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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 at-buted to Joseph Dunninger and a few other magicians that the magical fraternity as a whole en-dorse their attacks upon Spirit-ualism, a group of famous magiclans took the platform in Holly-wood to demonstrate why it is im-possible for magicians to duplicate genuine psychic phenomena It was a remarkable affair from

McManus, a professional magi cian of thirty years standing, an officer in several magical associa-tions and an avowed Spiritualist. tions and an avowed Spiritualist, read a carciully prepared statement in which he explained the fallings of supposing that magicalisms with their apparatus and assessment count reproduced by mediums working under the conditions of the seance room. He stated that Dunninger was not a member of any receivable magical fragerity. any reputable magical fraternity, magicians, disassociated himself completely from Dunninger's ac-

Public Demonstration

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

of McManus' statement.
William Larsen, editor of The
GENII, a marical journal, asslated 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 saltewritting and ballot performed slatewriting and ballot reading in a manner that might (Continued on Page 2, Col. 4)

COMING FEATURES

are Manifestation—Mrs. N. Themelis.

Themenorial: importance or
internation and Intelligence — By
torace Leaf.
or a Spiritualist — Roy

sychor Message — By Geiger. Geiger. attest Alice Bell Kirby Seance as reported by Eric Montgomery, adio will rend the vell between Heaven and Earth—H. P. Tripp, triotism — Alfred F. Bassette.

Defends Spiritualism



CLAUDE LEAF MC MANUS

Address By Claude Leaf McManus

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

se this evening in this 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 Genuine Medium."

I have no intention of exposin nethods 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 demon-strate these methods, then pass the platform over to Arthur Ford, who will, I am sure, provide the concrete proof of Genuine Medium ship. We shall then leave the matter entirely up to this audience to draw its own conclusions

Before one can expect an in her deductions of any given sub ject, it is only fair that that per son should state his or her quali fications 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 ame 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 TRŬTH. "OW this same Unity Student is a SPIR-ITUALIST- NOTHING HIGHER," she says.

SPIRITUALIST WRITES TO UNITY LEADER HERE'S THE ANSWER

UNITY CHOOL OF CHRISTIANITY

OFFICE OF THE PRESIDENT Chas. Fillmore

SIT TRACY AVENUE KANSAS CITY, MISSOURI

February 8, 1939.

Juliette Ewir 2 Pressing Dear Friend 'n Christ: Pressing.

Dear Friend a Christ:

I hap you letter asking my attitude towards Spiritualism and how liped visual l nity people regard it.

(1) As for m. self I have had large experience in the study and applied in the trachings of Spiritualism, having followed in my pair is about twenty years.

2 to the large region in the nonipresent assist realms, but it they function indually as they did here. Dying makes one neither good or but, either does it bring wisdom. In other words, the so-called spirit world is just the other half of the material world, and those what have passed out of the body without understanding the law of fige that will overcome death are still in darkness.

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

(4) Unity bes not disregard the truth taught by Spiritualists, but does not: wise looking to spirits for understanding, because they know an one than mortals. Unity teaches that men should develop the stritual qualities in his own soul and establish the kingdom of soven here on earth.

Kingtom of access nere on count.

151 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 make man as was Jesus Christ.

I am lending you a complimentary copy of "The Letters of Wyrtle Figurore."

. Faithfully yours, Chas. Fillmore

LETTER WRITTEN BY SPIRITUALIST **TO CHARLES FILLMORE**

REGIMA HERE

January 31st, 1935 Lily Dale, N. Y.

Charles Fills. ore Unity School of Christianity, Kansas City. Wissouri Dear Mr. Fillmore:

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

I was an extremely earnest stu I faithfully followed instructions. I expected to hear "the wee small voice within." Instead I heard an audible masculine voice outside of me. (Inde-pendent 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 af-firmations for our "blessing box."

I took it all for granted as being erely what was expected, and until I heard the audible voice, it never occurred to me to ask an) one if they had similar ex-periences. I took it for granted that everyone who studied develped this way.

"Dark" Forces?

The audible voice, definitely utside myself, was rather startling, so I asked our leader about it. She was horrified. Said that was in the astral plane as-sociating with dark forces etc. Also said that she had sat in the silence for twenty years if I re-member 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)



JULIEPTE EWING PRESSING She Writes Unity Head — Ask Him to Explain Attitude Toward SPIRITUALISM

MY STRUGGLE THE TRUSH

By J. E. PRESSING

memories of my struggles to arrive at a convic-tion 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 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 blub usiness of Solrit communi-

this business of Spirit communi-cation 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 states which were wired together book-like. This was not enough, I tightly wired the states, on the opposite side, by making a lock with a strong hair-pin. This was to me, a very, very serious mat-

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

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 now, I ask God in the usame 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 who are dead, I want my daddy to write his full name on this slate." I didn't tell a single per-son. My entire religious struc-ture was to rise or fall upon what (Continued on Page 2, Col. 4)

THE MAN OF THE FUTURE

Will He Be a Superman?

B) HORACE LEAF, F. R. G. S.

Considerable interest has been shown in the question of the Man barwin endeavored to sh the human race has gradually veloped from lower forms of lite veloped from lower forms of life the possibility of further advance-ment 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 oysical way, but montally and orally. No wonder that it should have been maintained that manis the result of a special

Spiritual Greatnes

What form will the future superiority take? Will we become physically we have larger and stronger?
Will we have larger and finer
brains, or will we become morally and anicitually greater. It is to be hoped that it will be in the latchief successes.

has generally been conceived as possessed of im Power. Nature will be come his handmaiden and his emotions and passions will be strictly under the control of his intellect and will. There is someinteriect and will. There is some reption, for we instinctively dis-like beings who are devoid of the kindlier, if homelter, human senti-ments. It is they that make life ments. It is worth while.

worth white.

Who Is This Superman?
Those thinkers who are disinterested in psychic and occulsubjects, usually helieve that
fundamentally mankind has come the control of the co more than a planetary creature The idea that he may become extra-planetary and extend his perceptions to metetherial states

r overlooked. Spiritualism has long shown this restricted in no way justified, for there are already among us mediums who are able to contact states of exis-tence beyond the power of our normal senses.

Rhine's Experime

There are now signs which in-dicate that even science will awaken to the importance of this fact, and then a better concep-tion of the Man of the Future will

Dr. J. B. Rhine of Duke Univer sity, North Carolina, have resulted in the suggestion that everybody the suggestion mat everybody has within his mental make-up the faculties of telepathy and claim-oyance. In the vast majority these powers lie latent, but are capable of being stimulated to a limited degree of activity. T suggestion has no relationship a spiritual world at all, Dr. Rhine's experiments being restricted thoughts and things existing

Wrong Approach

it is, however, only necessary to realize that both of these senses can extend into the Beyond. The 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 com-mensurate 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

Author-Lecturer-Teacher



claims of Spiritualism

Mediums have b communicating with the spiri vorld, and have therefore achieved results. It appears that we get what we seek in this matter. This is a well-known feature of huma endeavor. When we demande 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 dis-satisfied 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 con It ha quest over the sea, land and air through the railway train. the automobic, aeroplane and sub-

Science Verbects Modiums

our mental powers, and we have become aware of telepathy, clair become aware of telepathy, ciair-voyance, clairaudience and pay-chometry. In this respect the medium and the psychical re-searcher have been invaluable ploneers who have thrown much light on the Man of the Future. Invaluable in this field, we may safely pre-dict, will be found the superman Already we must admit that the most advanced type of person is he who has control over the larg est part of being, and this mean primarily his mental and psychi wers.

