

# The PSYCHIC OBSERVER

TRUTH

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## IS COMMUNICATION WITH THE "DEAD" RIGHT AND PROPER? IS SPIRITUALISM IN ACCORDANCE WITH THE DIVINE PLAN?

### HOLLYWOOD AUDIENCE APPLAUD FINE DEFENSE OF SPIRITUALISM

Arthur Ford and Claude Leaf McManus Demonstrate the True Meaning of Genuine Mediumship

#### DUNNINGER BRANDED

By HOLLYWOOD REPORTER  
LOUIS SEIBERT

Annoyed by the statements attributed to Joseph Dunninger and a few other magicians that the magical fraternity as a whole endorse their attacks upon Spiritualism, a group of famous magicians took the platform in Hollywood to demonstrate why it is impossible for magicians to duplicate genuine psychic phenomena. It was a remarkable affair from any angle.

McManus, a professional magician of thirty years standing, an officer in several magical associations and an avowed Spiritualist, read a carefully prepared statement in which he explained the fallacy of supposing that magicians with their apparatus and assistants could reproduce phenomena produced by mediums working under the conditions of the seance room. He stated that Dunninger was not a member of any reputable magical fraternity, and that he, in common with most magicians, disassociated himself completely from Dunninger's activities.

#### Public Demonstration

Carl Fleming, president of the Pacific Coast Association of Magicians, arose in the audience to express his enthusiastic approval of McManus' statement.

William Larsen, editor of The GENII, a magical journal, assisted by his wife as "medium" gave a brilliant performance supervised by a committee from the audience. Under "test" conditions every type of physical phenomena was demonstrated as a magician does it. McManus then performed slate writing and ballot reading in a manner that might

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#### Defends Spiritualism



CLAUDE LEAF MC MANUS

### Address By Claude Leaf McManus

Delivered in California at Hollywood Chamber of Commerce.  
Feb. 4, '39.

My purpose this evening in this lecture and demonstration is to endeavor "in my humble way," in collaboration with my friend Arthur Ford, to show and prove "Why it is impossible for a Magician to produce the work of a Genuine Medium."

I have no intention of exposing methods used by either the fraudulent magicians, or the mediums, as this would only tend to influence your minds toward the genuine phenomena. My sole purpose therefore is to demonstrate these methods, then pass the platform over to Arthur Ford, who will, I am sure, provide the concrete proof of Genuine Mediumship. We shall then leave the matter entirely up to this audience to draw its own conclusions.

Before one can expect an intelligent audience to accept his or her deductions of any given subject, it is only fair that that person should state his or her qualifications to handle that subject. Therefore let me say that I have been a Spiritualist for thirty-six years, my family, as is well known, has been prominent in the Spiritualist movement for the same period of time.

My brother, Horace Leaf, needs little introduction to this body. He is a lecturer, author of international prominence, and an outstanding

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Charles Fillmore, Unity President, evidently doesn't think so. He says: "It is risky business to take the advice of those (meaning Spirit Teachers?) who know NO MORE about life than we do."

BUT—

One of his former students vividly relates her early struggles with UNITY — ever seeking the TRUTH. NOW this same Unity Student is a SPIRITUALIST—"NOTHING HIGHER," she says.

### SPIRITUALIST WRITES TO UNITY LEADER HERE'S THE ANSWER

UNITY SCHOOL OF CHRISTIANITY  
OFFICE OF THE PRESIDENT  
Chas. Fillmore  
917 TRACY AVENUE - KANSAS CITY, MISSOURI

February 8, 1939.

Juliette Ewing Pressing.  
Dear Friend in Christ:

I have your letter asking my attitude towards Spiritualism and how I understand Unity people regard it.

(1) As for myself I have had large experience in the study and application of the teachings of Spiritualism, having followed it in my youth for about twenty years.

(2) I have no doubt of the truth that all persons who pass out of the body merge into the omnipresent astral realms, but they function virtually as they did here. Dying makes one neither good or bad, neither does it bring wisdom. In other words, the so-called spirit world is just the other half of the material world, and those who have passed out of the body without understanding the law of life that will overcome death are still in darkness.

(3) And it is risky business to take the advice of those who know no more about life than you do.

(4) Unity does not disregard the truth taught by Spiritualists, but does not advise looking to spirits for understanding, because they know no more than mortals. Unity teaches that man should develop the spiritual qualities in his own soul and establish the kingdom of heaven here on earth.

(5) When one expects to die and go to the spirit world he is running away from the big problem, which is to overcome death and be a master man as was Jesus Christ.

I am sending you a complimentary copy of "The Letters of Myrtle Fillmore."

Faithfully yours,  
Chas. Fillmore

### LETTER WRITTEN BY SPIRITUALIST TO CHARLES FILLMORE

BEGINS HERE

January 31st, 1939  
Lily Dale, N. Y.

Charles Fillmore  
Unity School of Christianity,  
Kansas City, Missouri

Dear Mr. Fillmore:

You may not remember me. I visited and studied at Unity a number of years ago. Mrs. Myrtle Fillmore became quite a good personal friend. To this day I cherish many of her precious letters.

I was an extremely earnest student. I faithfully followed instructions. I expected to hear "the wee small voice within." Instead I heard an audible masculine voice outside of me. (Independent voice). Prior to this demonstration, I had many, many visions and heard voices. I was actively engaged in Unity work at a center in Louisville, Kentucky. I wrote most of the radio talks that were given by our leader. I wrote thousands of affirmations for our "blessing box."

I took it all for granted as being merely what was expected, and until I heard the audible voice, it never occurred to me to ask any one if they had similar experiences. I took it for granted that everyone who studied developed this way.

"Dark" Forces?

The audible voice, definitely outside myself, was rather startling, so I asked our leader about it. She was horrified. Said that I was in the astral plane associating with dark forces etc. Also said that she had sat in the silence for twenty years if I remember correctly, and had never had any experiences comparable in any way to mine.

I knew that I was living a life that would not attract dark forces to me, so, then and there I severed all connections with Unity, because I had so earnestly prayed to God and Jesus Christ, and I knew that my voices and visions were of a high type.

For several weeks I was quite

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JULIETTE EWING PRESSING  
She Writes Unity Head — Asks Him to Explain Attitude Toward SPIRITUALISM.

### MY STRUGGLE FOR THE TRUTH

By J. E. PRESSING

The memories of my early struggles to arrive at a conviction of the truth, and above all, the rightness of spirit communication, have been brought to life thru my having recently written the letter to Charles Fillmore.

The Unity leaders seemed to know so much more, despite the fact of my having gone to the medium thru whom I had such remarkable evidence. I still had a fight with the "bug-bear" of "yes, it can be done, but it is very dangerous. They may be imposters, evil spirits."

I made a visit to Camp Chesterfield and decided I would settle this business of Spirit communication once and for all, as to whether it was God's will for the Spirit people to return.

#### A Serious Matter

I purchased a pair of slates which were wired together book-like. This was not enough, I tightly wired the slates, on the opposite side, by making a lock with a strong hair-pin. This was to me, a very, very serious matter.

In the dim of twilight, I sat down, and with all my heart prayed.

Somehow, Jesus seemed so close, I whispered "Dear Jesus all these teachers say it isn't right to communicate with our loved ones. In the Bible it is written that you said "Anything you ask of the Father, in My name shall be done — (I didn't remember just exactly what he said about it)—but I knew there was something about asking God in Jesus' name, so, dear Jesus, here and now, I ask God in the name of Jesus Christ, if it is right for people on earth to contact the ones who are dead, I want my daddy to write his full name on this slate." I didn't tell a single person. My entire religious structure was to rise or fall upon what

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# THE MAN OF THE FUTURE

Will He Be a Superman?

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

Considerable interest has been shown in the question of the Man of the Future. Ever since Charles Darwin endeavored to show that the human race has gradually developed from lower forms of life, the possibility of further advancement and modification has been obvious. There seems no reason for doubting, that in course of time, there may evolve a race of humans as superior to us as we appear to be compared with our original ancestors.

Man may be regarded as a veritable giant when compared with even the higher members of the animal creation, not in a physical way, but mentally and morally. No wonder that it should have been maintained that mankind is the result of a special creation.

## Spiritual Greatness

What form will the future superiority take? Will we become physically bigger and stronger? Will we have larger and finer brains, or will we become morally and spiritually greater. It is to be hoped that it will be in the latter fields that we shall attain our chief successes.

The superman has generally been conceived as possessed of immense Power. Nature will become his handmaiden and his emotions and passions will be strictly under the control of his intellect and will. There is something unsatisfying about this conception, for we instinctively dislike beings who are devoid of the kindlier, fromelior, human sentiments. It is they that make life worth while.

## Who Is This Superman?

Those thinkers who are disinterested in psychic and occult subjects, usually believe that fundamentally mankind has come to a halt—that we shall improve upon our present sense only, and not develop new ones. This means that the superman will be nothing more than a planetary creature. The idea that he may become extra-planetary and extend his perceptions to metetherial states is overlooked.

Spiritualism has long shown that this restricted viewpoint is in no way justified, for there are already among us mediums who are able to contact states of existence beyond the power of our normal senses.

## Rhine's Experiments

There are now signs which indicate that even science will awaken to the importance of this fact, and then a better conception of the Man of the Future will be formed.

The experiments conducted by Dr. J. B. Rhine of Duke University, North Carolina, have resulted in the suggestion that everybody has within his mental make-up the faculties of telepathy and clairvoyance. In the vast majority these powers lie latent, but are capable of being stimulated to a limited degree of activity. This suggestion has no relationship to a spiritual world at all, Dr. Rhine's experiments being restricted to thoughts and things existing on this planet.

## Wrong Approach

It is, however, only necessary to turn to the trained medium to realize that both of these senses can extend into the Beyond. The reason they have so long been overlooked is because mankind has not felt the need of them. As soon as the need is felt then efforts are made to develop them, with results more or less commensurate with the nature of the need. Dr. Rhine and his colleagues are interested only in telepathy between living persons and have not extended their researches in clairvoyance to objects not existing in this world. Had they been interested in these faculties in relation to extra-planetary states they would have confirmed the

(Continued next column)

Author-Lecturer-Teacher



HORACE LEAF

claims of Spiritualism.

