

COMING!  
SAMBO and  
THE  
PARSON  
A Dialogue  
by  
Horace Leaf  
F.R.G.S.  
Author of  
"The Par-  
son's Boy"

# The PSYCHIC OBSERVER

TRUTH

READ  
GOOD  
BOOKS  
—  
SEE  
PAGE 7

NUMBER THIRTY-FIVE

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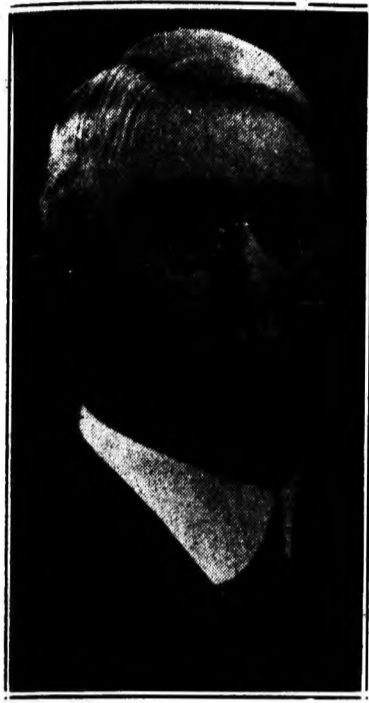
SEMI-MONTHLY

FEB. 25th, 1940

10 CENTS

"THE SPIRIT PEOPLE  
ENJOY READING THE  
PSYCHIC OBSERVER"

John Slater



JOHN SLATER

In a recent letter to OWEN R. WASHBURN, R.F.D. Guilford, Brattleboro, Vt., author of PSYCHIC OBSERVER'S continued feature story "ADVENTURES IN SPIRIT LIFE," a message was received from JOHN SLATER, veteran of the Spiritualist cause.

This message was received by Mr. Washburn through the automatic writing mediumship of Alexander DeChard, Palmyra, N. Y. The message reads: "Tell RALPH that we enjoy the 'Observer' over here, for we have its reflection" (Ralph is the first name of the Editor).

In still another message received several months ago, through the trance mediumship of Frank A. Coney, Mt. Carmel, Ill., Mr. Slater said: "In all Spiritualist Churches and Camps, HARMONY should be the keynote between the MEDIUMS and the OFFICERS in charge."

## "The Sage of Concord"



RALPH WALDO EMERSON

This most famous of the philosophers of his century, poet, author and lecturer, born in 1803 and leaving his physical life in 1882, was during his remarkable career disdainful of spiritualism though he was one of the greatest advocates of the philosophy of spiritualism whom the world has known. Since his death he has been very active in association with poets and writers on the earth plane who are mediumistic enough to be impressed with his ideals, modes of expression and philosophy.

See Story on page 2 — "Adventures in Spirit Life."

## WASHINGTON WAS PSYCHIC

He Foresees "The Birth, Progress and Destiny of the United States" -- Also Receives Spirit Communications Clairaudiently

### Called "Son of the Republic"

By RONALD THOMAS

One of the greatest proofs of psychic phenomena is to be found in the fact that scarcely a single great man in history has not had supernormal powers of prevision or been guided by intelligent entities from another world. A typical example of this is the spirit communication that brought to George Washington a prevision of the future history of the United States including future wars and important national events. In fact in 1777, Washington's clairvoyant vision included a vivid, panoramic picture of the far-off Civil War!

Anthony Sherman was one man to whom Washington detailed his great psychic experience, and an article published December, 1880, in the National Tribune, gives an accurate account of Washington's amazing vision, in the words of Anthony Sherman to Wesley Bradshaw.

"The last time I ever saw Anthony Sherman was on the fourth of July, 1859, in Independence Square," wrote Bradshaw in the Tribune article. "He was then ninety-nine years old, and becoming very feeble. But though so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he came to visit once more.

### Valley Forge

"Let us go into the hall," he said. "I want to tell you an incident of Washington's life — one which no one alive knows of except myself; and, if you live, you will before long see it verified."

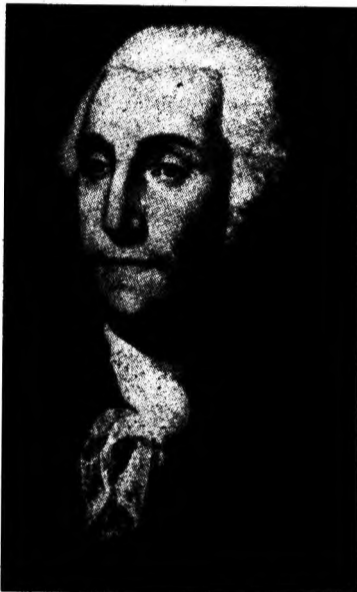
"From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777. Ah! I have often seen the tears coursing down our dear commander's careworn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington's going to the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely through the darkest days of tribulation."

After this heartfelt preamble, the aged Anthony Sherman began a careful description to his friend Bradshaw of Washington's astounding vision.

### Startling Revelations

"One day, I remember it well," said Sherman to Bradshaw, according to the Tribune article, "the chilly winds whistled through the leafless trees, though the sky was cloudless and the sun shone brightly, he remained in his quarters nearly all the afternoon alone. When he came out I noticed that his face was a shade paler than usual, and there seemed to

### HE Heard "Voices"



GEORGE WASHINGTON

be something on his mind of more than ordinary importance."

Sherman goes on to say that Washington returned shortly after dusk and dispatched an orderly to the quarters of the confidential officer before mentioned. This officer presented himself to Washington in a short time. The two held a preliminary conversation which lasted about half an hour, and then Washington related his amazing prevision in the following words as quoted from the National Tribune:

### Form Materializes

"I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something seemed to disturb me. Looking up, I beheld standing opposite me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time, did I repeat my question, but received no answer from my mysterious visitor, except, a slight raising of her eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I assayed once more to address her, but my tongue had become useless. Even thought itself had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarify, the mysterious visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensation which I have sometimes imagined accompanies dissolution. I did not think, I did not reason, I did not move; all

were alike impossible. I was only conscious of gazing fixedly, vacantly, at my companion.

"Presently I heard an ethereal voice saying, 'Son of the republic, look and learn,' while at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world — Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific.

### History Foretold

"'Son of the republic,' said the same spirit-like voice as before, 'look and learn.'

"At that moment I beheld a dark, shadowy being, like an angel, standing, or rather floating, in mid-air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on Europe. Immediately, a cloud raised from these countries and joined in mid-ocean. For a while it remained stationary and then moved slowly westward until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothered groans and cries of the American people. A second time the angel dipped water from the ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view.

"A third time I heard the same identical voice saying, 'Son of the republic, look and learn.'

### "Look and Learn"

"I cast my eyes upon America and beheld villages and towns and cities springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say:

"'Son of the republic, the end of the century cometh. Look and learn.'

"And then the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It fitted slowly over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking I saw a bright angel, on whose brow rested a crown of light, on which was traced the word 'Union,' bearing the American flag, which he placed between the divided nation and said:

"'Remember ye are brethren.'

"Instantly, the inhabitants, casting from them their weapons, became friends once more and united around the national standard.

"And again I heard the voice saying, 'Son of the republic, look and learn.'

"At this the dark, shadowy angel placed a trumpet to his

"What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare. . . I see nothing in it [Spiritualism] that is incompatible with the tender and merciful nature of our religion."

Washington Irving



WASHINGTON IRVING (1783-1859) American author. Some of his best known writings were: "The Sketch Book," "Wolfert's Roost" and "The Life of George Washington."

mouth and blew three distinct blasts, and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene: from each of these countries arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of cloud. And I dimly saw these vast armies devastating the whole country and burn the villages, towns and cities that I beheld springing up. As my ears listened to the thundering of the cannon, clashing of swords and the shouts and cries of millions in mortal combat, I again heard the mysterious voice saying:

### America-United

"'Son of the republic, look and learn.'

"When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast. Instantly a light as of a thousand suns shone down from above me and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word 'Union,' and who bore our national flag in one hand and a sword in the other, descended from the heavens attended by legions of white spirits. These immediately joined the inhabitants of America, who I perceived were well nigh overcome, but who immediately taking courage again closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice saying:

"'Son of the republic, look and learn.'

"As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly, the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

(Continued on Page 2, Col. 5)

# ADVENTURES IN SPIRIT LIFE

Experiences, Observations and Conclusions



By OWEN R. WASHBURN



(Continued from February 10th Issue)

## RELIGIOUS INTERESTS OF SPIRITS

In an interview with the medium, Josephine M. Simon, I desired to talk with Emanuel Swedenborg, the famous scientist and religious leader, and he kindly joined the group of spirits present and had his name announced. I asked him to give his views on the attitude and opinions of the Swedenborgian church members who say it is wrong to have anything to do with spirits. In his reply, and all through the interview, though I led the conversation so as to get, if possible, some comment upon the general attitude of his supposed followers, he persisted in refusing to consider the Swedenborgian church apart from all other so-called Christian churches. As to the attitude of members of that particular denomination he made no remark; it was as though for him the Swedenborgian church did not exist. What he did say is here given.

### STATEMENT BY SWEDENBORG

"Christ placed communications with spirits as part of his Gospel. He demonstrated communication and taught its practice to his disciples. Those who now deny or ignore this fact are not Christian. Spirit communications are a part of the experience and practice of Christians but I would not have any man depend wholly upon spirits for guidance or regard spirits as a final authority as to belief and practice. I wish to see all men developing for themselves their own religion, their own opinions, their own individuality, their own character."