Every medium renders a tre-tendous 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 las as prepared for them

Progress-NOT P

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-fei-lowship and peace and happiness for these things depend upon man kind's general view of the mean

ing of life.

The provaiting 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 elairvoyane should not enable us to exter environment beyond this plane the outlook will be no better, bu conceivably worse. They would simply become means by which we could more effectively compete inc in this world. Had they been could more effectively compete interested in these faculties in re-facilities in re-faciliti

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

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 revent that life on earth is only a small part of our actual environment. By becoming acquainted with those w learn how best to conduct our us that it is of value only in so far as it contributes to mankind; well-being when we have passe

There is nothing really senti-There is nothing really senti-mental 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 re-tigion. Fortunately, no reasonable heing would wish if otherwise, for who wants to live in another work who wants to the in another works 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 de strous of hastening the advent the Man of the Future ought care fully to strive to develop his or her mediumistic powers. Thus contribution to the progress of th race, and every medium a pioneer
of the most useful and progressive type.

SPIRITU ALIST'S LETTER TO FILLMORE

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 ho f there were mediums in Louis-life. She gave me an address of a highly development of the state and asked lot f there were

tion. Also prophestes of a per-sonal nature which have all come sonal nature whiten have all come to pass over a period of nine years. The gentleman who had spoken to me audibt, manifested, and stated that he had spoken aloud to me at a certain time and place. Since then, I have ant with famous mediums both in America and England, and never have i heatd or found anything that would indicate "dark astral would indicate dark astral forces. To me, it simply is God's natural law working through man

The law of attraction operates

The law of attraction operates I have (ound that thoughts are things, and entities:

I think that Unit, and Spiritualism are one and the same I in reality, and reality have all in common, yet, I do know that Cuity teachers and students are very antagonistic toward Spirit-ualism, which is a deplorable -tate

Unity Members Visit Mediums I'nity teachers and students tisit 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 put ing a little journal epsychic Ob

Some Unity students. met, have the idea that Spiritualism is low. A most erroneous con ception. There is not nor could here 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 to-ward Spiritualism, and perhaps do something to aid some of your

Spiritualism Defended at Hollywood

(Continued from Page 1, Col. 1)

have convinced the sceptic had he not made it plain that he was em-ploying trick methods. The audi-ence entored into the spirit of the occasion, applauding and laugh-

ing.
The magicians did not reveal their secrets, merely insisting that everything they did was a trick, but also insisting that their navehical phenomena was as 2000 as Dunninger or any other magi-clan 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

To show the other side of the picture Arthur Ford was called to the platform. It was obvious that Ford commanded the respec of the audience. Remarking that of the audience. Remarking that it was not an easy thing to at-tempt real psychic demonstrations after an hour and a half of imi-tations, but that he would at-tempt what he called clairaudience in the hone that the contrast ence in the nope (that the contrast between the methods of mediums and those of magicians would be apparent, he delivered a number f messages which he claimed were of messages which he changes were from spirits. Names and des-criptive details rolled forth in an uninterrupted stream. Occasionally picking up one of the envel-opes which had been sent up for opes which had been sent McManus' demonstration, 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 prevalled turned in eager and expectant hush.

Messages Checked

As a newspaper man, I quiszed a number of those who received messages. They assured me that they did not know Ford and that was no normal means by

Even the magicians were im-essed. One of them said to me,



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 Par

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 likefor being forced into the false position of endorsing cheap publicity stunts at the expen people's religious convic-As for Spiritualism, it certainly appears to be a comforting idea to a great many highly intel-ligent people. There is discern-ible no connection between the two. Any conflict between magic ind Spiritualism seems pointless. Disgrace To Jews

In these times when mankind has little healde faith in spiritual verities to sustain it. it is bad form to say the least tor anyone to attack another's relicion, how-ever false it might apport from his tiewpoint. Especially in tiew of the attriction of the Jewish peo-ple, it is incredible that a member of our race should engage in such activities. If Dunninger, himself a Jew, is the unpleasant and un-ethical person pictured by both the Spiritualists and his fellowmagicians, he may very likely represent a type of our race partressed. One of them said to me, magicians, ne may very likely it. For its not on the level he is better magician than any of us." It responsible for the wave of I hold no brief for spiritualism unti-Semitic feeling now sweeping and I know nothing about the art through the world

MY STRUGGLE FOR THE TRUTH

written on the slate (Since (ve learned more of ps laws, I wouldn't be so popsychie with Jesus, however at that time

The following morning, 1 at tended a meeting of Mary Lang-ley Beatty. I clutched my slater tightly and timidly asked the in if I might hold them my.
She granted the request After the seance began, her little guide addressed me sayins, "Julie, you want something writ-ten on your slates 'mighty' much, don't you?" I replied, "Yes, H

thousands of students who ma happen to develop their psychic faculties. I suffered deeply, when 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 booklet published shortly after Mrs. Fill more's passing to the higher life the spirit world, but I have had many splendid talks via trumper with Mrs. Morgan, (Adda Laine). She was a great friend and teacher of mine.

Sincerely in Truth, Juliette Ewing Pressing

(Continued from Page 1, Col. 5)
possible "Well, it wasn't long until I heard a scratching between
the states. My heart palpitated, i was so excited. Could hardly for the close of the meeting to see what God and Jesus had to say what God and Jesus had to say about it. Most folks feel over awed by Jesus, but oh, Ho seem-ed so dear and near, truly I had eg so dear and nest, truy I had struggled so over the truth and Unity, I simply had to know. The meeting finally closed. And

with trembling fingers. picked open the hairpi Such unspeakable joy 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 "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 too, it is an admission of lack of faith in God to be so afraid or anything, either in the seen or

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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 whoseever is fitted for the task of publishing by printed word the light of human achievement."

March 10, 1989

- Pledge yourself to print the truth and nothing bu the truth in the degree that you can satisfy your conscience that it is true.
- 2. The avenues and channels through which you seel for this truth must be unrestricted and not promuted 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.
- What is known as the occult, metanhysical, mystical, scientific or spiritualized truths and teachings should have marked predominance of treatment from you insofar as you are satisfied that this is the down of a new spiritual cra for
- 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 holives—actualing 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.
- When there is an apparent clash of interests and ideals of people and the spiritual mandate, the latter must al-ways be the supreme guiding policy.
- No national, racial, political, sectorian 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 all PSYCHIC OBSERVER. outlined above

WHAT? - ANOTHER ERROR?