Mediums have been desirous of communicating with the spirit world, and have therefore achieved results. It appears that we get what we seek in this matter. This is a well-known feature of human endeavor. When we demanded modifications of normal time and space we obtained them through the invention of the telephone, the telegraph, the radio and the television. America would have been as much cut off from England today as it was in the days of our forefathers had we not grown dissatisfied with the inconvenience. The demand for an improvement has brought distant parts of the world into immediate proximity with each other, so that we are able to communicate with them in a fraction of a second. It has been much the same in our conquest over the sea, land and air through the railway train, the automobile, aeroplane and submarine.

## Science Neglects Mediums

The same principle works with our mental powers, and we have become aware of telepathy, clairvoyance, clairaudience and psychometry. In this respect the medium and the psychical researcher have been invaluable pioneers who have thrown much light on the Man of the Future. In this field, we may safely predict, will be found the superman. Already we must admit that the most advanced type of person is he who has control over the largest part of being, and this means primarily his mental and psychic powers.

Every medium renders a tremendous service to science and the human race and one day this will be fully recognized. The fact that even now he is largely neglected by those who aim at foreseeing the future of mankind, means little more than that he is experiencing what all pioneers have experienced. A little ahead of his age, he is actually making the chart which will guide the laggards into the harbor that nature has prepared for them.

## Progress—NOT Power

There is no doubt that it is a safe harbor and belonging to a country far more desirable than the one mankind inhabits today. It will be a country of good-fellowship and peace and happiness, for these things depend upon mankind's general view of the meaning of life.

The prevailing view is definitely one of material power rather than material progress, and religion has been unable to alter that point of view to any great extent. If telepathy and clairvoyance should not enable us to extend our environment beyond this planet, the outlook will be no better, but conceivably worse. They would simply become means by which we could more effectively compete against our fellows for the attainment of personal wealth and power. They would do nothing to improve the lot of men and

women, but tune them up to keener competition which would more quickly drive the weaker to the wall.

## Mediums! — Carry On !!

The extension of these faculties to a spiritual world has already opened to those who are interested a system of higher values, because they reveal that life on earth is only a small part of our actual environment. By becoming acquainted with those who have passed to the next life, we can learn how best to conduct our affairs on earth, and they assure us that it is of value only in so far as it contributes to mankind's well-being when we have passed into the beyond.

There is nothing really sentimental about this. Indeed, a more practical discovery is difficult to imagine. The fact that only the good qualities of mankind can prove of value to us hereafter, is as much a matter of common sense as of philosophy, morality and religion. Fortunately, no reasonable being would wish it otherwise, for who wants to live in another world marred by the defects which are so outstanding in this one?

It would be a pity if we failed to appreciate all that mediumship means. Every man and woman desirous of hastening the advent of the Man of the Future ought carefully to strive to develop his or her mediumistic powers. Thus mediumship is shown to be a real contribution to the progress of the race, and every medium a pioneer of the most useful and progressive type.

## SPIRITUALIST'S LETTER TO FILLMORE

(Continued from Page 1, Col. 4)

disturbed mentally about all the affair. One day, while in a beauty parlor, the operator made some remark about Spiritualism and mediums. I was most interested, and asked her if there were mediums in Louisville. She gave me an address of a highly developed medium. I made an appointment. This woman didn't have even my name, because I had the operator accompany me, and she made the engagement.

## God's Natural Law

At this first sitting, I received remarkable evidence of survival of personality, and communication. Also prophecies of a personal nature which have all come to pass over a period of nine years. The gentleman who had spoken to me audibly manifested, and stated that he had spoken aloud to me at a certain time and place. Since then, I have sat with famous mediums both in America and England, and never have I heard or found anything that would indicate "dark astral forces." To me, it simply is God's natural law working through man to man.

The law of attraction operates. I have found that thoughts are things, and entities.

I think that Unity and Spiritualism are one and the same in reality, and really have all in common, — yet, I do know that Unity teachers and students are very antagonistic toward Spiritualism, which is a deplorable state.

## Unity Members Visit Mediums

Unity teachers and students visit mediums when they are in a difficulty, yet, they remain in the frame of mind where they do not want anyone to know it, — yet they keep on going, and get their affairs straightened out.

I am now engaged in publishing a little journal "Psychic Observer."

Some Unity students, I have met, have the idea that Spiritualism is low. A most erroneous conception. There is not, nor could there be, anything higher than Spiritualism. We can only selves the qualifications that will attract to and within us, more light. We have invisible helpers.

My object in writing this letter is to ascertain your attitude toward Spiritualism, and perhaps do something to aid some of your

(Continued, foot next column)

# Spiritualism Defended at Hollywood

(Continued from Page 1, Col. 1)

have convinced the sceptic had he not made it plain that he was employing trick methods. The audience entered into the spirit of the occasion, applauding and laughing.

The magicians did not reveal their secrets, merely insisting that everything they did was a trick, but also insisting that their psychical phenomena was as good as Dunninger or any other magician could produce.

Not the least interesting thing about this affair was the audience itself. All the people who count in psychical research and Spiritualism in Los Angeles and vicinity seemed to be there. Most of the prominent mediums were present as well as a liberal sprinkling of magicians.

## Ford Demonstrates Mediumship

To show the other side of the picture Arthur Ford was called to the platform. It was obvious that Ford commanded the respect of the audience. Remarking that it was not an easy thing to attempt real psychic demonstrations after an hour and a half of imitations, but that he would attempt what he called clairaudience in the hope that the contrast between the methods of mediums and those of magicians would be apparent, he delivered a number of messages which he claimed were from spirits. Names and descriptive details rolled forth in an uninterrupted stream. Occasionally picking up one of the envelopes which had been sent up for McManus' demonstration, Ford gave answers which the recipients claimed could not have been gleaned from the ballots even if Ford had been able to read them. As Ford proceeded quietly and without any attempt at the dramatic, the theatrical atmosphere which had prevailed turned into an eager and expectant hush.

## Messages Checked

As a newspaper man, I quizzed a number of those who received messages. They assured me that they did not know Ford and that there was no normal means by which he could have known the facts which he gave them.

Even the magicians were impressed. One of them said to me, "If Ford is not on the level he is a better magician than any of us."

I hold no brief for Spiritualism and I know nothing about the art



ARTHUR FORD delivered a series of radio talks on Spiritualism in Australia. In Hollywood, Mr. Ford continues to champion our case—follows McManus' lecture with demonstration of mental mediumship.

of magic. I was present as a reporter, and when asked by one of the organizers of the meeting to write an account for the Psychic Observer, I gladly consented to write my impressions.

If I may venture an opinion it is that magic is a fascinating form of entertainment, and these magical fellows are a jovial and likeable lot with an obvious distaste for being forced into the false position of endorsing cheap publicity stunts at the expense of other people's religious convictions. As for Spiritualism, it certainly appears to be a comforting idea to a great many highly intelligent people. There is discernible no connection between the two. Any conflict between magic and Spiritualism seems pointless.

## Disgrace To Jews

In these times when mankind has little beside faith in spiritual verities to sustain it, it is bad form, to say the least, for anyone to attack another's religion, however false it might appear from his viewpoint. Especially in view of the affliction of the Jewish people, it is incredible that a member of our race should engage in such activities. If Dunninger, himself a Jew, is the unpleasant and unethical person pictured by both the Spiritualists and his fellow-magicians, he may very likely represent a type of our race partly responsible for the wave of anti-Semitic feeling now sweeping through the world.

# MY STRUGGLE FOR THE TRUTH

(Continued from Page 1, Col. 5)

was written on the slate. (Since I've learned more of psychic laws, I wouldn't be so positive with Jesus, however at that time, it was vital).

The following morning, I attended a meeting of Mary Langley Beatty. I clutched my slates tightly and timidly asked the medium if I might hold them myself. She granted the request. After the seance began, her little guide addressed me saying, "Julie, you want something written on your slates 'mighty' much, don't you?" I replied, "Yes, if

thousands of students who may happen to develop their psychic faculties. I suffered deeply, when the teachers told me that I was associating with these dark forces. As it happened I was a daring soul, and found a truth that has brought me peace and understanding.

I had a most pleasant visit with Mrs. Fillmore at your very charming cottage on the farm. Would you send me one of the booklets published shortly after Mrs. Fillmore's passing to the higher life. I have never heard from her from the spirit world, but I have had many splendid talks via trumpet with Mrs. Morgan, (Adda Laine). She was a great friend and teacher of mine.

Sincerely in Truth,  
Juliette Ewing Pressing

possible." Well, it wasn't long until I heard a scratching between the slates. My heart palpitated. I was so excited. Could hardly wait for the close of the meeting to see what God and Jesus had to say about it. Most folks feel overawed by Jesus, but oh, He seemed so dear and near, truly I had struggled so over the truth and Unity, I simply had to know.

The meeting finally closed. And then, with trembling fingers, I picked open the hairpin lock. Such unspeakable joy — in his own handwriting was my daddy's name, Lapsley C. Ewing.

## Have No Fear !!

Now then, many of you, who may be still struggling for your conviction, and the "whether it is in accordance with Divine Will," perhaps if you will carry it to the most High God in the Name of Jesus Christ, you too, will receive something wonderful that will change the entire course of your life.

From that day, no one can upset me in any way, as to whether "our" Spiritualism is God's way or not. It is really foolish to be so afraid of what is termed "astral forces." Here upon earth we have sufficient protection so we naturally know that in the spirit world, we will also be protected when we ask "In the name of the Most High" — and too, it is an admission of lack of faith in God to be so afraid of anything, either in the seen or the unseen.

SPIRITUALISM'S HISTORICAL JOURNAL

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**THE SPIRITUAL MANDATE**

... that the voices from higher spheres of human consciousness may penetrate the darkness of materialism. THIS MANDATE is handed to whosoever is fitted for the task of publishing by printed word the light of human achievement."

Dictated by a Spirit.

1. Pledge yourself to print the truth and nothing but the truth in the degree that you can satisfy your conscience that it is true.
2. The avenues and channels through which you seek for this truth must be unrestricted and not prompted by personal choice or desires.
3. The term "Religion" should be used in its broadest sense to embrace all spheres of human activity, even in the political, financial, scientific and economic fields—provided the highest motives actuate such human activity.
4. What is known as the occult, metaphysical, mystical, scientific or spiritualized truths and teachings should have marked predominance of treatment from you insofar as you are satisfied that this is the dawn of a new spiritual era for mankind.
5. No exploitation of persons, personalities, principles or principalities must ever be undertaken, though every effort must continuously be made to champion, protect and publicize good works of all good men.
6. Whenever attack or controversy is entered into—it must be done with the highest and purest motives—actuating you to the end that truth will triumph. In other words, you will not attack for mere "attack's sake". "Sometimes it is necessary to administer a rebuke."
7. When there is an apparent clash of interests and ideals of people and the spiritual mandate, the latter must always be the supreme guiding policy.
8. No national, racial, political, sectarian or human partnership shall be acknowledged — your services must be universal and inclusive.

