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SPRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC OBSERVER

NUMBER FIFTEEN SEMI-MONTHLY Published by DALE NEWS, Inc., Lily Dale, New York, U. S. A. 10 CENTS

INSPIRATION -- GENIUS -- SPIRIT GUIDANCE????

Edna Ferber, Bertha Ruck, Robert Louis Stevenson, Hannen Swaffer, George Bernard Shaw, Franz Schubert, G. K. Chesterton

THEY ALL CLAIM UNCANNY "UNEXPLAINABLE" TYPE OF GUIDANCE.

Artists who paint or draw in a half conscious, "almost asleep" condition, writers who hardly recognize their work after it has been written, musicians whose creations come in dreams, are perhaps the extreme examples of what might be called inspired creators. It is startling to the person whose daily tasks are completed only by long hard hours of mental and physical application to learn that many of the great artists almost have their work done for them by some unseen force outside their person or at least have the idea, the plan, the conception thrust upon them ready-made.

Some admit being almost nothing more than a recorder, a sort of a machine for the production of some great picture, novel, poem, song, or opera.

But it is not quite that simple for all artists. Some seem to go into a trance, others are endowed with a strange ability to project themselves into the time and surroundings of the work they are creating.

Edna Ferber

For instance Edna Ferber whose books, "So Big," "Cimarron" and "Show Boat" have a wealth of local color, historical background and other detail that one might expect came only from months of study of the locality and people, if they were available, or of the



She claims uncanny ability to "project herself" into the surroundings of her literary themes.

literature and history pertaining to them, were written, the author admits, with but cursory preparation along this line.

Miss Ferber claims the ability to project herself into the surroundings of her literary theme and while many may criticize the implications or lessons of that theme, never but once, the author declares, has their veracity been questioned. Could one be so accurate or skilled in observation that he could pick up all this wealth of detail without guidance from some unknown power?

Bertha Ruck, famous writer, says she often asks aloud or even writes down an appeal for help when she comes to an impasse in her writing to find on awakening after a night's rest that the solution is in her mind, the problem ready-solved. Sometimes Miss Ruck thinks it is nothing but her own mind working while she is asleep at the behest of auto-suggestion, but at other times she feels it is a friendly, unknown entity.

In Rawson's "Life Understood" we find a wealth of reference to such creative assistance from an entity outside the artist. George Sand admitted that she was one of those who wrote continuously without plan and literally without knowing whither she was going - even without being aware of the social problem she was elaborating.

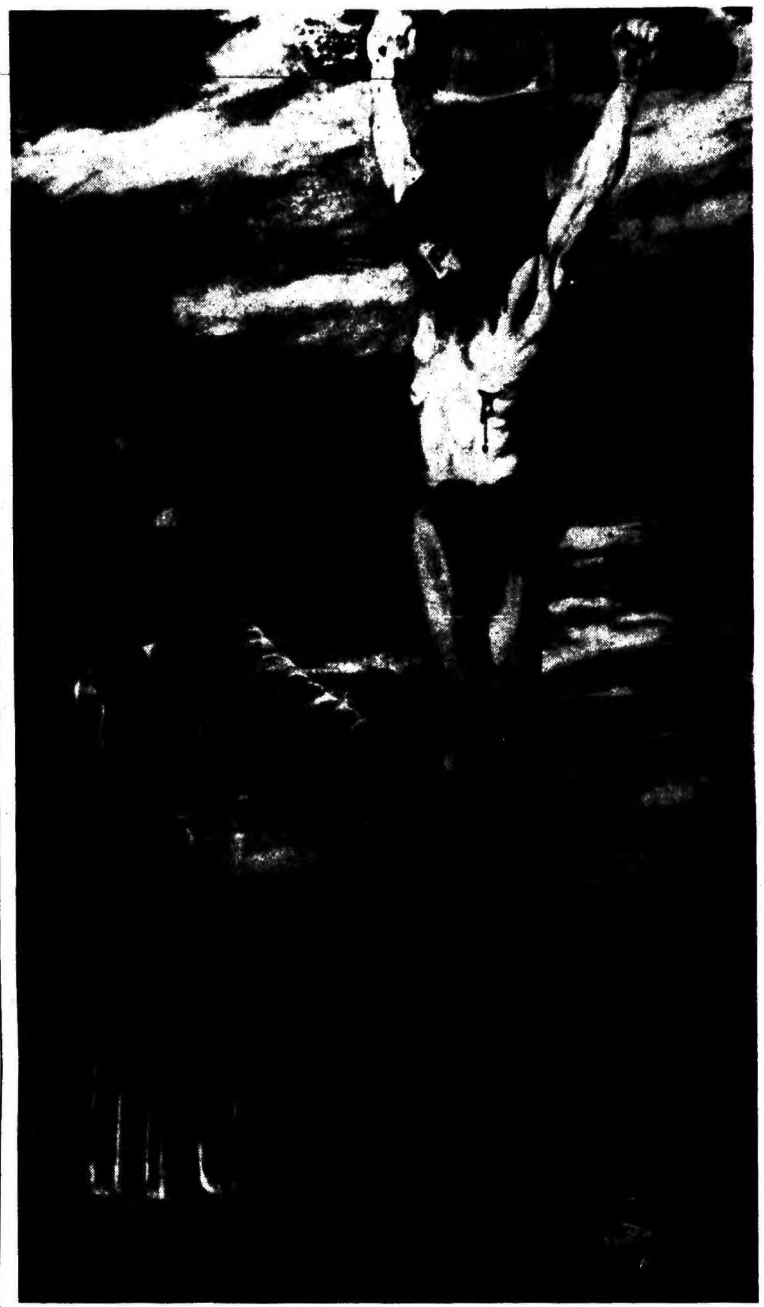
Robert Louis Stevenson

A dream worker was Robert Louis Stevenson. He said frankly in his "Chapter on Dreams" that portions of his most original novels were composed in the dreaming state and speaks of the talent of 'the little people who manage man's internal theater.'

A spirit is in control of some writers, they freely admit, although they are not acknowledged Spiritualists. George Eliot, Rawson says, declared "that in all her best writings there was a 'not herself' which took possession of

Mr. and Mrs. R. G. Pressing plan to attend the Illinois State Spiritualist Association Convention, Chicago, Illinois, April 11-12-13-14-15. They will stop at Hotel La Salle.

"LO, I AM WITH YOU ALWAYS"



From a Painting by Roy Deets, Hershey, Pa. A new interpretation of the crucifixion based on St. Paul's teaching of the duality of all men. "There is a natural body, and there is a spiritual body." 1 Cor. 15:44. Also, upon the scripture attributed to Jesus, when he said, "Fear not them which kill the body, but are not able to kill the soul." St. Matthew 10:28.

Read Horace Leaf's articles in Liberty Magazine "I Am A Psychic Detective."

Housewife Declares "Inner Voice" Dictates Poems at Day and Night.



