

WHAT SPIRITUALISM HAS BROUGHT TO ME

By SAMUEL JACOBY

California Philosopher



SAMUEL A. JACOBY, Author of "The Immortality of The Soul." He has received communications from Andrew Jackson Davis and many of the other "old time" pioneers, it is said.

Spiritualism has brought to me peace, plenty, happiness, contentment and an inner joy of the reality of the Father whom nations call God; I realize the Father is not only in me but in all of us and predominates in all that is of the highest and noblest in terms of love, service and sacrifice. We all have these attributes and potentialities, the creative power which is vested in every human soul; the Riches of this endowment are inherent at the very conception of each birth. This is the Christ expressed in every soul, that perfection of the great power which created life, the embodiment in which we live and move and have our being.

Spiritualism has brought to me many favors that we call blessings. My teachers and helpers aided in opening my inner mind to a knowledge of life and its purpose not found in books. They have encouraged me to think and to write from spiritual impressions. This inspiration has brought to me evidential facts and proof—not doubts and fears that Life is everlasting. The continuity of man is established through spirit return and spirit communion by virtue of spirit messages through competent message bearers called mediums. My teachers and advisors, as well as my family and friends have spoken to me, through the trumpet, "directly" for upward of ten years.

Soul Immortal

Spiritualism has brought to me ample proof of the immortality of the soul. These revelations are available to all who come with an open mind to dispel the worn-out threadbare ideas or notions imbedded in the orthodoxy of the past. By the power of thought, or right thinking, man can raise his power of vibration to find from within all that is necessary to establish right from wrong, according to his light, will and understanding.

I have found that the power of the Holy Spirit is vested in every man. The statement is given to us: "Man is made in the image and likeness of God." This reference should read: "Man is endowed with all that God is." All the creative power is in the soul of man. This power for good can be exercised by love, patience, harmony, humbleness of spirit, tolerance and meekness. Love, truth and justice is the summum bonum of the reality of life existing in the minds of all our worthy spirit teachers and helpers. The combined love arising out of the superior intelligence gained by spirit power has brought to me a knowledge of life and its great purpose, which far transcends that "knowledge" found in many of the books of today.

"DEATH" Only Transition

Spiritualism has substantiated my earlier impressions that life is continuous. That which is called "death" is but a transition. We

merely move out of the body that we live in for a time on this earth planet, and go to another world for the progression or improvement of our soul. I have also come to the conclusion that the word reincarnation does not in any way comply to the facts nor the truth of birth. The reality of each conception, is that of a re-embodiment of the soul, drawn, as it were, from the world of spirit for another expression in a physical body—for more lessons and experience.

I give thanks to my spirit teachers and friends for their concentrated power in my behalf.

With the fullest sincerity in my endeavor to serve, I have always striven to attune myself to the unseen world of brilliant minds that are ever ready to teach and assist earnest workers "on the path." Their wisdom, stored in the archives, can be received by those who seek the Christ of perfection within.

I have found an ideal, the spiritual purpose of why I have been called at this time to seek soul progression, which we all must find somewhere, sometime, somehow.

The spirit riches of all in the higher world of life are ready for those who come in complete confidence, with faith abounding. This way, truth and life can bring all into the mastery of their fate.

ENGINEER MOSES

(Continued from Page 1)

had become derailed and slewed across the track."

The car was loaded with inflammable oil and Engineer Moses says that many of the crew and passengers would have been either killed by the collision or burned to death in the wreckage, had he not heeded this second warning.

"I CONDEMNED SPIRITUALISM - I COULD NOT UNDERSTAND IT"

Joseph Benner Manifests At Akron Seance

BARNSTORFF — THE MEDIUM

According to Dorothy McCarthy, Joseph Seiber Benner, former owner of The Sun Publishing Company, Akron, Ohio, has communicated through the mediumship of Evelyn Barnstorff.

Mr. Benner, who passed to the higher life September, last year, was a teacher and philosopher. Dorothy McCarthy was Mr. Benner's private secretary while Mr. McCarthy, one of Benner's students and a close friend, was later director of his correspondence school.

A record of the seance, the statement made by Mr. Benner and the names of those who witnessed the entire procedure, appear in this issue of PSYCHIC OBSERVER.

Most well informed spiritualists know that Mr. Benner, had, prior to his passing, made some unwise statements relative to the truth of spiritualism and had on many occasions advised his students to "steer clear" of what he thought was "not HIGH enough" to meddle with.

Odd, isn't it, how these so-called HIGH earth teachers "come home to roost" and seek out an instrument through whom they can give just a simple little message, so that the students they leave behind will not have to continue their strain in search of something HIGHER THAN SPIRITUALISM.

Witnesses Admonished

Mr. Benner communicated at a seance on the night of June 28th, 1939. Prior to the seance Merv Robertson addressed those present:

"You were asked to sit in on this meeting for the purpose of identification. Over the past few months a circle of friends of Joseph S. Benner have been attending seances wherein he "came through." On Monday evening, June 26, it was his request that we invite you, his old friends to attend this seance tonight. He requested this test seance for the

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purpose of making a definite statement for publication which would be very important, and that he would want other individuals present. All of you have at one time or other, while he was in the physical, been associated with him, have known him and heard him. Pay attention to his voice and be prepared after the seance is over to sign a statement, stating that you were present at the seance and that you were a witness of the meeting, and that you testify to his message, if any."

The Lord's Prayer was repeated by all present while the medium, Evelyn Barnstorff, was entranced.

Benner "Returns"

After a short introductory talk by the medium's control who has been with her for twenty years, one who said he was and whom we believe to be Joseph S. Benner came through with the following message:

"Greetings: I am pleased to be here tonight, to be of service to everyone of you. In just a few moments I am going to give you something that I wish you to use publicly, but before that I want to tell you something personal. All of you are old friends except one, and that one is also a friend. Every one of you here should know that it is my great desire to help you. May I speak to each one." After speaking individually to those present, giving what they believed to be evidence of his personality, he made the statement printed on this page—to the right.

"Dead" Leader Retracts "Earth" Statement

9 WITNESSES PRESENT

We, the undersigned, testify that we were present at a seance in the residence of J. H. McCarthy on the night of June 28th, 1939, at 9:00 P. M., given by Evelyn Barnstorff, and received the following message:

"I Joseph Benner, after considering deeply the situation existing among the students and friends that are left, decided that now is the proper time to clarify the statement made previously during my earth existence.

Sees His Error

"After many attempts to investigate Spiritualism and its phenomena, I condemned it, because I could not understand it. The year preceding my transition I called upon the medium I am speaking through and desired instruction to be given me in communication. Due to an illness at that time it was impossible for her to grant my wish.

"After my rebirth, and that is what death is, a rebirth, I found many ways to come back and make my presence known to groups and individuals who were interested in my teachings. The most perfect contact I have made is the one I am using tonight.

"I have found a world similar to our own. I have found work similar to the work I was doing, and I found the opportunity to bring it back. My message to my students is this:

Group Leader



DR. EVELYN BARNSTORFF, through whose mediumship the Benner message was received.

She is the President of Christ Church and College of "UNIVERSAL SCIENCE," Box 345, Akron, Ohio.

Taught "TRUTH"



JOSEPH S. BENNER, former publisher and philosopher, owner of The Sun Publishing Company, Akron, Ohio, and editor of "The Inner Life" magazine.

Before his passing, Mr. Benner would say to his students "Do not try to get in touch with the lower astral forces BUT go direct to the GOD-HEAD and contact your HIGHER SELF — Just Men Made Perfect."

Now, Mr. Benner has recanted and uses the very means of "spirit communication" that he condemned.

tunity to bring it back. My message to my students is this: **Spiritual Understanding—NOW**

"Greetings, beloved. Life is Eternal. Communication is a state of consciousness, and attainment is perfect bliss. I am with you. I am guiding you. I am blessing you. May the Eternal Light of Truth ever lead you into the paths of righteousness. May you know and experience the blessing of the Master. Goodnight."