Asked if he wished me to make his statement public he responded: "Yes, please do that" and again briefly repeated and emphasized what he had just said: that men should develop their own individual selves. There had been made, by a writer in a spiritualist paper, the statement that Andrew Jackson Davis was Swedenborg, reincarnated. I asked him if this was so. He replied:

"I have never been reincarnated. I was one of several who used Davis as a medium. He was when we began, a remarkable person; wholly pure in mind, without any beliefs or preconceived ideas as to religion or philosophy. Spirits of advanced development were able through him to give to the world, unaffected by a medium's opinions or habits of life, the important truths they wished to convey to mankind."

### THOMAS PAINE

At that interview through Mrs. Simon, Thomas Paine, the famous leader in the founding of the nation, spoke briefly as to his desire that a book be written as to conditions that promote comfort and recovery for the mentally or physically ill. There is a need of a co-operative effort in such authorship by a physician in good standing in the American Medical Association, or in the Homeopathic organization. Mr. Paine originated the plan for "The Discovered Country" and helped in its production while I wrote it. He has always been, as he says, a religious man and is still interested in efforts to improve the religious life of the world.

### RALPH WALDO EMERSON

America's great philosopher, R. W. Emerson was present at the time I had another seance with Josephine Simon. He has been much interested in my writings and told me that he is active with many people who are, some consciously some unconsciously, mediums. The method he uses, as he informed me, is not one of an attempted dictation but an effort to influence writers. The result is a composite of what the writer would produce if uninfluenced and what Mr. Emerson would produce if he wrote directly, instead of through the personality of a less gifted mind. He spoke of having done much work in connection with the writings of Edgar Guest. I remarked that Guest's poems seemed a far cry from those Mr. Emerson had produced while in an earth body. To this the Sage of Concord replied: "Yes, but they are what are produced from myself, working in co-operation with Mr. Guest's fine motives and abilities."

In speaking of mediumship some spirit during the interview, remarked that to communicate for philanthropic work, through mediums of high purposes, is a distinct benefit to the spirits thus engaged and the communicators are always grateful to the mediums for their co-operation.

### WHEN SPIRIT HELP CONTINUES

A common phenomenon of mediumship is the feeling, after a spirit has begun to communicate, that the spirit has gone away. As to this Emerson said that this apparent departure was only seeming; that when the spirit communicating has fully established the connections by which he is able to talk to people on the earth plane, the perfectness of the transmission ends the awareness of the medium that any unusual condition exists.

Just as the interview was ending Emerson again spoke through Mrs. Simon, remarking that when the winter snows were on the hill-sides where, from my western windows I, from my sitting-room look upon sunsets over a wide, tree-bordered horizon, he sits, sometimes, beside my fire and enjoys with me the comfort of spirit and mind which he so loved in the New England winters that he knew in years gone by. He hoped to again, during such hours, sit with me as darkness falls and the stars come out.

### EARTH-BOUND SPIRITS CHOOSE

The religious impulses of spirits send hosts of them to aid the spirits still in the earthly bodies and to spirits. On the earth those in great need of such instruction and comfort are always in contact with spirits in earth bodies who can help them. In the spirit world, with the earth conditions left behind, the spirits are surrounded, as to everyday life, by spirits of their own class in development. This fact makes it necessary for the Heavenly Host; the great body of compassionate spirits who seek to help all who are still spiritually undeveloped, to go to realms lower than those planes where the members of the Heavenly Host usually dwell.

The isolation of the less spiritual people in the spirit world leaves them to choose between an attempt by reason and good works, with counsel from missionary spirits of a higher state of being, to develop themselves, and a policy of inaction which will cause them to stay in the earth-bound planes of life.

An illustration of this was given when I talked with a spirit, a former schoolmate of mine, who had lived in my native town of Vernon, Vermont. He had been a member of a church which teaches that the dead sleep until a judgment day. When, through my own mediumship he talked with me, I asked him what he thought as to this former belief of his. He replied: "We were mistaken about that." He added that otherwise he believed exactly as he had before his death. I then inquired if he frequently saw several former neighbors of his, now in the spirit world. All these were of his own stage of mental development. He replied that he saw them often. I asked if he had seen a certain very intellectual, highly developed man whom he had known very well, during his earth life. He replied that he had never seen him since the two had left this life. His answer is evidence, as are many such testimonies, that the less developed spirits are not possessed of associations with other spirits of higher development, except as they desire it and received help from members of the Heavenly Host.

### A CLERGYMAN CHANGES HIS VIEWS

The varying opinions of men on earth as to the claims of Christians as to Jesus of Nazareth are duplicated, at times, by spirits of active mentality. I talked with a minister who had recently died, he using a trance medium, some forty-five years ago. He was then returned to secular spirit life: declared that he was no longer to be considered a clergyman. Later I had a communication from him, through another medium in another part of the country, which showed that he had returned to the work of preaching to a spirit congregation. After forty-four years in the spirit world he told me he had abandoned the preaching of Christianity. He still believed in the ever-present love of God. This attitude of mind seems strange to the medium whom he used and to myself, but it is not strange that with continuing experience he should form various conclusions.

Many of the spirits who communicate to earth people are quite indifferent as to church organization work. On earth many are unable to find themselves interested in it; many are active in the church because they thus make social or business contacts. In the spirit world, there is every variety of religious organization; Christian and other. Some of them have been reported to be mere agencies for the deceiving of credulous spirits, so they may be induced to worship and obey false Christs, false Jehovahs and other pretended gods. I think these imposters, formerly men or women here in the world, have agents among earth people. Bigoted advocates of what they suppose to be the worship of a true God, called Jehovah, appear to me to be instruments of these imposters, influenced through unrecognized mediumship, by agents of the enthroned rascals who are able to delude or frighten uninformed spirits into obedience and worship. There are many millions of people in the world, always, who ardently desire to be commanded. These are the natural prey of the "dictators" among the earth-bound classes of spirits.

There are of course, in the life to come, all sorts of church organizations: some are elevating and helpful, some are managed, as are some on earth, by unreliable people. That spirits communicating often say they know of no spirit church shows that the churches do not exist in the realm where they are.

### A SPIRIT CATHOLIC CHURCH

Francis A. Coll, an artist of fine intellectual ability, related to me a description of a scene which, through his mediumistic powers, he witnessed. A Catholic lady had died and he attended the funeral in her church. He saw that on the spirit side of life a Catholic church was holding a service supplementary to the one being held where he was. As the incense was carried he saw that it signified the breaking of all earthly ties between the dead woman and material things. Other parts of the ceremony were also symbolic. The girl was received into the spirit church, given friendship, supervision and guidance there, as she was while on earth. She was, of course, given by this reception, assurance, courage and a feeling of security. That such a church relation may prove obstructive to her progress is true but she is a free woman. No one in the spirit world can make any spirit obey him, save as he is able to convince the victim that he must.

From a multitude of churches, Protestant, Greek Orthodox, Roman, English, Dutch and other: from temples and shrines and Quaker assemblies in the spirit world, proceed innumerable influences. Multitudes of spirits with wisdom, nonsense, good or evil thoughts, surround those earth people whom they find they can reach by mental methods. The only way of safety for any person is to remember the saying of Jesus: "Why judge ye not for yourselves what is right?" and again: "By their fruits ye shall know them."

### INSPIRED PSALM

Given to me through my mediumship, dictated as rapidly as I could record them on my typewriter, have been many poems, prose communications and several psalms. When about to address a public meeting I have frequently changed my topic in the last two minutes before I made the address and spoken what came to me; always with success. Sometimes I have known what group of spirits surrounded me to give me aid: usually I do not know. The psalm, published below, was given to me in the manner described:

I lifted up my heart unto God in the watches of the night. About me were the deep shadows, but above me were the everlasting stars.

The constellations were bright with thy presence. The far-off worlds were like mist upon the mountains at the coming of the day.

And I beheld a star falling from heaven through a burning fire; yet it passed not from thy dominion, nor beyond the strength of the hand of the Almighty.

And I saw that there was no change because of thy wayward one. Of all thy heavenly host, not one turned aside from the track appointed.

Even as I beheld I remembered my wrath against mine enemy and it passed from me as a little thing, and was no more.

Beside me were the shadows of great trees, but thou wast there: At my feet was the black river, and the chill of fear was upon it; yet thou wast there.

Afar I saw the night-lamp set in the shadow of death; yet even there thou wast present, and thy hands held safe the gift of Immortal Life.

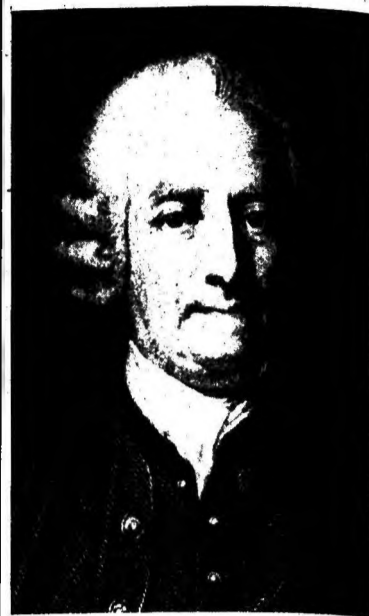
From the meadows I heard the soft rustle of the winds of the night, and in the East I beheld the promise of the coming of dawn.

The birds of the wood murmured peacefully to one another in the thickets, and the darkness became as a tent that covers the sleep of a friend.

I will say of thy presence, "It is my comforter," of thy strength, "It is my protection and defense in many troubles." For the night and the shadows are thine, and thy great mercy has given to thy children the soothing touch of darkness and the light of quiet stars.