MRS. J. LEON DEXTER, Rochester, N. Y., is shown writing her "subconscious self" poems.

"Psychic Housewives" Relate Experiences

Press and Radio Cite Recent "Happenings" in Belfast Rochester, Columbus

Housewives are doing many strange things in addition to washing dishes and making beds.

There's one in Columbus who writes with both hands, writes backward, upside down, and does the sort of penmanship that has to be read with the aid of a mirror.

Another in Rochester gets up in the middle of the night to write poems dictated by some force other than herself.

And the Psychic Observer has received a very sincere letter from a woman in Belfast, N. Y., who wants to know why, since last August, she has been making pencil and crayon drawings and what it all means.

Frankly we don't know, but a reasonable supposition is that all of these women are the outlets of a new flood of psychic phenomena that we may someday know the meaning of. We can now only wonder at the manner of its coming and try to understand.

There seems to be one thing in common with all of these phenomena, or at least with all that have come to our attention, and that is that they have no apparent meaning.

So What?

One feels impelled to say: "Yes, these women surely write upside down, draw pictures and write

poetry, but what of it? The poetry is not as good as much that is written in a less mysterious manner. There is writing but it contributes practically nothing to man's store of knowledge. There are pictures but are they art? Could not a high school girl do as well without spirit help?

We mean no offense to those who have these gifts and we would certainly not wish to discourage their activity for it is only by the continuous study of such occurrences that our very finite minds can hope to understand the infinite of which all this may very well be a part though to us it be unintelligible.

Rochester (N. Y.) Experience

The woman who writes so strangely is Mrs. Ruth Roff of 247 East Beckwith street, Rochester, N. Y. She was seized with the strange power suddenly one evening when she felt impelled to make some notes and did not think until afterward that she had written with her left hand with which she had never written before. That was a year ago. She keeps notebooks filled with her scribbling with both hands. In her home is a blackboard and on it, at one and the same time, she writes right side up with one hand and backwards with the other. She gets messages, too. But apparently they are not of great importance either. She "feels" both sides of her brain working at once, Mrs.

Roff says, and this is very exhausting.

Now Mrs. J. Leon Dexter, who writes poems at night in response to some strange voice calling to her, first felt that presence one morning at 3 o'clock. She tossed in her bed fitfully. She was in poor health - and tried to shake off the command to "get up and write."

The Poem

But finally she complied, went to the kitchen for paper and pencil and she wrote as this was dictated to her:
"Have you had your breath stop deep inside
With a dreadful longing sigh?
Have you had your throat choke up with tears,
Tears that you could not cry?
Have you had your heart weep bleeding tears.
Each crop coming faster
Till you felt that soon you would find relief
And go to meet your master?
I've felt those things the past few days
Like strong bands growing tight
But I'm not afraid, for I know at the end
I can whisper, sweetheart, good night."

The poem itself is hardly worth getting up at 3 a. m., to write but what may come from such a source may have, someday, great weight in solving the meaning of much that is now unknown.

Belfast (N. Y.) Experience

More interesting perhaps than either of these cases is that of

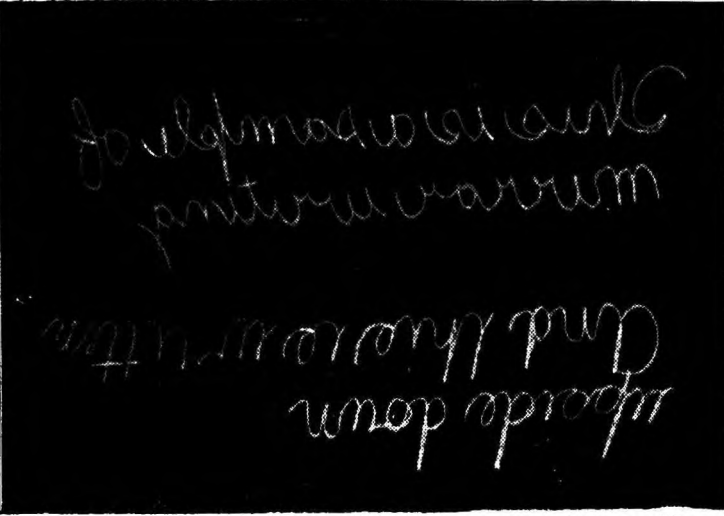
Faith B. Gleason of Belfast, N. Y. Mrs. Gleason lives in a community that is strictly not interested in or sympathetic to Spiritualism. There's not a medium, in so far as Mrs. Gleason knows, within many miles. Two years ago Mrs. Gleason began to receive automatic writing and has sat for development for two years.

(Continued on Page 2, Col. 1)

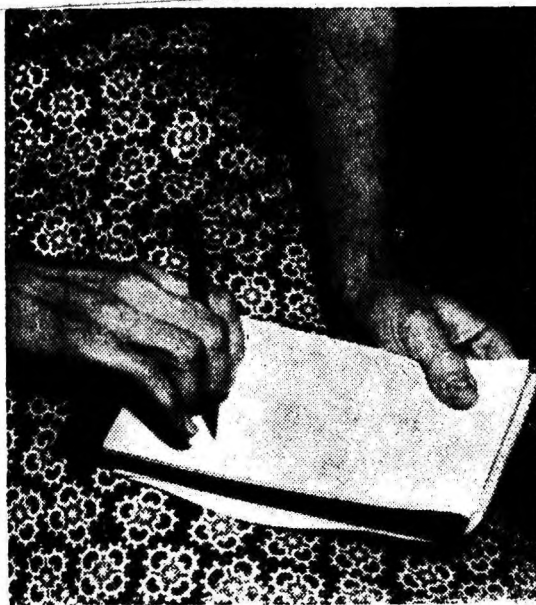
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Pay Much Attention To Reincarnation—Rupert Swinnerton.	
Who, What and Where Is GOD—	
Harry Boddington.	
Intuition and Intelligence.	



Mrs. Roff doesn't believe in "trances," but her keen eyes become intent when she is getting a "message."



Here are two other examples of Mrs. Roff's peculiar writing. One is upside down writing, in which the blackboard must be turned upside down for proper reading. The other is mirror writing. Only way to read it is to hold it before a mirror.



This is the way the hands of Mrs. Ruth Roff look when she is "receiving a message," which she claims comes from another world. She grips the pencil lightly, touches it to paper, and after a moment the pencil begins to move—similar to operation of the Ouija board.



Another of Mrs. Roff's accomplishments, in which she believes psychic assistance, is double writing, in which she writes at the same time with both hands, each hand transcribing a thought entirely separate from the other.

Psychic Housewives

(Continued from Page 1)

Last August she sat in one of Grace Stewart's seances in Lily Dale and was told that in three weeks she would receive an important gift from spirit friends. On August 20 while getting a written message she suddenly felt impelled to draw, though she avers she had never before drawn anything that remotely resembled a face. She produced the face of "Yellow Father" her Indian guide. Since then she has drawn many faces, some names have come with them and others she has recognized for the most part they are nameless and unrecognized.

