

TRUTH

On sale at the
TEMPLE of TRUTH
Spiritualist Church Inc.
Boston, Mass.

NUMBER TWELVE

SEMI-MONTHLY

Published by DALE NEWS, Inc., Lily Dale, New York, U. S. A.

10 CENTS

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 NEIBERT

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 associated occult legerdemain 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, dissociated himself completely from Dunninger's activities.

Defends Spiritualism



CLAUDE LEAF MCMANUS

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 out-

(Continued on Page 4, Col. 1)

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

1017 TRACY AVENUE KANSAS CITY, MISSOURI

February 8, 1939.

Juliette Ewing Pressing,
Dear Friend in Christ:

I thank 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) The body merges into the omnipresent astral realms, but they function actually 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 give 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 and from the big problem, which is to overcome death and be a better 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

RECEIVED 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 voice" of my 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

(Continued on Page 2, Col. 3)



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

MY STRUGGLE WITH 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

(Continued on Page 2, Col. 4)

TABLE OF CONTENTS

Spiritualism vs. Unity	1-2
Ford-McManus Defense	1-2-4
Man of the Future—Lead	2
The Spiritual Mandate	2
The Nature of Full Form Matter	3
Kelly Challenges	4
Florence S. Becker	4
My Experiences—Ferguson	4
No Code—Dennis Doyle	4
Quodous Heron—E. E. Beck	4
Good Books to Read	4
What Spiritualism Is	4
Emma Hardinge Britten	7
Cecil's Gettense—Harding	7
Ethel Post Coolidge	7
Church Directory	8

COMING FEATURES

Fox Cottage Anniversary	
Adventures Along the Border of the Spirit World at Lily Dale	
Beginning, Forty-three Years Ago—By Owen R. Washburn	
Jesus a Myth? No!—By Marcella DeCou Hicks	
"Try the Spirit"—By J. E. Pressing	
A Rare Manifestation—Mrs. N. S. Thémelle	
Editorial: Importance of Physical Phenomena	
Intuition and Intelligence—By Horace Leaf	
"Why I am a Spiritualist"—Roy W. Wenzelberger	
Psychic Messages—By William Guiger	
Latest Alice Bell Kirby Seance as reported by Eric Montgomery	
Radio will send the veil between Heaven and Earth—H. P. Trupp	
Patriotism—Alfred F. Bassett	

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 advances.

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 kindness, if homely, 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 standstill, that we shall not develop new ones 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 metachloral 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 be awakened 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 sources 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, their 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 demand 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 to-day 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 larks 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 if 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 FILMORE

(Continued from Page 1, Col. 4)

I am 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 when she said if there were mediums in Louisville, She gave me an address of a highly developed medium, and I went to 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 prophesies 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 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 solve 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. Remarkable 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 quoted 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 cause—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 those 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 entities to sustain life, it is bad form, to say the least, for anyone to attack another's religion, however false it might appear from his viewpoint. Especially is this 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 the laws 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. (Aida Lane). She was a great friend and teacher of mine.

Sincerely In Truth,
Juliette Ewing Fruehling

possible." Well, it wasn't long until I heard a scratching between the slates. My heart palpitated. I was so excited I 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 upon the hairpin loop. Such unspeakable joy — in his own handwriting was my daddy's name, Lapsley G. 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 in the Name of the most High God. — 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.

Figure 1. A typical example of the current-voltage characteristics of the polymer electrolyte fuel cell. The cell was operated at 100°C and 100% RH. The anode and cathode were Pt/C (10 mg cm⁻²) and Pt/C (10 mg cm⁻²), respectively. The electrolyte was a 100% humidified H₂/O₂ mixture. The cell was operated at 100°C and 100% RH. The anode and cathode were Pt/C (10 mg cm⁻²) and Pt/C (10 mg cm⁻²), respectively. The electrolyte was a 100% humidified H₂/O₂ mixture.

CLAUDE LEAF McMANUS SPEECH IN HOLLYWOOD

(Continued from Page 1, Col. 2)

standing medium and authority on Psychic 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."