(To be continued)

## A Pioneer Medium



EMANUEL SWEDENBORG  
(1688-1772)

This famous man, born in Stockholm, was the leading mathematician, scientist and philosopher of his age. He anticipated by a hundred and fifty years the discovery by modern laboratory workers of the fact that material things are composed of immaterial forces. Author of several mathematical works of great importance, an authority on mining and the use of mechanical force he, in 1747, gave up his high position to begin the full use of his mediumship and to write some thirty volumes which reported what he had seen and heard from the spirit worlds.

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.

## GEO. WASHINGTON

(Continued from Page 1, Col. 5)

"Then once more I beheld the villages, towns and cities springing up where I had seen them before, while the bright angel, planting the azure standard he had brought in the midst of them, cried with a loud voice:

"While the stars remain, and the heavens send down dew upon the earth, so long shall the union last."

"And taking from his brow the crown on which blazoned the word 'Union,' he placed it upon the standard while the people, kneeling down, said, 'Amen.'"

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon the mysterious visitor who, in the same voice I had heard before said:

"Son of the republic, what you have seen is thus interpreted. Three great perils will come upon the republic. The most fearful is the third passing, which the whole world united shall not prevail against. Let every child of the republic learn to live for his God, his land and union."

"With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the United States."

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# SCIENTIFIC INVESTIGATION OF MEDIUMSHIP?

*"Communication has brought to the world direct evidence that does not depend upon scientific opinion. The spirit-world tells us that science is not going to prove or disprove the truth of Spiritualism, any more than it is going to create or put out of existence the principle of life"*

Taken from the book "GOD'S WORLD," written through CECIL M. COOK'S mediumship

## WHY WORRY ABOUT THE SCIENTISTS?

Many persons firmly believe that the subject of Immortality and the truth of Spiritualism, must repose with the scientists. They think that chemistry and botany and physics, and the other scientific branches, peculiarly adapt a person to pass an opinion upon God.

The very fact that there are still new scientific discoveries, that occasionally truths about Nature and Natural Law are learned that go beyond what was known before — must at least indicate that scientists have not as yet learned all there is to learn in the universe.

Consequently, the profound declarations of some scientists that life is only chemical reaction, becomes a sad commentary on the human intellect. Science does not seem to be thankful for the privilege of inducting into the world a few scattered fragments of knowledge, but immediately feels called upon to deliver an opinion regarding God.

The scientist works in a laboratory. He deals with formulas and equations and logarithms. He seeks to prove or disprove God by geometry and trigonometry and other means at his command, forgetting perhaps that these are very insignificant things in the entire plan of creation.

Scientists have observed some of the operations of Natural Law, but no scientist ever lived who could tell exactly what that law is. Not one of them knows what takes place and why. Science has encountered more than one paradox in its investigations.

### Importance of Science

The spirit-world does not deny the importance of science, — why should it? Every scientific truth that the world has been ready to receive has been delivered to the earth-world through the instrumentality of a scientist, and that truth has come from the spirit-world.

Science has not discovered why it would be possible for disembodied beings to be around and about us, because we can not see them or hear them or weigh them or restrict them with any of our interpretations of Natural Law. Science never has been able to manufacture a kernel of wheat. Science never has been able to put the life-principle into any material. Science never has created any of the things with which it deals. It simply makes combinations of what already is in existence, and performs these minor experiments in the laboratory of Nature with an importance that is very likely amusing to those who can view life's mistakes through the clear eyes of spirit-existence.

When a scientist seeks to delve into Spiritualism, he concerns himself wholly with the phenomena. If one wishes to be hopelessly confused, then peruse the records of the Society for Psychical Research. Read works on Spiritualism and psychic phenomena from the pens of scientists and you will encounter the most profound blunders in the world.

These scientists exact what they call "test conditions," which is another way of saying that they make a law for the spirit-world. As inferior beings — as the most inferior in God's universe — they attempt to dictate terms for superior beings — those in spirit. Many mediums have submitted graciously to these tests. But so long as the investigations were held under these tests, is there any record that the scientist has received any real teachings from

## Direct-Voice Medium



MRS. N. S. THEMELIS, Formerly CECIL M. COOK, Medium for the W. T. Stead Memorial Center, 41 West 88th St., New York City.

During the winter months, Mrs. Themelis conducts her spiritual work at her Center in West Palm Beach, Florida, 448 Lakewood Road.

Through the mediumship of Mrs. Themelis the books "GOD'S WORLD" and "VOICE TRIUMPHANT" were published.

the spirit-world? Seeking evidence, naming tests, making a laboratory of the seance-room, are all equivalent to skepticism and an assumption of mortal superiority.

### Scientists Not Spiritual?

There are many scientists in the world who are Spiritualists. Some of these have been obliged to admit that they have encountered something even they could not explain. But others have turned to Spiritualism because their hearts were touched, because their cold, hard rules of logic could no longer satisfy them. They have sought communication no longer as doctors of philosophy, or as engineers, or as professors of colleges, but because they wanted to know those whom they had loved in the flesh are just as real, just as sentient and just as loving as they were on earth.

These scientists who have turned to Spiritualism in the right way, came to a realization that their knowledge of Nature had been very restricted, and that, after all, they were servants of God — instruments of the spirit-world privileged to bring to the earth information that the world was ready to receive. They have been doing God's work — they have been fulfilling their missions — they have been operating under orders from the spirit-world — but they have not been isolated, segregated, independent beings who went their way in spite of God and Nature.

The spirit world refuses to be commanded by mortals. The employer refuses to be dictated to by his employees. The master will be kind to his servant, but he will not permit his servant to rule his household.

The scientists deals with the coarser materials and the natural forces that govern those materials. The scientist has been obliged to admit that there is evidence of something finer in the universe, that does not seem to be amenable to the analyses that are applied to the things we see and claim to know.

### God's Law

When education on this earth has reached its very ultimate — when mortal man has finally come into an understanding as great as his physical organism will permit — then the sum-total of his learning will still be lower than that of the spirit-plane next higher than this world. Beyond these spirit-spheres are higher spheres into which men and women in spirit have earned their way.

The world is far from the pos-

session of this ultimate possible knowledge. Nobody in the flesh possesses the learning that is the common property of those in spirit, who are in closer harmony with God's Law, and who realize and appreciate the existence and reality of the finer forces and finer materials, while at the same time recognizing and understanding the gross forces and coarse materials with which we are partly familiar.

It is not the place of the pupil to instruct the teacher. The investigator gets nowhere. The investigator goes to different mediums, and each time he expects his spirit-friends to come to him clearly and sharply. Each time those friends are obliged to use new forces, because the force of each medium differs in degree, intensity and kind exactly as the workmanship of each workman differs. Consequently, the professional investigator never progresses beyond a beginning. He never helps produce a condition of harmony that will permit him to receive evidence of the higher intelligence, and the instructions that come from the spirit-side where conditions are harmonious.

If a family were moving continuously into new homes, then no house would seem like home. These people always would be struggling to become familiar with their environments.

### Truth of Communication

It is indeed marvelous that the spirit-world can communicate with the mortal-world at all. Of all boons to humanity, the truth of communication is the greatest. The believer who does not ques-

far away from the seance-room. We are told about facts that we could not possibly perceive with our mortal eyes. We are guided and advised. We are healed of many ills. And all of these things have become part of our lives, and any one of us can get right down to facts far more convincing than the heavy documentary analysis prepared by any scientist.

Too many persons go to the seance-room to have their theories verified, and if the information coming from the spirit-world does not coincide with these theories, the investigator decides that the spirit-world is wrong and that he is right.

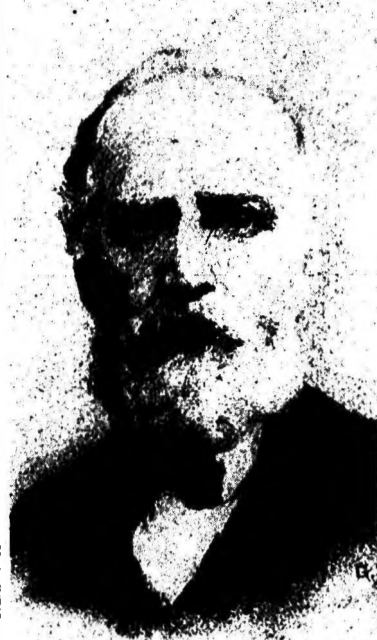
### Theory vs. Knowledge

The earth-world folk talk a great deal about psychology and understand little about it. People talk about telepathy, hypnosis, the subliminal self, the subconscious mind, reflexes and a thousand other things that become mere mouthings. Theory after theory is advanced.

The investigator says, "Why does the spirit-world not bring evidence of having knowledge greater than that of men? The Teachings of the spirit-world are offered to thinking people as a specimen of what comes through in communication, and we invite any person to check up on the validity of the instructions published in "God's World." The law of Life is God's Law — it is the only law of the universe — and consequently it works out, it operates faithfully, without infractions, without cessation.

The most skilled physicians in the world never have been able to keep in the flesh any individual whose time has come to pass into spirit. When a great man is ill, the famous doctors of the land flock about his bedside and hold consultations. They publish bulletins. They subject him to various learned treatments. The

## Spirit Collaborator



WILLIAM T. STEAD, famous English author, writer and Spiritualist.

Mr. Stead is the principal spirit leader of the W. T. Stead Memorial Center. (The picture above is a reproduction from a painting which has been the property of the Center since it was founded many years ago.)

