season begins June 22nd. For Programs write Frank Decker or phone Lake Hopatcong 514.

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

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

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

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

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

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

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

UNION CITY—Divine Psychic Mission of Consultation (Spiritual Church) 828 Bergenline Ave. Rev. Anna Doerner.

NEW YORK

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

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

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

BROOKLYN—Church of Divine Light.
Apollo Studios, Carlton and Greene
Aves. Emma C. Resch.

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

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

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

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

BUFFALO — Unity Spiritualist Church, 796 Ellicott, Near High. Isabell Reed. BUFFALO—Christian Order of Spiritual Scientists, 95 Ashland Ave. Marguerite

BUFFALO — Center of Psychic Science and Church of Spirit Communion, Chi-nese Room, Hotel Statler, Raymond E. Burns.

To Lecture At Camp Silver Belle



DR. VICTORIA BARNES, Gary Indiana, ecturer, Teacher, National Spiritualis Association.

She will deliver a series of lectures at Camp Silver Belle, Ephrata, Pa., this coming summer, according to Ethel Post-Parrish, Secretary of the Camp.

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

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

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

CORTLAND — Spiritualist Temple of Truth, 22 Homer Ave., M. Merritt Cortright. EAST AURORA — Spiritualist Church Temple Place. Mildred Hiney.

ELMIRA-First Spiritualist Church, 463 East Church St. Eva M. Bostwick FREDONIA — International Spiritualist Shrine, Odd Fellows' Hall, Rev. Minnie O'Hara.

FREEVILLE—Freeville Spiritualist Asso-ciation, 1940 Season July and August. For Programs write Raymond E. Burns, President.

FULTON-Spiritualist Church of Truth American Legion Hall, Oneida St. Heler B. Warner.

LANCASTER—Paychic Science Church, Odd Fellows' Temple, 25 Lake Ave. V. Mattern Bernhardt. LÂY DALE—First Spiritualist Church, Assembly Hall. Louise Arisman.

LILY DALE—Lily Dale Assembly (Largest Spiritualist Camp in the World)
1940 Season July and August. For

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

NEW YORK CITY — Well's Thought-Extension Library of Psychic Science, 598 Riverside Drive. Helen Wells.

NEW YORK CITY—Oakleaf Spiritualist Center, 222 East 67th St. Regina Welss.

NEW YORK CITY — Church of Spirit Commune, 1947 Broadway. Tues., Wed., Ahurs., 8:30 p. m., Message Service.

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

Internationally Known Direct-voice Medium



FRANK DECKER, President of Camp White Eagle, opening summer services at Lake Hopatcong, N. J., June 22.

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

NEW YORK CITY—W. T. Stead Memo-rial Center, 41 West 88th St. Mrs. N. S. Themelis (Cecil M. Cook). NIAGARA FALLS — Spiritualist Church, 2118 Main St., Silberburg Hall. Minnie

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

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

ROCHESTER — Plymouth Spiritualist Church, Plymouth — Troup Sts., Rob-ert J. Macdonald. ROCHESTER — Universal Spiritual Church, 44 Gardner Park. Louis C. Brown, Lillian Stauber.

ROCHESTER—Church of Divine Inspira-tion, 251 Hawley St. Frances Adam

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

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

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AKRON-Home Spiritualist Church, Pin and Chestnut Sts., Mattie P. Failor. AKRON - Spiritual Temple, 100 South

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 Tem-ple, 319 Main St. Albert Boerngen, Roy Hellrigel.

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

CINCINNATI—Home Spiritualist Temple, 27 East 12th St. Auna F. Bryson. CINCINNATI—First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Covey.

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

Center, Inc., 4618 Euclid Ave.

CLEVELAND-Spiritual Science Church 10427 St. Clar St. Rene Hunt

COLUMBUS—The Ohio Ave. Spiritualist Church, 86 South Ohio Ave. Nellie C. Brown.

CCLUMBUS - First Spiritualist Temple, E. State-Sixth Sts. Clara B. Knost. DAYTON — Central Spiritualist Church, Haynes and Hulbert Sts. Laura E. J.

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

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



sociated with the Spiritualist Temple of Truth, 22 Homer Ave., Cortland, N. Y.

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

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

WARREN — Christ Universal Spiritual Church, Room No. 4, McKinley Club, Branden Block, High St., N. E. Michael Smerick, Jr., pastor.

YOUNGSTOWN — The Inter-National Constitutional Spiritual Center Church, 303 West Federal St. William Mc-Cormick, C. Van Der Wall.