The above statement came through the mediumship of Evelyn Barnstorff from one whom we believe to be Joseph S. Benner, author of The Impersonal Life and the Impersonal Work. We hereby testify that we recognized the voice and characteristics of Mr. Benner as we knew him before his transition September 24, 1938. We hereby grant Evelyn Barnstorff, Allerton Hotel, Cleveland Ohio, permission to use this statement in any way she desires.

Signed:

Merv Robertson
J. Harold McCarthy
Dorothy McCarthy
Oscar Dette
Malissa Quinlan
Rev. John Pike
Mr. C. H. Barnstorff
Mrs. Harold Atkins
Marjorie Stevens

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SPIRITUALISM'S HISTORICAL JOURNAL

The PSYCHIC OBSERVER

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RIGHTEOUS INDIGNATION

MYSTIC SCIENCE vs SPIRITUAL SCIENCE

"The *TRUE MYSTIC SCIENCE* Magazine (Published at Minneapolis, Minn.) is giving the public a line of spiritualist literature, side by side with a lot of reading matter that has nothing to do with spirituality or spiritualism. Wholly free from apparent interest in any spiritualist organization, this magazine goes free-lancing along and thrives as well apparently, as if it was devoted to the promotion of some of our spiritualist organizations."

PSYCHIC WORLD, Philadelphia, Pa.
Jennie M. Dawes Kinkel, Editor.

PSYCHIC OBSERVER intends to back up the above statement made by PSYCHIC WORLD. Hence the editorial below:

MYSTICISM VS. SPIRITUALISM

by THE EDITOR



R. G. Pressing

There is nothing MYSTIFYING about SPIRITUALISM. Why make it appear so? Why mix Spiritualism with so-called Occult (Mystic) Sciences? Psychic Observer proposes to outline their objections and state reasons for issuing this rebuke.

(Our policy is—"We do not attack for attack's sake—oftimes it is necessary to administer a rebuke.")

Last November, there appeared on the newsstands a magazine, known as *TRUE MYSTIC SCIENCE*. In the first edition, their own ad outlined the subjects to be included: Psychic Research, Clairvoyance, Occultism, Astrology, Numerology, Palmistry, Handwriting and Telepathy. The word "Spiritualism" was not mentioned either in the ad or anywhere else in the magazine except by inference.

In the December edition, their own ad condescended to mention the word "Spiritualism." Psychic Observer expressed the desire to cooperate and in a general way, a friendly atmosphere prevailed.

In later editions, Spiritualist mediums and Spiritualism became more and more a subject for special articles—in fact, it would appear that all the various other occult fields had petered out and all the editors had left—that would attract the public—were stories about SPIRITUALISM. We wouldn't have cared. We would have been glad to see them prosper. BUT, we do not intend to stand aside and see them "play with" Spiritualism.

Information Given — Not Correct

Of course, in all fairness, they have published several well written articles about the mediumship of T. JOHN KELLY. Many splendid stories about activities in Psychic Science have also been printed. We have tried to have the highest regard for the officials of the organization back of Mystic Science BUT now the time has come to take exception to what, in our opinion, is most **discomforting**. A gross **misrepresentation** of the facts when speaking of Spiritualism and activities in the spiritualist movement.

We refer to the article in the July number of *True Mystic Science* about Lily Dale Assembly. Not only is some of the data incorrect but it is written in a manner that may be construed by some as being a frivolous presentation of the activities of a Spiritualist community. People come to Lily Dale to view Spiritualism—not to suck lollypops and play cards. We are surprised that the Mystic Science editors would accept parts of such an article. It could be said that the historical background of Lily Dale was fairly well presented. The facts were, no doubt, taken from an article written by an authority on Lily Dale History. Now, the author of the article had the opportunity to present more of the serious side of Lily Dale but failed miserably by writing up a lot of silly twaddle. This is strange—for this same author has been "investigating" spiritualism intermittently for several years, and has had the opportunity to hear and see many of the fine mediums of the day.

Lily Dale — Not A "Show"

The only defence so called "Feature Story Writers" have for the apparent meaningless trend of their articles is that "It must be written in such and such a style so that the magazine editor will buy it."

Well all we have to say is that if Spiritualism is in style in the Lily Dale story—then the religious styles must have changed horribly.

Just a plain article about Spiritualism is good enough for most
(Continued to the RIGHT, Col. 3 and 4)

"I MET A MASTER"

READ THIS REMARKABLE STORY TOLD BY

EVAN SHEA

For twenty-seven years I have been a psychic. During all these years I have been helped and guided by a spirit teacher—Hannah. She has never failed me. She has attended and assisted me through many experiences. I would like to tell about one of my spiritual experiences—the time when I met a MASTER.

It is probable that most of the readers of this article have, at one time or another, heard about the Masters of the East—and wondered about them. So have I! I had always possessed a consuming desire to meet a Master. Very early in my life I resolved to meet one of them! I was determined that would be one of the many things I would accomplish while on the earthplane.

Just after the World War I took ship for England. I managed to "pay-off" there with a fellow shipmate. We immediately started toward INDIA. Walking—running—ditch-hiking—our way. Finally, we managed to reach Calcutta. I was in the land of the Masters.

Our "SAFARI" Begins

After many days of discreet inquiry around Calcutta, I was introduced to an Indian Guide who seemed to understand what I wanted and offered his services at a price. The price was eminently FAIR. And he did have a battered car! He was somewhat familiar with the English language and was apparently interested in my quest.

The three of us soon made terms and started our "SAFARI" to meet a Master. I was terribly excited and most pleased.

Days of, apparent, wandering passed—endlessly. I had faith in the Guide so did not question him yet, I was most impatient after days of sands, deserts, mud and heat. We, finally, arrived at a "village." A place of muddy "houses" and few "streets."

The Guide led us to one of the houses and requested we wait for him outside. After a long wait he returned and said, "The Master desires that you fast for three days and nights and then return." And that was that!

Asked To Diet

We pitched camp and settled

people—provided it is presented correctly.

Now about the error in fact—found in the article itself. Frank Decker will not be at Lily Dale this summer. He has reopened his own Spiritualist Camp "WHITE EAGLE" at Nolans Point, Lake Hopatcong, N. J. Decker is not a materializing medium in the sense that he conducts public seances demonstrating that phase of mediumship. Patsy Decker's guide, often touches sitters during his dark seances. This is **partial** materialization. A picture of Maude Kline appears in the article. Although she may visit Lily Dale, she is not on the official program. The article infers that she is by mentioning her in the seasons activities.

The author of the article calls the FOX COTTAGE "The show place of Lily Dale." At no time, do the officials of Lily Dale Assembly look upon the Fox Cottage as a "SHOW." It is the birthplace of Modern Spiritualism and the phenomena is presented there in a dignified manner by Flo Cottrell, who, at no time, could be considered a "show woman."

We Shall See!!

Now about the contents of the July *True Mystic* magazine. Would anyone interested in Spiritualism—primarily—allow an add in their columns "Win Money, Love and Success" (See page 62). There is nothing wrong with the ad except that it could hardly fit in with the policy of a paper which is NOW supposed to cater to Spiritualists.

Now about Lloyd Kenyon Jones who conducts the column "Your Mystic Council Chamber." Mr. Jones is not the author of "GOD'S WORLD"—at least, not in the strict sense of the word. In fact, the statement to the effect that Mr. Jones is the author of above mentioned book is misleading. The truth is—the data, used in the book was received through the mediumship of Mrs. N. S. Themelis (formerly CECIL M. COOK). This data was used practically verbatim, according to Mr. N. S. Themelis, and only compiled and edited by Mr. Jones.

It may be said that *True Mystic Science* magazine does not attempt to feature Spiritualism and Spiritualism alone. Maybe so. Then why should the publishers expect to be almost entirely supported by Spiritualists.