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

Reader writes Editor

So do many other readers.

Editor screams, tears his "hair" - gives proofrender 'calling down".

Reader's letter is answered with appligies. PSYCHIC OB-SFRI'ER 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...

Slate Writing ...
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The Nature Of Full Form Materialization

B) REV. BUPERT SWINNERTON

Materialization as defined by Webster means: "To make (a spir. it) visible in or as a material form; become a realized fact." Hereunder we are using the term to enhance a kind of phenomena proluced 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 Bath of mathesis to the institute to the confine our thesis to the nature of full form materialization, as distinct from Bath of maintention.

jult jorm intercalization, as dis-tinct from parkal manifestations of the same order. This type of phenomena is very larkely what the name signifies: It is no objective, material thing, in its outward manifestation. The prime required 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 autable material body, without which the Dhenomena cannot be produced. This pre-requisite may evist in a man or woman mating it possible. In co-operation with certain "apiric" helpers who hrough a period of years have so changed the properties of a med-lum's blood, that a certain type of matter kilown as ectoplasm, may be extruded from the medium's body. In appearance ectoplasm re sembles a: white frothy substance which to the touch is usually clammy and cold, it may flow from any orifice of the body, it is idea any orifice of the body, it is idenplastic capable of being moulded
by an idea late forms, more or
less resembling human beings
These entitles may be clad in ectoplasmic garments combining the
colors of white, black and grey
When a given manifestation is mer, this ectoplasmic substance mer, tass ecopasismic substance returns to the body of the medium, that which was drawn from those

may on another cause failure. some things, red, green or blue shades are the best. Sometimes entities diaminate themselves so that they can be seen clearly in

darkness.
"It is of ted on good autom t that Si William Crooks during the materialization of "Katie King," could feel her pulse and hear her jourt beat." Horace Leaf

Prediction of the "Antral"

Prediction of the "Antral"

Our theory is that the lumin of full menteralization, is the projection the actal body of the medium. We firelized 10 this when because of the that on several occasions, we have

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Minneapolis Pastor



sirely are of those pre-sirely around him, as he wished is on the astral con He wraps on the stral con He wraps and the stral con He wraps and the first the cond was illu-anather necession I witnessed in the strain of the strain and the strain of the strain would alluminate the astral is more, the controlling entity and more than the strain of the more than the strain of the passed through the black or man the form about one conjugate, the strain than the strain translud a bright strain.

nerdism, also to see that ne one passes he-tween the cablect and the manufesting form, thus preventing the seiral cost-form being disturbed in may may. My personal opinion is that this cord is not call the cost of the cost that the cost of the cost of the cost that that would sever it, would be to tot it with a knife or axe.

returns to the body of the medium, that which was drawn from those present, is returned to the respective persons from whom it was horrowed.

The present from those present from the property of the persons from whom it was been from the property of the present from the pr

mortable ber them detter try in various wars, to constitute they in various wars, to constitute try in various they can extend when they can extend when they can be the constitute who were colored by the contribute, there then this tends to confirm their short throat test as they are then this tends to confirm their

shorts then the seems to contain the side tilts. These manufacture forms are hardy. These manufacture for manufacture for the seems of the seems to be "sperify of some areate person. They are oxially attachment, who tenness to Mrs. "Just" about "Just why the term "sperify in seed, we do not know, for the manufacture when the seems of the see

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"Materialization may be formedome mysterions action of the mediand, or made possible by Invisible ielligences. Both are of a spiritual ince. They are apart from the medianted on self, both in thought and ion. In fart median-

rial substance or specific value became or specific objects to the confidence of the

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CLAUDE LEAF McMANUS SPEECH IN HOLLYWOOD

(Continued from Page 1, Col. 2) standing medium and authority

Psychical Rese

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

Arthur Ford 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 traveline 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 per ceased making my livelihood with Magic many years ago, I have re-mained in constant contact with, and have read widely upon the subject, which of course embraces Mental Magic and methods used fraudulent Mediums.

The qualifications of my friend and colleague. Arthur Ford, need no comment. Like my brother, he is world famous. His sincerity Medium cannot be questioned as an author on Occult Ma ters he is internationally reczed. Even the antagonistic critics admit this, and stay clear of any debate on the subject wher 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 expedident but essential that we should honestly face the facts, even if they are sometimes un-

pleasant ones: and I agree with him. Let us, therefore, admit quite frankly some of the reasons Spiritualism 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 mu in its infancy, and naturally hibits many drawbacks incident to the early stakes of any religious movement. Consequently, it has been obliged to face many scan-dals, which have not particularly ced its prestige in the pu

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

sons.

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

Decker's Mediumship Brands Dunninger



that at every seance, remarkable phenomena took place. Dunninge and his committee saw to it that there was no possible chance of trickery . . . after the seances, the committee could find NO EVI-DENCE 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

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 hence when effectively acparated from the fares of Scandal, and trivialities, and Spiritualism will come indo
its own. But the public at large its own. cannot at this time be expected adopt such an attitude toward t exponents of a science about which they know so little. Especially when its devotees give evidence placing far too much faith in phenomena dished out by cheap fortune tellers and charlatans, and totally ignore the use of the 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 mar

who said:
"As a man is sometimes said
to be his own worst enemy, so
"" It sometimes be said of 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, Ar-thur Ford, that just so long as some questionable mediums be alsome questionable mediums be allowed the use of Spiritualist Churches as a cloak for downright fortune telling and charlatianism, so long will the public hold to this idea and the sincere believer must meet the challence. 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 ciaim of the critica that duplica-tion can be made by physical and machanical means by the Magician and fraudulent medium alike, only stags to prove their recognition of a Genuine Phenomena.

Genuine Phenomena.

I have just had the pleasure of reviewing Joseph Dunninger's book "Inside the Medium's Cabi-net," and as he recommends him-self as the foremost authority on people.

The cause of this, however, does practices - I am using a few expentions the interest of Spiritualism itself, but in the nature of the ridiculousness and gross unfair-

ness of this self-styled minded" investigator of

Dunninger Not Ende The more I read this book th more it reminded me of the story of the two colored gentlemen who were discussing the Presiwho were discussing the asse-dential election. Rastus declared his intention to vote for Roose-cit Ustus tried his best to change his mind. Finally Ustus, in desperation, addressing Rastus said: "Rastus, Why is you all go-ing to vote for Roosevelt?" "I Rooses.
stated Rastus
what you why." dunno why," stated Rastus
"Well," insisted Pstus, "what you
all know about Roosevelt, tell me
that, Rastus." "Well," said Ras got to admit he she does highly recommend himself l'atus.

I would like to state before proredding that the idea prevalent among Spiritualisis that Dunn-inger 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 Mag cal Organization accepted by th newly formed International A liance of Magicians, which, by the ay, owes its birth to Caryl S, leming, President of the Pacific oast Association of Magicians, d also President of the Interna al Alliance, who is with us in is audience.