We accept this MANDATE . . . and will make every effort to not only adopt but to live up to the "policy" outlined above PSYCHIC OBSERVER.

**WHAT? — ANOTHER ERROR?**

Observing reader of PSYCHIC OBSERVER, February 10th, Page 3, finds error.

Reader writes Editor.

So do many other readers.

Editor screams, tears his "hair" — gives proofreader a "calling down".

Reader's letter is answered with apologies. PSYCHIC OBSERVER continues arduous task.

Suppose somebody didn't belong to "so and so" society in 1896 or suppose Maude Kline, Mamie Shultz or "Jack" Kelly read 49 ballots instead of 52 in an hour.

Well, it shows people are reading every word in PSYCHIC OBSERVER.—R. G. P.



**Slate Writing . . .**

**INDEPENDENT AUTOMATIC IMPRESSIONAL**

Are you unaware of the many varieties of mediumship that may be developed? Too few are sitting for the development of what is said to be "A passing phase of mediumship" — SLATE WRITING. SLATES should always be available for "Home Circle" or private use.

Double Slates .....\$1.50 pair  
Single Slates .....\$1.00 each  
Slate pencil with each order.

**DALE NEWS, Inc., Lily Dale, N. Y.**

**The Nature Of Full Form Materialization**

By REV. RUPERT SWINNERTON

Materialization as defined by Webster means: "To make (a spirit) visible in or as a material form — To appear as a material form; become a realized fact." Hereunder we are using the term to embrace a kind of phenomena produced by certain types of mediums, in varying degrees of perfection. We propose in this article to confine our thesis to the nature of full form materialization, as distinct from partial manifestations of the same order.

This type of phenomena is very largely what the name signifies: It is an objective, material thing, in its outward manifestation. The prime requisite for its production, is the presence of what is known as a physical type of medium, that is: A person who is born with a suitable material body, without which the phenomena cannot be produced. This pre-requisite may exist in a man or woman making it possible, in co-operation with certain "spirit" helpers who through a period of years have so changed the properties of a medium's blood, that a certain type of matter known as ectoplasm, may be extruded from the medium's body. In appearance ectoplasm resembles a white frothy substance, which to the touch is usually clammy and cold, it may flow from any orifice of the body, it is ideoplastic, capable of being moulded by an idea into forms, more or less resembling human beings. These entities may be clad in ectoplasmic garments combining the colors of white, black and grey. When a given manifestation is over, this ectoplasmic substance returns to the body of the medium, that which was drawn from those present, is returned to the respective persons from whom it was borrowed.

**Photographs Taken**

"Conditions for this type of manifestation are extremely delicate, the most trifling thing may impair, or render it impossible.

"The forms sometimes appear quite natural, making it impossible to distinguish them from mortals, they have been known to walk in daylight, play musical instruments, and occasionally talk, sing, eat and drink.

"Many photographs have been taken of these forms under strictest test conditions. Conditions which permit success one time, may on another cause failure. Light is one of the most troublesome things, red, green or blue shades are the best. Sometimes entities illuminate themselves so that they can be seen clearly in darkness.

"It is stated on good authority that Sir William Crooks during the materialization of 'Katie King,' could feel her pulse and hear her heart beat." Horace Leaf, F.R.G.S.

**Plenty of Evidence**

There is abundant authentic evidence of the fact that the phenomenon of full-form materialization has taken place many times in the past, that it occasionally occurs now. Mediums producing this type of phenomena are comparatively few. The term materialization, as used by psychical researchers and others, simply means that individuals who once lived on earth and who now reside in another state of being, can, when assisted by "spirit" entities, who understand the laws governing such phenomena, show themselves where proper conditions prevail, in a form resembling the physical characteristics which were theirs while residing here.

**Projection of the "Astral"**

Our theory is that the basis of full form materialization, is the projection of the astral body of the medium. We are inclined to this view because of the fact that on several occasions, we have

Minneapolis Pastor



REV. RUPERT SWINNERTON

seen illuminated the astral cord which connects the manifesting form with the medium. On one occasion I witnessed a materialized "spirit" teacher demonstrate this fact to a group of people. He requested seven of those present to form a circle around him, as he wished to show them the astral cord. He wrapped the cord about his body several times, this we could see for the cord was illuminated. On another occasion I witnessed a materialized form twenty-five feet from the cabinet, the controlling entity announced, he would illuminate the astral cord so we could see it, thus, we saw it reaching from the form back to the cabinet, where it passed through the black cloth of which the cabinet was composed, at the point where it passed through the cloth, it resembled a bright star.

It is customary for materialization mediums to employ two cabinet attendants, one on either side of the cabinet, their function being primarily to protect the medium, also to see that no one passes between the cabinet and the manifesting form, thus preventing the astral cord from being disturbed in any way. My personal opinion is that this cord is not very easily broken, for if necessary it can stretch for miles, about the only thing that would sever it, would be to cut it with a knife or axe.

**Process Outlined**

The process of full form materialization is about as follows: First, a medium sits in a suitable cabinet composed of dark material, in a few minutes she becomes entranced. Second, the "astral body" of the medium moves outside her physical body. Third, ectoplasm is extruded from her body, this in combination with that drawn from persons present, forms a cloud of dense mist, this gradually assembles about the medium's "astral" duplicate, in a short time a physical form is built up, having head, arms, legs, etc. This form reaches a height of from three to six feet, it is garbed in ectoplasmic raiment; in the case of women the garments are combinations of white, grey and black and quite full, with men their clothes are dark, collar and shirt white. The entity in charge announces the materialized form as it emerges from between the folds of the cabinet. Some, however, remain quite near the cabinet, while others travel many feet out into the hall or room. The astral cord resembles the umbilical cord of an unborn child, this cord trails along after the manifesting form, evidently providing it with power and animation, which force is drawn from the physical body of the medium.

**Not All Recognized**

The above procedure is repeated many times during a seance for materialization. A variety of forms appear — children, young men and women, old men and women. Not all are recognized by friends present: The reason for this being, the incompleteness of the form, which may be caused by any one of a number of detrimental influences. It is quite remarkable how these entities try in various ways, to convince those to whom they claim to be. Those who were lame, scarred, or otherwise deformed in the earth life, show themselves as they were then, this tends to confirm their identity.

These manifesting forms are nearly always spoken of by mediums for materialization, as the "spirit" of some incarnate person. They are usually announced thus: "This is the 'spirit' of Fred Johnson, who comes to Mrs. Johnson." Just why the term "spirit" is used, we do not know, for the manifestation is clearly a "materialization." This signifies the opposite of "spirit." I once asked a spirit teacher this question: "Is materialization of a departed person essentially 'spirit'?" His answer was "No." The theory is that spirit people utilize ectoplasm in combination with chemicals which they provide, to build up the de-

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sired form. Thus, in the background is the influence of some "spirit" wishing to manifest, while in the foreground is the material form. Therefore, when it is announced: "This is your 'spirit' loved one," it is only partly true. It would be more correct to say: "This is a material replica of a departed loved one."

**Not Ethernalization**

"Materialization may be formed by some mysterious action of the medium's mind, or made possible by Invisibile Intelligences. Both are of a spiritual nature. They are apart from the medium's conscious self, both in thought and action. In fact mediums feel that they play no conscious part in the creative act." Horace Leaf, F. R. G. S.

One materialization medium whom I witnessed perform, was a large, portly woman. Both tall men and women manifested, then a very short entity, about three and one-half feet tall emerged from the cabinet, it was an exact duplicate of the medium's physical form, a perfect replica of her build and facial expression. How did this happen? The medium certainly could not contract her physical form. There can be but one explanation — it was her astral body clothed with material substance.

The type of materialization herein referred to, should not be confused with ethernalization, for they are separate and distinct manifestations. In one, we have a material form composed of matter, while in the other, the visible form is ethereal, airy, tenuous or incapable of being felt. If a person tried to thrust his hand through a materialized form, he would meet with tangible resistance. While in ethernalization, the hand could be thrust through the form, meeting no resistance.

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# CLAUDE LEAF McMANUS SPEECH IN HOLLYWOOD

(Continued from Page 1, Col. 2)

standing medium and authority on Psychical Research.

Of course this does not necessarily have any bearing upon my own qualifications, I am aware, and I make no claim of understanding the subject as well as he, however suffice it to say, in these many years, my brother and I have had many discussions on Psychical Phenomena, especially in regard to Magicians' claims and the tricks of fraudulent Mediums.

### Arthur Ford

As a Magician I lay no claim to fame. My affiliation with Magic dates back to the age of 14 years, when I became an assistant to a traveling Magician. From that time on I have been constantly in touch with Magic and Magicians, and although I ceased making my livelihood with Magic many years ago, I have remained in constant contact with, and have read widely upon the subject, which of course embraces Mental Magic and methods used by fraudulent Mediums.

The qualifications of my friend and colleague, Arthur Ford, need no comment. Like my brother, he is world famous. His sincerity as a Medium cannot be questioned, and as an author on Occult Matters he is internationally recognized. Even the antagonistic critics admit this, and stay clear of any debate on the subject where Arthur Ford is concerned.

### We Must Face Facts

And so there you have it — I now leave you to accept or reject these qualifications.

Cyril Scott, in his book "An Outline of Modern Occultism" in discussing Spiritualism, says:

"In our Survey of Spiritualism it is, to begin with, not only expeditious but essential that we should honestly face the facts, even if they are sometimes unpleasant ones."

and I agree with him. Let us, therefore, admit quite frankly some of the reasons Spiritualism reaped a bad name with a large section of the public, explain the underlying causes as best we can, and leave the investigator to judge for himself.

### What's In A Name

Spiritualism is still very much in its infancy, and naturally exhibits many drawbacks incident to the early stages of any religious movement. Consequently, it has been obliged to face many scandals, which have not particularly enhanced its prestige in the public eye.

The very word SPIRITUALISM while it attracts some, suggests mystery and secret activities. Some have associated it definitely with Charlatans, cheap fortune tellers, and other undesirable persons.

The net results have not been fortunate, people have remembered only the fraud and failures, and jumped to the conclusion that Spiritualists without exception are a body of innocent and defrauded people.