What Do You Think

Mrs. Gleason does not go into a trance though her spirit friends have urged her to do so.

"I sit for a moment with my eyes closed, then my pencil moves and the outline is drawn by some force that controls the pencil. I then sit concentrating until this face appears to me as it will look when finished, then I go to work. I usually have it finished in an hour but some are hard to get and I lay them aside and days pass before the inspiration comes to finish," Mrs. Gleason writes.

She adds: "Six weeks ago I resigned from the Baptist church where I had been a lifelong member, because the minister and some of the members objected to

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my belief in spirit communion. So you can see by the above confession of a bewildered soul that I am in need of advice as to whether these pictures really mean anything."

What do you think?

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INSPIRATION--INTUITION--SPIRIT GUIDANCE

(Continued from Page 1)

her and that she felt her own personality to be merely the instrument through which this spirit, as she expressed it, was acting."

Mozart is quoted as saying, "If you think how you are to write (music) you will never write anything worth hearing. I write because I cannot help it." Rawson says: "He (Mozart) heard his music in a dream before he wrote it out."

Franz Schubert

One of Franz Schubert's masters said "I cannot teach Franz Schubert anything; he must have learned music directly from Heaven."

Hannen Swaffer, the English psychic and journalist, has written a little book he calls "Adventures with Inspiration" which is the result of interviews and letters in response to his inquiries as to how many noted English writers felt on the subject of inspiration from the outside. His replies varied from those who were frankly skeptical and insisted that their writings were strictly the result of their own creation and required both planning, hard work, and talent in the measure which they possessed, to those who quite as frankly declared that they could do nothing without assistance of some power outside themselves.

While not denying that such forces may exist, G. K. Chesterton added that "I would rather take the dreadful responsibility of my own deplorable works."

George Bernard Shaw

George Bernard Shaw might be expected to take credit for his own accomplishments in some brilliant bit of Shavian wit but he frankly attributed the "charm" of his plays to their being inspired. He adds, "My subjects come to me anyhow, and when I have chosen my subject, the play writes itself. I can even begin without a subject with the same result. The characters come and talk, and there is your play for you. Thus my plays must be classed as inspirations. . . ."

Hannen Swaffer

Robbins Millar, Swaffer describes as an unknown journalist in Glasgow until his play "Thunder in the Air" was produced in London and created a tremendous impression. Swaffer relates interviewing the man who admitted that he knew nothing of psychics and did not understand his play or where it came from.

Inspired?



ROBERT LOUIS STEVENSON
He says that portions of his most original novels were composed in a "dreamy state."

Millar told Swaffer that he had been dwelling much on the deaths of young men in war and other subjects dealt with in the play and that "I was sitting by the fireside when, in a flash, the story and the characters jumped into life. In an instant, after having reflected many ways of dealing with the subject, I was aware that this was the Truth and vital."

"On different occasions, in Glasgow streets, the inspiration for the successive acts came, and each time, with the effect of giving a physical thrill which was a form of 'ecstasy.' It made one completely confident and filled with the urge to commit the play to paper—almost an exciting sense of something coming out of the unknown, knowledge of having something revealed. And, sometimes, I felt compelled to stand still till the impulse was exhausted."

Swaffer adds:

"Did that mean that he had been inspired by some great dramatist who had passed on to another sphere? He used the words 'psychical,' 'inspiration,' 'physical thrill,' 'ecstasy,' 'urge' and 'coming out of the unknown' and he spoke of being 'made to tremble.'"

"Is this what inspiration is? Is the word genius explained that way?"

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KNOX ANNOUNCES NEW '39 TALENT

Lily Dale Summer Program Nearly Complete.

The 1939 program of activities for Lily Dale Assembly is fast nearing completion, according to Millard L. Knox, President.

New speakers and mediums on the program: Harold O. Lumsden, D.D., Stamford, Conn.—Universalist Minister; Corinne Dunkley, California; Dr. Sheldon Shepard, California; Converse Nickerson, New York City; Christine Eddy, Pastor of The Universal Spiritual Church, Elmira, N. Y.; F. W. Mitchell, Pastor of The Hyland Park Spiritualist Church, Buffalo, N. Y.; Catherine Hueniger, Buffalo, N. Y.; Isabell Reed, Buffalo, N. Y.; George A. Demarest, Buffalo, N. Y.; Elizabeth Harlow Goetz, Springfield, Mass.

Listed for return engagements on the '39 program: T. John Kelly, Hugh Gordon Burroughs, Dr. Victoria Barnes, William Elliott Hammond, Frank Coney, George B. Cutter, Frederick Nicholson, Cecelia Gettins, Lucy A. Walker, Ida Demopoulos, May Potts, Etta S. Bledsoe, A. E. Strath-Gordon, Hazel Hoffner, Lester Miller, Minnie Sayers, Robert Macdonald, Helen Graham and many others. —Other contracts are yet to be signed.

(This is not the complete program.)

The annual spring meeting of the Board of Directors of the Assembly will convene at Lily Dale April 22nd.

You Can Find

The address of a Spiritualist Church or Society in your vicinity by looking in the Church Announcements detailed on Page 8.

DO YOU PLAY CONTRACT BRIDGE?

What Is A Psychic Bid?

We have many times remarked upon the way in which spiritualistic terms are coming into general use. One of the funniest things we have heard is the decision of the Card Committee of the Portland Club, which has just issued a decision on the use of conventions in Bridge bidding. The Committee was asked "if a player may ask an opponent whether he and his partner have been bidding according to a certain convention, or if the opponent, either because of a mistake or for psychic reasons, has departed from the convention. In such case, is he or his partner obliged to reveal the truth?"

The Card Committee decided that a player can only be called upon to answer as to whether he and his partner are playing a convention. If a player makes a psychic or other bid not in accordance with such convention, the Committee suggests that the questions "must be directed to discover whether an individual has bid with psychic intent."

We should very much like to know what is a psychic intent in respect to Bridge. Our dictionary definition says: "Psychic: of or belonging to the mind or soul; non-natural, supernatural, belonging to forces not explained by natural physical laws." So I suppose we may take it that a Bridge player may bid with his soul. To us it all seems very confusing.

THEY LECTURE AT LILY DALE NEXT SUMMER



ELIZABETH HARLOW GOETZ, Springfield, Mass., Trustee of The National Spiritualist Association. One of the ablest speakers in the ranks of Spiritualism.



FREDERICK NICHOLSON, Boston, Mass., Speaker—Mental Medium. Serving Lily Dale Assembly during the entire 1939 Season.

During the winter months, Mr. Nicholson has been conducting services in Boston's Faelton Hall.