YOUNGSTOWN — Spiritualist Mission, 21 W. Wood St. Bessie Smith.

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

OKLAHOMA

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

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

GUTHRIE — Spiritual Science Church. Lena Taylor.

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

OKLAHOMA CITY—Central Spiritualist Church 7184 North Broadway A C TULSA-Lawnwood Spiritualist Church, 5910 Sand Springs Road, Joseph E.

OREGON

Hutcherson.

EUGENE-Spiritualist Center, 1253 Olive St. Anna E. Rath.

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

NEW ERA—New Era Spiritualist Camo. 1940 Season, July 7th to August 11th. Mary Ard, President, Rt. 9, Box 778. For,land, Oregon.

PORTLAND — Progressive Psychic and Divine Healing Center, Inc., 11 E. 20— Baseline Road. Opens June 23rd, closes August 25th. Lula W. Mittlesteadt, 1826 S. E. 12th Ave.

Plans Convention



REV. A. C. FLOWER, President and Founder of The Independent Spiritualist Association, holding their 16th Annual convention at The Post-Tavern Hotel, Battle Creek, Michigan, June 14th, 15th, and 16th.

PORTLAND—First Paychic Science Shir-icualist cituren, Neighbors of Wood-craft 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.

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

Spiritual

BETHLEHEM — Christian Spiritual Church, 18 West Garrison St. Mary Ann Rephs. EPHRATA—Camp Silver Belle, (Mountian Springs Hotel) 1940 Season July and August. For Programs write Ethel Post-Parrish, Sec'y.

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

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

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

NEW CASTLE—The Spiritualist Church of Truth. McGown Hall, East Washing-ton St. Agnes E. Guthrie. PHILADELPHIA—Christ Chapel of Healing, 1235 West Venango St. Minerva

PHILADELPHIA—Victors Psychic Scieice Centeh, 3609 Frankford Ave. C. E. Blanchard.

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

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

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

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

PITTSBURGH, (North Side)—First Spiritualist Church of Allegheny, 100 East Ohio St. Elizabeth Graff. READING-Spiritualist Temple of Truth, Berkshire Hotel, Mary M. Stuart.

Honored



PAUL CASEY, late President and ounder of The Goodfellow Spiritualist Church, Mechanic and Franklin St., Jackson, Michigan. Mr. Casey passed to the higher lite

last bebruary and an enlargement of the picture above was presented to the church by friends and members. The presentation of the picture was made recently at a special service conducted by Rev. Fred Felix, Huntington,

West Virginia. Mr. Casey, one time Treasurer of The I. S, A., dedicated the last 15 years of his

life to Spiritualism. Mrs. Cloe Angevine, Secretary of the Church, pays a splendid tribute to Mr. Casey. She says: "His friendly smile, his charity to all, his love of his church and members, will live in the hearts of those who knew him. His wish was that we carry on and under the leadership of Charles Gulick, our new President, we know we WILL continue and always be known as the FRIENDLY CHURCH."

READING—Friendly Church of Truth, I. O. 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.

DALLAS—Christian School of Spiritual Ministry, 625 South Tyler Ave. O. L. Hiett, Dean. FORT WORTH-Light of Truth Spirit-ualist Church, 3061/2 Main St., Lena DeVoe.

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

HOUSTON - First Spiritualist Church, 611 Calhoun St. Jane Collier. 10USTON-Magnolia Spiritualist Church, 7716 Harrisburg. Mrs. M. E. Tenny.

AN ANTONIO — First Spiritualist Church, Crockett Hotel, 112 Macogdoc-hes St. Aganita Thompson.

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.

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

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

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. Scattle, 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 Fast," 816 Riverside Ave., Red Man Hall. Julian A. Fox. TACOMA—Rising Sun Spiritualist Church, 608 Fawcett St. Margaret Hine.

WEST VIRGINIA

HUNTINGTON—The Spiritualist Temple, Bradshaw-Dichl Building, Clifford Bias. WISCONSIN

LACROSSE — First Spiritualist Church, 5061/2 Main St. Fred J. Grokowsky. MADISON-First Spiritualist Church, 118

Monona Ave. Ruth Miller. MILWAUKEE — Christ Spiritualist Church, N. S. U. of America, Schroeder Hotel, Parlor A, 4th floor. CENTER at 2619 N. 9th St. H. Louise Miller,

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

MILWAUKEE-First Spiritualist Church, 15th and Wright Sts. F. Lorenz Lamp-

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

WEST ALLIS-Memorial Spiritual Tem-ple, 5812 West Burnham St. Alois J