It is quite a job to mix Spiritualism with a lot of so-called kindred articles. Spiritualism is too big a subject to dabble in. Its alright to dabble but the dabblers should get all their facts and at least try not to misinform the public.

We realize the trials, tribulations and problems encountered by the editors of *True Mystic Science*. We all have them. We feel that they want to invade a hitherto untouched field. — NEWSSTAND SALES for Spiritualist literature. There is a splendid field and *Mystic Science* could well reach that field. **WE SHALL SEE.**

Travels "East"



REV. EVAN SHEA, Spiritualist
Writer, Lecturer and Medium,
Pastor of The 16th Branch of The
Spiritual Science Mother Church,
1947 Broadway, New York City.
Rev. Shea also conducts services
for The Spiritual Science Church,
Hotel Westminster, Boston, Mass.

from the place. A few words and out!!

The Master Knew

When we were outside the building the guide said, "The Master said, The ways of a big City are difficult. BUT—you must continue your spiritual work. That is your life. Say PEACE. Live PEACE. Think PEACE ALWAYS."

To this day these simple words seemed burned into my being. "Say PEACE! LIVE PEACE!!!" To this day I use the word peace—constantly. I use the word in my writings—in my meetings—in my correspondence—PEACE.

The Master said, "Continue your spiritual work—" He did not know I was in spiritual work. Nor did the guide as I deliberately refrained from mentioning it. Yet—the Master knew!!

After leaving the Master's village we faced a two-day trek across a stretch of desert. A difficult prospect. We faced much hard work keeping the wheels of the car free from the sand ruts. When we, finally, reached the harder surface on the other side of the desert we met a man walking TOWARD us. As we passed him, he looked up and our eyes met. He smiled—beautifully. IT WAS THE MASTER WALKING IN THE OPPOSITE DIRECTION. It was the Master!!

Medium Confirms Visit

There was no other road around this part of the country for several hundreds of miles. I am sure the Master had no car, yet, even if he did have a car no one had passed us during our trip across the desert. BUT, it was the Master!! I was confused. Later, my spirit Guide, Hannah, told me it was the Master. He wanted to be sure we were safely across the desert. Kind Master.

Then we returned to England. I managed to arrange a reading from a then famous medium. She did not know me and there were no introductions. During the course of the reading she said: "Why didn't you stay with the wonderful teacher you met?" I questioned her further about this statement but that was all she knew. Of course—this was further confirmation for me.

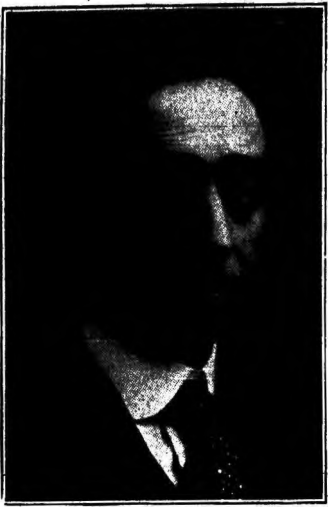
Arriving back in America, I excitedly told my friends about my experience. Most of them were unbelieving. They questioned me at great length. What was the name of the Master? Where did he live? Etc., Etc., Etc. I did not know. Yet—I knew I met a MASTER. No one can ever take that from me. One of my friends thought the whole thing ridiculous. Ridiculous!! What did the native men have to gain? A few paltry dollars? I used the guide's car—many days of labor—heat and thirst. Could this be a racket? I doubt it. And what about the medium's confirmation—and my own spirit guide, Hannah?

Were they all fooled?

I do not think so.

I met a MASTER—I am sure.

Psychic Instructor



WILLIAM E. HART, Medium and Teacher and Author of the book "Psychic Instructions."

Hart To Begin Study Classes

Limited Number of Students To Be Admitted

William E. Hart, one of the better known physical mediums in this country has started study classes for psychical development.

For years, Mr. Hart has been requested to "personally" conduct classes of this kind but it was not until he had permission from his spirit teacher, Dr. Rush, that definite plans were made to accommodate students who wished to join a class for "Psychic Instruction."

Arrangements will be made for those who enroll to be personally visited by Dr. Rush who will see what is needed for each student's guidance as well as to ascertain what the degree of psychic advancement of each particular individual may be.

A set of lessons will not be sent out to each student—instead, Mr. Hart will, through the help of Dr. Rush, write definite instructions to each individual.

This procedure will naturally take quite some time to organize into a feasible smooth running plan. Those interested are urged to act at once and enter their names for instruction. Write William E. Hart, Chesterfield Spiritualist Camp, Chesterfield, Indiana, for further information.

A self addressed, stamped envelope must accompany all inquiries when an answer is requested.

Advertisement.

RELIGIOUS LEADERS HOLD JOINT SERVICE AT NEW YORK CITY

Spiritualist Pastor Presides at the Meeting

Representatives of four faiths met recently in New York City and stressed the spirit of love as one unifying factor in all religions.

At the service arranged by The World Fellowship of Faiths were: Mme. Barry-Orlova, Rabbi B. Leon Hurwitz, Kedarnath Da Gupta and Rev. George C. O. Haas. Rev. Haas, pastor of the Universal Spiritual Church, Bayside, Queens, N. Y., who acted as chairman, said:

"The religious needs of man today are far different from those of past ages. Man does not ride in ancient vehicles except on his journey toward the divine. Progress is seen on every hand, yet the religion of the common man still lingers in the age of the ox-cart."

"The religion of the coming age will manifest complete unity without uniformity. It will proclaim the immutable spiritual laws through which God rules the world. It will point out the Way by which man attains divine perfection. One universal faith, finding expression in the most varied forms, will bind men into one worldwide brotherhood in quest of the divine. This constitutes the central thought of the Spiritual Reformation."

W. J. COLVILLE - AUTHOR and LECTURER
HIS LIFE AND WORKS

As Told By
ARTHUR A. MYERS

The hardships and tribulations to which the pioneer workers of modern spiritualism were subjected have long been a matter of accepted knowledge. The trials through which they passed in a world immured with religious prejudice and ostracism not only emphasizes the fortitude with which they accepted their lot, but the power and insistence of the Spirit Forces which so completely dominated their lives.

Yet, many of their experiences are fraught with a quality of romance as compelling as a Greek Myth, as interesting and moving as a modern mystery drama; and tho their experiences have become a treasured memory in the heart of every loyal Spiritualist, the results these pioneers were able to produce, the formulative construction upon which they built the salient truths of our religion, remain an epic in modern Spiritualism never to be forgotten.

Colville's Boyhood

Of such, was the warp and woof which weaves itself around the life of W. J. Colville, a tiny, physically weakened man, yet endowed with a strength of thought and spiritual potentiality hardly commensurate with his undeveloped almost emaciated body. Small of stature, quick in action, powerful in ability, he moves thru the annals of early Spiritualism, a

She Inspired Colville



CORA L. V. RICHMOND, one of Spiritualism's greatest pioneers. Her trance lectures and books are recognized as being most outstanding. She is the author of **PSYCHIC COSOPHY** and "Spiritualism in the Little Upper Room of Jerusalem."

vital spark in the tremendous on-sweep of its rapid development.

During a severe storm, some where on the ocean between France and the West Indies on September 5th, 1862 a premature child was born and later christened by his adoring parents Wilberforce Juvenal Colville. The father, an English army surgeon, had married a French actress of no little fame and together they were journeying to a new world. Little is known of the child's early life; for his mother soon succumbed to the rigors of an existence with which she could not cope and the father was forced to place the child in various boarding homes while he himself pursued the career of his choice.

Early Spirit Guidance

Hence, young Colville had little memory of his parents. However, throughout his childhood he was conscious of various people about him, especially his mother, those who were apparently visible to him, yet invisible to those with whom the boy associated. These entities helped him in his school work, were companions in his lonely hours, advised him in matters of importance to himself and

"The Little Wildcat"



W. J. COLVILLE

He communicated, just recently, through the mediumship of Mrs. J. D. Vriese (formerly Mable Meinke) of Cleveland, Ohio.