WHEN RADIO IS USED BY OUR SPIRIT PHILOSOPHERS

Then

We Will Be "In Tune With The Infinite"

By H. F. TRIPP

Since intelligent communication with the Spirit World was established in the home of the Fox family at Hydesville, N. Y., nearly a century ago, the inhabitants of the Spirit World have continually sought to improve methods of communication between the two worlds until at this time the powers of our many great physical and mental mediums have been developed to such an extent that we now enjoy the guidance and leadership of many of the greatest men who ever lived on earth.

After having witnessed the wonderful manifestations of many such great spirit intelligences and listened in awe to their wonderful lectures, in audible voices, through such reputable and trustworthy mediums as Mable Riffle, Mary Murphy Lydy, Nettie Nichols Johnson, Hugh Gordon Burroughs, Mary Langley Beattie, May Butte and many others, I have come to the conclusion that the gates of Heaven are not just ajar but are opening wide to all mankind if the Spiritualists of this world will awaken to the wonderful opportunity now at hand.

Thomas Edison

For years prior to his passing Thomas Edison was reported to have been working on an instrument which would permit the receipt of messages from the spirit world, but no such mechanical device has yet been perfected and to my notion is entirely unnecessary for such purposes.

We now have all necessary means at hand to permit nation wide, yes world wide communication with the spirit world.

Instead of our great Trumpet Mediums holding small circles where only a few can enjoy direct communication with the great teachers who have passed through the change called death, the way is now open to broadcast those communications to the whole world through and by means of radio.

Of course at this time Spiritualist Organizations have no radio broadcasting facilities under their

control, but the time is coming soon when a microphone will be placed in the seance room and the voices of our beloved spirit teachers will be broadcast to the ends of the world.

Spirit Teachers Broadcast

At this time with the facilities available a trumpet circle could be held in a room adjacent to or adjoining any church or auditorium and by use of R. C. A. sound equipment properly installed every word spoken by spirit or those in the seance room could be heard by the hundreds in the assembly room.

Think what it would mean to the great souls in the Spirit World to lecture to hundreds or thousands at one time instead of just a few seated in a small seance room.

The great minds now in spirit are ready and willing to lead mankind out of the present darkness of life, unify our teachings and organize a systematic campaign for the spread of Spirit Philosophy and Truth, if given the opportunity.

Successful Experiments

I have made some experiments with sound equipment and have successfully broadcast the voice of spirit from the seance room to an auditorium seating 500 people, so I know that it can be done very satisfactorily, and I hope that the time will be very short until every Spiritualist Church can install such equipment.

Who is the Spiritualist who would not rather hear a sermon or lecture by Henry Ward Beecher, Dwight L. Moody, or Robert Ingersoll than to hear some mortal speaker with less experience try to interpret God's laws, and I am sure such illustrious souls as I have mentioned with many, many more of like fame, would enjoy talking direct to such large audiences as would flock to hear them.

We have the capable mediums, many of them, and we have the new marvelous sound equipment that will broadcast voices of spirits as well as mortals. Try it, and you will agree with me that it offers unlimited possibilities

Spirit Premonition Prevents Tragedy

34 Pupils Rushed to Safety Before Ceiling Falls

A teacher's intuition — a message from God, Providence — something like that saved the lives of 34 small children in Joplin, Missouri — could it have been a spirit communication to a medium who did not know that she could receive spirit messages?

It happened in the West Central school of Joplin. A teacher, Miss Dollie Board, had just settled herself and her first grade pupils down for another morning's work when something told her that an awful thing was about to happen in her room — something that would harm the children unless she acted promptly.

Children Warned

She called to her 34 tots: "Run, children; let's see who can get out of the room first!" They responded promptly and without confusion. They all rushed out into the hall in an orderly fashion and with hardly a second to spare down crashed three or four tons of plaster and metal lath from the ceiling of the room. Desks were splintered. The legs of the teacher's desk were literally driven into the floor.

Miss Board was excited. She could give no other explanation than that she had a "premonition" of something dreadful and had acted as any teacher would have done, to save the pupils in her charge.

Miss Board's "hunch" not only saved the lives of her class but it provoked a wholesale examination of the ceilings of other rooms in a new addition to the school. All classes in that part of the building were accommodated elsewhere until the inspection could be completed.

Second Psychic Demonstration

Authorities thought that the ceiling's fall was due to too heavy a coating of plaster — it was more

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than an inch thick — and too small nails. They were pulled from the joists by the weight upon them.

But Miss Board would not brook investigation of what was perhaps as important as the cause of the plaster's fall — namely, what caused her to warn her pupils, to hurry them from the room when there was no physical evidence of impending disaster. It was not an isolated case of a woman's premonition. Miss Board had had at least one other such experience.

But she modestly refused to tell the nature of that other occurrence. She didn't want all that "publicity" she told her home town paper.

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Not only is SPIRITUALISM banned from the air in Great Britain by The British Broadcasting Company but right here in America, the National Broadcasting Company and the Columbia Broadcasting System have banned the Religion of Spiritualism from the air, according to Manager Denny of Station WJTN, Jamestown, N. Y.

WHEN WILL THE BAN BE LIFTED?

Planning Convention



FRED W. CONSTANTINE

General Assembly Annual Convention June 22, 23, 24, 25

The forty-third annual convention of the General Assembly of Spiritualists will be held in New York City, June 22, 23, 24, and 25th according to the announcement made by the Secretary, Fred W. Constantine, Buffalo, N. Y.

The New York headquarters of the Convention will be in Pythian Temple, 79th St., near Broadway.

A "GHOST" CLUB

Harry Price, London, well known psychic research "authority," has established, or perhaps we should say re-established, the "Ghost Club." It is an organization where those interested in various phases of the occult get together for discussions of psychic matters. The meetings already held have proved the worth of such an organization and its ability to produce strange stories.

The old ghost club was founded some years ago, by Stainton Moses, a distinguished cleric, English teacher and at one time president of the London Spiritualist alliance and editor of "Light."

It numbered among its members the eminent scientist, Sir William Crookes, who also served as its president. Sir Oliver Lodge is said to have considered the society lightly but once attended one of its annual dinners.

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BARBARA C. DODDS

Psychic Phenomena At Minneapolis

The Psychic Observer is apparently circulating in the spirit world for Mrs. Barbara C. Dodds of Minneapolis writes that her brother-in-law, Albert Dodds, in a seance at the Dodds home a few months ago suggested that she

write of the manifestation in their circle and send it to this publication. Mrs. Dodds has complied and sent us an interesting account of a seance on the evening of December 21, 1938 when their small circle obtained most inspiring results. A group of eight persons was assisted by an experienced medium, Mrs. Minnie Hartsook.