Dunninger, in fact, is definite-ostracized by every magical or-tanization in the world which is osed to exposees He is not opposed to exposees. 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 pro-cession by which he once was glad to make a living.

And that's just exactly wha Dunninger does

Dunninger does -- he sure does highly recommend himself! Mr. Dunninger chooses to call himself a fair-minded Psychic Investigator. But I heg to differ investigator. But I were to differ with him, basing my opinion on his writings. I place him in the class of very projudiced skepite. And there is a marked difference between the two:

A fair-minded investigator is who, without prejudice to one side or the other, investigates the Logical Conclusion. A prejudiced skeptic, however, is one who enters his investigation with a defin ite prejudice to the subject which he himself does not wish to be lieve: He looks for some tangible excuse to explain away anything 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 Cabifrom "Inside the Mequan on net," and let you judge for your-

is a bar against all information which is proof against all arg-ment, and which cannot fail keep a man in everlasting ignor - that principle is c investigatio Dunninger in his book gives a ver) definite solution to the underlying auses which have led to the pres ent controversy between Spiritual and the Magician - disclosing the antagonism and lack of fair ness in his investigation thro out his writing. I am sorry time does not permit of reading the whole book, because my listeners would then have a better under standing: however, I take for ex ample one case for roview: the

inger relates several test sea 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 ens of a mental nature and trance control, agreed to pay the \$21,000 to any person who could produce physical phenomens which Dunninger could not dupli-

Mythical \$21,000.00

ther words, no matter how inger ould duplicate it by trickery then the \$21,000 was safe — and to fur her secure the prize Dunn-inger had his own committee to plants to assist him in his He had the further advant of watching the phen was to duplicate, which gave him all the time in the world to pre-pare his part of the program. A very fair-minded arrangement, I can assure vou!

The book goes on to state that during this seance Mr. Decker was controlled by Patsy, who ac-curately described relatives of the sitters, incidents that had happenod, gave the full names of de-parted entities, trumpets began to fall; people were touched by en-tities, 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. d, gave the full names of A newspaper woman took hold of an arm and leg, and Decker did likewise, and in five minutes was supposed to have duplicated the supposed to have duplicated the physical part of the phenomena. Dunninger then admits the cor-rectness of the information given by Decker to the audience, but states that there was no require-ment in the offer that correct readings also be duplicated, so that was that.

Hypnotic Clairvoyance?

Dunninger then has the au-dacity to explain away the mes-sages in true critic's style, by in-ferring 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 e brother was a regular client the medium. He had no explanation for the remaining mes paraction for the remaining mea-sages, other than, that they were produced by Hypnotic Clair-voyance, a gift which Dunninger himself claims to have but can not demonstrate. On page 134 Decker entered an

other test for the prize, which re sulted in a four hour competitiv seance at the Ambassador Hotel.
A wooden box two feet square
and four feet high, with lid sloping like a plano box, was thoroughly inspected by the press Bound hand and foot and divested of clubber better Bound hand and foot and urvessed of clothing. Decker entered the cabinet first. The top was fashloned of two semi-circular pieces, which fitted closely around the neck. These were nailed and screwed down, precluding the Frank Decker specially of any manipulation investigators would do well to tremember Herbert Spencer's entities then toppied trumpets, words: "There is a principle which inkled tambourines, and swished T. JOHN KELLY



Magicians in Londplicate his mediumship at a pubnded in miserable failure.

handkerchiefs against sleeves Decker's spirit friends also who among the audience had bought stock, how much money one man had remaining after an entertainment he had atten<mark>ded the</mark> 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 He then mer a few messages. tions that since he thought he had produced the physical phenon Mr. Decker was again not eligible

John J. O'Neill

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 prooklyn Daily Eagle was much impressed. Dunninger was not at this seance, but O'Nell related to him an experiment in levitation which had taken place, with the result that Dunninger offered to duplicate this same happening in duplicate this same happening in the offices of the Brooklyn Dally 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 in the season of the seaso was under contract, refused to althe scance to go on under the ditions, claiming that two previous tests proved Dunninger un-

Later however, he states the 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 Wr Decker, on receiving this information, protested that he had no intention of producing any phenomena, but that Dunninger no intention or producing any phenomena, but that Dunninger was expected to duplicate the pre-vious performance in levitation that he promised to do in broad daylight in the Brooklyn Eagle's office. But to this Dunninger pro-teated, 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 bis cunning and showmanship: 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 cor Eagle, which surely did not com-ply with test conditions, with only the same description of Mr. O'Nelli to go by, it suddenly became im-possible for him to duplicate it in rooms he had already accepted for any other test.

In summing up the wish to point out that 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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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. On February 18, it cele-brated its fifteenth anniversary. 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 in-tensive activity by the church Pastor, Rev. Florence Becker and the church building committee headed by Curtis Slade.

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

Remarkable Prophesic

thousands to her services in the past year. Her prophesies have thousands to her services in the properties of the party year. Her prophesies have been verified by reports in daily papers. A young bank messenger day out his own account, in his who with several others was under suspicion for theft, received a searces, and I claim there is no message of encouragement. He was told he would be entirely book, "Inside the Medium's Cabinathe, would be apprehended in the middle west; would be brought back and would confess, all of this was reported in the All of this was reported in the ks later.

In Mrs. Recker's "home circle" essages from the other world are weekly occurrence. Captain Leo Terletzky, in command of the illerleizky, in communication. ited trans-l'acific airliner, Hawali Clipper, lost July 29, 1938, sent a sage to his wife.

"Tell my wife," he said, "that the fault was not with my naviga-tion." Asked what had caused the disaster, he said: Messages Verified

"A time-bomb. There was an ex-plosion and then we dropped into the sea." (This verifies a message the sea." (This verifies a message received last summer in the Psychic Observer Seance Room.) More than 500 people attended

Becker's New Year's service listened to her prophetic and listened to her prophetic analysis of coming world events.

Her church has shown a steady increase in membership Those attended, first through osity, 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 vie deried topics dealing with the science, philosophy and relig-ion of Spiritualism, has become an important feature of the Sunday

HERE'S MORE ABOUT HOLLYWOOD SPEECH

Continued from Page 4, Col. 5)

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

Civo any Magician such a broak 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 It 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 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 by 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 inco ency as a Psychical investigator he also definitely proves himself

No Evidence of Fraud

The remarkable quality of Mrs. My first responsibility is to es Becker's mediumship has drawn tablish the fact that there is a genuine phenomena. And so to do this I went straight to the

the most strict conditions prove that at every seance remarkable phenomena took place; that Dunn-

phenomena took place; that Duninger and his committe saw to lit 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 lined was fortune tell inc. But they proved no fraud hey proved contact with the other side beyond a doubt, and yet Dunninger, the self-styled fair-ninded investigator, insists thore as no evidence.