His voice was heard, clear and distinct. Encouragement was given to the officers of **PSYCHIC OBSERVER**. "Carry on," he said, "I will aid and assist in my humble way."

others. These spirit visitors were so real and vital to him that he hardly realized their "non-existence" to the other world.

At school, Wilberforce was an ordinary student, not particularly brilliant, but distinguished by his deportment and loyalty to his teachers. He cared little for his fellow schoolmates except those with aesthetic temperaments and those of foreign parentage so it was that Colville in his childhood had a lonely, sheltered life.

Hears Cora L. V. Richmond

His development as an inspired trance speaker was sudden in the extreme. One evening in 1872 Mrs. Cora Scott Tappen (afterward known as Mrs. Cora L. V. Richmond) gave a lecture in the Concert Hall at Brighton, England. Young Colville was singing as a choir boy in a near-by church. Intrigued by the announcement that Mrs. Tappen would speak in rance, the boy played "Hookey" from the choir and attended the lecture. The statement "Spirit guide" had aroused within his mind the remembrance of the strange visitations of his Spirit mother and others, whose appearances to him had grown quite infrequent as he grew older and then only in case of impending difficulty.

Wild eyed with interest the boy listened to a lecture he scarcely understood. Excitedly he rushed home to find the family of "select boarders" at their usual Sunday evening meal. Just as excitedly he described his afternoon experiences. In the strict orthodox atmosphere of this English home, his description was met with criticism and disdain. A metallic natured spinster with the usual screw curls interrupted rather crisply. (Continued top next col.)

THE DISCOVERED COUNTRY

by Owen R. Washburn

The author, himself a gifted medium of an unusual kind, gives an account of his numerous personal experiences, extending over a period of more than forty years, in the exercise of psychic faculties by mediums and others for whom he can vouch. There is much that is interesting and novel in the information he has gathered as to the transmission of messages from the other side and the experiments now being made to facilitate communication between this world and the next. \$1.50.

DALE NEWS, INC., Lily Dale, N. Y.

"The Little Wildcat"

"Oh, it is very well for Mrs. Scott to say she is inspired. It is easy enough for her to lecture but it seems quite impossible for her to give poems impromptu."

"It can be done only thru confederates," continued another guest, "this consistent hoodwinking of genteel society should be suppressed."

"The Little Wildcat" as Colville was sometimes known waxed indignant. He clenched his little fist and vigorously defended his afternoon experiences. The spinster glared at him.

"If you are so certain of your spirits," she said icily, "why don't they influence you to do the same thing?"

During the laughter that followed the boy stood up. His childish features transformed to those of a man; his very manner became mature and all present were impressed that a different being confronted them. In a low mannish voice and with perfect poise young Colville began his career as a teacher and metaphysician.

"The Phenomenal Child"

"If you madam, or any other person will suggest a subject we will endeavor to demonstrate thru this boy's organism the power of the spirit." The boy waited.

"Since cremation is the latest wrinkle," said a gentleman after some hesitancy, "suppose you orate and give us a poem on that subject."

Without the slightest hesitation, with a gift of oratory marked in its power, self poised and in faultless English the boy gave a dis-

Direct-Voice Medium



MRS. J. D. VRIESE, (formerly Mable Meinke), Cleveland, Ohio. Through her mediumship, Colville spoke directly to the editor of **PSYCHIC OBSERVER**.

course followed by a lengthy poem in faultless rhyme and in perfect rhythm—at the close he thanked his listeners for the opportunity, remarking that it was the beginning of a work that would be carried not only throughout England but to America and the Antipodes.

From that time on he was known as "the phenomenal child"—giving lectures and making appearances not only in England but France as well. From 1877 to the day of his death he travelled extensively both in America and abroad—giving lectures, writing for magazines, holding classes in all lines of metaphysics. His work can never be overestimated.

Called "Peculiar"

He was primarily a metaphysician—a believer in reincarnation. He combined his theories with philosophy and drove home his convictions with telling oratory. An indefatigable worker he could lecture twice daily, write articles, review books and edit his magazine with no apparent effort. His contributions to the literature of Spiritualism are of great value.

Beside his excellent magazine, *Problem of Life*, he wrote many books, best known of which are

He Tells This Story



ARTHUR A. MYERS

"He is one of the most interesting as well as one of the best informed Spiritualists I met in America"—so says Hannen Swaffer, England's greatest propagandist for Spiritualism, during a recent visit to the States.

Spiritual Therapeutics and Studies in Theosophy, both works of the highest rank. In all his efforts he went about his work wholeheartedly, his ardor unrestrained, yet both in his books and in his lectures on the platform he was especially free from personal abusiveness. Due to his phenomenal development, he was gentle and conciliatory in his nature, yet because of his eclectic turn of mind he detested diatribe and had no sympathy with one-sidedness.

His personal life was one far removed from the tremendous power his work demanded. Gentle, idealistic, quick spoken he was dubbed by many as "peculiar." Often, he would become so engrossed in his work that he would forget to eat, forget important engagements and refuse to be disturbed.

A Reincarnationist

He was loyal to his friends and had no use for those who did not appeal to his personal nature—Anyone who came in contact with him never forgot the "animal" name with which he christened his friends. Being a reincarnationist he declared that he had formally been a cat and to the amusement of his friends he would at most inopportune times impersonate a cat. In addressing an audience he would often refer to his listeners as "God's Hornets" and after a few animal imitations would launch into a discourse dynamic and forceful.

His peculiarities were legion; But it is the force of his work that survives. Altho he has passed to a higher sphere, he lives on among us as potently as if he still led the great cavalcade of Spiritualists along the roadway of Progress.

His was a life fraught with romance and hardship, power and ideality, religious veneration and freedom of thought, a combination rare in the development of any religion. His influence shines down upon Spiritualism giving it a newer beauty and a finer perception, an incentive to higher and grander ideals. Few of us are allowed to express and teach the salient qualities of the religion to which we subscribe as did this master mind among men. Spiritualism can attribute much of its growth to "The Little Wildcat," Wilberforce Juvenal Colville.

TO OUR READERS

Additional copies of any issue of "Psychic Observer" have been printed so that you can buy them for your friends. It is the best method to introduce them to Spiritualism. The views of famous mediums and experts on our subject are bound to arouse their interest. Go to your nearest Spiritualist Church at once and obtain extra copies. If not available, write to Dale News, Inc., Lily Dale, N. Y. (Extra copies 10c each, postage prepaid).

OVERWHELMING PROOF!

One of the most outstanding works of our time—one which, both in its contents and the circumstances that brought it into being, presents the facts and highest ideals of True Spiritualism in a manner from which there is no escape — is

COMMUNICATION WITH SPIRIT WORLD

— by —

REVEREND JOHANNES GREBER

(Here Reviewed by PALMER EMERSON)

When a gentleman who for twenty-five years has been a sturdy priest of the Roman Catholic Church—a Church that declares its own utterances on religious matters to be infallible—when such a gentleman is impelled by inescapable evidence to declare to the world that direct communication with the highest spirits in God's Spiritworld is the only possible way to obtain reliable instruction in religious matters

THAT IS NEWS!

And when this brave gentleman, holding a position of honor and security which guaranteed to him lifelong immunity from financial care, voluntarily turns from that security and knowingly accepts poverty and persecution in its stead purely for right's sake and for truth's sake **that is PROOF!** It is proof because no man living, so securely situated, would voluntarily accept the other alternative without first being so overwhelmed by proof of the truth that no other course was morally possible.

Early Experiences

Reverend Johannes Greber had long been known as a man of honor and benevolence, and had received strong popular proof that these high qualities were recognized and appreciated by his fellow countrymen of Germany.