The cause of this, however, does not lie in the nature of Spiritualism itself, but in the nature of the

## Decker's Mediumship Brands Dunninger



"The tests of Frank Decker, under the most strict conditions, prove that at every seance, remarkable phenomena took place. Dunninger and his committee saw to it that there was no possible chance of trickery . . . after the seances, the committee could find NO EVIDENCE OF FRAUD"—Claude Leaf McManus.

public mind, which hearing only about the evil side, or what is not even true but pseudo-Occultism, imagines there is no good in it at all.

### Public Not Informed

However, it is not extravagant to say that Spiritualism has brought solace to many thousands of people, and the day is not far hence when the wheat of truth be effectively separated from the tares of Scandal, and trivialities, and Spiritualism will come into its own. But the public at large cannot at this time be expected to adopt such an attitude toward the exponents of a science about which they know so little. Especially when its devotees give evidence of placing far too much faith in phenomena dished out by cheap fortune tellers and charlatans, and totally ignore the use of their God-given critical faculties, which are so necessary in weighing the evidence of such phenomena.

There is much food for thought in the statement of the wise man who said:

"As a man is sometimes said to be his own worst enemy, so can it sometimes be said of "Believers" that they are the worst enemies of their own cause."

### Must Meet Challenge

I agree with my colleague, Arthur Ford, that just so long as some questionable mediums be allowed the use of Spiritualist Churches as a cloak for downright fortune telling and charlatanism, so long will the public hold to this idea and the sincere believer must meet the challenge. However, all this does not disprove the existence of the Genuine Phenomena — it only tends to prove its existence. The very claim of the critics that duplication can be made by physical and mechanical means by the Magician and fraudulent medium alike, only goes to prove their recognition of a Genuine Phenomena.

I have just had the pleasure of reviewing Joseph Dunninger's book "Inside the Medium's Cabinet," and as he recommends himself as the foremost authority on the subject of — fraudulent practices — I am using a few excerpts from that book to show the ridiculousness and gross unfair-

ness of this self-styled "open-minded" investigator of Spirit Phenomena.

### Dunninger Not Endorsed

The more I read this book the more it reminded me of the story of the two colored gentlemen who were discussing the Presidential election. Rastus declared his intention to vote for Roosevelt: Ustus tried his best to change his mind. Finally Ustus, in desperation, addressing Rastus said: "Rastus, Why is you all going to vote for Roosevelt?" "I dunno why," stated Rastus. "Well," insisted Ustus, "what you all know about Roosevelt, tell me that, Rastus." "Well," said Rastus, "you got to admit he sho does highly recommend himself, Ustus."

I would like to state before proceeding that the idea prevalent among Spiritualists that Dunninger is endorsed by the Magical Fraternity as a whole is entirely erroneous. For there are many staunch Spiritualists in that profession.

### Magician Ostracized

Dunninger belongs to no Magical Organization accepted by the newly formed International Alliance of Magicians, which, by the way, owes its birth to Caryl S. Fleming, President of the Pacific Coast Association of Magicians, and also President of the International Alliance, who is with us in this audience.

Dunninger, in fact, is definitely ostracized by every magical organization in the world which is opposed to expositors. He is not only a parasite on Spiritualism, but also on his own profession. For the slightest personal gain he will expose any valuable magical secret, and injure the very profession by which he once was glad to make a living.

And that's just exactly what Dunninger does — he sure does highly recommend himself!

Mr. Dunninger chooses to call himself a fair-minded Psychic Investigator. But I beg to differ with him, basing my opinion on his writings. I place him in the class of very prejudiced skeptic. And there is a marked difference between the two:

A fair-minded investigator is one who, without prejudice to one side or the other, investigates the phenomena and draws an unbiased Logical Conclusion. A prejudiced skeptic, however, is one who enters his investigation with a definite prejudice to the subject which he himself does not wish to believe: He looks for some tangible excuse to explain away anything that does not fit in with his ideas and doctors up his findings to cause them to appear logical.

I claim that this is just exactly what Dunninger, as well as many other so-called investigators, does. I am going to read some excerpts from "Inside the Medium's Cabinet," and let you judge for yourself.

### Frank Decker

Investigators would do well to remember Herbert Spencer's words: "There is a principle which

is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance — that principle is contempt prior to investigation." Mr. Dunninger in his book gives a very definite solution to the underlying causes which have led to the present controversy between Spiritualism and the Magician — disclosing the antagonism and lack of fairness in his investigation throughout his writing. I am sorry time does not permit of reading the whole book, because my listeners would then have a better understanding; however, I take for example one case for review: the case of Frank Decker of New York.

Commencing on page 131 Dunninger relates several test seances with Frank Decker, a New York medium who offered to try for the prize money backed by the Science and Invention Magazine, and held under the auspices of its Committee for Psychical Research of which Dunninger was chairman.

The terms under which the prize was offered, and which, by the way, excluded any psychical phenomena of a mental nature such as clairvoyance, psychometry and trance control, agreed to pay the \$21,000 to any person who could produce physical phenomena which Dunninger could not duplicate.

### Mythical \$21,000.00

In other words, no matter how genuine the phenomena, if Dunninger could duplicate it by trickery then the \$21,000 was safe — and to further secure the prize, Dunninger had his own committee to act as plants to assist him in his part. He had the further advantage of watching the phenomena he was to duplicate, which gave him all the time in the world to prepare his part of the program. A very fair-minded arrangement, I can assure you!

The book goes on to state that during this seance Mr. Decker was controlled by Patsy, who accurately described relatives of the sitters, incidents that had happened, gave the full names of departed entities, trumpets began to fall; people were touched by entities, etc.; and all this happened whilst two members of the press held the hands of the medium. Each held one arm and leg during the seance. The book goes on to relate Dunninger then took over. A newspaper woman took hold of an arm and leg, and Decker did likewise, and in five minutes was supposed to have duplicated the physical part of the phenomena. Dunninger then admits the correctness of the information given by Decker to the audience, but states that there was no requirement in the offer that correct readings also be duplicated, so that was that.

### Hypnotic Clairvoyance?

Dunninger then has the audacity to explain away the messages in true critic's style, by inferring that Decker got his information about one of the sitters brother who was in China and had met with an accident, by explaining that a business associate of the brother was a regular client of the medium. He had no explanation for the remaining messages, other than, that they were produced by Hypnotic Clairvoyance, a gift which Dunninger himself claims to have but cannot demonstrate.

On page 134 Decker entered another test for the prize, which resulted in a four hour competitive seance at the Ambassador Hotel. A wooden box two feet square and four feet high, with lid sloping like a piano box, was thoroughly inspected by the press. Bound hand and foot and divested of clothing, Decker entered the cabinet first. The top was fashioned of two semi-circular pieces, which fitted closely around the neck. These were nailed and screwed down, precluding the possibility of any manipulation through the openings. Decker's entitles then toppled trumpets, tinkled tambourines, and swished

### T. JOHN KELLY



Magicians in London attempt to duplicate his mediumship at a public demonstration. Their attempt ended in miserable failure.

handkerchiefs against sleeves.

Decker's spirit friends also told who among the audience had bought stock, how much money one man had remaining after an entertainment he had attended the night before, and several other personal messages.

Then, as usual, Dunninger, under his own conditions, produced all of the physical phenomena, and attempted this time to throw in a few messages. He then mentions that since he thought he had produced the physical phenomena Mr. Decker was again not eligible for the prize.

### John J. O'Neill

On page 136 is given an account of seance conducted at the headquarters of the Spiritual and Ethical Society of New York, in which John J. O'Neill then of the Brooklyn Daily Eagle was much impressed. Dunninger was not at this seance, but O'Neill related to him an experiment in levitation which had taken place, with the result that Dunninger offered to duplicate this same happening in the offices of the Brooklyn Daily Eagle in broad daylight. He goes on to tell how the seance was arranged for, and that he lost his temper when the Spiritual and Ethical Society, to which Decker was under contract, refused to allow the seance to go on under the conditions, claiming that two previous tests proved Dunninger unfair.

Later, however, he states the society had a change of heart and offered the use of their rooms for the test, and although they did not meet the requirements for test conditions, Dunninger accepted, and agreed to duplicate any performance Mr. Decker chose to put on in the room.

The narrative goes on to explain how Mr. Decker, on receiving this information, protested that he had no intention of producing any phenomena, but that Dunninger was expected to duplicate the previous performance in levitation that he promised to do in broad daylight in the Brooklyn Eagle's office. But to this Dunninger protested, claiming that he was not present when the levitation was done, and that he only had Mr. O'Neill's description to go by. Here Mr. Dunninger showed his cunning and showmanship: he was caught napping — he hadn't his gadgets, and so, although he had offered to produce this same phenomena in broad daylight in the office of the Brooklyn Daily Eagle, which surely did not comply with test conditions, with only the same description of Mr. O'Neill to go by, it suddenly became impossible for him to duplicate it in rooms he had already accepted for any other test.

In summing up these seances, I wish to point out that Mr. Decker went under several tests conducted by Dunninger and his committee, and at no time was fraud of any kind discovered or proven. Mr. Decker was in the hands of a committee picked to

(Continued on Page 5, Col. 2)

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San Francisco Medium



FLORENCE S. BECKER

California Church Plans New Building

The Golden Gate Spiritualist Church, San Francisco, California, has begun the new year with every expectation of being housed in its own edifice before the close of 1939.

The new church will be erected only a short distance from San Francisco's imposing Civic Center. Completion of payments on the site is the climax of a year of intensive activity by the church.

For the past fifteen years the church has conducted its services in Red Men's building, 240 Golden Gate Avenue.

Remarkable Prophecies

The remarkable quality of Mrs. Becker's mediumship has drawn thousands to her services in the past year. Her prophecies have been verified by reports in daily papers.

In Mrs. Becker's "home circle" messages from the other world are a weekly occurrence. Captain Leo Terletzky, in command of the ill-fated trans-Pacific airliner, Hawaii Clipper, lost July 29, 1938, sent a message to his wife.

"Tell my wife," he said, "that the fault was not with my navigation." Asked what had caused the disaster, he said:

Messages Verified

"A time-bomb. There was an explosion and then we dropped into the sea." (This verifies a message received last summer in the Psychic Observer Seance Room.)

More than 500 people attended Mrs. Becker's New Year's service and listened to her prophetic analysis of coming world events.

Her church has shown a steady increase in membership. Those who attended, first through curiosity, have been so impressed with her lectures and the evidential quality of her mediumship that they have become regular attendants.