Five trumpets were levitated with unusually strenuous activity. A sorrowing mother and father were comforted by the voice of the departed son telling of his advancement in the spirit world since his death by drowning. Messages came for others who had been similarly bereaved. Albert Dodds who had apparently "read" the Observer recited poetry and tapped out messages on his telegraph key on which he had been an expert in earth life. A brother, a sister and a mother of another sitter spoke and sang. Every member of the circle received some message from the spirit world. Lastly the circle's bold, boisterous band of Indians trooped into the room, stirring up a great breeze with the flying feathers. They were led by "Red Feather" who said that the basement was full of other Indians.

The Dodds circle is composed of earnest and patient potential mediums, seeking communication with the spirit world and thrilled by their increasing success in a constantly expanding field of manifestations.

Return Of Spirit To Play Piano Witnessed By Family

Carnegie (Pa.) Widow Hears Familiar Music Played by Her "Dead" Husband

"Spirit" fingers reported to have played on a piano in a Carnegie home three times in the past year are witnessed again by a widow's family.

The widow is Mrs. Cesarina Baldsari, 600 block Arch Street, Carnegie.

Mrs. Baldsari and neighbors who have heard the music believe the unseen hands which have coaxed melodies from the locked piano are a sign of the return of her husband from "death".

The husband, William Baldsari, who died two years ago, regarded the piano as his most beloved possession.

Before his death he often listened to the piano roll music, the widow explained.

Sometimes he tried to pick out harmonies on it, although he had never learned to play the piano. But his fondness for music and his love of the piano, she believes, has drawn him back to his home after his passing.

Meanwhile, word of the music fantasy has given residents of the community what they call "an unsolved puzzle."

Four other persons, besides members of her family, have heard the notes of the alleged "spirit musician."

First Heard—Year Ago

The first time the music was heard was about a year ago, Mrs. Baldsari said.

"I was sitting on the porch with a neighbor," she said. "No one was in the house."

"At the time, the piano was locked, with no music roll on it. We hadn't had the instrument opened since my husband's death. The day he died, we put the cover over the keys and turned the lock because we could not bear to hear the music he had loved so dearly."

"Suddenly, as my neighbor and

I sat there, music started. It was so much like the sound of the chords my husband had tried to play. I almost believed my memory had tricked me. But my neighbor heard the music, too, and I knew it was more than imagination.

"Afraid to enter the room and afraid not to, we finally looked inside. As we did the music stopped."

When her daughters returned home Mrs. Baldsari related what had happened. They joked about it and said she had imagined the whole episode.

Music From Locked Piano

About six months ago the two oldest daughters, Mary, 19, and Clara, 18, were in the kitchen early one morning preparing breakfast. The two younger sisters and the mother were upstairs asleep.

"I had just put the coffee pot on the stove when the piano struck up a tune," Miss Clara Baldsari said.

"My sister and I screamed. We were terrified, but the music kept on — like no tune we had ever heard before, and yet as if human hands were on the keys. The piano was locked."

"We ran out of the house to summon help. Two men who live in an adjoining house and a woman who is a neighbor heard our screams. They came to the rescue. The piano was still playing."

For weeks, the "unseen pianist" was silent. A month ago, Mrs. Baldsari claims she heard the third melody.

Less frightened than she had been before, Mrs. Baldsari scrutinized the piano. There was nothing to give her a clue to the mystery.

Neighbors who were witnesses to the "spirit harmonies" include Mr. and Mrs. James Leonard, Samuel Desimone and Mrs. Sunta Cardimore. They verify the story told by the Baldsari family.

Spirit Artist



This is a reproduction of a painting by Black Hawk, Spirit Guide of Bessie Maham. This painting was made in 30 minutes, independently of any hand—in a dark circle. Brushes, Paint, Paper and a glass of water were placed on a table before the seance started.

First Lady Reveals White House 'Spirits'

Tells San Antonio Audience of Illusion of Past Tenants.

Describing life in the White House, Mrs. Franklin D. Roosevelt said that she sometimes experienced a "curious feeling" when working at night in a room where many past Presidents had worked.

"You get a curious feeling that the upstairs rooms of the White House are a place where people have lived and lived hard," she told a lecture audience recently.

"Old houses get an atmosphere of their own. And old houses have noises at night. Sometimes when I am working late in my room, where many Presidents have worked, I get the distinct feeling that there is somebody in the room."

—Associated Press.

The image of Abraham Lincoln often comes to her mind, Mrs. Roosevelt has said, when she works at night in the study which one time served as Lincoln's room. She has visualized him pacing before the window or staring out at the Washington landscape meditating on affairs of state.

While Mrs. Roosevelt has often commented on the sensation of another person in the room, she has made it clear that she disbelieves in ghosts.

—New York Times.

Earhart and Rogers Manifest in Chicago

At a trumpet seance held in our home recently, the trumpet floated into the air moving very rapidly. It made a peculiar sound much like an airplane. Someone in the circle said Will Rogers is coming; he manifested in this way in other circles in our home. I immediately said "No—it is someone else. The sound is different." Shortly the trumpet fell to the floor and a woman said: This is Amelia Earhart; our plane was forced down in mid-ocean. The waters where we landed were infested with sharks. They "made way" with our bodies—but we still live. We are doing what we can for aviation from the spirit side of life.

Mildred Esterline was the medium.

F. M. Jadwin, N.S.T., Secretary of

The Sunbright Spiritualist Church, 818 Atgeld St., Chicago, Ill.

This is the second account from entirely different sources relative to Earhart and Rogers. This account coincides with the message received through the mediumship of Alexander DeChard several weeks ago.—Editor.

Psychic Paintings At Dayton, Ohio

The Psychic Observer has received from W. E. Thoroman, 704 Bellaire avenue, Dayton, O., a picture of Blackhawk, his Indian guide, produced, he says at a seance at the home of Herald Maham in Dayton last month.

The painting is very evidently in watercolor, hardly of artistic excellence but clearly the representation of an Indian brave such as a grade school student might well be proud to produce.

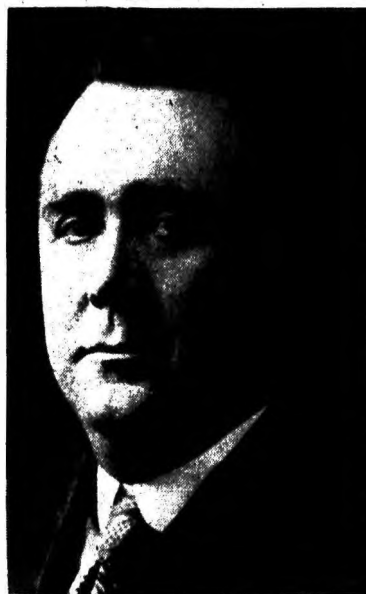
In response to an inquiry regarding the method by which these pictures were obtained, Mr. Thoroman states that they were made independently of any human hand. They are made in dark circles, he explains, by placing brushes, paints, paper and a glass of water on the table before the circle starts. They are not touched until the circle is closed, Mr. Thoroman claims.

Blackhawk himself is one of the spirit artists, Mr. Thoroman says, and a Henry Hobbs is another. Trumpet messages are received during the seance as well. At times two paintings have been found on the table at the close of a seance.