After the experiences through which he was led, Father Greber wrote his book in his native German language, from which it has since been translated into English. The spirit in which the book is written attracts the reader powerfully by its pure and earnest sincerity, utterly free from all egotism or selfish pride. The translator is not named, but no review would be fair without acknowledgment of the beauty of his (or her?) painstaking work. Not only is it a beautiful piece of English literature—smooth, simple, and delightful—but also the clearness with which all points are presented makes study of the book very fascinating.

There are many Scriptural references — by book, chapter and verse — which studious readers will wish to look up. For the benefit of such students, one fact should be explained here: it should be borne in mind that in many places the Catholic Bible and the Protestant Bible make their divisions into chapters and verses at different points in the text. If, therefore, we wish to find the references always at the points indicated, we must look them up in the Catholic Bible, since that is the one which the author seems naturally to have used; in the Protestant Bible the passages cited do not always come at the same points indicated by the reference.

Changes In Bible

Taken as a whole, nothing could more strongly emphasize the need of the world, right now, for real Spiritualism than Pastor Greber's book. His clear presentation — both in the Introduction and in the main text—of the numerous forgeries and changes which have been made from the original writings of the books of the Bible, show the point which he the most earnestly stresses: namely, that

communication with high and thoroughly good spirits is the only way to be sure of reliable instruction in religious truth.

In the year 1923, Father Greber was pastor of a parish in a rural community and had charge of a charitable association with headquarters-office in a neighboring city. One day while he was in this office, a man came in and asked the priest what his opinion was of "spiritism"; but before Father Greber could reply, his caller proceeded to narrate experiences of his own at a weekly meeting of "spiritists." He requested the priest to withhold judgment until after attending one of these meetings himself. The priest was reluctant to accept such an invitation and thus endanger his standing with the people of his parish and those in his ecclesiastical world; but his caller pointed out that this was an important matter on which the priest as a clergyman and a man holding a public position, should be well informed. He emphasized that the priest in the course of his career would probably be asked about these matters, and should therefore be able to know, from careful, impartial investigation of his own, what the truth of the matter might be. "Right here in Germany," said the caller, "the number of spiritists is growing daily. Every town of any size has its quota."

The "Uncovering"

Father Greber reflected. Who could be more vitally interested in knowing what was the truth of these matters than the clergy of all creeds? After a good deal of hesitation, he finally went. Before doing so, he prepared a list of questions to put to the medium, and carried the list in his coat pocket. No one else knew that this list existed. The meeting was to open at eight o'clock the next Sunday evening. Father Greber was there at seven-thirty, and had ample time to talk with a young boy who was the medium. He found The Boy bright and healthy, but of indifferent schooling. At eight o'clock someone opened the meeting with a short prayer offered with deep reverence. Everyone present was in the same earnest religious attitude of mind. Scarcely was the prayer ended when The Boy fell forward suddenly as if stricken, and would have fallen to the floor but for support by the chair-arms. Then he seemed to be pushed back to an upright position as if by an invisible hand and sat with closed eyes. Turning to the priest, the question "Why have you come here?" issued from The Boy's lips. In uttering this, for the word "you" the familiar form "du" was used instead of the formal, courteous "Sie." The priest knew that that boy himself

Maine Spiritualist



PALMER EMERSON

would never have dared to take the liberty of addressing him as "du". All who are familiar with German will understand this; and those who are familiar with French can appreciate the same distinction in that language between "tu" and "vous."

Do You Believe in GOD?

Father Greber replied: "I came in search of the truth. I heard of what takes place at these meetings, and want to satisfy myself personally whether these things are true or false." Through the lips of The Boy came the sudden question: "Do you believe in God?" but without awaiting the answer, came the still more startling query. "I know you do, but WHY do you believe in God?"

This question, says the author, was so unexpected that "I scarcely knew what to say. I had a feeling, too, of being confused, and consequently answered so inadequately that I myself was thoroughly dissatisfied with my own explanation."

"I had expected something better of you," returned The Boy, calmly; a remark which fell upon me like a slap in the face. I had come with the idea of exposing a piece of charlatanism, but after the first exchange of words it was I who was on the defensive!"

"The question you have answered so unsatisfactorily we will leave until later," he said, soothingly; "and now it is your turn to ask me questions. You have with you a written list of questions you want to put. Take out the slip on which you wrote them."

Christianity Failing?

The first question was: "Why is it that Christianity seems no longer to exert any influence upon the people of today?" Without a moment's reflection or hesitation, came a very long, intelligent answer, involving a wealth of information far beyond anything which The Boy himself could by any possibility have originated. It consisted of two main divisions: (1) Falsification of Bible texts, and (2) the lives of a large number of clergy of all creeds. The long statement was taken down in shorthand notes by the priest. A great amount of space is devoted to the mutilation and other falsification of the Scriptures. It is intensely interesting, and one needs to own and study the book itself in order to appreciate that which in a review can be indicated only in brief outline. Paragraphs, entire chapters, and in some cases even whole books of the original Scriptures have been thrown away because they conflicted with doc-

trines which it had been decided to teach to the people. For the same reason, alterations in the wording of certain key passages were made in order to change their sense completely. Father Greber naturally requested the communicating spirit to cite an instance of this tampering with the wording of the original writing; and of two passages which the spirit named, in one a different word had been substituted, while in the other passage a word had been stricken out. The first of these two cases is in the twentieth chapter of the Gospel of John, the twenty-eighth verse — the exclamation of Thomas: "My Lord and my God!" The original writing had shown that Thomas used the form of address by which the disciples always addressed Jesus: "My lord and master." At a later date, the word "God" was substituted for the word "master." The spirit continued:

Misinterpretation

"A phrase from which a word was omitted, and thereby its whole meaning changed, should be of great interest to you personally, since you are a Catholic priest and believe that you have the power, as such, to pardon sins. What passage in the New Testament can you cite to support the claim that such power was conferred upon priests?"

In his reply, Father Greber referred to John twenty, verse twenty-three. In the New Testament as we have it, that verse reads: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

But the spirit told the priest: "The Greek word which you translate as 'them' had in that language also the meaning, 'selves'. Now, in the original text, the word 'your' occurred before the word

(Continued on Page 6)

A MESSAGE TO THE PSYCHIC OBSERVER

The following message was received by a well known medium and forwarded to The Psychic Observer. It shows conclusively that the friends from the other side of life are pleased with the efforts made to make this paper exactly what they suggest . . . a paper for the benefit of Spiritualism in all its branches:

"Spiritualists want a paper that represents the whole of Spiritualism — its phenomena and philosophy in all its details. Every issue should be a chapter in the book of life — a bouquet culled from its garden of thought — a miniature cyclopedia of its truths — a general survey of its aims — a taste of its sweets — a reminder to its readers of their duty to self and the cause, and especially to their soul-tried representatives, who are advocating that cause. May The Psychic Observer be true to its mission, and it will not lack for inspiration to becoming a shining light in the cause of Spiritualism."

We will do our part — will you aid us by doing yours? Now is the time to help to extend the circulation and thus enable us to carry out the grandest work possible.

The Psychic Observer stands for Spiritualism, first, last and all the time. It is your paper — push it along.

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Dept. DN — Lily Dale, N. Y.

Greber Book Review

(Continued from Page 5)

'selves'. That which today is rendered as 'them' actually read in the original 'yourselves'. In the original, therefore, the passage read: 'If you forgive the sins of others, they are forgiven to yourselves'. You can see how the sense of this passage has been distorted by omission of the word 'your'. Christ here said nothing but what he had said repeatedly elsewhere, namely: 'Ye must forgive in your hearts your fellow-men the failings and sins which they have committed against you, so that ye may obtain forgiveness from God for your own sins'. Christ says in the same place:

"Receive ye a holy spirit; if you will forgive the sins of others, your sins shall be forgiven you; but if you retain them that is, in your hearts then your sins will be retained by God. Have you followed me?"

"Greatly abashed and sobered," writes the author, "I softly answered, yes."

Difficult To Understand

The spirit pointed out, however, that, despite the distortions, enough of the true material remains to enable men, by using it as a guide, to draw nearer to God. "Unfortunately, they cannot sift the true from the false."