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

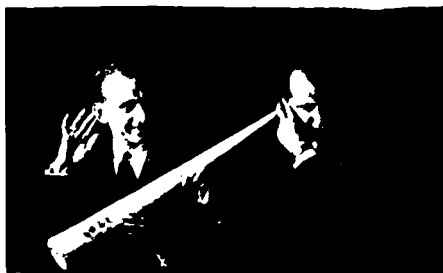
Spiritualism is still very much in its infancy, and naturally exhibits many drawbacks incident to the early stages of any religious movement. Consequently, it has been obliged to face many scandals, which have not particularly enhanced its prestige in the public eye.

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 Spiritual 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 Magicians 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 Cyril S. Fleming, President of the Pacific Coast Association of Magicians, and also President of the International Alliance, who is with us in this audience.

Ostracized, in fact, is definitely a term used by every magical organization in the world which is opposed to exposures. 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 any 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 fall 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 Psychic Research of which Dunninger was chairman.

The terms under which the prize was offered, and which, by the way, excluded any physical 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 Fatsy, 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 entities then toppled trumps, 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 apart 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 Daily 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)

SUBSCRIPTION ORDER FORM

PSYCHIC OBSERVER

Twice Monthly

DALE NEWS, INC.

Box 92, Lily Dale, N. Y.

Please enter my subscription for Psychic Observer.

CHECK HERE

- ☐ \$2.00 for one year.
☐ \$1.00 for 6 months.
☐ \$3.00 for 2 years.

Name

PLEASE PRINT

Street and P. O. Box

City and State

THE ORTHODOX HELL

[illegible]

DALE NEWS, Inc., Lily Dale, N. Y., U. S. A.

WHAT SPIRITUALISM IS--- WHAT SPIRITUALISM IS NOT

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 systemically 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 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 increasingly ministered toward 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; yet, 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, appear 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.



EMMA HARDINGE BRITTEN

The evidence that human spirit-control is true is to be found in its spontaneity, having originated without expectation of, or partial patron 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—common-sense people and even simple children.

Evidences
The phenomena 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 the spirit themselves. Thousands 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, benighted, 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 estimate 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 revelation.

Rapid and Convincing - Cecilia Gettins Gives Outstanding Demonstration of Survival to Southern Audience.

As Told by Frederic Harding

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

It was Cecilia 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, snarled face twisted with blended grief and surprised relief. "Why, man, I am Jack Evans, I put a rose in his coat lapel as he lay in his coffin."

Standing there on the little platform of the Temple of Truth, Port 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

dition 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 Communion 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.



REV. CECILIA GETTINGS

11. Please, I implore you. There is another way out. Do stay and see me after the meeting. Will you? Oh, thank you!" Omniscient 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.

Do You Want To HELP!!

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

Well Known Psychics at Miami Church

Post, Gettins, Taylor and Riley Serve

Services continue at The Spiritual Temple of Truth, 1621 S. W. 8th St., Miami, Florida. Well known psychics and mediums are scheduled to serve during the winter months, according to Ethel Post, the Pastor.

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

Rev. Gettins, a direct-voice medium is scheduled to hold sances 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 Hells, Ephrata, Pa., where the eighth annual season will begin next June.

Buy Two Copies of PSYCHIC OBSERVER—One for Your Friend

FOR PSYCHIC UNFOLDMENT STUDY
"The System of Philosophy Concerning Divinity"
By Dr. J. J. F. Grummond
STANDARD SCIENTIFIC TEACHINGS FOR FIFTY YEARS
Send Stamped Addressed Envelope for folders regarding the same to
1917 S. E. 24th Ave. MRS. J. C. F. GRUMMOND Portland, Oregon

Book Bargains

1/2 Off WHILE THEY LAST 1/2 Off
ONLY ONE OF EACH TITLE IN STOCK—STATE FIRST, SECOND AND THIRD CHOICE (WHEN POSSIBLE)