Our Critics Lack Proof nd all this because, 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 situa-tion a little, and have the critic answer this question: If they are not ready to admit the proof of Sairit return or that Spirit com (Continued next column, center)

MY PSYCHIC EXPERIENCE

By NORMAN PERGUSON

PSYCHIC OBSERVER

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 Looking out at me and a bright eye, suggesting a personality much like his famous



NORMAN FERGUSON

possible through mediums, let them explain the prophecies of "Old Mother Ship-Moto. who, as . Century, which and others will as the 16th prophesied correctly things which prophesical correctly things which have happened since, and are yet to happen; even to Wireless. Radio, Auton-biles, the great plague of London, world wars, and events to numerous to mention Perhaps Dunninger will ex-plain away the mysteries of the Llamas of Tibet by his co-called Hypnotic Clairvovance - - or pass

iypnotic Clairvoyance - - or pass hem off a just coincidences! Ample Proof Aivays Available There he- been ample manifestation of spirit communication throughout the years, if one cares to investor to which cannot be explained away by cries of take, fraud, or legerdemain and which cannot be duplicated by the Magician, "I they can produce is a facsimile. And so this brings us to the nore interesting part us to the more interesting party present time I am earning my liv-of our program the actual ing as a writer I haven't travel-demonstration of the Maxician's ed so much as yet but things look tricks, whis unfortunately have been used, and are still being used, by (randulem inchums, been used. used, by fortune tellers, and charlatans

masterpieces, magnetic, and swashbuckling.

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

About a half-hour later I de-

cided 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 pic ture I had just been admiring a little while before. The robust figure, the twinkling eye, the light colored skin were all there. walked on towards the library which was close to where this intriguing stranger was standing. Suddenly he spoke to me, "I'm not had fourteen years ago burned itthe man you think.— I'm not the man you think." He gestured with his forelinger. "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 nysterious 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 ould have been a prayer even if they had not, to see someone who looked like Alexander Dumas. 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 expres

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

I selected a hook and went home. I've never seen the man before nor since. I was not asleer at the time nor am I subject to hallucinations. In 1923 I became a newspaperman and in the latter part of that year carried on public relations work for Admiral Byrd, in Washington. present time I am earning my liv-ing as a writer I haven't travel-



ALEXANDER DUMAS

self 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. know that every word of this nar-

Norman Ferguson Norman rerguson
Sworn and Subscribed before this 8th
day of January, 1988. Dee, Jr.,
George B. Dee, Jr.,
Philadelphia, Pa.,
My Commission expires Feb. 1, 1941.

RUPSIS---KENNEDY

The First Spiritualist Church, Wilkes-Barre, Pa., was the scene of a church wedding recently of a church wedding when Miss Ann Rupsis RAT. ried to Frank M. Kennedy.

E. Y. Pryal, Pastor, presided. The bride was given in marriage cousin. John Plymouth, Pa. Leon Kennedy was

best man. The ceremony was followed by a

eption at the Churc) Mr. and Mrs. Kennedy are mer bers of the younger set. They will make their home at 76 East_Mac-ket Street, Wilkes-Barre.

Frances J. Miller, Secy . First Spiritualist Churcia, Wilkes-Barre, Pa

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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 passession 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 mensage left him by the late Sir Arthur Conan Doyle which Spiritualist mediums are invited to duplicate. The batt is \$10,000, the so-called "ghost-proof prize." letter to the editor of the News

which he claims that contact with Thomas A Edison similarly dis-through the mediumship of his a wife, Bessie Woods Kieferle in No-wife, Bessie Woods Kieferle in No-wither, 1936 in which a love that Edison stated a message had a message for Mrs. Doyle was re-been left in his desk unknown to every dear of the his message by way of desk was scaled by his brother terroif, according to Mr. Kieferle, lends some credence to the belief was the word "Do Do" which Mrs. i that there is a message within it, and the belief was the word "Do Do" which Mrs. i that there is a message within it, and the belief was the word "Do Do" which Mrs. ii that there is a message within it, and Mrs. Kieferle, claims "Mrs. Kieferle, claims" when we would be the belief was the word "Do Do" which Mrs. ii that there is a message within it, and Mrs. Kieferle claims "Mrs. Kieferle claims" when we will be the belief was the word "Do Do" which Mrs. ii that there is a message within it, and the belief was the word "Do Do" which Mrs. ii that there is a message within it. Doyle replied was a pet name used Mr. Kieferle claims



DENIS P. S. CONAN DOYLE

Denis P. S. Conan Doyle has writings. Adrian C. Doyle, a son, more to say in his letter as he answered, saying that to the been brands Dunninger's claim a monoration of their knowledge the word had strong fabrication but nothing puts the conjurer's claim more definite-ing. Mr. Kieferle says that the just his hostitive deals.

"I make this positive assertion message chrough lis wife is the only one accepted by Lady Doyle in the fabricant of the conjurer's claim more definite-ing. Mr. Kieferle says that the only one accepted by Lady Doyle in the conjurer's claim more definite-ing. Mr. Kieferle says that the only one accepted by Lady Doyle in the conjurer's claim more definite-ing. Mr. Kieferle says that the only one accepted by Lady Doyle in the conjurer of this same of this confusion. It is the conjurer of the same of the conjurer been used in any of her husband's the si writings. Adrian C. Doyle, a son, answered, saying that to the best of their knowledge the word had things

B) BORNY HELMOS REDDY ORTHODOX THE LONG BEACH, CALIFORNIA

(All rights reserved) uch as the threat of hell has occupied such a prominent place in the dogmas of the organ-tized church it is perhaps meet that tred church it is perhaps meet that that funtasy of the orthodox should be probed for the benefit of those who desire Truth. It is quite apparent that in their frandute apparent that in their training the menace presented by the teachings of the Spiritualista, the orthodox church organizations have used the heaviest amountation available. For the replenishment of their ammunition supply they have de-pended upon the Bible. What the by Doyle for his young stater. A reporter on the local newspaper in Lewiston wrote to Lady Doyle ask-like 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

Visits The Holy Land

B. H. REDDY

r orthodox minister! Now let us see t three words really mean! heed (Hebrew) means the unseen s, or the condition, unseen-to-physicalisht: in which the spirit finds faseful leaving its material envelope. This dass heen rendered \$1 times into as in Job 28:8 Pss. 10:10, 86:18.

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WHAT SPIRITUALISM IS---WHAT SPIRITUALISM IS NOT

EMMA HARDINGE BRITTEN

Spiritualism applies in general to the communion of spiritual be ings with mortals, but when used in connection with the term "medern," Spiritualism signifies the dis-covery of a mode whereby spirits can and do communicate system atically with earth.

consensus of the enrices manifestations affirms and proves, gence, 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 misers, in exact proportion to the amount of good or evil they have done on earth; that the young, from infants unwards, are who, as their fathers and mothers, adopt them, while the vicious and forty years; in the conviction of a adopt them, while the vicious and strong and adopt them, while the vicious and strong and are unceasingly ministered to, until all are stimulated, which its manifestations have onward to progress, the good to forced upon millions of minds, instain still higher, the evil to become good, and ultimately to attivise, scientific persons accustain to the highest known conditioned to take judicial evidence tions of angelhood.