The spirit requested the priest to come at half past seven the following evening. "Then we two can talk to each other in private. Therefore when this boy through whom I am speaking, comes to himself again, ask him to be here at that time."

The spirit had already mentioned that: "Even the last letter

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

of the Apostle Paul addressed to all Christian communities has been destroyed. In it he had carefully explained those passages in his earlier writings that had given rise to misunderstanding. But his explanations were not in accord with many erroneous doctrines that had subsequently crept into the Christian faith. When the priest inquired when it was that the first views which conflict with the true teachings had found their way into the Christian religion, the spirit replied: "To a small extent, as early as the first century. Can this account for the eighteenth and nineteenth verses of the last chapter of the book of Revelation? If any man shall add to . . . if any man shall take away from . . ."

Boy Medium

When issuing from the trance control of this spirit of the very highest grade, The Boy felt neither headache, exhaustion, nor other unpleasant sensation. He said he had the sensation of having slept long and restfully and that he was feeling refreshed and perfectly well. The great difference between this and the experience of many mediums becomes clear in a later portion of the book, where it is explained that spirits of a lower grade especially those on the "evil" side do not return to the medium's organism the "od" drawn therefrom for

the purpose of making manifestations possible. When The Boy was told of the spirit's request that he come back at seven-thirty the next evening, he said that was impossible, since his employer had already told him that certain work in the shop must be finished on the evening in question. Father Greber resolved, however, to keep the appointment himself, anyway; and when the evening came, he found The Boy already there before him! The employer had decided to dispense with overtime, postponing the work until the following day! Who changed his mind?

Old Testament

The spirit had a long confidential talk with Father Greber. He showed him that God, through His chosen messengers of the good Spiritworld, had always communicated with mankind, from the very beginning of humanity; showed him how the Old Testament, even in the form in which we have it now, and behind its partially obsolete wording, is yet a clear record of spirit communication and guiding, scientifically explainable by natural law. The "tent of meeting"; the burning bush; the pillar of fire by night and of cloud by day; the terrific, awe-inspiring phenomena at Mount Sinai these are a few of the points made clear, which gave to the priest a profound understanding that far surpassed all his previous lore. The spirit then told him that the purpose of these interviews was to teach him in order that he in turn might teach his fellowmen. He was urged to accept nothing blindly but to supplement, by his own independent investigation, the teachings here received. To this end, the priest was advised to collect in his own parish a few persons who knew absolutely nothing

You Can Find

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

about "spiritism" hold with them devotional services characterized by earnest prayer and study of the Scriptures and watch to see what would happen. How this plan worked, will be told in a continuation of this review. Meanwhile the 432-page book itself may be obtained at the price of \$2.50 per copy, from

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SHERWOOD CAMP NOW OPEN

Hoffman, Kline, Bowman, Gaster, Dunakin, Davis, Faylor, Francis To Serve

The thirtieth annual Spiritualist Camp-Meeting has opened at Crystal Fountain Park, Sherwood, Ohio, according to Frank J. Renollet, secretary for the association.

Regular meetings began July 23rd and will continue through August 27th. Services will be held Sundays at 11 A. M., 2 and 8 P. M. Every day during the week, excepting Wednesday and Saturday, services will be held at 8 P. M.

Some of the speakers and mediums to serve during the current season are: Maude Kline, Kansas City, Missouri; Velma Renollet-Gasper, Wheeling, West Virginia; Hazel Hoffman, Defiance, Ohio; Charles Kessler, Lima, Ohio; Mattie E. Faylor, Akron, Ohio; Max Hoffman, Denver, Colorado; H. L. Bowman, Youngstown, Ohio; G. B. Frewellin, Delta, Ohio; Blanche O'Neil, Lima, Ohio, and Claris V. Francis, Columbus, O.

Crystal Fountain Park is in Northwestern Ohio, 12 miles west of Defiance in the village of Sherwood, at the junction of the B. & O. and C. N. railroads, and on U. S. highway No. 127.

The members of the board of directors are: President, Calvin E. Renollet, Vice President, Edna Musselman; Secretary-Treasurer, Frank J. Renollet. The Trustees: L. D. Renollet, Irvin Renollet, Levi Keegan, Maud Keegan, Georgia Renollet, Thomas Wentworth and Myrta Henry.

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LEAF'S ARTICLE

(Continued from Page 1, Col. 1)

its emotional reactions. When a Christian asserts that he knows his sins have been forgiven because of his belief in the saving power of Jesus, or a Moslem insists that his belief in Mahomet, the "only true prophet," has resulted in safeguarding his eternal welfare, they have obviously expressed nothing but beliefs. Such beliefs are doubtless accidents due to the place in which the person had been born. Had they been transferred in their cradles to some other part of the globe, where a different religious system flourished, they would have made similar claims in the name of this other faith.

Intellect Reliable?

It was this kind of intuition that John Stuart Mill had in mind when he declared that intuition was often an excuse for mental laziness. He might have added that it was often an excuse for mental cowardice. There is evidently as much difference between this kind of intuition and that experienced by the great religious geniuses, as there is between chalk and cheese.

Henri Bergson probably had another angle in his mind when he insisted that intuition is more reliable than the intellect, but there can be no doubt that it involved a realisation of the same Reality. His clear philosophical mind shows nothing of the deep spiritual emotion that characterised, say, St. Francis of Assisi, doubtless because he had travelled a different road. There is, nevertheless, the same clear comprehension and certainty in his mind.

A Finite World

If we have the power to know Reality and to comprehend the Universe as a whole, our mental content must include qualities other than our normal mode of apprehending, and we should expect to find evidence of the fact in the ordinary person. It is obvious that the mind cannot deny its own nature, and in some way it should reveal characteristics which indicate that it is qualified to know the "Whole."

Every dictionary affords proof that this is so, by the fact that they all contain such terms as immortality, infinity, eternity and almightiness. None of these ideas can have originated in our ordinary earthly experience; in other words, they could not possibly have been derived from normal experience. Nothing is more certain than that this world of ours is a finite world, in which we experience nothing but the opposites of those superlatives.

None "Almighty"

Every man is doomed to die, and is therefore mortal. No one ever experienced infinity or eternity. There have been mighty people and mighty events, but never any that were almighty.

Is it not strange, therefore, that we should find these extraordinary contradictions prevailing so widely. It is a mistake to think that they prevail only among races in a high stage of culture; they exist just as definitely among primitive races. I have been assured by an Australian aboriginal that his people ascribe to God precisely the same attributes as those ascribed to Him by enlightened Westerners - namely, that He is omnipotent, omniscient and omnipresent. North American Indians believe this also, and doubtless other primitive people. They may not always express them very clearly, but neither does the average Westerner.

No Perfect Justice

Other intuitions are our sense of perfection of the various virtues - such as perfect truth, perfect honesty, perfect love, perfect service, and so on. There never has been, and apparently never can be, perfect Justice in this world. We are so constituted as to be unable to know exactly what prompts our fellows to certain behaviour; but are compelled to

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HORACE LEAF, F. R. G. S.

judge them from our own point of view thus rendering perfect judgement impossible. Nevertheless, every rational being admires these ideal qualities, and strives in some form or other to approximate them. If they do not exist in this world, not fall within our experience, whence do they come? Obviously they are parts of our mental equipment, if only as ideas. Careful consideration will show that they are in the main stream of our life, and constitute the highest conceptions of our mind, and we attach so much value to them, that we hope the time will come when they will be attained by humanity in some state of existence, if not in this one.

Intuition Skin-deep

No one is in a better position to appreciate them than Spiritualists, as, in addition to being ideals in our own mind, they are confirmed by the testimony of spirit people. Their insistence that in their state of life these ideals are realized even more clearly than by us, must not be lightly dismissed. It is still more encouraging that spirit-people should insist that they comprehend Life and Existence more clearly than we do, because Intuition plays in their minds a part similar to that which Intelligence plays in ours. We might therefore say that intuition is only skin-deep. Intelligence has long been suspected to be, as it were, only a specialised portion of our total Self. Remove physical matter, and you remove the necessity of this restricted aspect of Life.