- The Great Harmonia Vol. II—The Teacher—A. J. Davis 1.00
- The One—A Study of the Absolute—Lillian DeWaters 1.00
- The Case for Animal Progress—Sylvan Muldon 2.00
- The Vital Message—South Photography—Sir Arthur Conan Doyle 2.00
- Our Life After Death—Bible teachings concerning the Unseen Chambers 2.50
- Reason—The Revelation of Christ—Sir Oliver Lodge 3.00
- Religion of Man and Kibira of Science—Hudson Tuttle 3.00
- The Rarest of the Rare Phenomena—Raps Levitation—W. J. Crawford 3.00
- The Threshold of a Spiritual World—Rudolph Steiner 4.00
- Ghostland—Spiritism—Occultism—Emma Hardinge Britten 4.00
- On the Threshold of The Unseen—Sir William M. Barrett, F. R. S. 4.00
- Spiritual America—Circumstantially reviewed by Helen Wells 3.50
- The Life of Theosophy—A. A. Allen 2.00
- Intervention—Letters from a Son to his Mother—J. R. Francis 3.00
- Heaven and its Wonders and Hell— Emanuel Swedenborg 1.00
- Divine Love and Wisdom— Emanuel Swedenborg 1.00
- The Great Harmonia—Vol. IV—"The Reformer"—Andrew Jackson Davis 8.00
- "The Thinker"—Andrew Jackson Davis 8.00
- Harbinger of Health—Mind—"Human Body and Mind"—A. J. Davis 8.00
- Man is a Spirit—Dream Vision and Reality—A. J. Davis 8.00
- Raymond or Life—The Truth—Sir Oliver Lodge (400 pages) 4.00
- Natural Law in the Spirit World—Henry Drummond, F. R. S. 2.00
- Continuity of Life—Cosmic Truth—Prof. W. M. Lockwood 4.00
- The Missing Link in Modern Spiritism—A. Leah Underhill 8.00
- Healing Currents from the History of Life—W. L. DeVeau 8.00
- What is This Spiritualism?—Horace Leaf, F. R. S. 8.00
- In Tune with the Infinite—Ralph Waldo Trine 3.00
- The Secret of The Ages—H. L. Clayton 2.00
- Hints for Investigators of the Phenomena of Spiritualism—W. J. Crawford 2.00
- Phenomena—Raps—Sir Oliver Lodge 3.00
- This Believing World—Laurie Browne 3.00
- Law of Mind in Action—F. L. Holmes 2.00
- Mental Radio—Union Square 2.00
- Past and Future—An Interpretation and Prophecy—Shabbas 1.00
- Code in the Making—L. W. Rogers 2.00
- Shambhala—Nicholas Roerich 2.00
- Magnificent Obsession—L. C. Carroll 2.00
- Palladium and Her Phenomena—Carroll 2.00
- Petitions Celestial—Hanna J. Doumette 2.00
- Believe and Ideals—Brown Lawrence 1.00
- The Mighty I—Hanna J. Doumette 2.00
- The Secret of The Ages—H. L. Clayton 2.00
- Face—John Rathbone Oliver 3.00
- Mind Surgery—Daniel Keyes Herring 1.00
- Science—Occultism—Dion Fortune 2.00
- Love and the Law—Penelope Holmes 2.00
- Science—Occultism—Dion Fortune 2.00
- They Shall Be Comforted—Barthelme 1.50
- Spiritualism's Challenge—Dr. R. F. Brown 7.00
- The Secret of The Ages—H. L. Clayton 2.00
- Miracles and Adventures—M. A. St. Clair Stobart 2.00
- Release Record—Gertie O'Brien 2.00
- Trails of Truth—John Oliver Pincock 2.00
- Blaze—Harriet Dean Prentiss 1.00
- Believe in Action—San Bartolo 1.00
- The Immortality of the Soul—Jacoby 1.50
- Your World Shines—E. G. Loring 1.50
- Gems—Lillian DeWaters 1.50
- Robert G. Ingersoll's Complete Lectures 1.00
- An Occult View of Health and Disease—Geoffrey Hodson 1.00
- Spiritual Housekeeping—Mills 1.00
- Old Jesus Man It—Frank Duran 1.00
- Remember—Lewell Filmore 1.50
- Miscellaneous Writings—Eunice Cady 1.00
- Life Abundant for You—Louise B. Brownell 1.00
- Life Chances—Harold Regier 1.00
- Your Own Father—Soul Healing 1.00
- The Purpose of Life—War and Evolution—S. W. Rogers 2.50
- U. S. Lull and the Theosophical Society 2.50
- Elementary Theosophy—L. W. Rogers 2.50
- Our Three Religions 1.00
- Psychology's Challenge to Christianity—Rev. Cecil U. Crabbs 1.00
- How to Understand Genesis—Viva M. January 2.00
- The Greatest Thing in the World—Drummond 1.00
- Christ in You—Mind and Soul—Their Relation to the Human Body 2.00
- Jesus—His Development and Awakening of the Soul 2.00
- Talks on Truth—Charles Filmore 1.50

Send Check or Money Order to
DALE NEWS, Inc.
LILLY DALE NEW YORK

Spiritualist Church Directory

Churches below conduct regular Sunday evening services

ED NOTE: If your church is NOT listed here, write PSYCHIC OBSERVER, Lily Dale, N. Y.