Let any scientist who claims the right to pass judgment on Spiritualism, explain why some of the most helpful scientific discoveries have come through what might be termed accident, and why the balance of them usually have come as inspirations. The scientist starts out to discover a fact by elimination, and the very labor of elimination is probably necessary to bring about the conception of the truth. Many scientific discoveries, like many inventions and musical compositions, have flashed into the brains of those who conceived them, and could not be reduced to words for even hours or days. They came as concrete, complete ideas, like an illumination.

If science could tell us why we think and could explain the nature of thought, then we might concede the right of science to become profound in its judgement of the spirit-world. The conception that the most learned man of science has of God, is perhaps very inferior in comparison with the conception that some poor woman on a side-street has of her Maker. She consults her heart, and in her heart is the truth.

But the attitude of the scientist causes neither scorn nor condemnation on the spirit-side of life. The spirit-world is tolerant and regards every scientist as a necessity, but only in the same measure as every individual in this world is a necessity — to himself more than to God.

Science is very often too close to itself. It takes itself too seriously. It is a mark of both arrogance and ignorance to speak of God in terms of common familiarity.

Dealing with material things, the scientist naturally may become a materialist. Education is no sign of spirituality. No materialist ever offered a reasonable explanation of the spiritual side of things, because his purpose is to build up a bulwark to prove there is no spiritual side. But no materialist has ever been able to snuff out the light of religious conviction in the hearts of people.

### Science and Religion

It has been said that science wages a relentless war against religion. But any observer will learn that when death enters a home, there is a longing in the hearts of people that can not be satisfied by the explanation of any mathematical problem. The mother who has lost her baby, is in no frame of mind to have a scientist come to her and advance any materialistic hypothesis. She is not inclined to forget the call of her heart in favor of some man-made formula.

The scientist, who has been a materialist in every sense of the word, finds only cold consolation in his philosophy when death has

(Continued on Page 5, Col. 8)

## EVIDENTIAL SPIRIT COMMUNICATIONS

### SCHOOL CHUM SPEAKS FOR FIRST TIME

Last summer, Mr. and Mrs. N. S. Themelis, founders of The W. T. Stead Memorial Center, New York City, visited Lily Dale, in answer to a special invitation from the Editors of PSYCHIC OBSERVER.

During their brief stay, Mrs. Themelis, formerly CECIL M. COOK, held several private direct-voice seances in the PSYCHIC OBSERVER SEANCE ROOM. W. T. STEAD spoke on several occasions, in a clear and distinct voice. His philosophical discourses and spiritual guidance will long be remembered by those privileged to attend. In addition to hearing from many other well known personalities—Theodore Roosevelt and M. E. Cadwallader—dozens of spirit communications of a personal nature were received by all members of the circle.

One of the most evidential spirit messages was received by R. G. Pressing, who spoke on two occasions to an old school chum—Ephraim P. Smith, who had, only recently, passed on. Mr. Smith seemed "carried away" with the idea of being able to communicate through the TRUMPET. On the second occasion to manifest, he became more familiar with just how to speak and was bound and determined to PROVE his identity. This he DID do. He told about the graduation days with Mr. Pressing at The Avalon High School—He told about the nature of his passing—He told how he felt upon entering the spirit world—He recited numerous instances of a private nature which NO ONE KNEW anything about except his school chum.

Mr. Smith, although quite Orthodox in earth life, had many chats with Mr. Pressing about Spiritualism before his passing and was always ready with a barrage of questions every time they met in their home town.

tion, who does not demand a test, receives continuously more tests than any scientist in the world has ever received. But these tests come not at the command of a mortal, but only when he least expects them.

We who are familiar with our seance-room, who have communicated hundreds of times with the spirit-world, are given tests that astound us. Nothing in the annals of the Society for Psychical Research can approach the importance of these truths that come to us as a matter of course. We contend that no scientist in the world has the right to come to us with the effrontery that we do not know the nature of these communications.

We are told things that have happened in the past. We are old of conversations that occurred

final bulletin mentions the hour and minute of his passing, after which come the obituary notice and the funeral.

That man's clock of destiny had struck the hour of his going, and all the doctors and rulers of the world could not keep him in the flesh. But science is satisfied that the man was treated in a very learned way. Everything that could be done, was done.

Death and birth keep on without consulting the investigator. God's truth exists irrespective of the endorsements of mortals.

### Science Necessary

At the same time, let us remember that science is not harming the world. Science is necessary in the material progress of man. It is part of God's work, and every scientist is laboring in God's laboratory.

# DEAN EDWARDS SAYS: "SEANCES BELONG IN THE CHURCHES"

**The Truth of Survival and Communication is  
a Scientific Fact. It is in no Way  
at Variance with Orthodoxy"**

*The man has gone by with the dreams in his head.  
But never a dream saw I;  
"Good morning, my dear," was all that he said.  
And the hat on his head was the sky.*

Those lilting lines were written many years ago by Dean Frederick Edwards, poet, clergyman, psychic researcher—a man with dreams in his head. And the dreams are still there, although few people see them in passing. They see an elderly, retired Episcopalian rector, a former dean of St. Paul's Cathedral, Detroit, an unassuming, intellectual man who believes firmly in communication with his "dead" son, but they do not see his dreams of a world religion that he is confident will unite spiritual philosophy with orthodoxy, and they do not see the pride he feels in being a pioneer in that religion.

"Spiritualism belongs there," he says indicating a picture of Grace Church, New York, where he once served. "The truth of survival and communication is a scientific fact. It is in no way at variance with orthodoxy. And yet, there stand the churches of the world, their members listening with raised eyebrows to stories of parlor seances . . . when it is inside the walls of those churches the seances belong." But discouragement does not linger on Edwards' face.

## James Hyslop

"That union is coming," he states. "It may be a matter of centuries, just as the present triumph of Christianity is a growth through centuries, but it is coming. The new spiritual religion will be higher and finer than any faith of the present world, and as its beginning will be a simple statement, such as made by James H. Hyslop, 'I consider that survival and communication have been scientifically proven in this generation.' It was that statement that led me into twenty years of investigation, filled 40 type-written notebooks of records, and made me so unfortunate as to witness phenomena that defy explanation," he smiles.

The poet-clergyman remembers that day in 1920 when he bid farewell to his Detroit cathedral, retired after 27 years of ministry. He looked out over the vastness of the cathedral, symbolic to him of the beauty, majesty, and dignity of man's faith in a power called "God". Sunlight streamed in red shadows through the stained glass windows. Organ tones lifted toward the towering rafters, the hymn seeming to become a part of it all, as the cathedral itself was a hymn in wood and stone.

Behind him, as though stretching down the long aisle of the cathedral, were the years which "Who's Who" traces in detail from his birth in Cornwall, England. Bit by bit the record continues — married, 1891; B.D. Episcopalian Theology, Cambridge, Mass., 1893; priest, 1894; rector, Bridgewater, Malden, Milwaukee, New York; and finally dean of St. Paul's Cathedral, Detroit, 1915. By the side of the names of his two children, a son and daughter, is the abbreviation, "dec."

## In "Who's Who"

Ahead of him that day in Detroit reached years which "Who's Who" was to record as — Pres. American Society for Psychical Research, 1923-26; Author of Sonnets of the North and South, 1925; The Natural Year, 1931; home, 1000 North Blvd., DeLand, Florida. Those brief notations are packed with drama, drama

which did not end in 1920 but swung into the two most beloved aistes of his life, poetry and Spiritualism.

While still dean of St. Paul's, Edwards chanced to read Hyslop's "Contact With the Other World." His curiosity aroused, he invited the professor to speak in Detroit, and arranged five evening lectures at the cathedral. During the week, the Episcopalian became deeply interested, talked far into the night with the famous investigator, lingered with him over coffee at the club. The audience of 1200-1500 nightly were superficially impressed with Hyslop's story, perhaps like four lines of one of Edwards' poems—

Truth leaves a place so quietly  
That men are unaware,  
And blind with worship cannot see  
It passing down the stair.  
— But not so the dean.

"You say survival has been scientifically demonstrated to you," he told the researcher. "I

## Her Mediumship Convinces "The Dean"



**ETTA WREIDT, Internationally Famous Detroit Medium. During her present lifetime, hundreds have been convinced of SURVIVAL through her evidential demonstrations.**

will not take your word for it. If it can be demonstrated to me, then I will accept the fact."

The minister began his own investigations, his first outstanding messages coming from Etta Wreidt, Detroit, Michigan, and Emma L. Abbott, Lawrence, Mass., both trance mediums.

"I soon found out two things," he declares. "That it was not necessary for me to go into the field of physical phenomena for evidence, and that I was actually in communication with those who had gone on. If I sat in Maine, Ohio, or Florida the same people came back and communicated."

Edwards began early to keep detailed accounts of his seances, concentrating on individual trance sittings, and transferring them, word by word, into volumes of neat reports that fill two shelves of his library. Among these are also records of amazing direct-voice (trumpet) seances, and bits of physical phenomena that were startling, if not evidential, to the critical researcher.

"The most evidential thing is the accumulated effect of twenty years of study, those two rows of books," declares Edwards. "Of

course there are plenty of unusual things to remember. In good light, I have seen a three-foot aluminum trumpet pass through the air, circle over a dozen times through my arms—contrary to all laws of physics. I have heard several voices sing simultaneously from a trumpet. One time an open book was placed on my knee in a dark seance. It had been brought from my library. Its title? Hyslop's, 'Contact With the Other World'! As I said before, it has been my 'misfortune' to have such things happen to me, and to be faced with recounting them to my friends!"