There must, of course, be an important reason why we should be compelled to exist in so inhospitable a place as Earth. Various guesses have been made at the problem, ranging from the Christian notion that it is to be presented with the opportunity afforded by the Plan of Salvation, to that of the Materialist that it is entirely a matter of Chance. In the East, the solution has been found in a two-fold belief; on the one hand, to be punished for past

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ARTHUR FORD
FEATURED AT
CALIFORNIA CAMP

The Harmony Grove Spiritualist Association opened their forty-third Annual Spiritualist Camp-meeting at Escondido, California, July 8th, according to Viva Wickersheim, Secretary.

Arthur Ford, internationally known psychic, served the camp during the last week of July.

Other speakers and mediums who will appear on the program prior to the closing date August 20th, are: Alice Kohr, Hildred Hope Langford, Katie Whittemore, Jack Flemington, Floyd Humble, Bert Welch, Sophie Paschal, Clara R. Vice, H. Gurskell, E. Gainer, Horace Leaf, Willis Zader, Gladys Meacham, Contessa Theogode, Lillian Lloyd, Nellie Allen Crandall, Jene Shaw, Blanche Hyde, Ina Case, Myrtle Sweet, Audrey Hazel Jones, Bertha Nunan, Marjellen Nottingham, E. W. Larson, and A. Early.

The board of Directors of the Harmony Grove Spiritualist Camp are: President, Mae Baxter; Vice President, Ira J. Howard; Secretary, Viva Wickersheim; Treasurer, Mrs. Charles Brown; Trustees, William Turner, Leroy Shaw, Herbert E. Young, Elija Racey and Bob Davis.

wrong-doing, and on the other to be given an opportunity of improving ourselves spiritually.

Punishment - Purification

This appears to be the most rational explanation, and it has the advantage over other explanations that we come to Earth from a superior world where, to function properly, the soul requires Intuition. It is not difficult to imagine that this world of ours is a state of punishment as well as of purification, with the former reason predominating. I say that, because so many persons seem to suffer much without improving morally or spiritually.

Although Bergson's theory of

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.

the Universe is devoid of a plan, but grows as its moves through duration, it is not difficult to see that he was influenced by his knowledge of Spiritualism through Psychical Research. This it may have been which caused him to suggest that man may overcome death. Intuition actually shows that he is destined to survive, because Intuition is no vague and evolving realisation, but exists somewhere fully developed, evidently awaiting an environment wherein it can assert itself without restraint. That world is the Hereafter.

Spiritualists Plan
Maine Pilgrimage

Harrison D. Barrett's
Home To Be Visited

Maine, America's vacationland, plans an event of national and international importance. This event, August 21st, will be a pilgrimage to the home and burial place of Harrison D. Barrett, in the town of Canaan.

Mr. Barrett, who passed away January 12th, 1911, was the first President of The N. S. A.

According to C. Harrison Engel, President of Etna Spiritualist Camp, Etna, Maine, a motorecade has been arranged for all the National and State officers and their friends to make a special journey from Camp Etna to Barrett's home.

The distance will be covered in less than an hour's driving. Canaan lies in the very heart of

July 15, 1939

TO WHOM IT MAY
CONCERN:

In a ruling the I.G.A.S. Board of Directors, and the President ruled that the election of officers of the "First Spiritualist Church of Harmony," Miami, Florida was legal. Previous ruling of May 25, 1939 declared void.

Officers legally elected and recognized by the official board of the I.G.A.S. are as follows:

Rev. Sarah Cushing, Pres.
Mrs. Dorothy Hale, Vice Pres.
Mrs. Mary L. Smith, Sec.
Mrs. George Crooks, Treas.
Signed: FRED JORDAN,
President.

N. S. A. CONVENTION
AT DETROIT

The forty-seventh Annual Convention of The National Spiritualist Association will be held at The Book-Cadillac Hotel, Detroit, Michigan, October 16, 17, 18, 19, 20 and 21st, according to Joseph P. Whitwell, President.

The local committee of the Michigan State Spiritualist Association report that every effort will be made to assemble a splendid program for the visitors who attend.

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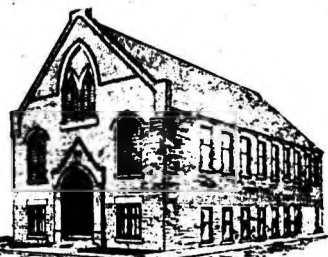
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1. I Have Talked with Ghosts
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7. The Spirit Who Called Up on the Phone
8. A Scientist Confirms Reports of Frank Decker's Mediumship
9. The Magician Who Couldn't Keep Decker Locked Up in a Mail Sack
10. "Jim" Riley - Master Materializing Medium
11. Dr. John Myers - Spirit Photographer
12. When Burning at the Stake Was the Highest Award of Mediumship
13. How the Davenport Brothers Tried to Spiritualize Humanity
14. Honest and Dishonest Mediums
15. Manhandling the Medium
16. Why Can't I Receive Messages Myself?
17. Blundering Bigotry
18. Magician's Madness
19. Spiritual Healing
20. A Spirit Materializes a Full Set of Teeth and a Pulsating Heart
21. In Which I Pat Professor Jastrow's Rosy Cheeks
22. Stupidity Spreads to Texas
23. A Seance with Mrs. Wriedt and Frank Decker
24. My "Dead" Mother Brings Me a Lock of Her Hair
25. What Do They Really Know About Hell?

Spiritualist Church Directory

Churches below conduct regular Sunday evening services

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



BRITTEN MEMORIAL SPIRITUALIST CHURCH
847 Dovercourt Road, Toronto, Ont., Canada

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REV. MAY POTTS, Pastor of
The Britten Memorial Spiritualist Church, Canada. She will be in charge of all activities at Lily Dale, N. Y. CANADIAN DAY, Aug. 17th.

ALABAMA

BIRMINGHAM—Progressive Spiritualist Church, Auditorium, Chamber of Commerce Bldg. Glen H. Fancher.

CALIFORNIA

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

FRESNO—Universal Educational Religious Society of Divine Science, Inc., 744 Mildred Ave., Edna Kelley.

HOLLYWOOD—Spiritual Scientist Center, 1615 N. Martel Ave. R. Leo Gaynor.

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

LOS ANGELES—Science of Soul Church, 1108 West Manchester. Estelle Orser.

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

OAKLAND—The Spiritual Church, 743 21st St. Margaret Foley.

SAN DIEGO—Trinity Spiritualist Society, 3689 Fourth Ave. Nevada DeVoe.

SAN DIEGO—Fraternal Spiritualist Temple, Second Ave. and Beech St. H. Robt. Moore.

SAN DIEGO—Harmony Temple of Spiritual Brotherhood, 1089 — 7th Ave., Isabel Florenza.

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

SAN FRANCISCO—Golden Gate Spiritualist Church, 240 Golden Gate Ave., Florence S. Becker.

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

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, 104 King St. West, I. O. O. F. Hall, Margaret I. Arkie.

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

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

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.

CONNECTICUT

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

DISTRICT OF COLUMBIA

WASHINGTON—Longley Memorial Church, 3423 Holmes Place, N. W. Daniel J. Cave.

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

FLORIDA

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

JACKSONVILLE—Spiritual Science Church, 220 East Monroe St. (Odd Fellow's Club). Rev. Rosa Lee Smith, Rev. Flora Price.

MIAMI—Temple of Continuity (branch), 2384 West Flagler St. Ruby Schmidt.

MIAMI—Beckoning Light Spiritualist Church, 15th Ave. and First St., N. W. Bertha Gilbert and Miss Hart.

MIAMI—Church of Spiritual Harmony, Indiana State Community Hall, 2170 N. W. 17th Ave. Miss Dorothy Hale, Sarah W. Cushing.