The excellence of the work is hardly the interesting part of this manifestation for better paintings can easily be produced without

(Continued in column to right)

Lecturer—Writer



ALFRED S. BASSETTE, Schenectady, N. Y. Member of John Carlson's Spiritualist Church in that city. Mr. Bassette was formerly associated with The Open Door Spiritualist Church, Rochester, N. Y.

spirit assistance. Mr. Thoroman's description of these strange seances indicate another interesting outlet of psychic phenomena that have been multiplying so rapidly in recent years. Children, mountain country families, starting materializations, writings in almost every medium, and many other outcroppings of the supernatural in most unexpected places make it impossible to say where the next manifestation may come.

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THE NEW REVELATION

What Will Happen To You When You Are "Dead"?

Sir Arthur Conan Doyle was, in his day, Spiritualism's greatest champion. His inquiry into our subject began in 1887, nearly 30 years before the War, and not, as our opponents have said, because of his son's passing in Europe's great carnage.

When, during the War, he saw all around him the sorrow and suffering caused by bereavement, he dedicated the rest of his earthly life to the spreading of the New Knowledge.

We give below excerpts taken from his two famous books, "The New Revelation" and "The Vital Message,"* now published in one volume.

Messages from the dead have been received in many lands at various times, mixed up with a good deal about this world, which we could verify. When messages come thus, it is only fair, I think, to suppose that if what we can test is true then what we cannot test is true also.

When in addition we find a very great uniformity in the messages and an agreement as to details which are not at all in accordance with any pre-existing scheme of thought, then I think the presumption of truth is very strong.

It is difficult to think that some fifteen or twenty messages from various sources of which I have personal notes, all agree, and yet are all wrong, nor is it easy to suppose that spirits can tell the truth about our world but untruth about their own.

Life In The Beyond

I received lately, in the same week, two accounts of life in the next world, one received through the hand of the near relative of a high dignitary of the Church, while the other came through the wife of a working mechanic in Scotland.

Neither could have been aware of the existence of the other, and yet the two accounts are so like as to be practically the same.

The message upon these points seems to me to be infinitely reassuring, whether we regard our



SIR ARTHUR CONAN DOYLE

own fate or that of our friends. The departed all agree that passing is usually both easy and painless, and followed by an enormous reaction of peace and ease.

The Human Double

The individual finds himself in a spirit body, which is the exact counterpart of his old one, save that all disease, weakness, or deformity has passed from it. This body is standing or floating beside the old body, and conscious both of it and of the surrounding people.

At this moment the dead man is nearer to matter than he will ever be again, and hence it is that at that moment the greater part of those cases occur where, his thoughts having turned to some-

one in the distance, the spirit body went with the thoughts and was manifest to the person.

He is presently aware that there are others in the room besides those who were there in life, and among these others, who seem to him as substantial as the living, there appear familiar faces, and he finds his hand grasped or his lips kissed by those whom he had loved and lost.

Reality of Spirit

Then in their company, and with the help and guidance of some more radiant being who has stood by and waited for the newcomer, he drifts to his own surprise through all solid obstacles and out upon his new life.

This is a definite statement, and this is the story told by one after the other with a consistency which impels belief. It is already very different from any old theology.

The spirit is not a glorified angel or goblin damned, but it is simply the person himself, containing all his strength and weakness, his wisdom and his folly, exactly as he has retained his personal appearance.

* Obtainable from "Psychic Observer," \$1.50.

WHEN MEN TALK TRUTH

By Hannen Swaffer

Mr. Swaffer's energy is inexhaustible, for not only is he an indefatigable worker in the cause of Spiritualism, but his work in the lay press is a source of perennial interest. In this fine book, he gives us thirteen stories—he is evidently not superstitious! He says they were "inspired," and that he received them on the very day each was due at the printers! Some inspirational writers wait until the muse works; but apparently Mr. Swaffer does not. Very good not only for Spiritualists, but for non-Spiritualists as well.

CLAIRAUDIENT DEAN HEARS CHOIR

The death of the late Rev. G. C. F. Bratenahl, former dean of the Washington cathedral, and the shining tribute paid to him by such leading churchmen as the Rt. Rev. James E. Freeman, bishop of Washington, emphasize the fact that the dean was really one of the great religious leaders of his day.

He was an authority on cathedral architecture, mastered after years of studying a very complete library on the subject collected while he was in England.

But Dean Bratenahl was once a clock salesman and while representing the Ansonia Clock company in England was convinced that he was called to the ministry. He heard an invisible choir singing and was influenced by the music to attend service. He often

If you see anything in any publication dealing with Spiritualism, please cut it out and send it to us. Kindly give name and date of publication.

said he "yielded to the call of the mission of Christ in the world."

How similar to the words of Paul:

"At the midday, O king, I saw in the way a light from Heaven, above the brightness of the sun, shining round about men and those who journeyed with me.

"And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?"

"And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of

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these things which thou hast seen, and of those things in the which I will appear to thee.

"Is it not quite possible that all great religious leaders are similarly 'called,' that is, do they not all receive some message from the Great Master, to do his work?"

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PHYSICAL--SPIRITUAL--MENTAL SCIENCE

SPIRIT PHOTOGRAPHY EXPLAINED

CLARA E. BARNETT

In this phase of mediumship, seven psychic centers are used: first, the creative center; second, spleen psychic center - the producer of the chemicals necessary for the phenomena; third, solar plexus psychic center - reaching the subconscious; fourth, heart psychic center; fifth, throat psychic center; sixth, clairvoyant psychic center - the clear seeing eye; seventh psychic center - the crowning glo-rays of your development.

When these centers are vibrating to their fullest, your spirit helpers will be able to create the conditions for the spirit people to show themselves clearly.

Spirit photography is as old as time. It does seem a bit unusual for a spirit to be photographed. People wonder why strangers sometime manifest instead of their own loved ones. If we could see the great multitude standing around the camera as a person has his picture taken, we'd wonder how, at any time, our own loved ones could get near at all.

Take Photos--Experiment

They must have a wonderful coordination in the spirit world to keep things in order as they do.

In the development of spirit photography any kodak will do. Take everybody's picture so you can get the camera magnetized and the spirit chemists working. Create the desire so the spirit people can determine whether the proper chemicals for this particular phase of mediumship are available.

The solar plexus has a great bearing upon all phases of mediumship. It is the dividing line of our dispositions and personality - the storehouse of all memory. The heart is a psychic center.

Heart--Psychic Center

At the second dorsal we find a nerve leading to the heart. In development, many times the breath is cut short making it very hard to inhale. This is due to the second dorsal which is so highly sensitized. The vibrations raised reflect upon the third dorsal which controls your lungs. Many times in this development, you may find your words "choppy." You cough and splutter around. This is due to the highly sensitized nerve condition that reflects upon the first dorsal which controls the bronchial tubes and throat.