An expression group formed some months ago to give students opportunity to present their views on selected topics dealing with the science, philosophy and religion of Spiritualism, has become an important feature of the Sunday evening services.

HERE'S MORE ABOUT HOLLYWOOD SPEECH

(Continued from Page 4, Col. 5)

protect the \$21,000 prize money. Every seance proved a success, and phenomena was produced by Decker's entities — the possibility of assistance to Decker was definitely impossible: while Dunninger had his committee, who were protecting the prize money, as confederates. Dunninger has called Decker a "real guy." I'll say he was, but a very foolish one at that.

Give any Magician such a break, and I'd almost gamble on his producing the Brooklyn Bridge!

And there is your open-minded psychical investigator, his history written in his own pen. And if that signifies fairness and justice, then God help us!

On page 75 Dunninger makes this statement:

"I have an open mind, but I am hard to convince. If any genuine phenomena should be shown me, I am certain it would be brought thru in a manner totally new to me. It would hold no mark of the 'hokum' type of seance. It would not be expressed in the jargon of the professional medium; it would not appear in the dark."

Dunninger professes, in these words, his lack of knowledge of the laws governing Psychical phenomena and proves beyond a doubt his ignorance and incompetency as a Psychical investigator — he also definitely proves himself grossly unfair and prejudiced.

No Evidence of Fraud

My first responsibility is to establish the fact that there is a genuine phenomena. And so to do this I went straight to the storehouse of the Critic — I have read you his own account, in his own words — of these test seances, and I claim there is no better proof than Dunninger's book, "Inside the Medium's Cabinet," establishing genuine Spirit return.

The tests of Mr. Decker under the most strict conditions prove that at every seance remarkable phenomena took place; that Dunninger and his committee saw to it that there was no possible chance of fraud and trickery, so far as Mr. Decker was concerned; and remember — after many seances that committee could find no evidence of fraud. The same statement covers the case of Cerrita in the Lindberg case — the only charge that could be brought against them, for which they were arrested, persecuted and fined, was fortune telling. But they proved no fraud. They proved contact with the other side beyond a doubt, and yet Dunninger, the self-styled fair-minded investigator, insists there was no evidence.

Our Critics Lack Proof

And all this because, like Masculine who sallied forth with 40 tons of apparatus and company of 20 people to prove to the world that he, a Magician, could duplicate work done by the Medium. Dunninger, with the help of his committee and the tricks of legerdemain, tries to prove away something which lies near and dear to the hearts of many, and instead definitely proves the genuineness of the phenomena.

Suppose we reverse this situation a little, and have the critic answer this question: If they are not ready to admit the proof of Spirit return or that Spirit communication is possible through mediums, let them explain the prophecies of "Old Mother Shipman," and others who, as far back as the 16th Century, prophesied correctly things which have happened since, and are yet to happen; even to Wireless, Radio, Automobiles, the great plague of London, world wars, and events too numerous to mention. Perhaps Dunninger will explain away the mysteries of the Llamas of Tibet by his co-called Hypnotic Clairvoyance — or pass them off as just coincidences!

MY PSYCHIC EXPERIENCE

By NORMAN FERGUSON

In the year 1924, I was living in West Philadelphia. At that time I was twenty years of age. One day I was reading in my father's study—a life of Alexander Dumas, Sr. Looking out at me from the volume was a likeness of the great romancer, a full face and a bright eye, suggesting a personality much like his famous

(Continued top column to right)



NORMAN FERGUSON

communication is possible through mediums, let them explain the prophecies of "Old Mother Shipman," and others who, as far back as the 16th Century, prophesied correctly things which have happened since, and are yet to happen; even to Wireless, Radio, Automobiles, the great plague of London, world wars, and events too numerous to mention. Perhaps Dunninger will explain away the mysteries of the Llamas of Tibet by his co-called Hypnotic Clairvoyance — or pass them off as just coincidences!

Ample Proof Always Available

There has been ample manifestation of Spirit communication throughout the years, if one cares to investigate, which cannot be explained away by cries of fake, fraud, or legerdemain and which cannot be duplicated by the Magician, all they can produce is a facsimile. And so this brings us to the more interesting part of our program — the actual demonstration of the Magician's tricks, which unfortunately have been used, and are still being used, by fraudulent mediums, fortune tellers, and charlatans.

masterpieces, magnetic, colorful and swashbuckling.

"What a wonderful looking man," I thought. "I've never seen a man who looked just like that and now that he's dead I suppose I never will. What a marvelous thing, to be such a famous author," I said to myself.

About a half-hour later I decided to go around the corner to the local drug-store. I wanted to select a book from the circulating library. When I entered the door, I was aghast — for there talking to the clerk behind the counter was the living image of the picture I had just been admiring a little while before. The robust figure, the twinkling eye, the light colored skin were all there. I walked on towards the library, which was close to where this intriguing stranger was standing. Suddenly he spoke to me, "I'm not the man you think — I'm not the man you think." He gestured with his forefinger. "I knew that man, that is I knew of him," he corrected.

"Weren't you just around in your father's study looking at the picture of a famous author?" this mysterious man asked.

I admitted I was.

"Well, your prayer has been answered. Your wish has been granted. You expressed a wish, your lips moved a little but it would have been a prayer even if they had not, to see someone who looked like Alexander Dumas. I thought I would meet you soon but I didn't know you were going to walk in the door that minute."

I stood stupefied listening to these words. The clerk behind the counter wore a mystified expression.

"You, too, will write," the imposing mystery man continued, "but you won't write for ten or twelve years. You won't write just like this man but you will contribute something worth while. I think you'll travel first before you publish much, although you may have some little things printed before you travel."

I selected a book and went home. I've never seen the man before nor since. I was not asleep at the time nor am I subject to hallucinations. In 1933 I became a newspaperman and in the latter part of that year carried on public relations work for Admiral Byrd, in Washington. At the present time I am earning my living as a writer. I haven't traveled so much as yet but things look as if I may. But the experience I



ALEXANDER DUMAS

had fourteen years ago burned itself so vividly into my mind that I can recall it as if it happened only yesterday. I don't know what the explanation is. Perhaps it was a case of telepathy. I only know that every word of this narrative is true.

signed:

Norman Ferguson

Sworn and Subscribed before this 6th day of January, 1939.

George B. Dee, Jr., Philadelphia, Pa., Notary Public.

My Commission expires Feb. 1, 1941.

RUP SIS---KENNEDY

The First Spiritualist Church, Wilkes-Barre, Pa., was the scene of a church wedding recently when Miss Ann Rupsis was married to Frank M. Kennedy. Rev. E. Y. Pryal, Pastor, presided.

The bride was given in marriage by her cousin, John Noss, Plymouth, Pa. Leon Kennedy was best man.

The ceremony was followed by a reception at the Church.

Mr. and Mrs. Kennedy are members of the younger set. They will make their home at 70 East Market Street, Wilkes-Barre.

Frances J. Miller, Secy.,

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# "MY FATHER LEFT NO CODE"

## Dunninger Again Proven To Have Made False Claims.

"I have no way of knowing what code messages may be in the possession of Mr. Dunninger, but I do know that he has no code message from my father."—Denis P. S. Conan Doyle.

That statement, contained in a letter to the editor of the News-American of Baltimore, Md., which carried a feature story furnished by the King Features syndicate, ought once and for all to settle the Dunninger claim that he has a message left him by the late Sir Arthur Conan Doyle which Spiritualist mediums are invited to duplicate. The bait is \$10,000, the so-called "ghost-proof prize."

Denis P. S. Conan Doyle has more to say in his letter as he brands Dunninger's claim a monstrous fabrication but nothing puts the conjurer's claim more definitely in the ash can than that first positive denial.

"I make this positive assertion as I happen to know for a fact that my father never left either with Mr. Dunninger or with anyone else, any code message whatever, not even with the members of his own family."

The Psychic Observer is also in receipt of a letter from Mr. Stetson Kieferle of Lewiston, Pa., in which he claims that contact with the elder Doyle was established through the mediumship of his wife, Beattie Woods Kieferle in November, 1936 in which a love message for Mrs. Doyle was received and transmitted to the latter. In this message by way of proof, according to Mr. Kieferle, was the word "Do Do" which Mrs. Doyle replied was a pet name used



DENIS P. S. CONAN DOYLE

by Doyle for his young sister. A reporter on the local newspaper in Lewiston wrote to Lady Doyle asking if the name Do Do had ever been used in any of her husband's writings. Adrian C. Doyle, a son, answered, saying that to the best of their knowledge the word had not been used in the father's writings. Mr. Kieferle says that the message through his wife is the only one accepted by Lady Doyle from an American medium. He also feels that it gives great credence to a later message, also allegedly from Doyle, in which the latter denies that Dunninger received a code message from him before Doyle's "death."

While there is less to substantiate it Mr. Kieferle also says his wife received a message from Thomas A. Edison similarly disclaiming having given Dunninger a message for experimental or any other purpose. Mr. Kieferle says that Edison stated a message had been left in his desk unknown to anyone. The fact that Edison's desk was sealed by his brother lends some credence to the belief that there is a message within it, Mr. Kieferle claims.

By BORN Y HELMOS REDDY  
LONG BEACH, CALIFORNIA

# THE ORTHODOX HELL

## Visits The Holy Land



B. H. REDDY

(All rights reserved)  
Inasmuch as the threat of hell has occupied such a prominent place in the dogmas of the organized church it is perhaps meet that that fantasy of the orthodox should be probed for the benefit of those who desire Truth. It is quite apparent that in their frantic efforts to totally eliminate the menace presented by the teachings of the Spiritualists, the orthodox church organizations have used the heaviest ammunition available. For the replenishment of their ammunition supply they have depended upon the Bible. What the organized church fondly hoped would be their most devastating bomb—the threat of hell—has turned out to be merely a dud. It is quite true that in the past the sinister threat of that orthodox hell was a most potent factor in turning people from many things—the study of geology, for example. Conversely, many people turned to the church through fear of that same hell—but that time is past.

**Changed Attitude**  
Happily, the rising level of education and intelligence of the general public has almost eliminated that infantile attitude. Instead of an attitude of credulity and superstition there has come an inquiring state of mind that demands TRUTH—not mere theological dogmas. In other words the people have begun to think for themselves. That this is a very wholesome and highly desirable mental state is self-evident and augurs well for their future. Therefore, with TRUTH as the goal, let us investigate that orthodox hell of appalling implications fabricated by the magic art of the church. Inasmuch as the mainstay of that horrific hell and its advocates has been their Bible—and our Bible—let us see what, if anything, that book can give us upon this all important subject.