San Diego, California



REV. HILDRED HOPE LANGFORD, Pastor of the First Spiritualist Church, 1210 Seventh St

CALIFORNIA

HOLLYWOOD—First Psychic Science Church, 6520 Sunset Blvd. Margaret Bright.

HUNTINGTON PARK—Spiritualist Church, 2474 Randolph St. Victoria M. Freitel.

LOS ANGELES—Science of Soul Church, 6102 West Blvd. Estelle Orser.

OAKLAND—First Temple of Spiritualism, Women's City Club, 1428 Alameda. Rita S. Biedson.

OAKLAND—Church of Eternal Life, 2308 Brush St. Rose Smith.

OAKLAND—The Spiritual Church, 743 81st St. Margaret Foley.

SAN DIEGO—Paternal Spiritualist Temple, Second Ave. and Beach St. Dr. H. Kohler Moore.

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

SAN DIEGO—First Spiritualist Church, 1240 Seventh St. Hildred Hope Langford.

SAN FRANCISCO—Golden Gate Spiritualist Church, 440 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, 247 Davenport Road. Esther Acker.

WINDSOR—Church of Christ, S. O. E. Hall, Wyndotte and Devonshire Roads. Mrs. J. Alexander.

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

WASHINGTON—Langley Memorial Church, 3423 Holmed Place, N. B. Dan Cave.

CONNECTICUT

HARTFORD—Spiritualist Temple, 168 Annyum Street. Esther Acker.

WILLIAMST—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. Jeanette Taylor.

MIAMI—First Spiritualist Church (N. E.), Frank Casabier, 27 S. W. 7th Ave.

MIAMI—Spiritualist Temple of Truth, 1621 — S. W. 4th St. Ethel Post.

MIAMI—Temple of Continuity, 3510 E. W. 17th Terrace, "Carn Villa," Geraldine V. Felton.

MIAMI—Beckoning Light Spiritualist Church, 18th Ave. and First St. N. W. Bertie Lilly Hemmings.

MIAMI—Spiritualist Church, Indiana State Community Hall, 2150 N. W. 17th Ave. Sarah W. Cushing.

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

ST. PETERSBURG—Temple of Love, Truth and Light, 245 Ave. and Tenth St. North. Clara B. Knott.

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

WEST PALM BEACH—W. T. Stread Memorial Church, 148 Lakewood Road. Mrs. N. S. Thelma—(Cecil M. Cook).

ILLINOIS

CHICAGO—Psychic Science Church, Garfield Building, 64 West Randolph St. (Office Room 608—Telephone FRA 9784 —Hearts Woodworth).

CHICAGO—United Bible Grace Spiritualist Church, 1540 N. Halsted St. Grace Iona Kane Conrad.

CHICAGO—First Church of Spirit, Healing, Love of the West Temple, Monroe and Pauline Sts. Burgess.

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

CHICAGO—Sunbright Spiritualist Church, 818 Algonquin St. Irene Jand.

CHICAGO—Rosemary Spiritualist Church, Lower Hall at 4814 Potomac Ave. Trezza Rene Hayden.

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

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

CHICAGO—German-American Spiritualist Church, 4908 West North Ave. Eagle Hall. Eva Tarnett.

CICERO—First Spiritualist Church, 6035 West 28th Place. Lena Drews.

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

EAST ST. LOUIS—Spiritualist Science Church, 14th and Cleveland Ave. Goldie Rayburn. Secy.

EAST ST. LOUIS—Divine Christ Spiritualist Church, 668 North 79th St. Etia Williams.

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

JOLIET—Heap Memorial Spiritualist Church, 6th St. Union St. Etia Williams.

ST. LOUIS—Divine Christ Spiritualist Church, 668 N. 79th Street. Etia Williams.