## "Thy Son Liveth!"

Only a few months after the clergyman's meeting with Hyslop his only son, Frederick Trevenen, was killed in the War. One of his poems mirrors in gentle words the pathos of that death:

It always brings a tightening of  
the throat

To think of that October Saturday,  
When in the afternoon I put  
away

My Sunday sermon with its cheerful  
note;

And all that night until the sunrise  
wrote

Another one. I felt I must obey  
A voice become imperative, and  
say

What it would have me say and  
know. I quote

The text. "Two shall be sleeping  
in one bed;

One shall be taken and the other  
left."

My pen moved in my hand as if  
bereft

Of my own will. And still the  
writing sped

And all it wrote through that  
strange night came true.

I tell this now, in memory, son,  
of you.

This tragedy shattered the closing months of his ministry, and Edwards picked up the broken pieces of his life with a new and solemn purpose, a driving determination to know whether "the dead do live and do communicate."

In memory of that young man, he pushed his investigations with thoroughness and sincerity. His seance records are threaded with conversations between the father and son. Today Edwards seldom has an opportunity to go to a medium. He does not seem to mind for he is not particularly looking for a message from Trevenen. He is convinced, confident of the young man's continual presence, and seems willing to rest with that assurance. A room in his Florida home is designated as the boy's room, and a photograph of a serious faced soldier with steady young eyes can always be seen on the dresser.

## Etta Wreidt

The dean received the first convincing message from his son three months after the lad's death, in 1918. He went with a group of friends to a seance given by Etta Wreidt, the direct-voice medium who sat for Sir Oliver Lodge.

"I was very suspicious, ready for anything, and determined not to be hoodwinked," related Edwards. The seance was so successful that at the end the dean arranged for the medium to hold a series at his own home. Perhaps the marvelous demonstrations of physical phenomena, experienced by the investigator for the first time in these seances, inspired such lines in a sonnet, "Raps":

They tell us those who go come  
back again  
And manifest their presence to us  
when

Conditions favor them. 'Tis a  
nightmare  
Of superstition! Yet, indeed, I  
swear,  
I did hear something; be it mice  
or men;

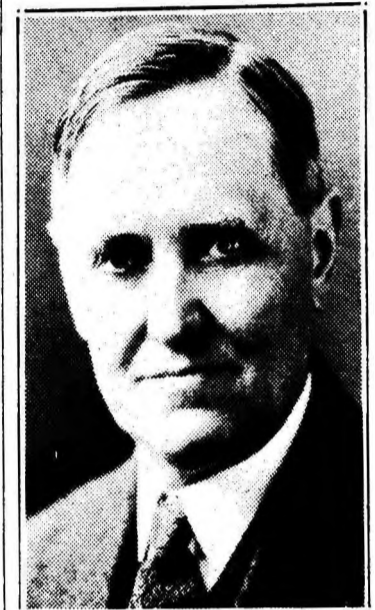
Contraction or expansion of the  
wood!

I wish such things were better  
understood!

To better understand them, the clergyman continued his study and sittings with mediums. As a typical example of the records between the backs of the 40 notebooks is the following, picked at random:

It was my first visit to Camp Etna, Maine, a Spiritualist Assembly. I was completely unknown, signed the register as

## Poet-Clergyman



**DEAN FREDERICK EDWARDS, 1000 North Blvd., DeLand, Florida, Former Dean of St. Paul's Cathedral, Detroit, Michigan.**

His forceful lectures defending and championing Spiritualism, will long be remembered by those who attended The Cassadaga Spiritualist Camp during the past ten years.

simply 'Frederick Edwards,' and requested a sitting with a Mrs. Abbott, medium, unknown to me.

"You have a son in spirit. He went out in a hurry. He says, 'This is my father.' He gives me the name—Emma."

"Yes." (Emma is my wife, the boy's mother.)

"He sends a message to Emma, saying that he is happy. He can now work along his own lines. A woman is with him. Your mother?"

"Perhaps."

"I get the letters, 'J. O.'"

"Yes." (Father's name, 'John'.)

"You have some articles belonging to J.O.?"

"Yes. Which J.O.?" (She described the two Johns perfectly, one a father, other a brother.)

"I am going upstairs. The young man is taking me up. He shows me a light colored dresser of hard wood. He is saying something about decoration there—decoration."

## Evidential Communications

"That's right." (The boy's bedroom was lined with pictures he was painting.)

"Why is August associated with the decoration?"

"I understand." (Son was last home in August, said at that time that he would finish the paintings on the wall when he came back.)

"Oh. I am choking. It seems to be the condition of the man . . . the chest."

"Yes." (He was wounded in the throat and chest.)

"This has made a great difference to you. It has changed your life, but he says you are to go on with your plans. There were regretful conditions with him? It was tragic for him and you, but he endured it and faced it like a man. There are no regrets now.

## ← Author of This Story



**DORA BYRON, Pamona, Florida, feature story writer for the NEW YORK TIMES and other metropolitan newspapers.**

In the past few years, Miss Byron has edited the official newspaper at Lily Dale Assembly and Cassadaga — Spiritualist Assemblies in New York State and Florida respectively.

Did he go early in the morning? It began the morning before, when they got the orders. He knew the danger but did his duty. He was wounded."

"That's correct." (First indication that communicator was a soldier. The son was adjutant of 18th field artillery and ordered to take a detail of six men and advance. At the hill top, he hid his men in an old church ruins and went on alone to locate a farm house ahead. A shell from a 155 Austrian gun landed within ten feet of him. He died early the next day.)

"The young man says that he is radiantly happy now. George. George?"

"St. George?"

"Yes." (St. George was the name of Trevenen's home post office, and one of the last words he spoke to his nurse.)

## Cassadaga Speaker

"He is describing a cemetery, a French cemetery, telling where he is buried. The boy says, 'There is no use to bring my body home. I am here. I have found life in spirit. My grave is near the front flag, by some bushes.' (This was later verified by a cemetery map.)

"He is impressing me with a watch and chain. You have them in a box. The watch is stained."

"Correct." (Only it was a wrist watch.)

"He says for you to give Harry something to remember him by." (Harry was a brother of Edwards with whom Trevenen had corresponded. The young soldier had planned to visit London with Harry before returning.)

Such reports as these fill the dean's shelves, verbatim records that he took down during each sitting. Private sittings they were, held in many States, with many mediums, over many years, often in his own home.—And all of it resolved to the same conclusion, that "survival and communication are scientifically proven in this generation," and according to Edwards the churches may now fearlessly prove that immortality of which they teach and preach. Popular as a speaker on the Cassadaga Spiritualist Assembly platform in Florida, the dean often repeats by request the story of the most extraordinary seance of his career.

## Perfectly Absurd?

"A voice told me to put my hands on my knees. I did so and something touched my fingers. It was a book, held open in the air! I passed my hand all around it. The book slid over my arm, saddle-back. Perfectly absurd! I weighed it later. It weighed two pounds, and came across the room from my library. Later another man in the circle was told to hold

(Continued on Page 5, Col. 8)

# TRY THE SPIRITS---7 DO SPIRITS INFLUENCE OUR REFORM MOVEMENTS?

## A Guide Explains the "Other-Side" Organization

These questions and impromptu spirit answers cover the whole gamut of Spiritualism's relationship to all departments of human thought. In this series, you will find the answers to questions that are always being asked.

They are taken from a rare book, "Flashes of Light from the Spirit Land," published more than sixty years ago.

The questions were asked at a series of seances, held three times a week, through the mediumship of Mrs. J. H. Conant, of Boston, a very remarkable trance medium.

It is claimed that the Rev. Theodore Parker, THOMAS PAINE, professor Robert Hare and Sir Humphrey Davy were among the band of spirits who gave these answers.

I understand that the controlling spirit has stated that sometimes people can be cleansed from immoralities in a somewhat corresponding manner as diseases are cured. How can such things be, without forgiveness?

Forgiveness is a term which your correspondent seems to have defined according to his own understanding. To us, forgiveness is a something which avails without suffering.

For instance, I place my hand in the fire. The fire does not burn. Forgiveness steps in between the action on my part and the action of the law. The fire does not burn. That is my idea of what forgiveness is.

Now, if I place my hand in the fire, and the fire burns, and I make use of the usual remedies to stay the progress of the burn, does it follow that I have been forgiven because the fire did not burn my hand up entirely? Surely not.

You will learn, every one of you, sooner or later, that there is no forgiveness of sin either in this world or the next. So sure as you place yourself in antagonism to the law, so sure it will smite you.

There is no forgiveness. If you sin against the law of your own reason, there is no forgiveness therefor till you have paid the uttermost farthing for your wrongdoing.

Will not this world receive, ere long, some astounding intelligence from the spirit world? Will not the gates of the spiritual world be opened, so that we shall have a flood of light, that shall sweep away darkness, superstition, priests, popes, etc., in one general ruin?

That very thing is being done as fast as there is any necessity for it being done. You are receiving today all the light you can bear, all you are ready for. The spirit world has, indeed, a great ocean of light, in the shape of truths that are new to you, to bestow upon you when you are ready to receive them. Milk for babes, meat for mature age.

Is there not organized, in the spirit world, a congress to control and direct the great spiritual movements in the earth-life?

There is such a group of spirits as your correspondent refers to, but they do not control the affairs of earth-life, not by any means. They only exert as much influence over those affairs as they are able to, by and through the instruments that they find on the earth.

Sometimes, although they may desire to influence largely in certain directions, they may be prohibited from doing so, because of the want of some instrument through whom to manifest. Sometimes the atmosphere is against them, sometimes the soil. Different localities produce different thoughts, as well as different material influences.