Mediumship

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 one party is on earth and the 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 descriptions of the life hereafter. children, and friends to communithey have left behind to com-mune with them. Furthermore, that as they are in a higher and better life, and in most cases have wider vistas of knowledge and wis-dom than when on earth, so such communion is not only good, in-structive, and natural, but it tends to prove immortality the exist-ence and nature of spirit, and therefore, inferentially, of God the Spliti, beside offering the strong, mony as is admitted the world grant of the strong at possible motor power for livering a righteous life, and avodting time does not need endorsement from, or affiliation with, any seet, hell are both states resulting in society, body of believers, or any ress open to Every Human Soult within the soul itself.



EMMA BARDINGK BRITTEN

The evidence that human spirit ontrol is true is to be found in its spontaneity, having originated without expectation of, or particl o the amount of good or cvil they subset of the countries of earth during the last countries of earth during the last commonsense people simple children.

Evidences

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 powers, may have acquired a with the individual powers, may have acquired a spirits claiming to be convicted and more practical knowl municants. Thus names, agestider and more practical knowl municants. Thus names, agestider and more practical knowl municants, and many secret have; they like the modern medium, possessed their special gifts are 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 portraits of deceased persons have been special corrections. Spiritualism teaches that as all portraits of deceased persons have human beings are spirits, and the body is only an external mould, in serabled, sometimes under magnetic mapped, sometimes under magnetic moves exercised by spirits, apperation as much to the human spirit, sometimes by spirits, Millions of spirits have been seen and detain as much to the human spirit, show here seen and detain as much to the human spirit, show here seen and detain as much to the human spirit, show here seen and detain as much to the human spirit, show here seen and development and the seen and development and the special spirits have been inspired and directed. Spirits have guided, instructed, and not infrequently state of the communion between spirits and mortais.

Communication

Listantian deceased persons have human between drawn, painted, or protection to make the protection of Communication
It is claimed by reasonable mortals, as well as taught by spirits,
friends they have left behind.

From the above statement it may readily be determined what 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 mod-ern, whether labeled "Sacred" or profane."

Founded on Facts

As a movement founded on facts, corroborated by such tests mony as is admitted the world

Rapid and Convincing - Geeelia Gettins Gives Outstanding Demonstration of Survival to

Southern Audience. As Told by to deric Harding

What is there about a rose that he is trying to fell me." Why is it that his spirit-fingers fumble that his spiricings tumble with your cost-lapel. He says that he is 'Erm'st Coombs' and that Jack Evans will understand why such a gesture would mean

It was Cocolis Gottins, gifted It was teechs Gettins, girted contact-woman for ether-to-earth intelligence-service. With confi-dent authority she called the names, searcel) walting for the inestiable murmired confirmatone from the audience.

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

Standing there on the little restrum of the Temple of Truth, Fort Lauderdale, Florida, Mrs. Gettina went on and vividly brought the Spirit-World into the midst of this sunny, palm-tree and hibiscus sunny, palt earth wo<mark>rld</mark>.

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 al-though you look protty well.

That's the bronzed look from being captain of a boat on the Great Lakes. I am told that you need bealing spiritually and that there is a man here in the audinee who can help you. Harold
Ployd, where are you? Thank you.
Are you a healer. Supposed to
he? Well, you're a mightly powerful healer. Will you contact
Mr. Calvin after the service? I
knew you would be clad to Thank
you. Is that Minera, your wife,
he you? Well, Minera, who is
Lemuel Pry? He's standing boulds
you with his hand on your shoulder amilting. He was you first
husband? Well, then, Mr. Ployd,
who is Daisy Simmons? You
first wife, eth. How she saides,
standing on the other side from there is a man here in the au standing on the other side from Mineras. 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,"

is a joy to them."

Mrs. Gettins jaused in her dramatic and yet sympathetic delivery, to take up one of the written ballots collected from the congressation. A swift and tracke change came over her mobile face, alarm and distress, which her pleading voice at once r-fleeted. "Please, please!" she called, "A.J.D." Here I am, over here 'Well, your moth-er begs me to tell you not to do

ligion per se piritualism 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 religious, sects, or writings, many religions. Seem, or writings, but it derives no authority from them, being an exhiting independ-ent fact of itself. It may be in harmony with the known laws of science, but it derives no author-ity from them claiming to proceed by virtue of spiritual laws, abso-lute and true, whether man understands them or not.

The following theorems grow ut of the facts of Spiritualism and its proven consensus of reve and are generally accepted

The Fatherhood of God.
The Brotherhood of Man.
The Immortality of the Soul.
The Proven Facts of Communi-

on between Dep ipirits and Mortals Departed Human

Personal Responsibility, Com-pensation and Retribution Here-after for all the Good or Kvil Deeds done here.

Detroit Medium



Please, I implore you Do stay and is another way out you? Oh, thank you!" Omino the atmosphere with dire trouble. Possibly something dread-

trouble. Possibly something dread-ful impending.
For forty minutes, until the pastor, Jeanette Taylor, reluctant-ly called a balt, Mrs. Gettins gave ly called a hait, MFs vertins gave a convincing demonstration of mental mediumship. I had been, just before, brimming with en-turism over her forceful lec-ture. Now I was at a loss to deture. Now I was at a loss cide which was the better, excellent in their fields,

evection in truet notas.

I whispered to my experienced fellow-investigator, Florence Harding, asking her reaction to the Gottins' mediumship. "Nover heard anything finer!" was her very definite answer.

Do You Want To --HELP!!-

Soud to the names and ad-dresses of every person you think should be reading the 198 CHR (IRERA KR. We are in a posi-tion to send each a "Complimen-tary Copy."

Well Known Psychics at Miami Church

Post, Gettins, Taylor and and Riley Serve

Services continue at The Spirit ualist Temple of Truth, 1621 S. W. ath. St., Miamt, Florids. Well known psychics and mediums are scheduled to serve during the win ter months, according to Ethol Post the Paster

Those taking part in the public moetings are. Dr. Myron H. Post Rev. Cocolin L. Gettins, Rev. F Joanette Taylor, Rev. James Riley and the Pastor.

Rev. Gottins, a direct-voice med lum is scheduled to hold scances at the Temple during her visit

Rev Taylor and Rev. Riley are graduates of The School of Spirit

ual Truth

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

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Spiritualist Church Directory

Churches below conduct regular Sunday evening services

ED NOTE If your church is NOT listed here, write PSECHIC OBSERVER.

San Diego, California



REV. HILDRED HOPE LANG FORD, Pastor of the Pirst Spirit ualist Church, 1240 Seventh St

CALIFORNIA

HOLLYWOOD-Pirst Psychic Science Church, 6620 Sunset Bivd 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 Spiritual-ism, Woman's City Club, 1428 Alice St., Etta S Biedsoe.