**Hell—Its Derivation**  
A cursory examination shows that four words have been rendered into hell in the King James Version. These words are as follows: sheol (Hebrew), hades (Greek), geena (Greek), and Tartarus (Greek). Sheol has been rendered into hell 31 times, into grave 31 times, and into pit 3 times, a total of 65 times. Here the layman might be tempted to ask: If sheol is properly rendered into hell why is it so rendered only 31 times instead of the entire 65 times? We would suggest the propounding of that query to

some orthodox minister! Now let us see what these words really mean!  
**Sheol** (Hebrew) means the unseen state, or the condition, unseen-to-physical-eyesight, in which the spirit finds itself upon leaving its material envelope. This word has been rendered 31 times into hell as in Job 26:6 Psa. 16:10, 86:13, Prov. 15:24, 23:14, Ezek. 31:16, 17: 32: 21, etc.  
**Hades** (Greek) meaning the unseen world, or the place, unseen-to-physical-eyesight, in which the spirit finds itself after leaving the body. It has been rendered 10 times into hell as in Matt. 11:23, Acts 2:27, 31; Rev. 20:13, 14, etc.  
**Geena** (Greek) meaning Gehenna, Valley of Hinnom, History tells us of a man named Hinnom, "... of whom nothing is known but that he had a son ... from southwest of Jerusalem was named, and in which human sacrifices and filth were burnt." See Josh. 15:8, 18:16; 2 Kin. 23: 10; 2 Chron. 28:3, 33:6; Jer. 7:31, 32: 19; 2, 6; 32:35. Now this word geena has been rendered 8 times into hell, as in Matt. 5:29, 30; 10:28, 23:15, 23; Mark 9:43, 45; Luke 12:5, and 4 times into hellfire as in Matt. 5:22, 18:9; Mark 9:47; Jas. 3:6.  
The fourth word, tartarus (Greek) meaning to send into Tartarus is rendered into hell in 2 Pet. 2:4. In Greek Mythology is found the story about the Titans, a fabled race of giants, who foolishly rebelled against the Olympian gods

and were vanquished. "Zeus, the supreme deity of the Greeks, quelled the Titans with the lightning given him by the Cyclops, and hurled them down to the Tartarus. . . This struggle, called the Titanomachia, was regarded as symbolic of the conflict of reason and order with the rude forces of nature." This Tartarus "was the jail established by the mythical gods for those they had driven from the supernal world. The use, by Peter, of this word indicates that he was more or less familiar with Greek Mythology, and it is noticeable that he also used it in a symbolical sense.

**No Need for Awe or Fear**  
Thus, as one considers the meanings of the terms sheol, hades, geena, or Tartarus, one fails to find anything to inspire awe or fear; no implication of vindictive or vengeful eternal punishment. Inasmuch as nothing of a frightful nature has been found to be even remotely associated with these words, so irrationally rendered into hell, one must search further, and this leads only to the word hell itself.

In the Encyclopedia Americana, 1938 edition, we read: "Hell, in the theological sense, has no place in the most primitive religions, nor has heaven. Much confusion and misunderstanding has been caused through the early translators of the Bible persistently rendering the Hebrew Sheol and the Greek Hades, and Gehenna by the word hell. . . . At the present time the idea of punishing a soul eternally finds a decreasing number of believers. During the latter half of the 15th century the civil courts in England decided that a clergyman of the Established Church of England was under no sort of obligation to believe or teach the doctrine of eternal punishment."

**The Church's "Bogie-man"**  
In the Encyclopedia Britannica we find that hell is derived from "Old English hel. A Teutonic word from a root meaning to cover." From the preceding it should be crystal clear to the reader that there is nothing horrible about the term hell; neither mention of eternal punishment nor suggestion of dread or fear. A bogie-man without form or substance constructed by the magic art of the organized church to frighten the people into turning to that organization for spiritual safety; a "Much ado about nothing."

**Law of Compensation**  
From what has been hereinbefore presented the reader can plainly see that the word hell has no place in the Bible and that it is a harmless and colorless term without evil implications. As will be clear from both the Hebrew and Greek, the meaning of the words in the original had a good connotation which was changed into an evil one through the machinations of the so-called Christian translators. The Spiritualists have long been severely criticized and ridiculed for stating that there is no hell in the accepted orthodox sense, nevertheless, the correctness of that position has been amply verified by what which has been herein presented; coming as it does from Orthodox sources.

However, it must not be assumed that evil works will not bring the sower thereof the proper reward, for do we not read: "whatsoever a man soweth, that shall he also reap," or in other words, the action of The Law of Compensation, and NOT punishment by an angry vindictive god.

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# WHAT SPIRITUALISM IS--- WHAT SPIRITUALISM IS NOT

EMMA HARDINGE BRITTEN



EMMA HARDINGE BRITTEN

Spiritualism applies in general to the communion of spiritual beings with mortals, but when used in connection with the term "modern," Spiritualism signifies the discovery of a mode whereby spirits can and do communicate systematically with earth.

The consensus of the earliest manifestations affirms and proves, not only by corroborative intelligence, but also by tests of personal identity, that the communicants are the spirit of the men, women and children who once lived on earth, and are now in the continuity of life, personal identity, and all that made them individuals, in various spheres of existence known as spirit-land.

These communicants, by a great variety of signals, such as sounds, lights, motions, and psychological influence, inform us of their conditions of life in the spirit spheres (the sum of all being), that they are in varied states of happiness or of misery, in exact proportion to the amount of good or evil they have done on earth; that the young, from infants upwards, are taught and trained by good spirits, who, as their fathers and mothers, adopt them, while the vicious and ignorant are unceasingly ministered to, until all are stimulated onward to progress, the good to attain still higher, the evil to become good, and ultimately to attain to the highest known conditions of angelhood.

### Mediumship

Another branch of spiritual revelation has been to point out that the ancient seer, prophet, or magician, and the modern medium, are one and the same in organic nature; and though some ancients, by study, isolation, and special devotion to spiritual powers, may have acquired a wider and more practical knowledge of spiritual potencies than we have; they, like the modern medium, possessed their special gifts as the result only of certain psychological and natural organic qualities, and not by virtue of any special morality, goodness, or the favor of the Creator.

Spiritualism teaches that as all human beings are spirits, and the body is only an external mould, in which spirit grows, forms, and becomes individualized, so all powers exercised by spirits, appertain as much to the human spirit now as they ever will do in the hereafter; and if all mortals cannot and do not exercise these powers, it is only on account of their ignorance, the darkness concerning spiritual things in which the world has been kept, and the present incipient and experimental state of the communion between spirits and mortals.

### Communication

It is claimed by reasonable mortals, as well as taught by spirits, that it is just as natural, is in divine order, for fathers, mothers, children, and friends to communicate with each other, when the one party is on earth and the other in the spirit world, as it was when both parties were on earth; also, that the spirits of mortals who had lived a good life, or even simply done their best, are impelled by affection towards those they have left behind to commune with them. Furthermore, that as they are in a higher and better life, and in most cases have wider vistas of knowledge and wisdom than when on earth, so such communion is not only good, instructive, and natural, but it tends to prove immortality—the existence and nature of spirit, and therefore, inferentially, of God the Spirit, besides offering the strongest possible motor power for living a righteous life, and avoiding evil, by proving that heaven and hell are both states resulting inevitably from the good or evil within the soul itself.

The evidence that human spirit-control is true is to be found in its spontaneity, having originated without expectation of, or participation in, its demonstrations by man; next, in its world-wide appeal to all grades, classes, and countries of earth during the last forty years; in the conviction of a personal, human spiritual agency, which its manifestations have forced upon millions of minds, including multitudes of the learned, wise, scientific — persons accustomed to take judicial evidence—commonsense people, and even simple children.

### Evidences

The phenomena by which this immense and unprecedented sum of conviction has been wrought have in quite two-thirds of their action been accompanied by such intelligence as could only have originated with the individual spirits claiming to be communicants. Thus names, ages, dates, events, and many secret things known only to the communicating spirits and their friends, have been spelled out by raps or signal motions, written or spoken sometimes automatically by mediums, sometimes by spirits. Millions of portraits of deceased persons have been drawn, painted, or photographed, sometimes under magnetic impressions by mediums, sometimes by spirits. Millions of spirits have been seen and described by stranger mediums and recognized by their friends. The unlearned have been inspired to speak with new tongues, or abnormal powers of eloquence. Healers have been inspired and directed. Spirits have guided, instructed, and not infrequently saved their beloved one on earth from danger and mischief by their counsels and advice. They have presented wise and wonderful visions, and in thousands of ways blessed, benefited, and assisted the friends they have left behind.

From the above statement it may readily be determined what Spiritualism is not. Being a direct revelation from the spiritual spheres of existence, it does not originate in any human theories or opinions; nor do its facts bend to any such; unless these theories and opinions correspond to its facts. As its communications and descriptions of the life hereafter proceed wholly from those who are in the actual experience of what they teach, those teachings derive no authority from books written by men, whether ancient or modern, whether labeled "Sacred" or "profane."

### Founded on Facts

As a movement founded on facts, corroborated by such testimony as is admitted the world over to represent truth, Spiritualism does not need endorsement from, or affiliation with, any sect, society, body of believers, or any dogmatic class of thinkers. Spiritualism is not a religion—it is religion per se. Spiritualism is not a sect. It has no fixed creed, and is not binding upon any human soul that is not convinced of its truth by sufficient evidence. It may be in harmony with one or many religions, sects, or writings, but it derives no authority from them, being an existing independent fact of itself. It may be in harmony with the known laws of science, but it derives no authority from them, claiming to proceed by virtue of spiritual laws, absolute and true, whether man understands them or not.

## Rapid and Convincing—Cecelia Gettins Gives Outstanding Demonstration of Survival to Southern Audience.

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"What is there about a rose that he is trying to tell me? Why is it that his spirit-fingers fumble with your coat-lapel? He says that he is 'Ernest Coombs' and that Jack Evans will understand why such a gesture would mean something."

It was Cecelia Gettins, gifted contact-woman for ether-to-earth intelligence-service. With confident authority she called the names, scarcely waiting for the inevitable murmured confirmations from the audience.

The questions were answered by a voice gentle with emotion, coming from a rugged man, gnarled face twisted with blended grief and surprised relief. "Why, ma'am, I am Jack Evans. I put a rose in his coat-lapel as he lay in his coffin."