Does not modern Spiritualism make larger drains upon credulity than paganism or Christianity?

Hardly, hardly. It is a very large drain upon credulity to believe the fable of Jonah and the whale—very large indeed. It is also a very large drain upon credulity to believe that a woman could conceive and bear a child by

one overshadowed by the Holy Ghost.

It is altogether out of the course of Nature. Whoever believes it stretches their credulity to the very last extent. Spiritualism comes in plain attire. A little child can read it. If the mother comes to the little child, the little child knows the mother.

You cannot deceive the child. And so it is with pure, simple, God-Spiritualism. There is no superstition in it, and the credulity of a child need not be taxed.

Is not the resurrection of Jesus Christ as well authenticated, and by the same witnesses that confirm His death?

No; absolutely no. We know, by Nature, that if he ever lived, he died. We know also, by Nature, that if he ever died to the body, the body never was resurrected again. Nature never lies—always tells the truth. You cannot force Nature into a lie. You may seem to, but it is only in seeming.

The spirit of criticism is a questioning spirit. Is there anything wrong in this, per se?

Certainly not. On the contrary, something gloriously right. Honest, earnest criticism should always receive attention. It is one of the great levers, I believe, through which man marches up through the various sciences of life. Criticism oftentimes informs us of our mistakes, for it causes us to look into self—deeper into our surroundings.

It causes us to turn critics upon self, and therefore it is of the greatest possible service to us. Why, the world would be good for nothing without criticism. When I was here on earth, I was never satisfied when the voice of criticism was silent towards me.

I always felt that my effort had been so small that it was not worthy of criticism. But when it was most severely criticized, I felt that I had agitated the waters, out of which some good would come.

Then if the spirit of the medium does not leave the body entirely, how long a time elapses that the body is devoid of spirit?

It may be devoid of intelligence, or conscious existence, for a second—hardly more. All things are so nicely arranged that there will be no intermediate time, or scarcely any; perhaps like the passing of a breath, but nothing more.

I want you distinctly to understand that the animal life that is in activity belongs entirely to the animal form. That is distinct from intelligence. All the animal functions may be performed perfectly and harmoniously when there is no intelligence.

Of that you are well aware. But I am speaking now with regard to the amount of time that will pass by the spirit here in unconsciousness. I say it may be like a passing breath, but a second of time.

Have spirits a fixed size? Does each spirit have its own peculiar form of organization, or are they all alike?

Every spirit possesses its own peculiar form of organization, its own peculiar stature. They are

not all alike. You find here the child and the mature form. You find the tall man and the short man; all the different characteristics of form as well as of mind.

Will the time ever come when this earth will lose its material body, and become exclusively the abode of spiritual intelligence?

The time will certainly come when it will lose the material body that belongs to it at the present time. This is a self-evident truth. It is exhibited everywhere in life. But we have no special evidence that the earth will ever become, as an earth, the special dwelling-place of disembodied spirit. It may be so. We do not know that it will not. But we have no special evidence that it will be so. It is even now the dwelling-place of millions of disembodied spirits. They walk the air, both when you wake and when you sleep. Therefore to them it is a spirit home. It belongs to them just as much as it does to you.

## DEAN EDWARDS

(Continued from Page 4, Col. 5)

out his hands. A tiny book was placed in them.

"What is it?" he asked.

"A psalm book. The place is marked. Page 246."

"When the lights were turned on there was a six-inch leather covered hymnal, my son's, the one that had been sent home from France in his effects. It had come from upstairs, on the table in my wife's sitting room! We looked up the page as directed. The leaves were stuck together by time and the numbers almost obliterated, but we found the place. On page 246 was an assentation hymn, 'I Heard the Sound of Voices Around the Great White Throne'. It is my 'misfortune' to have had these so-called impossible things happen to me!"

BUT... WAS IT?

## GOD'S WORLD

(Continued from Page 3, Col. 5)

taken from him someone he loves. Many a hard-hearted, self-important scientist has discovered in his hour of grief, that in his heart there was knowledge that he could never gain in books.

No prescription has ever been written that would assuage the pain of parting from loved ones. No hypothesis, no theory, no dogma of science has ever brought balm to the heart bowed down in sorrow.

Communication has brought to the world direct evidence that does not depend upon scientific opinion. The spirit-world tells us that science is not going to prove or disprove the truth of Spiritualism, any more than it is going to create or put out of existence the principle of life.

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# THE LAW OF COMPENSATION

California Philosopher



SAMUEL A. JACOBY  
Cassadaga, Florida

The "Law of Compensation" as it is related to each Soul . . . is "Universal" within its ratio to that of "supply and demand;" hence if you desire a thing which is in itself a "prayer" for the substance wanted, let that thought be one for the UNIVERSAL GOOD of all, and the wished for thing will come as a RESULT of your good will EXPRESSED in thought for as thoughts are things, know full well, that the Power of thought is the CREATIVE INTELLIGENCE IN MAN . . . hence Man's Creativeness as to all things in his vibration are as the power of thought within his own creation in his life today—a part of all Eternity." S. A. Jacoby.

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# ADVENTURES IN SUPERNORMAL EXPERIENCES

"I CONTINUE TO INTERVIEW SOME OF THE MEDIUMS  
AT CHESTERFIELD SPIRITUALIST CAMP"

As Told By

PETER W. SALIT

(Continued from Feb. 10th Issue)

At a direct-voice (trumpet) seance, conducted by Mable Riffle and Mamie B. Schulz seventeen persons were present. Dr. Henry Williams, Mrs. Riffle's spirit collaborator, being informed that my relatives did not speak the English language while in earth life, said he would have them voice to me by relaying the message. Then he added: "I shall get their ideas and then transmit them to you in the English language." My Father's presence was announced and we carried on a conversation in a broken-English.

Then the presence of my uncles (on Mother's side) Jacob and August were announced. There were difficulties in getting the latter name through — sounding like Aug-Aug-Aug, until I came to the assistance. I had never seen these uncles of mine, but knew that August studied for a priest and finally became a professor.

Father asked me what I had been writing so much in the afternoon. I thought he referred to letter-writing, and said that I had not done any writing. Later in the evening, after the seance, I remembered that I spent more than an hour on the camp, under the trees, writing down observations in a little note-book.

## Independent Voice

Some of the spirit entities, apparently not being understood by their relatives when speaking through the trumpet discarded its use and spoke in independent voice quite close to some of the sitters. The circle was some four yards in diameter and there was a long table between the mediums and the sitters, so that the feet of those facing the table lengthwise were within two or three feet from the ends of the table. The mediums also participated in the general conversation, and their comments or explanations alternated in a rather rapid succession with the spirit messages.

The mediums, therefore, by no stretch of imagination could have "made the rounds" and spoken to the sitters without being detected. Here again, as in the case of Mrs. Langley Beattie, all the spirit entities, including Mrs. Riffle's Guides, unmistakably were obliged to use the fundamental speech qualities of Mrs. Riffle. I have found this often to be the case. This fact however, does not diminish the authenticity of the message.

There were several sitters who were of a more or less "scientific turn of mind." They insisted on asking their spirit relatives for some evidence of their identities. As a rule they did not get it to their satisfaction. Such "investigators" seldom do.

One young lady was surprised on hearing her father address her in the English language since he spoke only the German language while in earth life. Dr. Williams explained something like this: "I believe we can remedy that, we'll have him speak on the German vibrations." Then the spirit spoke in German.

## Mary Langley Beattie

It was the morning of July 5th when I attended a "pow-wow" seance of Mrs. Langley Beattie. These seances are usually held during the early morning hours and are chiefly dedicated to the Indians, who, besides talking through the trumpet, also etherialize themselves fully or partially. As a rule, independent slate writings are also given at these seances. There were several double slates on the table, which we were asked to examine. They contained no writing.

After turning out the light and singing a few songs, Rosebud, Mrs. Beattie's Guide, took charge

of the seance. Besides the Indians, a few friends and relatives and Guides of the sitters spoke through the trumpet.

A young lady, who has been "sitting" for development for some three or four years and who is said to have already acquired certain mediumistic faculties, complained of not having received any very convincing proofs of survival from her deceased relatives. None of them, she said, had been able so far to give his or her name.

Suddenly we heard a voice trying to speak through the trumpet. It was for this rather skeptical lady. The latter inquired for the name of the spirit speaker. Much difficulty was encountered in getting the name through the trumpet. The voice was indistinct. Several names were suggested, but the spirit entity still answered with an emphatic "No-No-No."

Finally both the medium and the sitter agreed that the name sounded like it began with "P". Then after more repetition both

came through the trumpet. Since the medium already knew my name, I did not attach to this any importance as an evidence. The voice spoke for about a minute, then closed by giving his name as Omar. He, as already stated, came to me the day before at the materialization seance.

## Etherialization

During the second part of the seance, Indians produced etherialized outlines of their feathered headaddresses. They appeared as if outlined by luminous paint on a stationary screen. The medium, I understood later, was in a semi-trance.

Following this, Rosebud called the names of several sitters and handed to each a double slate. In my case, the slates were passed edgewise against my knees, with astonishing precision. I grasped them at the ends with both hands and held them thus on my lap. Soon I felt something like magnetic waves pass through the slates. Then something like the

on the intervening experiences at other camps.