This is the fifth center and when it is developed to any degree, you will find your inspiration, as some people call it.

You must remember, that the third and fourth cervical nerve that leads from the spine, controls the ear. These nerves spiritualize, magnetize and sensitize, develop and unfold clair-audience. The spiritual ear is just back of the material ear under the mastoid bone.

Right Conditions

You may have to go several times to a photographer before the right conditions are made for a certain spirit to vibrate and react properly to get a picture. When you go to have a sitting, many of your spirit friends are waiting for you, the same as with trumpet. If you keep on going, they keep trying to gather the chemicals and substance for the ectoplasm so it can be used. Eventually they are able to be seen on your picture.

Clairvoyance is quite essential in spirit photography. If the spiritual eye wasn't unfolded, how would the photographer know if he could get the picture of the

spirit? They should be able to see the spirits who desire to have their picture taken.

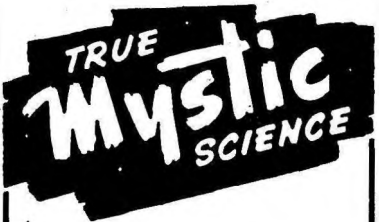
Spiritual Development

At the top of the head, is located the crowning glory of our unfoldment, the seventh psychic center. Here, a light, so to speak, seems to turn inside out like an umbrella. It showers the whole body. When the spirit people see this, they know we have developed our spiritual self to a high degree. You attract the people you have with you at all times. We learn to love the spirit people that stay by us and understand us so well, and yet, I am told, never become "married" to any guide.

tered around those who think they know everything about photography. They don't. When you get the dots and lines through ectoplasm, the screen effect on the plate is as though it were projected like wireless in television, and is accomplished with the aid of the ether we get through the medium.

Must Have Medium

"If you had no medium you would have no picture in the same way as you would have no milk without a cow, milk bottle and a milkman. The medium must be present or your results would be absolutely nil. I have already explained that the camera has nothing to do with it. I am just in my element in putting such things right, but don't forget it is quite impossible to produce "spirit photography" without a medium."



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not of a progressive nature, we should release the guide and attract a new one to lead us on. If you are of a progressive nature, constantly seeking and reaching outward, and have guides that

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"We, in the spirit-world, in our demonstrations to the people of earth, assemble where conditions are to be found for experiment. The medium is impressed as to how we desire the plate handled for the purpose of magnetizing it. This is imperative so that it will be made sensitive to the cosmic rays necessary to obtain the desired result.

Reflection Transfers Object

"Let us assume a seance is to be held and a manifestation is to take place. We select the person, object, manuscript or message that is to be produced, and our operator, looking intently at the object, transfers it by reflection through 'waves of impression' to the photographic plate, which has been made supersensitive in parts by our own chemists and subject to chemical action. In a similar manner the artist looks at his subject and projects it on to his canvas through his own optic lenses, but develops it with his brushes and colors. "I now am a spirit-artist, and can look at your brother, or any of the controls about me, and 'throw' their image upon the photographic plate. This image would appear, if developed within a certain time. I say this because these 'waves of impression' do not affect the sensitive plate for any period.

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

CALIFORNIA

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

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

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St. Rev. Victoria M. Freutel.

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

OAKLAND—First Temple of Spiritualism, Woman's City Club, 1428 Alice St., Etta S. Bledsoe.

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

OAKLAND—The Spiritual Church, 748 11st St. Margaret Foley.

SAN DIEGO—Fraternal Spiritualist Temple, Second Ave. and Beech St. Rev. Elmira McClure.

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, 240 Golden Gate Ave., Florence S. Becker.

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

CANADA

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

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

OSHAWA—Church of the Guiding Star, 204 King St., West, I. O. F. Hall. Margaret I. Arkle.

TORONTO—Universal Psychic Center, 7 Irwin Ave. Grace Gurd.

TORONTO—Britten Memorial Church, 847 Dovercourt Road. May S. Potts.

TORONTO—Sanctuary of Peace, 1086 Danforth Ave., Mr. and Mrs. Fred Turner.

TORONTO—Spiritual Science Church, 750 Bathurst St. Ann M. Winter.

TORONTO—Berenian Group, 1290 St. Clair Ave., West. William Ellis.

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

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

WASHINGTON—First Spiritualist Church, 181 "C" St., N. E., Alfred H. Terry.

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

WASHINGTON—Longley Memorial Church, 8428 Holmead Place, N. W. Daniel J. Cave.

WASHINGTON—Christian Spiritualist Church, Grafton Hotel, 1189 Connecticut Ave., N. W. Otto Penner.

CONNECTICUT

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

WILLIMATIC—First Society of Spiritualists, 646 Main St. Caroline J. Connor.

FLORIDA

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

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

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

MIAMI—Spiritual Temple of Truth, 1621 — S. W. 6th St., Ethel Post.

MIAMI—Temple of Continuity, 2510 S. W. 17th Terrace, "Casa Villa," Geraldine V. Pelton.

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

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

ORLANDO—First Spiritualist Church Town Hall, 56 East Church St. Nellie Cherry.

ST. PETERSBURG—Temple of Love, Truth and Light, 9th Ave. and Tenth St., North. Rev. Clara B. Knott—Rev. Nellie Curry.

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

ILLINOIS

CHICAGO—Psychic Science Church, Garfield Building, 64 West Randolph St., Office Room 600—Telephone FRA 9166—Bessie Woodworth.

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

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

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

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

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

CHICAGO—Spiritual Science Church, 159 North State St., 18th floor. Edna Amiley Scott.

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

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

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

CHICAGO—First Spiritualist Church Auxiliary, 32 West Randolph St., 9th Floor. Lena Drews.

CHICAGO—Century Spiritualist Church, 1157 Belmont Ave. Mabel Seely Nichols.

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

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

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

Indianapolis Pastor



John P. Van Meir, Pastor of The Spiritualist Church of God, 890 Massachusetts Ave., Indianapolis, Indiana.

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

ELGIN—First Spiritualist Church, 13 East Chicago St., Nelson's Hall. Flora L. Scott.

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

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

ROCK ISLAND—United Spiritualist Church, I. O. F. Hall. Margaret Melssner.

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

INDIANA

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

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

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

CHESTERFIELD—Spiritualist Camp, 1939 Season, July 1st to Sept. 4th. Mable Riffe, secretary.

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

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

IOWA

MARSHALLTOWN—First Spiritualist Church, Wilma Smith, 206 S. 5th St.

KANSAS

FORT SCOTT—Second Spiritualist Church, 118 E. Wall St. Rev. Letha Cook Mosher.

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

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

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

WICHITA—Divine Spiritualist Church, 328½ N. Main St. Violet Jackson.

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

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

MARYLAND

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

MASSACHUSETTS

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

BOSTON—Alliance Christian Church, Spiritualist, 683 Tremont St. Claude Spence.