Standing there on the little rostrum of the Temple of Truth, Fort Lauderdale, Florida, Mrs. Gettins went on and vividly brought the Spirit-World into the midst of this sunny, palm-tree and hibiscus earth-world.

### Positive Identification

"Jonathan Calvin, where are you? Hold up your hand. Yes, I sense your Father's vibration. He identifies you and tells me that you are sick and suffering although you look pretty well."

That's the bronzed look from being captain of a boat on the Great Lakes. I am told that you need healing spiritually and that there is a man here in the audience who can help you. Harold Floyd, where are you? Thank you. Are you a healer? Supposed to be? Well, you're a mighty powerful healer. Will you contact Mr. Calvin after the service? I knew you would be glad to. Thank you. Is that Minerva, your wife, by you? Well, Minerva, who is Lemuel Fry? He's standing beside you with his hand on your shoulder, smiling. He was your first husband? Well, then, Mr. Floyd, who is Daisy Simmons? Your first wife, eh. How she smiles, standing on the other side from Minerva. Happy quartet, they're with and for you, you two of this earth-life, tell me you're doing a grand work for Spiritualism that is a joy to them."

Mrs. Gettins paused in her dramatic and yet sympathetic delivery, to take up one of the written ballots collected from the congregation. A swift and tragic change came over her mobile face, alarm and distress, which her pleading voice at once reflected. "Please, please!" she called, "A.J.D." Here I am, over here. "Well, your mother begs me to tell you not to do

religion per se. Spiritualism is not a sect. It has no fixed creed, and is not binding upon any human soul that is not convinced of its truth by sufficient evidence. It may be in harmony with one or many religions, sects, or writings, but it derives no authority from them, being an existing independent fact of itself. It may be in harmony with the known laws of science, but it derives no authority from them, claiming to proceed by virtue of spiritual laws, absolute and true, whether man understands them or not.

The following theorems grow out of the facts of Spiritualism and its proven consensus of revelations, and are generally accepted as truth:—

- The Fatherhood of God.
- The Brotherhood of Man.
- The Immortality of the Soul.
- The Proven Facts of Communication between Departed Human Spirits and Mortals.
- Personal Responsibility, Compensation and Retribution Hereafter for all the Good or Evil Deeds done here.
- And a Path of Eternal Progress open to Every Human Soul that wills to tread it by the Path of Eternal Good.

### Detroit Medium



REV. CECELIA GETTINGS

it. Please, I implore you. There is another way out. Do stay and see me after the meeting. Will you? Oh, thank you!" Ominous was the atmosphere with dire trouble. Possibly something dreadful impending.

For forty minutes, until the pastor, Jeanette Taylor, reluctantly called a halt, Mrs. Gettins gave a convincing demonstration of mental mediumship. I had been, just before, brimming with enthusiasm over her forceful lecture. Now I was at a loss to decide which was the better. Both excellent in their fields.

I whispered to my experienced fellow-investigator, Florence Harding, asking her reaction to the Gettins' mediumship. "Never heard anything finer!" was her very definite answer.

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## Well Known Psychics at Miami Church

Post, Gettins, Taylor and Riley Serve

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Those taking part in the public meetings are: Dr. Myron H. Post, Rev. Cecelia L. Gettins, Rev. F. Jeanette Taylor, Rev. James Riley and the Pastor.

Rev. Gettins, a direct-voice medium is scheduled to hold seances at the Temple during her visit in Miami.

Rev. Taylor and Rev. Riley are graduates of The School of Spiritual Truth.

Ethel Post is Secretary of Camp Silver Belle, Ephrata, Pa., where the eighth annual season will begin next June.

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## San Diego, California



REV. HILDRED HOPE LANGFORD, Pastor of the First Spiritualist Church, 1240 Seventh St.

### CALIFORNIA

- HOLLYWOOD**—First Psychic Science Church, 6520 Sunset Blvd Margaret Bright.
- HUNTINGTON PARK**—Spiritualist Church, 2474 Randolph St. Victoria M. Freutel.
- LOS ANGELES**—Science of Soul Church, 6102 West Blvd. Estelle Orser.
- OAKLAND**—First Temple of Spiritualism, Woman's City Club, 1428 Alice St., Etta S. Bledsoe.
- OAKLAND**—Church of Eternal Life, 2205 Brush St. Rose Smith.
- OAKLAND**—The Spiritual Church, 748 21st St. Margaret Foley.
- SAN DIEGO**—Fraternal Spiritualist Temple, Second Ave. and Beech St. Dr. H. Robert Moore.
- SAN DIEGO**—Harmony Temple of Spiritual Brotherhood, 1039 — 7th Ave., Isabel Florenza.
- SAN DIEGO**—First Spiritualist Church, 1240 Seventh St. Hildred Hope Langford.
- SAN FRANCISCO**—Golden Gate Spiritualist Church, 240 Golden Gate Ave., Florence S. Becker.
- WEST HOLLYWOOD**—Temple of Immortality, Marquis Theater Bldg., Melrose at Doheny, Katherine Von der Lin, 8921 Dorrington.

### CANADA

- CALGARY, (Alberta)**—First Spiritualist Church, 7th Ave. and 3rd St., Est. Alice Roshon.
- TORONTO**—Britten Memorial Church, 847 Dovercourt Road. May S. Potts.
- WINDSOR**—Church of Christ, S. O. E. Hall, Wyndoch and Devonshire Roads. Mrs. J. Alexander.
- WINNIPEG**—Inspirational Church of Truth, Army and Navy Hall. Mr. and Mrs. R. W. Northmore.

### DISTRICT OF COLUMBIA

- WASHINGTON**—Church of Two Worlds, Continental Hotel, Hugh Gordon Burroughs.
- WASHINGTON**—First Spiritualist Church, 181 "C" St., N. E., Alfred H. Terry.
- WASHINGTON**—Unity Spiritualist Church, 1326 Massachusetts Ave., N. W. H. P. Strack.
- WASHINGTON**—Langley Memorial Church, 3423 Holmead Place, N. S. Dan Cave.

### CONNECTICUT

- HARTFORD**—Spiritualist Temple, 768 Asylum Street. Esther Acker.
- WILLIMATIC**—First Society of Spiritualists, 646 Main St. Caroline J. Connor.

### FLORIDA

- DAYTONA BEACH**—First Spiritualist Church, 606 1/2 Main St., Katherine Windle.
- DAYTONA BEACH**—Hays Memorial Spiritualist Church, 221 First Ave., Marguerite Springstead.
- FORT LAUDERDALE**—Spiritualist Temple of Truth, Woman's Club, F. Jeannette Taylor.
- MIAMI**—First Spiritualist Church (N. S. A.), Frank Casebeer, 27 S. W. 7th Ave.
- MIAMI**—Spiritualist Temple of Truth, 1621 — S. W. 6th St., Ethel Post.

**MIAMI**—Temple of Continuity, 3510 S. W. 17th Terrace, "Cara Villa," Geraldine V. Pelton.

**MIAMI**—Beckoning Light Spiritualist Church, 15th Ave. and First St., N. W. Bertie Lilly Hemmings.

**MIAMI**—Spiritualist Church, Indiana State Community Hall, 2170 N. W. 17th Ave. Sarah W. Cushing.

**ORLANDO**—First Spiritual Alliance, Town Hall, 56 East Church St. Nellie Cherry.

**ST. PETERSBURG**—Temple of Love, Truth and Light, 9th Ave. and Tenth St., North. Clara B. Knost.

**ST. PETERSBURG**—Progressive Spiritualist Church, 6th St. North and Mirror Lake Drive. Nora M. Link.

**WEST PALM BEACH**—W. T. Stead Memorial Center, 448 Lakewood Road. Mrs. N. S. Themelis—(Cecil M. Cook).

### ILLINOIS

**CHICAGO**—Psychic Science Church, Garriex Building, 64 West Randolph St., Office Room 400—Telephone FRA 9765 —Bessie Woodworth.

**CHICAGO**—United Bible Grace Spiritualist Church, 1640 N. Halsted St., Grace Iona Kane Conrad.

**CHICAGO**—First Church of Spirit Healing, Lily of the West Temple, Monroe and Paulina Sts., C. A. Burgess.

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

**CHICAGO**—Sunbright Spiritualist Church, 818 Altgeld St. Edith Irene Jadwin.

**CHICAGO**—Rose Tyrell Spiritualist Church, Lower Hall at 4814 Potomac Ave., Teresa Rene Hayden.

**CHICAGO**—Spiritual Church of Truth, 3249 West North Ave. Theo. Siers.

**CHICAGO**—St. Paul's Spiritual Church, 666 Barry Ave. B. V. Hauck.

**CHICAGO**—German-American Spiritualist Church, 3900 West North Ave., Eagle Hall. Eva Tognetti.

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

**DECATUR**—Spiritualist Church of Truth, Grace Bowman, 940 N. Edward.

**EAST ST. LOUIS**—Spiritualist Science Church, 16th and Cleveland Ave. Goldie Rayburn, Sec'y.

**EAST ST. LOUIS**—Divine Christ Spiritualist Church, 656 North 79th St. Etta Williams.

**GRANITE CITY**—First Spiritualist Church, Pythan Hall, 20th and Cleveland Blvd. Lawrence G. Lindsay.

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

**ST. LOUIS**—Divine Christ Spiritualist Church, 656 N. 79th Street. Etta Williams.

### INDIANA

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

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

**ANDERSON**—First Spiritualist Temple, Mable Riffle, 204 West 14th St.

**INDIANAPOLIS**—Progressive Spiritualist Church, Park and St. Clair Sts., Mina Simpson.

## Washington, D. C.



REV. HARRY P. STRACK

Secretary of The National Spiritualist Association and Pastor of The Unity Spiritualist Church of Washington, D. C., 1326 Massachusetts Ave., N. W.