The first message, on this my second visit at Chesterfield came like a thunderbolt from a blue sky, and was delivered by Edith Stillwell at a message service in the open air under the clear afternoon sky. She called the name Peter. Another Peter in the audience replied. No, the message was not for him. The message was for Peter Salit. Mary, my sister, was telling her (the medium) that I had just returned from my visit of my brother Karl in New York City (i.e., Floral Park, L. I.) And if I wanted to know what Karl was doing now—well, he was getting ready for school work.

Of course, by this time I was already well known on the camp. But, so far, I had not mentioned to anyone my brother's name nor the fact that he teaches at the Floral Park High School.

In the evening, the following day, July 27, Fanchion Harwood held a materialization seance.

## MABLE RIFFLE and DR. HENRY WILLIAMS

Colville Manifests Again—Offers Irrefutable Evidence  
of the Survival of Personality Through  
Chesterfield's Leading Medium.

During the Christmas holidays, Mr. and Mrs. R. G. Pressing were guests at the home of Mable Riffle, 201 West 14th St., Anderson, Indiana.

At a direct-voice seance, held specially for the Pressings, over thirty spirit entities manifested. Each was able to prove his identity. The messages were of a personal nature.

The most outstanding evidence of the survival of PERSONALITY was received by Mr. Pressing from W. J. COLVILLE. It was several weeks prior to his visit to the Riffle home, that Mr. Pressing delivered a short address at Maina Tafe's Spiritualist Temple Of Truth, Carnegie Hall, New York City.

Colville, speaking through the trumpet, reiterated several parts of Mr. Pressing's text practically verbatim and said that he was present THAT Sunday during the entire service—and was pleased that he was able to convey his impressions.

Dr. Henry Williams spoke for over half an hour—he expressed confidence in the SUCCESSFUL FUTURE OF PSYCHIC OBSERVER.

## They Work Together



The above is an unusual picture of MABLE RIFFLE and her spirit collaborator, DR. HENRY WILLIAMS. Mrs. Riffle is the Secretary of The Chesterfield Spiritualist Camp, Chesterfield, Ind.



FANCHION HARWOOD, Pastor of The First Spiritualist Temple, Anderson, Indiana.

the sitter and the medium almost simultaneously exclaimed: "Paul!" Paul was the lady's brother. When the sister inquired why he had such difficulty in getting his name through, he answered that it was always so for the first time, and especially so, since she (the sister) did not seem to care to give him help. Other sitters, more familiar with the difficulties experienced by their spirit people in communicating, did not have this difficulty.

Then a man's voice called my

large end of a trumpet was placed and held momentarily on the outside edge of the slates. Almost at once, scratching as from writing between the slates, commenced. The writing went on for about half a minute. On opening the slates after the seance I found the message: "You have a great deal of talent and can bring it out. Am very close to you and feel we can do much good work together. Omar." To the left of the message, there was a rather cleverly drawn sketch, apparently of Omar, with a turban and a sparse, straggling beard.

## Edith Stillwell

It is inconceivable to me (even if the medium had prepared such slates in advance) how the distribution of them in the dark, among the sitters could have been accomplished in the normal way by the medium herself, especially with such a precision. This is the more unbelievable and cannot be explained away since the medium sat some three yards away from us with a large table between her and the sitters. And then, too, how is one to explain the magnetic waves through the slates and the scratching sound between?

After these convincing tests at Chesterfield, I headed east for other Spiritualist camps. But some two weeks later, I returned and witnessed a few more interesting demonstrations. In order to have all the Chesterfield data complete in this article, I shall briefly sum up before reporting

First a catholic nun, Sister Theresa, all in white, emerged from the cabinet. She informed us in a faint whisper that the (red) light was too bright and she was unable to manifest as she would like. When the light was dimmed, she advanced toward the circle. A small phosphorescent cross on her bosom came into view.

She carried on a conversation for a few moments in an audible whisper, then retreated toward the cabinet. But before reaching it, she began to melt away (dematerialize) as though sinking into the floor. The head was the last to disappear. Several other spirit forms, one at a time, began to emerge from the cabinet. They carried on short conversations, and then disappeared in the same way.

Most of the female forms were in white. Many wore decorations in the form of phosphorescent beads, stars, even crowns. My niece Elsie had a black band with two bright stars across her forehead. When I pointed out to her this fact, she announced that they had been awarded to her for some meritorious achievement.

One of the most interesting seances that I had ever attended was the "pow-wow" held by John Bunker. The first part of the seance was a regular trumpet seance, and was devoted to communications with the relatives and especially with the Indian Guides. Here again I observed that, al-

## Apport Medium



JOHN BUNKER, Pastor of The First Spiritualist Church, Masonic Temple, Eaton Rapids, Michigan.

though the spirit entities showed in their talks a great deal of variety as to pitch, volume and intensity of voice according to age, sex, racial temperament, and content of speech, in their fundamental speech qualities as pronunciation, intonation and the use of the English, still a great number of the voices definitely resembled the medium. (On later inquiry concerning this fact, serious students of psychic science explained this striking resemblance as being due to the more or less exact ectoplasmic duplication of the medium's speech organs.)

The second part of the seance, during which Mr. Bunker was entranced, was devoted to apports of roses, i.e., supernormal transfer of roses from outside, by first dematerializing them; and then restoring them to their original form on presenting them to the sitters. There were seventeen sitters in the seance, and all received large, luscious red roses with long stout stems.

## Flowers Apported

Mr. Bunker sat on a small chair some three feet from the wall with a small bookcase behind him and faced across a large table the semi-circle of the sitters on the other side of the room at a distance of some four yards. The sitters closest at the ends of the table could touch it easily with their feet if so desired. Thistle, paradoxically a soft spoken Indian girl and Mr. Bunker's Guide, was in charge of the distribution of the roses.

First the sitter was told that a rose was going to be presented. Then a small, faint phosphorescent glow would slowly float from the center of the seance room, and some two feet above the heads, toward the sitter, and become larger and larger with its approach, finally reaching the size of the rose. On nearly reaching the sitter the light would suddenly disappear and immediately a rose would drop into the person's hands, or lap, or on the shoulders.

One of the visitors, on request of getting something hard for keeps, obtained, besides the rose, a flint arrow head. A lady had a small colored bead placed unerringly into her hand before she obtained the rose. It would have been absolutely impossible for Mr. Bunker, a stout man of some two hundred and fifty pounds, to accomplish all this in a normal way, without stumbling over somebody's feet in making the rounds through the rather narrow passage, between the table and the sitters, or fumbling over the sitters' knees in the distribution of the roses. There was no noise that would indicate that Mr. Bunker was active in procuring the roses from some secret hiding place in the room.

I will tell you more about my experiences. In the next installment, I will describe my visits to Camp Silver Belle and Camp White Eagle.

(To Be Continued)

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EMERSON GILBERT

MY WIFE . . .  
"CAME BACK"—  
I SAW HER

A Psychic Experience in Oklahoma

For a number of years, previous to her death, my wife and I had been students of the occult. We were not able, however, to make personal investigations.

My wife passed on in September twelve years ago. For several months thereafter every member of my family frequently felt her presence although none saw her. Beyond doubt she influenced our course of action regarding certain family matters that came up for adjustment.

About three months after my wife had passed on, I awakened during the wee small hours one morning shivering with the cold. The weather had changed during the night and lack of sufficient covering made sleep impossible. It was a dark night and the room, where I slept, was filled with inky blackness.

There was no need of shivering in bed and losing sleep when relief could be obtained. I raised on my elbow as the first move toward securing more covering. There was no further move made at that time. Standing beside my bed framed with the darkness of the room stood my wife and another woman. I recognized them both instantly. For about one minute we looked at each other. Then my wife put her knees on the edge of the bed and on hands and knees crawled over my body and stretched full length on the back side of the bed. The other woman stood looking on until my wife had fully adjusted herself. Then she sat down on the edge of the bed, put her feet up and stretched out full length on the front side.

Much to my disgust and disappointment my "clairvoyant sight" stopped operating at that point. Not being able to see them, it was impossible for me to know how long their visit lasted. While this was taking place I forgot the cold, but was eventually obliged to secure more covering.

The woman who came with my wife was an old friend of ours of whom we had heard nothing for years. I subsequently learned she had been on the other side of life ten years previous to the time she visited me.

This incident convinced me beyond a doubt that we meet each other on the other side of life.

I felt no sense of weight when my wife crawled over me. Neither was there any sense of touch felt at any time. They were in their subtle bodies and I saw them clairvoyantly. Had they been partially or wholly materialized I believe I would have felt them.

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Letters containing questions and inquiries, will be taken into the seance room, the medium EMERSON GILBERT, will be accompanied by his stenographer. Each letter will be handled individually whilst each spirit loved one most interested in the writer of each letter, will be given the opportunity to voice and submit spiritual advice and comfort.

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A stenographer will take down, as near as possible, a verbatim account of all communications—as well as make an attempt to record any other important manifestation.

These accounts will be typewritten and forwarded to the proper party.

There can, of necessity, be NO GUARANTEE as to who will voice the messages—neither can there be any guarantee on the part of the GUIDES to be able to contact any PARTICULAR soul. Dr. Walker has simply expressed his desire to SERVE and do his utmost to see that each inquirer receives his CAREFUL ATTENTION.

It will help (although it is not absolutely necessary) for YOU to submit—along with your TYPEWRITTEN letter, the full name and relationship of those from whom you would like to receive messages.

(Anyone well informed in the laws of Psychic Science, KNOWS that this information greatly assists in locating YOUR loved ones in the Spirit Realms.)