MIAMI—Spiritualist Temple of Truth, 1621—S. W. 6th St., James F. Riley.

ORLANDO—First Spiritual Church, Roger's Hall, 107 E. Pine St. Nellie Cherry, Florence G. Libby.

ILLINOIS

CHICAGO—Arion First Polish Spiritualist Bright Star Church, Center No. 69, 5009 S. Keeler Ave. Nellie Ruth.

CHICAGO—Progressive Spiritualist Church, 3224 N. Clark St. Wm. R. Cunningham, President.

CHICAGO—Psychic Science Church, Garrick Building, 64 West Randolph St. Office Room 600—Telephone FRA 9765—Bessie Woodworth.

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

CHICAGO—Arion St. Jude Research Society No. 97, 406 E. 51st St. Rev. Archie Johnson.

CHICAGO—First Spiritualist Church of Divinity, 6146 South Ashland Ave. Freda Brown.

CHICAGO—Arion Psychic Research Association (Christian Spiritualist Auxiliaries) Great Northern Hotel, Dearborn and Jackson Blvd., Room 1025. Janette E. Erion.

CHICAGO—Arion First Italian Psychic Research Center No. 39, 1353 W. Taylor St. Anthony Camardo.

CHICAGO—United Bible Grace Spiritualist Church, 1622 North Clybourn Ave. Grace Iona Kane Conrad.

CHICAGO—Spiritualist Church of Welcome, 5 North California Ave. Helen Novak.

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

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

CHICAGO—Arion International Psychic Research Society No. 93, 1004 South Oakley Blvd. Jeanette D. Gerace.

CHICAGO—Occult-Psychic Federation of America (Protective Association, Inc.), National Headquarters, Kimball Bldg., Suite 1312, 25 E. Jackson Blvd. Nannie V. Keeler, Nat'l President.

CHICAGO—Arion International Divine Healing Society No. 98, 612 North Green St. Mrs. Mary Salami.

CHICAGO—First Polish-American Spiritualist Church, 3940-48 Fullerton Ave., 2nd floor. Rose Chuppek.

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

CICERO—Arion International Psychic Research Society No. 73, Branch 2, 1331 South 57th Court, Anthony Camardo.

CICERO—First Spiritualist Church, 5038 West 25th Place, Lena Drews.

DECATUR—First Spiritualist Church of Truth, 2154 N. Water St. Rev. Grace W. Bowman.

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

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

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

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

ROCK ISLAND—United Spiritualist Church, I. O. O. F. Hall, Margaret Meissner, 333 4th Ave., Moline, Ill.

INDIANA

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

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

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

INDIANAPOLIS—Spiritualist Church, 898 Massachusetts Ave. John F. Van Meir.

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

IOWA

DES MOINES—Psychic Science Center, 1068—12th St. Hazel Browne.

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

KANSAS

PITTSBURG—First Spiritualist Church, 166½ West Fourth. M. E. Perry.

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

MASSACHUSETTS

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

BOSTON—The Psychic Study Club, Hotel Vendome Salon. John E. Reese.

BOSTON—Spiritual Science Church, Hotel Westminister, Copley Square. First and third Sundays, 8 p. m. Rev. Evan Shea.

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

LAKE PLEASANT—National Spiritualist Alliance, regular meetings daily during July and August. Shirley C. Whicher, Secy.

LYNN—Spiritualist Association, Joyce Building, 36 Market St. Bernard Emmons.

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

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

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

WEST SPRINGFIELD—Spiritual Center, 254 Westfield St. Irene Remillard.

MICHIGAN

BATTLE CREEK—Independent Spiritualist Association, 249 Upton Ave. John A. Armistead.

BEAVERTON—Alliance Church of Spiritual Harmony, Flossie S. McCohn.

CHAIN LAKES—Spiritualists Camp Association, Isco County, Huron National Forest, Season July 2 to Aug. 27.

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

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

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

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

MINNESOTA

MINNEAPOLIS—Third Spiritualist Church, 331 13th Ave., South. Clara Johnson.

MISSOURI

KANSAS CITY—Christian Spiritual Union, Inc., 1806 Indiana. Ethyl LeVore.

ST. LOUIS—Advanced Souls Spiritual Church, 4408 North 19th St. Josephine Erhart.

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

CAMDEN—Second Spiritualist Church, 728 Market. Ida Hill. Catherine Broome.

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

DELAIR—South Jersey Spiritualist Camp, Velde and Day Ave. Services every Sunday, 2 p. m. — until Sept. 24th. Catherine Broome.

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

ELIZABETH—First Spiritualist Church of the True Gospel, 81 Rahway Ave. Herman Tiederman.

NEPTUNE CITY—Star Spiritualist Church, 80 Wall St. Lowita Fine.

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

Chicago Medium



MARY SALAMI, Leader of the
Arion International Divine Healing Society No. 98, 612 North Green St., Chicago, Illinois.



Main Drive to Mount Pleasant Park Spiritualist Camp, Clinton, Iowa—1939 Season Closes August 27th.

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

PASSAIC—Friendly Spiritualist Mission, Carpenter Hall, Main Floor, 187 Jefferson St. M. Leroy.

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

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

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

UNION CITY—The First Spiritual Church, 510 48th St. Rev. M. Sliffka.

UNION CITY—Divine Psychic Mission of Consultation (Spiritual Church) 328 Bergenline Ave. Rev. Anna Doerner.

NEW YORK

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

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

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

BROOKLYN—Child of Grace Spiritual Church, 598 Pacific St. Grace Rapiarda.

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

BUFFALO—Golden Rod Spiritualist Church, Trinity Temple, 34 Elm Place. Rev. Rose K. Glasser.

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

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

BUFFALO—Unity Spiritualist Church, 796 Ellicott, Near High. Isabel Reed.

BUFFALO—Cold Spring Spiritualist Church, Schweger Hall, 1445 Jefferson Ave. Alice Swift.

BUFFALO—Harmony Spiritualist Church, 126 Harriet St. Joseph G. Wind.

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

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.

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

NEW YORK CITY—16th Branch of the Spiritual Science Mother Church, 1947 Broadway. Tues., Wed., Thurs., 8:30 p. m. Message Service. Evan Shea.

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. Mrs. N. S. Themelis.

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

NEW YORK CITY—United Spiritualists' Church, 257 Columbus Ave. (72nd St.). E. L. Thorne.

RIDGEWOOD—Mispah Spiritualist Church, 5803 70th Ave. Charles Walters.

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

ROCHESTER—Church of Divine Inspiration, 261 Hawley St. Frances Adam.

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

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

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

SYRACUSE—Spiritual Science Church, University Bldg., Washington and Warren St. Alva Johnson, Adaline Copor.

UTICA—Christian Spiritualist Church, Woman's Civic Club, 289 Genesee St. Rev. Mabel R. Hammel.

OHIO

AKRON—Christ Church and College of Universal Science, Box 345, Evelyn Barnstorf, President.

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

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

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

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

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

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

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

COLUMBUS—First Spiritualist Temple, E. State—Sixth Sts. Clara B. Knost.

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

OKLAHOMA

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

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

Lily Dale Trustee



ESTHER HUMPHREY, Wash-
ington, Pa. Outstanding Spiritualist for 50 years and ardent supporter of The National Spiritualist Association.

OREGON

KLAMATH FALLS—Psychic Circle, 2412 Wentland, Class Mon., Tues., Wed., 8 p. m. Anna E. Rath.

MEDFORD—Psychic Circle Class, 5 East Third St. Anna E. Rath. (Sat. 8 p. m.)

PENNSYLVANIA

BETHLEHEM—Spiritual Alliance Church, 525 Main St. Clara A. Arthur.

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

PARKLAND—(Bucks County) Parkland Heights Spiritualists (Camp Meeting Association, F. E. Ellwanger, Secy., 5919 Ellsworth St., Philadelphia, Pa.

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

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

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

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

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