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

**LAFAYETTE**—Progressive Spiritualist Church, 810 South St., Tannie Solomon.

### KANSAS

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

**WICHITA**—First Spiritualist Church (N.S.A.), 121 S. Main St. Dollie E. Seybold. (N.S.T.)

**WICHITA**—Second Spiritualist, 107 West First St. Mary J. Nichols.

**WICHITA**—Spiritualist Church of Occult Science, 114 N. Market St. Maude K. Gates.

**WICHITA**—Divine Spiritualist Church, 328 1/2 N. Main St. Violet Jackson.

### KENTUCKY

**LOUISVILLE**—Psychic Development Class, St. Charles Place, Apt. 17-B, Second at Guthrie, Nell M. Smith.

### MAINE

**AUGUSTA**—Progressive Spiritualist Church, Corner Court and Perham Sts. Cora F. Gay.

**WATERVILLE**—First Spiritualist Church, 31 Kelsey St. Clarence I. Davis.

### MARYLAND

**BALTIMORE**—Temple of Wisdom Church, Paca and Saratoga Sts. Elizabeth H. Dennis.

### MASSACHUSETTS

**BOSTON**—Temple of Truth, 218 Huntington Ave. R. E. Ruggles.

**BOSTON**—Spiritual Church Center, Hotel Vendome. Frederick A. Wiggin.

**CAMBRIDGE**—The First Spiritualist Church, 631 Massachusetts Ave. Isabel Bradley.

**POINT INDEPENDENCE**—W. T. Stead Memorial Center. Mrs. N. S. Themelis.

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

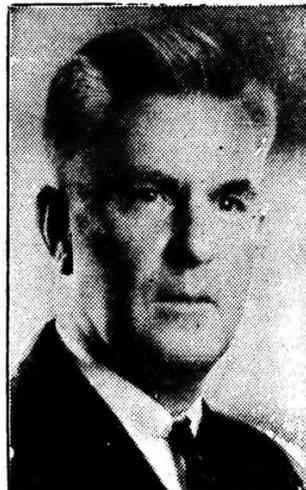
**WORCESTER**—First Spiritualist Church, 35 Broad St. Wm. R. Irwin.

### MICHIGAN

**DETROIT**—Spiritualist Center, Clara E. Barnett, 2024 Vinewood Ave.

**DETROIT**—Trinity Spiritualist Church, N. of P. Temple, Hilliger and Kerchwell. Sarah Anderson.

## Cassadaga, Florida



ROY JOHNSON, serving Cassadaga Spiritualist Association. He is a mental, trance and direct-voice medium.

**DETROIT**—Allen Memorial Temple, Maccabees' Bldg., Woodward at Putnam. Edith L. Green.

**DETROIT**—Spiritual Messenger Church, 3056 Michigan Ave. Sophia Traeb.

**DETROIT**—Finnish and American Spiritualist Church, 9282 West Outer Drive. A. K. Pacific.

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

**FLINT**—First Christian Spiritualist Church, 828 S. Saginaw St. John W. Pearce.

### MINNESOTA

**ST. PAUL**—First Spiritualist Church, Hague and St. Albans. E. J. Rudolph.

### MISSOURI

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

**ST. LOUIS**—Third Spiritualist Church, 609 Potomac St. Anna Bothman.

### NEW JERSEY

**AUDUBON**—Spiritualist Temple of Truth, 31 N. Davis Ave. Elizabeth Fabian.

**CHAPEL HILL**—High Point Spiritualist Chapel. Frances Stevenson, pastor.

**ELIZABETH**—First Spiritualist Church of the True Gospel, 31 Rahway Ave. Herman Tiederman.

**HACKENSACK**—Spiritualist Church, 26 Passaic St. Amy Dickinson.

**JERSEY CITY**—Spiritual Mission, 91 Newark St. C. V. Byrd.

**NEWARK**—Church of Spiritual Promotion and Harmony, 632 Springfield Ave. Mrs. K. Hazlewood.

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

**PASSAIC**—Friendly Spiritualist Mission, Carpenter Hall, Main Floor, 167 Jefferson St. M. Leroy.

**PATERSON**—Second Spiritualist Church, 176 Broadway. William C. Donovan.

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

### NEW YORK

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

**BAYSIDE**—Universal Spiritualist Church, 4660 215th Place. Beulah Thompson Haas and Dr. George C. O. Haas.

**BINGHAMTON**—Golden Rule Spiritualist Church, 93 State St. Elsie Butler Bunts.

**BROOKLYN**—Cosmopolitan Church, 431 State St. Mary E. Murphy.

**BROOKLYN**—Child of Grace Spiritualist Church, 598 Pacific St. Grace Rapinards.

**BROOKLYN**—Church of Divine Light, Quincy St. and Reid Ave. Emma C. Reach.

**BUFFALO**—Golden Rule Spiritualist Church, Trinity Temple, 34 Elain St. Rose K. Glasser.

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

**BUFFALO**—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Mr. McDonough.

**BUFFALO**—Christian Order of Spiritual Scientists, 95 Ashland Ave., Marguerite Hanny.

**BUFFALO**—Center of Psychic Science and Church of Spirit Communion, Chinese Room, Hotel Statler. Raymond E. Burns. Mrs. Grace E. Miner.

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

**BUFFALO**—Guiding Light Spiritualist Church, Walden Ave. and May St., Eva Salfelder.

**BUFFALO**—Hyland Park Spiritualist Church, Glenwood Ave. at Purdy St., F. W. Mitchell.

**BUFFALO**—Naomi Church of Spiritual Thought, 478 Franklin St. Isabel A. Leith.

**BUFFALO**—The First Christ Church of Psychic Science, Miznah Temple, Horikimer and West Ferry. George Coe.

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

**DUNKIRK**—Spiritual Church of Friendly Service, Odd Fellows' Hall, 314 Central Ave. Alma L. Moser.

**ELMIRA**—Universal Spiritualist Church, Christine Eddy, 519 Union Place.

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

**ELMIRA**—National Spiritual Science Church of Truth, 112 Baldwin St., Mabel Merrill.

**FULTON**—Spiritualist Church of Truth, American Legion Hall, Oneida St. Helen B. Warner.

**GLOVERSVILLE**—First Spiritualist Church, 17 Elm St. George P. Howard.

**LOCKPORT**—Lock City Spiritualist Church, 26 Locust St. Wm. Bickert.

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

**NEW YORK CITY**—Universal Inner-Vision Church, Inc., Carnegie Hall, Chapter Room, Pearl Irick Long.

**NEW YORK CITY**—W. T. Stead Memorial Center, 41 West 88th St. Clarence Tailor.

**NIAGARA FALLS**—Progressive Spiritualist Church of Truth, 639 Main St. (Unitarian Church Bldg.), William Bickett.

**RIDGEWOOD**—Spiritual Church of Magdalena, 69-69 62nd St. Marion Miller.

**ROCHESTER**—Plymouth Spiritualist Church, Plymouth — Troup Sts., Robert J. Macdonald.

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

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

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

**ROME**—Golden Circle Spiritualist Church, 703 W. Court St., Julius Steinemann.

**SCHENECTADY**—Progressive Spiritualist Church, Lillian Weir, 6 Myndras St.

## Indianapolis, Indiana

Trustee of the National Spiritualist Association and Pastor of The Psychic Science Spiritualist Church, 824 North Pennsylvania Street.



DR. BENJAMIN F. CLARK

### OHIO

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

**CANTON**—Christian Spiritualist Church, 812 Walnut Ave., N. E., Enid Leach.

**CANTON**—Temple of Truth, 433 Tusc. W. Fred Felix.

**CLEVELAND**—Spiritual Science Church, 10427 St. Clair St. Rene Hunt.

**COLUMBUS**—Church of Spiritual Truth, 1048 W. Broad St., Lucille B. Clinegan.

**COLUMBUS**—First Spiritualist Temple, E. State—Sixth Sts., Clyde J. Knisely.

**DAYTON**—Central Spiritualist Church, Haynes and Hubert Sts., Laura Holloway.

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

**VANDALIA**—Universal Spiritualist Church (N.S.A.) National Road. Corine L. Pleasant.

### OKLAHOMA

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

**TULSA**—Second Spiritualist Church, Odd Fellows' Hall, 708 S. Main St. John R. Schwarz.

## Cambridge, Massachusetts



ISABEL BRADLEY—Serving the First Spiritualist Church, 631 Massachusetts Ave.

### OREGON

**EUGENE**—Progressive Psychic Society, 740 East Broadway. La Veta Dyer, President.

### PENNSYLVANIA

**BETHLEHEM**—Spiritual Alliance Church, 432 Main St. Clara A. Arthur.

**EPHRATA**—Camp Silver Belle. Services every Sunday 2:30 P. M. John E. Reas.

**KINGSTON**—First Spiritualist Church, P. O. S. of A. Hall, Kingston Corner Bldg. -Emma G. Hendershot.

**PHILADELPHIA**—First Association of Spiritualists, Master, West of Broad Street, Mamie B. Shulz.

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

**PHILADELPHIA**—Third Spiritualist Church, 1421 North 16th St. Elizabeth Harlow Goetz.

**PHILADELPHIA**—Spiritual Unfoldment Society, 618 N. Preston. John Dukenfeld.

**PITTSBURGH**—First Church of Spiritualists, 256 Bouquet St., Oakland—C. V. Morrow.

**PITTSBURGH**—First United Spiritualist Church, 201 Federal St. (N. S.), Elizabeth A. Fox.

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

### RHODE ISLAND

**PROVIDENCE**—W. T. Stead Spiritualist Church, 32 Haslins St. Eugene R. Letourneau.

### TENNESSEE

**NASHVILLE**—Spiritualist Temple of Truth, Hotel Maxwell House, M. De Nicholas.

### TEXAS

**FORT WORTH**—Light of Truth Spiritualist Church, 306 1/2 Main St., Lena DeVoe.

**FORT WORTH**—Spiritualist Church, 809 Penn St. Albert E. von Strode.

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

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

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

**TAYLOR**—American Spiritualist Church, West Fourth St., A. Cervin.

### VIRGINIA

**NORFOLK**—Spiritualist Church, Puritan Hall, Granby St. at 28th. Kathryn Baxter.

### WASHINGTON

**BELLINGHAM**—Psychic Research Society, 2508 Park Ave., Mrs. John F. Cornett.

**SEATTLE**—Church of Spiritual Unity, 516 Pontius Ave. Lillian Moore.

### WEST VIRGINIA

**HUNTINGTON**—Spiritualist Temple, Bradshaw-Diehl Bldg. Clifford Bias.

**WHEELING**—Way Memorial Spiritualist Temple, Broadway and Maryland (Island), William Elliott Hammond.

### WISCONSIN

**MILWAUKEE**—First Psychic Science Church, Inc., 2755 N. 3rd St., W. G. Lehman.

**MILWAUKEE**—Spiritualist Center, E. Louise Miller, 2619 W. 9th St.

**MILWAUKEE**—First Spiritualist Church, 15th and Wright Sts. F. Lorenz Lamping.

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