INDIANA

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

HAMMOND—Unity Spiritualist Church, 644 Hohman Ave. K. of P. Hall, Ruth Goyle.

ANDERSON—First Spiritualist Temple, Maple Kiffin, 204 West 14th St.

INDIANAPOLIS—Progressive Spiritualist Church, 8th and St. Clair Sts. Mina Simpson.

Washington, D. C.



REV. HARRY P. STRACK

INDIANAPOLIS—Spiritualist Church, 500 Massachusetts Ave. John F. Van Palmer.

LAFAYETTE—Progressive Spiritualist Church, 816 South St. Tannek Solomon.

KANSAS

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

WICHITA—First Spiritualist Church (N. E.), 121 S. Main St. Dottie E. Seybold.

WICHITA—Second Spiritualist, 187 West First St. Mary C. Nichols.

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

WICHITA—Divine Spiritualist Church,

3296 N. Main St. Violet Jackson.

KENTUCKY

LOUISVILLE—Psychic Development Class St. Charles Hotel, Apt. 17-B. Second at Guthrie, N. M. Smith.

MAINE

AUGUSTA—Progressive Spiritualist Church, 314 State St. April 17-B. First at Gay.

WATERVILLE—First Spiritualist Church, 27 Kelsey St. Clarence I. Davis.

MARYLAND

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

MASSACHUSETTS

BOSTON—Temple of Truth, 228 Huntington Ave. R. E. Ruggles.

BOSTON—Spiritual Church Center, Hotel Vendome. Frederick A. Wignall.

CAMBRIDGE—The First Spiritualist Church, 681 Massachusetts Ave. Isabel Bradley.

POINT INDEPENDENCE—W. T. Stread Memorial Center. Mrs. N. S. Thelma.

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

WORCESTER—First Spiritualist Church, 25 Orad St. Wm. H. Irwin.

MINNESOTA

DETROIT—Spiritualist Center, Clara E. Baruch, 2024 Vinewood Ave.

DETROIT—Trinity Spiritualist Church, K. of P. Temple, Hillier 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, Macchabees' Bldg., Woodward at Putnam. Edith L. Green.

DETROIT—Spiritual Messenger Church, 3654 Michigan Ave. Sophia Treach.

DETROIT—Finnish and American Spiritualist Church, 925 West Court Drive. A. K. Pacific.

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

FLINT—First Christian Spiritualist Church, 928 S. Saginaw St. John W. Pearce.

MINNESOTA

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

MISSOURI

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

ST. LOUIS—Third Spiritualist Church, 809 Locust Ave. John Bohman.

NEW JERSEY

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

CHAPEL HILL—High Point Spiritualist Chapel, Francis Stevenson, pastor.

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

HACKENSACK—Spiritualist Church, 26 Cassar St. Amy Beckman.

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

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

PASSAIC—Fraternal Spiritualist Mission, Carpenter Hall, Main Floor, 167 Jefferson St. M. Lacey.

PATERSON—Second Spiritualist Church, 125 Broadway. William C. Donovan.

UNION CITY—Divine Psychic Mission of Universal Truth (Spiritual Church) Rev. Anna Jorner.

NEW YORK

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

BAYSIDE—Universal Spiritualist Church,

4550 216th Place, Bayside, Thompson House and Dr. George C. Reed.

BINGHAMTON

BINGHAMTON—Golden Rule Spiritualist Church, 98 State St. Elsie Butler Buete.

BROOKLYN

BROOKLYN—Cosmopolitan Church, 451 State St. Mary Z. Murphy.

BROOKLYN—Child of Grace Spiritualist Church, 298 Pacific St. Grace Rapin.

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

BUFFALO—Golden Rod 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 Barry.

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

BUFFALO—Temple of Understanding, 524 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. Mitchell.

BUFFALO—Naomi Church of Spiritual Thought, 178 Franklin St. Isabel A. Leith.

BUFFALO—The First Christ Church of Psychic Science, Kitch Temple, Herkimer and West Ferry. George Cox.

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

DUNKIRK—Spiritual Church of Friendly Service, 484 Fellows' Hall, 314 Central Ave. Alma L. Moser.

ELMIRA—Universal Spiritualist Church, Christine Edg. 819 Union Place. Mabel Merrill.