CAMBRIDGE—The First Spiritualist Church, 681 Massachusetts Ave. Isabel Brady—George W. Rogers, Pastor.

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

QUINCY—First Spiritualist Church, 4 Maple St. Louella E. Nims.

SALEM—First Spiritualist Mission, Bell Studio, Sewell St. Gladys Worcester.

SOMERVILLE—Temple of Truth, 170 School St. R. E. Ruggles.

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

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

WORCESTER—Inter-National Church, 554 Main St. Rev. Mary Martin.

MICHIGAN

BATTLE CREEK—First Spiritualist Church, Red Mens Hall. Floyd Thornton.

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

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

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

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

DETROIT—Church of Spiritual Harmony, Hotel Book-Cadillac. Maude Fox.

DETROIT—Amity Spiritual Temple, I. O. F. Hall, Gratiot and Conners. Lucy Meyers.

DETROIT—Second Spiritualist Church, 4856 3rd St. Rev. Sarah Hugi.

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

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

MINNESOTA

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

MINNEAPOLIS—Truth Spiritualist Center, Central on 22nd. N. E. Minnie Lambert.

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

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

MISSOURI

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

ST. LOUIS—Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

NEBRASKA

OMAHA—National Saints Spiritualist Church, 2004 Nicholas St. Charles S. Bear.

NEW JERSEY

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

CAMDEN—Second Spiritualist Church, 716 Market. Ida Hill, Catherine Broome.

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

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

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

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

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

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

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

PATERSON—First Society of Spiritualists, 142 Carol St., at Broadway. Emma Garner.

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

TRENTON—First Spiritualist Friendly Church, S. Clinton and Yard Ave. Albert E. L. Bennett.

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

NEW YORK

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

BAYSIDE—Universal Spiritual Church, 4560 215th Place. Beulah Thompson Haas and Dr. George C. O. Haas.

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

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

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

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

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

BUFFALO—Golden Rod Spiritualist Church, Trinity Temple, 34 Elam Place. Rev. Rose W. Glasser.

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

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

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

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

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

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

BUFFALO—The First Christ Church of Psychic Science, Miznah Temple, Hurkimer and West Ferry. George Coe. Services Tuesday, 8 P. M.

BUFFALO—Naomi Church of Spiritual Thought, 478 Franklin St. Isabel A. Leith and R. Newcomb Wells.

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

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

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

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

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

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

LILY DALE—Spiritualist Assembly, 1939 season, June 30th to Aug. 28th. Millard Knox, president.

I. S. S. A. President



Dr. C. A. Burgess, President of The Illinois State Spiritualist Association.

The 41st annual Convention of the I. S. S. A. will be held at Hotel La Salle, Chicago, Ill., April 11th to 16th inclusive.

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—W. T. Stead Memorial Center, 41 West 88th St. Clarence Taylor.

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

NEW YORK CITY—St. Anna Spiritualist Church, 21 West 127th St. R. A. Belton.

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

RIDGEWOOD—Spiritual Church of Macedonia, 69-59 62nd St. Marion Miller.

ROCHESTER—Plymouth Spiritualist Church, Plymouth — Troop Sts., Robert J. MacDonald.

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

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

ROCHESTER—Open Door Spiritualist Church, 128 N. Union St. Leota B. Maxwell.

ROME—Golden Circle Spiritualist Church, 708 W. Court St., Julius Steinmann.

SCHENECTADY—Progressive Spiritualist Church, Lillian Weir, 6 Myndran St.

SYRACUSE—First Spiritualist Church of Grace, 336 W. Onondaga St. Rev. Grace Kilmer.

OHIO

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

AKRON—Spiritual Temple, 100 South Broadway. Lydia Hosler.

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

CANTON—Temple of Truth, 438 Tus. W. Rev. Fred Felix.

CANTON—Psychic Science Spiritualist Temple, 218 Market Ave., North. Rhea P. Swaile.

CINCINNATI—Spiritualist Healing Bethany Church, 2710 Cleinview Ave. Bertha H. Bickett.

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

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

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

CLEVELAND—"The Spiritualist Center," 4618 Euclid Ave. Nina DuMond, Sec'y. 7615 Camden Ave.

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

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

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

SANDUSKY—Spiritual Temple, Columbus Ave., G. A. R. Hall. Bertha Hagaman.

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

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

OKLAHOMA

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

TULSA—Second Spiritualist Church, Odd Fellows' Hall, 703 S. Main St. John R. Schwarz.

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

TULSA—Psychic Science Spiritualist Church, City Hall Auditorium. Rev. Adella Reynolds.

OREGON

EUGENE—Progressive Psychic Society, 1195 Moss St. La Veta Dyer.

PENNSYLVANIA

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

BRADFORD—The First Church of Spiritualists at Temple of Truth, 46 Chestnut St. C. J. Heinzman.

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

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

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

NEW CASTLE—First Spiritualist, Clendenin Hall, 35½ East Washington St.

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

PHILADELPHIA—Third Spiritualist Church, 1421 North 16th St. Miss Mabel MacDonald.

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

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

PHILADELPHIA—Christ Spiritual Temple of Prayer and Help, 523 W. Berks St. Marie Juanita Pizarro.

PHILADELPHIA—Chapel of Spiritual and Psychic Science, 2449 N. 19th St. John Matthews.

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

PITTSBURGH—First United Spiritualist Church, 204 Federal St. (N. S.), Elizabeth A. Fox.

READING—Spiritual Temple of Truth, Berkshire Hotel. Mary M. Stuart.

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

WEST PHILADELPHIA—Spiritualist Church, Arcturus Hall, 263 South 60th St. Marie Troxell.

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

RHODE ISLAND

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

TENNESSEE

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

TEXAS

FORT WORTH—Light of Truth Spiritualist Church, 306½ Main St., Lena DeVoe.

FORT WORTH—Spiritualist Church, 909 Penn St. Albert E. von Strode.

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

SAN ANTONIO—First Spiritualist Church, Crockett Hotel, 112 Maccordhes St. Aganitta Thompson.

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

VIRGINIA

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

WASHINGTON

BELLINGHAM—Psychic Research Society, 2608 Park Ave., Mrs. John F. Cornett.

SEATTLE—Church of Spiritual Unity, Arcade Bldg., (Evergreen Hall). Bertha Watson.

WEST VIRGINIA

CHARLESTON—The First Spiritualist Church of Light, 807½ Kanawha St. Claude Brisson.

HUNTINGTON—Spiritualist Temple, Bradshaw-Diehl Bldg. Clifford Blas.

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

WISCONSIN

MILWAUKEE—First Psychic Science Church, Inc., 2765 N. 3rd St., W. G. Lehman.

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

MILWAUKEE—Christ Church, Schroeder Hotel, Center 2619 North 9th St. Rev. H. Louise Miller.

WEST ALLIS—First Spiritualist Church, 2000 South