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

OAKLAND—The Spiritual Church, 748 21st St Margaret Poley.

SAN DIEGO—Fraternal Spiritualist Tem-ple, Second Ave. and Beech St. Dr. B. Robert Moore.

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

SAN DIEGO-First Spiritualist Church, 1240 Seventh St. Bildred Hope Lang-

SAN FRANCISCO-Golden Gate Spirit-ualist Church, 240 Golden Gate Ave., Florence S. Becker.

WEST HOLLYWOOD—Temple of Immortality, Marquis Theater Bldg., Mel-rose at Doheny, Katherine Von der Lin, 8921 Dorrington.

CANADA

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

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

DISTRICT OF COLUMBIA

ASHINGTON-Church of Two Worlds, Continental Hotel, Hugh Gordon Bur-roughs. WASHINGTON - First Spiritualist Church, 181 "C" St., N. E., Alfred H.

WASHINGTON — Unity Spiritualist Church, 1826 Massachusetts Ave., N. W. H. P. Strack.

WASHINGTON — Langley Memorial Church, 3423 Holmend Place, N. S. Dan Cave.

CONNECTICUT

HARTFORD - Spiritualiet Temple, 164
Asylum Street. Esther Acker.

WILLIMATIC-First Society of Spiritualists, 646 Main St. Caroline J. Con-

FLORIDA

DAYTONA BEACH - First Spiritualia Church, 606'2 Main St., Katherin

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

FORT LAUDERDALE-Spiritualist Temple of Truth, Woman's Club, F. Jean nette Taylor.

MIAM!-First Spiritualist Church (N. 8 A.), Frank Casebeer, 27 S. W. 7th Ave MIAMI-Spiritualist Temple of Truth

MIAMI.—Temple of Continuity, \$510 S W. 17th Terrace, "Cara Villa," Geral-dine V. Felton.

diAMI — Beckoning Light Spiritualist Church, 15th Ave, and Pirst St., N. W. Bertie Lilly Hemmings.

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

ORLANDO - First Spiritual Alliance
Town Hall, 56 East Church St. Nelli

Town man, or Cherry
C. PETERSBURG — Temple of Love,
Truth and Light, 9th Ave. and Teath
St. North. Clara B. Knost. T. PETERBURG-Progressive Spiritual-ist Church, 6th St. North and Mirror Lake Drive. Nora M. Link.

WEST PALM BEACH-W. T. Stead Me-morial Center, 448 Lakewood Road Mrs. N S. Themelis-(Cecil M. Cook)

ILLINOIS

HICAGO—Psychic Science Church, Gerrich, Building, 64 West Randolph St. Office Room 609—Telephone FRA 9764—Hessie Woodworth.

CHICAGO—United Bible Grace Spiritual ist Church, 1640 N. Haisted St., Grac-long Kane Courad.

CHICAGO—First Church of Spirit Healing, Lily of the West Temple, Monro and Paulina Sta., C. A. Burgesa.

CHICAGO - First Roseland Spiritualist Church, 138 East 114th Place, Inc. Dexter.

CHICAGO-Suphright Spiritualist Church 818 Altgeld St. Edith Irene Jadwin. HICAGO - Rose Tyrell Spiritualia Church, Lower Hall at 4814 Potoma Avc., Tercsa Rene Hayden.

CHICAGO Spiritual Church of Truth 3349 West North Ave. Theo. Siers. CHICAGO St. Paul's Spiritual Church, 666 Barry Ave. B. V. Hauck.

Church, 3900 West North Ave., Eagle Hall. Eva Tornetti

CICERO Pirst Spiritualist Church, 5031 West 25th Place, Lena Drews. DECATUR-Spiritualist Church of Truth Grace Bowman, 940 N. Edward.

AST ST. LOUIS - Spiritualist Science Church, 16th and Cleveland Ave. Goldie Rayburn, See'y.

EAST ST. LOUIS Divine Christ Spirit-ualist Church, 656 North 79th St. Etta Williams.

GRANITE CITY - First Spiritualist Church, Pythan Hall, 20th and Cleve-land Blyd. Lawrence G. Lindsay.

JOLIET - Heap Memorial Spiritualist Church, \$61 Union St., Ella R. Heap, ST. LOUIS Divine Christ Spiritualist Church, \$55 N. 79th Street. Etta Wil-liams

INDIANA

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

IAMMOND-Unity Spirituallet Church 5454 Hohman Ave., K. of P. Hall, Ruth

NDERSON-First Spiritualist Temple Mable Riffle, 204 West 14th St. VDIANAPOLIS-Progressive Spiritual-ist Church, Park and St. Clair Sts Mina Simpson

Washington, D. C.



National Spiritualist As sociation and Pastor of The Unity Spirit-nalist Church of Washing-ton, D. C., 1326 Massachusetts Ave.,

REV. HARRY P. STRACK

INDIANAPOLIS—Spiritualist Church, 890
Massachusetta Ave. John F. Van AFAYETTE — Progressive Spiritualise Church, 810 South St., Tannie Solomon

KANSAS

KANSAS CITY - First Spiritualia Church, 1861 Armstrong. Bettie J

VICHITA - First Spiritualist Church (NSA.), 121 S. Main St. Dollie E. Seyhold. (NST.)

VICHITA-Second Spiritualist, 187 West First St. Mary J. Nichols.

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

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MAINE AUGUSTA — Progressive Spiritualist Church, Corner Cogri and Perham Sta Corn F. Gay.

WATERVILLE-First Spiritualist Church, 37 Keiney St. Clarence L. Davie.

MARYLAND

ALTIMORE-Temple of Windom Church I'nce and Saratoga Ste. Elizabeth H

MASSA CHIUSEPON

OSTON-Temple of Truth, 228 Huntington Ave R. E. Ruggles.

BOSTON -- Spiritual Church Center Hotel Vendome. Frederick A. Wiggin CAMBRIDGE - The First Spiritballs Church, 681 Massachusette Ave. Isabe

MINT INDEPENDENCE—W. T. Stead Memorial Center. Mrs. N. S. Themelis PRINGFIELD -First Spiritualist Church 33-37 Blue St. Hattie Reed.

WORCESTER-First Spiritualist Church 85 Oread St. Wm. R Irwin.

DETROIT-Spiritualist Center, Clara E

ETROIT-Trinity Spiritualist Church K. of P. Temple, Hilling and Kerch-well, Sarah Anderson

Cassadaga, Florida



ROY JOHNSON, serving Cassa daga Spiritualist Associatio uaga spiritualist association. He is a mental, trance and directroice medium.

DETROIY—Allen Memorial Temple, Maccabers' Bldg., Woodward at Putnan Edith L. Green.

DETROIT-Spiritual Messenger Church 3056 Michigan Ave. Sophia Tracb. DETROIT-Finnish and American Spirit ual Church, 9282 West Outer Drive A K Parific.

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

FLINT - First Christian Spiritualist Church, 828 S. Seginaw St. John W. Pearce.