ELMIRA—National Spiritualist Church of Truth, 112 Baldwin St. Helen E. Warner.

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

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

LOCKPORT—Lock City Spiritualist Church, 24 Locust St. Wm. Bickert.

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

NEW YORK CITY—Universal Inspiration Church, Inc., Carnegie Hall, Chapter Room. Pearl Irick Lane.

NEW YORK CITY—W. T. Stread Memorial Center, 41 West 81st St. Clarence Taylor.

NIAGARA FALLS—Progressive Spiritualist Church of Truth, 689 Main St. (Undergarment Church Bldg.), William Bickert.

RIDGEWOOD—Spiritual Church of Magdalena, 69-65 62nd St. Marion Miller.

ROCHESTER—Plymouth Spiritualist Church, Plymouth — Tron Sts. Robert J. Macdonald.

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

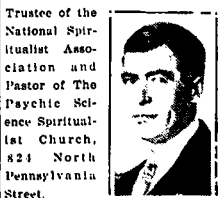
ROCHESTER—Golden Rule Spiritualist Church, 150 Monroe Ave. Marie Hall.

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

ROME—Golden Rule Spiritualist Church, 125 Broadway. Mrs. John Linneman.

SCHENECTADY—Progressive Spiritualist Church, Lillian West, 6 Myrdan St.

Indianapolis, Indiana



DR. BENJAMIN F. CLARK

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

OHIO

AKRON—Home Spiritualist Church, Pine and Chestnut Sts. Mattie F. Falor.

CANTON—Christian Spiritualist Church, 612 Walnut Ave. N. E. Edith Leach.

CANTON—Temple of Truth, 428 Tusc. W. Fred Felix.

CLEVELAND—Spiritual Science Church, 1947 St. Clair St. New Hunt.

COLUMBUS—Church of Spiritual Truth, 1848 W. Broad St. Lucille B. Clingan.

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

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

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

VANDALIA—Universal Spiritualist Church (N.E.A.) National Road. Corrine L. Pleasant.

OKLAHOMA

OKLAHOMA CITY—Progressive Spiritualist Church, 1912 North Geary. Mary E. Oyer.

TULSA

TULSA—Second Spiritualist Church, 404 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 Science, 140 East Broadway. La Veta Dyer, President.

PENNSYLVANIA

BETHLEHEM—Spiritual Alliance Church, 482 Main St. Clara A. Arthur.

EPHRATA—Camp Silver Bell, Services every Sunday 2:30 P. M. John E. Reese, Dev.

KINGSTON—First Spiritualist Church, P. O. B. of A. Hall, Kingston Corner Bldg. Emma G. Henderson.

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

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

PHILADELPHIA—Third Spiritualist Church, 1421 North 14th St. Elizabeth Haslow Gentry.

PHILADELPHIA—Spiritual Unfoldment Society, 618 N. Preston. John Dukerfeld.

PITTSBURGH—First Church of Spiritualists, 261 Federal St. Oakland—C. V. Morrow.

PITTSBURGH—First United Spiritualist Church, 261 Federal St. (N. E.), Elsie Beth A. Fox.

WILKESBARRE—First Spiritualist Church, 68 Public Square. Eliza Yeager First.

RHODE ISLAND

PROVIDENCE—W. T. Stread Spiritualist Church, 32 Haskins St. Eugene R. Leterman.

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 Drews.

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

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

SAN ANTONIO—First Spiritualist Church, Crockett Hotel, 112 Macgregor St. Asantia Thompson.

SAN ANTONIO—Spiritualist Church, 503 Trenton Ave. V. E. Cummins.

TAYLOR—American Spiritualist Church, West Fourth St. A. Gerns.

VIRGINIA

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

WASHINGTON

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

SEATTLE—Church of Spiritual Unity, 618 Postvue Ave. Lillian Moore.

WEST VIRGINIA

HUNTINGTON—Spiritualist Temple, Brantwood-Duch-Bldg. Clifford Reid.

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

WISCONSIN

MILWAUKEE—First Psychic Science Church, Inc., 2785 N. 2nd St. W. G. Lechner.

MILWAUKEE—Spiritualist Center, H. Louise Miller, 2519 W. 9th St.

MILWAU