MINNESOTA

ST. PAUL-First Spiritualist Church Hague and St. Albans, E. J. Rudolph MISSOURI

ST. LOUIS - Fifth Sprittualist Church, American Lodge, 4386 Bates St., Emma Ordrop.

ST. LOUIS - Third Spiritualist Church

NEW JERSEY

AUDUBON-Spiritualist Temple of Truth 31 N. Davis Ave. Elizabeth Fablan. CHAPEL HILL-High Point Spiritualle

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

JERSEY CITY - Spiritual Mission, 9: Newkirs, St. C. V. Hyrd.

NEWARK—Church of Spiritual Promo-tion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood. ASSAIC—First Spiritualist Church, Ida M Demonoulos, 339 Ellison St., Pater-son, N. 1

PASSAIC—Friendly Spiritualist Mission Carpenter Hall, Main Floor, 167 Jeffer son St. M. Leray

PATERSON—Second Spiritualist Church 176 Broadway, William C. Donovan UNION CITY - Divine Psychic Mission o Consul flor (Spiritual Church) Rev Anna Borract.

NEW YORK

ATAVIA Church of Spiritual Truth.

BAYSIDE—Universal Spiritual Church, VANDALIA — Universal Spiritualist 4550 215th Place, Beulsh Thompson Church (N.S.A.) National Road. Cornana and Dr. George C. O. Hans.

SINGHAMTON-Golden Bule Spiritual-ualist Church, 98 State St., Elsie But-ler Bunte.

BROOKLYN-Cosmopolitan Church, 481 State St. Mary E. Murphy.

BROOKLYN-Child of Grace Spiritua Church, 598 Pacific St. Grace Rapi-

BROOKLYN - Church of Diving Light, Quincy St. and Reld Ave. Emma C.

BUFFALO — Golden Rod Spiritualias Church, Trinity Temple, 34 Elain St Rose K. Glasser.

BUFFALO-Spiritualist Church of Life, 1952 Hertel Ave., T. John Kelly.

BUFFALO — Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore, Mr. McDonough. BUFFALO-Christian Order of Spiritua Scientists, 95 Ashland Ave., Marguerite

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

BUFFALO - Temple of Undersanding 526 High St., Lucy A. Walker. BUFFALO -- Guiding Light Spiritualise Church, Walden Ave. and May St., Ev. Salfelder.

BUFFALO - Byland Park Spiritualish Church, Glenwood Ave. at Purdy St. F. W. Mitchell.

BUFFALO-Naomi Church of Spiritua Thought, 478 Franklin St. Isabel A Leith. BUFFALO.—The First Christ Church of Psychic Science, Mitpah Temple, Her kimer and West Ferry. George Coc.

CORTLAND - Spiritualist Temple of Truth, 22 Homer Ave., M. Merriti Cortright.

DUNKIRK-Spiritual Church of Friendly Nor ice, Odd Fellows' Hall, 314 Central Ave, Alma L. Moser.

ELMIRA-Universal Spiritualist Church Christine Eddy, 519 Union Place. ELMIRA-First Spiritualist Church, 468 East Church St. Eva M. Bostwick. ELMIRA - National Spiritual Science Church of Truth, 112 Baldwin St. Mahel Merrill.

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

CLOVERSVILLE - 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 Memo-rial Center, 41 Weat 88th St. Clarence Tailor.

NIAGARA FALLS-Progressive Spirit unlist Church of Trutn, 639 Main St (Unitarian Church Bidg), Willian Bickets. IDGEWOOD-Spiritual Church of Mag-dalens, 69-59 62nd St. Marion Miller.

ROCHESTER - Plymouth Spiritualist Church, Plymouth - Traip Sts., Rob-ert J. Macdonald. ROCHESTER-Church of Davine Inspira-tion, 251 Hawley St. Frances Adam

ROCHESTER - Golden Rule Spiritualiet Church, 150 Monroe Ave. Marie Hall. ROCHESTER - Open Door Spiritualisi Church, 123 N. Union St. Leota B Matwell.

ROME—Golden Circle Spiritualist Church.

705 W. Court St., Julius Steinemann. SCHENECTADY-Progressive Spiritual

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CLEVELAND—Spiritual Science Church. 10427 St. Clair St. Rene Hunt. COLUMBUS-Church of Spiritual Truth 1048 W. Broad St., Lucille B. Clingan COLUMBUS-First Spiritualist Temple E. State-Sixth Sta., Clyde J. Knisely DAYTON-Central Spiritualist Church. Haynes and Hulbert Ste., Laura Hollo-

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Cambridge, Massachusetts



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OREGON

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

PENNSYLVANIA

BETHLEHEM-Spiritual Alliance Church,

EPHRATA-Camp Silver Belle, Services every Sunday 2:30 P. M. John E. Reess. KINGSTON-First Spiritualist Church, P. O. S. of A. Hall, Kingston Corner Bidg. Emma G. Hendershot.

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

HILADELPHIA -- Universal Spiritualist Brotherhood Church, 3012 W. Girard Ave. Anna K. Rose.

PHILADELPHIA - Third Spiritualist Church, 1421 North 16th St. Eliza-heth Harlow Goots

PHILADELPHIA—Spiritual Unfoldment Society, 618 N. Preston. John Duken-PITTSBURGH-First Church of Spirit-ualists, 256 Bouquet St., Oakland-C V. Morrow.

PITTSBURGH—First United Spiritualist Church, 201 Federal St. (N. S.), Eliza-beth A. Fox.

Church, 58 Public Square. Eliza Yen-

RHODE ISLAND

PROVIDENCE-W T. Strad Spiritualist Church, 32 Hanking St. Eugeng R.

TENNESSEE

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

TEXAS

FORT WORTH-Light of Truth Spirit-ualist Church, 3061, Main St., Lena DeVoc.

FORT WORTH-Spiritualist Church, 209 HOUSTON - First Spiritualist Church, 611 Calhoun St. Jane Collier.

SAN ANTONIO - First Spiritualist Church, Crockett Hotel, 112 Macogdoc-ker St. Agantia Thompson. SAN ANTONIO - Spiritual Christian Church, 503 Trenton Ave. V. R. Cum-

TAYLOR-American Spiritualist Church, West Fourth St., A. Cervin. VIRGINIA

ORFOLK-Spiritualist Church, Puritan Hall, Grandy St. at 28th. Kathryn Baster

WASHINGTON BELLINGHAM - Paychic Research So-clety, 2508 Park Ave., Mrs. John F. Cornett.

SEATTLE—Church of Sprittral Unity, WEST VIRGINIA

HUNTINGTON — Spiritualist Temple, Bradshaw-Dichl Bldg Clifford Bias. HEELING—Way Memorial Spiritual-ist Temple, Broadway and Maryland (Island), William Elliott Hammond.

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MILWAUKEE - Spiritualist Center. H. Louise Miller, 2619 W. 9th St. MILWAUKEE-First Spiritualist Church, 15th and Wright Sts. F. Lorenz Lamp-