This is a new type of service to and for the Spirit People; therefore, if no contacts are made, your fee (\$2.00) will be refunded. Special attention will be given to SPIRIT HEALING—For this part of the work, there will be NO CHARGE. This service is sustained and made possible through DONATIONS and FREE WILL OFFERINGS from people who have been helped during the past 10 years.

Address all communications (must be typewritten), together with fee, to EMERSON GILBERT, care of "WALKER'S HEALING MEMORIAL," 512 Montgomery Ave., Haverford, Pennsylvania.

P. S. Those neither SINCERE nor familiar with THIS TYPE of mediumship, are kindly requested NOT to seek spiritual advice from DR. WALKER.

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# The PSYCHIC OBSERVER

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## Spiritualism IS Progressing! ARE YOU??

If you are a spiritualist abandon forever the idea that spiritualism is to give you *anything*—except through your own honest, faithful and reverent co-operation. The good earth gives its food products to man if man does his part. Spiritualism gives its products to man: if man does his part. Organizations can not take care of your spiritual interests, your interests in spirit or spiritual things. Spirits will not comfort you steadily and genuinely, except as you yourself take an active working interest in spirits and their efforts; in spirituality.

The most tender love of your dearest loved ones in the unseen world will not *continually* reach you, unless you take to yourself as a definite working task the promotion of the communion and the communications of heavenly beings with earthly lives. Plant a garden with the best seeds; plant your aspirations and desires of the best kind; but neglect your share of the work awaiting after the planting: what do you get? Weeds!

It does not avail to go grumblingly along: denouncing mediums, commercialism, incompetency; the tares in the spiritualist wheat-field, if you are not an earnest, continuous worker in those fields. God loves the farmer but God won't get in his hay for him. God loves the seeker after spirit communications, inspirations and comfort but he won't do his work for him.

If the spiritualist goes to a seance occasionally, sometimes to a medium and does *nothing else* as to the great plantings and harvestings engaged in by the Heavenly Host, he is like the man who goes to a wheat field with a basket half made: he brings away little and he contributes nothing to the harvesting.

Doubtless spiritualist salvation is free: free to be engaged in. Doubtless beautiful spirits bend over us with yearning *but* they won't bend far enough to do very much for a man who is a parasite on the essentials of the spiritualist movement: seeking inspirations at bargain prices and now-and-then requesting free consolations, all the while leaving the spiritualist meeting places unlovely and unswept: the spiritualist press unsupported and unspoken of: the spiritualist ministers and mediums unpaid.

It is a fundamental teaching of all spirits who communicate through good conditions as to honor and truth, that the fate of the stinky in the spirit world is most unhappy. How then do the stinky, who call themselves spiritualists expect to enjoy a happy after-life!

The conclusion of the whole matter is that *you*, yes *you* yourself, in order to inherit at death a beneficent life with beneficent companionship must here and now make for yourself an individual spirit center; pure, sympathetic, honest and benevolent: *you must* be yourself a *spiritualist center*, where constructive work is done for spiritual things and for the aid of spirit manifestations. *You must* yourself be generous; helpful, industrious in spiritualism. Don't expect the medium, the organization or somebody else to do the work to give you a happy and satisfactory life now and hereafter: *but you, you yourself, you!*

**YOU WILL REALLY LIVE !!!**

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## FROM HERE . . . . . . . . AND THERE

**SPIRITUALISTS IN FINLAND**

The Prime Minister of Finland, M. Rytli, and his wife are both Spiritualists. After the Russian invasion, Mrs. Rytli wrote a brave letter to a Spiritualist friend in London, telling how she and her husband are both sustained by their knowledge of the continuity of life. The Prime Minister subscribes to Spiritualist papers, his wife is, herself, a psychic.

**I. S. S. A. CONVENTION**

According to C. A. Burgess, President, The Illinois State Spiritualist Association will hold its annual convention at The LaSalle Hotel, Chicago, Ill., April 9th to the 14th, next.

The editors of PSYCHIC OBSERVER, Mr. and Mrs. R. G. Pressing expect to attend.

**TRAVELLING MEDIUMS**

The missionaries for Spiritualism in the good old U. S. A. should really "carry on" with greater determination. A heading in the PSYCHIC NEWS, a London weekly Spiritualist paper reads: "Food Ministry And Rations For Touring Mediums."

**ENGLISH BOOKS ADVANCE**

Another item which has a direct bearing on the effect of the war situation: "JANUARY ONE was the day of fate for publishers. Owing to the war costs, all books are going up heavily."

**HEPPNER ORDAINED**

MARY E. HEPPNER, Orchard Park, N. Y., was ordained as a Reverend at The Hyland Park Spiritualist Church, Purdy and Glenwood Ave., Buffalo, N. Y., Sunday January 14th, 1940, according to Rev. Fred W. Mitchell, Pastor of the Church.

Rev. Mitchell also reports that January 20th a wedding was solemnized at his Church when Miss Hilda R. Miller, daughter of Mr. and Mrs. J. Miller, West Falls, N. Y., was married to LeRoy LePell of Buffalo, N. Y.

**THE MIGHTY ONES!**

The mighty scientists have finally offered *proof of survival!* According to the Associated Press release dated December 29, 1939, three scientists of the Columbia University appeared before The American Association For The Advancement of Science at Columbus, O., and demonstrated their new "radio microscope."

"The Mighty Ones" made this statement: "Those who believe in telepathy, second sight and clairvoyance have in today's announcement the 'first' scientific proof of the existence of invisible rays which really travel from one person to another — even after DEATH, the substance that was once a man continues to send out its delicate rays."

Those familiar with Psychic Science and Spiritualism have known this for over 50 years. Of course, now that the scientists have made this statement — it must be so.

**BUTE IN N. Y. C.**

Rev. Maye Bute, well known Detroit physical medium is in New York City. She is conducting a series of materialization seances at Frank Decker's New York Studio at The Ansonia Hotel.

She is scheduled to appear at The White Eagle Spiritualist Camp, Lake Hopatecong, N. J., during June, July and August.

**CHILD PRODIGY**

Luiz Carlos Silva, Lisbon, Portugal, 3 years old, reads, writes and is a veritable prodigy. While surrounded by "mysterious lights," the child spoke for 40 minutes. There were 19 people present—all were amazed when he became transfused!

**A CALL TO ACTION**

Spiritualists can render special and highly important service by giving guidance not only to Survival as a fact proved, but to spiritual law: the law of retribution, atonement and restoration.

Spiritualism as knowledge, as philosophy, as ethics, is the solvent of the soul-searing problems of our time, a way out of despondency and paralysis of mind. But those who profess it must not allow themselves to be classed as "other-worldly" isolationists.

The vast army of the "dead," of those who suffered and gave their physical lives in the faith that thereby peace would come to the world, call Spiritualists to action. Wars will cease when the sense of values has been adjusted. Armaments and warfare will be discarded when mankind passes from mental childhood to spiritual maturity.

**HE RESCUED THE "DEAD"**

Do you know why Edward C. Randall investigated Spiritualism? Randall, a Buffalonian, who passed on four years ago, did more than any other man to rescue those who after "death" found themselves in "hells" of their own creation.

He spent 30 years in studying conditions on the other side of the grave and attended a thousand and seven, 700 with one medium and 300 with another, for this purpose.

In addition to his work as a lawyer, Randall was president of five large American corporations. He was urged to use his influence to extricate a client from the "unfortunate entanglement" of Spiritualism.

Randall, in order to prove the fallacies of Spiritualism, had to attend seances with his client. Soon he discovered that there was a great truth, for his skeptical and legal brain could find no flaws in

the evidence presented to him.

**YOU SPELL IT**  
P-S-Y-C-H-I-C

We are called all kinds of names. It seems that letters coming into this office have been addressed in more than a dozen different ways. Here are just a few names the PSYCHIC OBSERVER has been called: "PHYSIC," "CYTIC," "PHYTHIC," "PY-KICK," "PISKICK," "PHYSCHIC," "SYKIC," "SHCYCIC".

Of course, we are sometimes called "PSYCHIC NEWS" — for his we are proud. It seems strange that this word should be a stumbling block BUT then are not all psychic things stumbling blocks to **SOME** people?

*R. G. Pressing*

**A PERSONALLY CONDUCTED TOUR**

"When he, the spirit of truth is come, he will guide you into all things."

It was never intended by the Creator that we should go stumbling and alone through this life. He intended that this should be a personally conducted tour in which we should learn much and be ready for the next stage of our journey toward the spheres.

Suppose I were planning to take a tour of the world. I am an inexperienced traveler. I go to a great sea port and find that I must obtain a passport and go through somewhat of an examination of my citizenship. Once on board the ship, I must learn how to conduct myself there. Arrived in a foreign port, I am bewildered by the strange language, and by strange money. I do not know where to find a proper hotel and eating place. I cannot talk the language, therefore cannot find my way about to see the points of historical and artistic interest. Each time I go from one country to another, all these things come up to plague me again. My enjoyment in the trip is all gone, taken up with trivialities.

Suppose however, I take a personally conducted tour! How different! My conductor arranges all details for me, since he knows all the languages, all the money exchanges, where to stay, how to find what I want to see. I need only sit back and enjoy myself, trusting all minor details to his care. And I find that this actually costs much less than if I had gone alone!

Spiritualism teaches us that we have guides who will help us over the rough places; that our loved ones are looking out for our comfort and welfare, and that we may call upon them when we need their aid, and we may consult with them directly in the seance. A knowledge of this gives every Spiritualist an opportunity to take a personally conducted tour through this world, knowing that he or she can trust to the guidance of those who are wiser and more far-seeing than we, and the journey becomes a thing of joy and beauty.

Hazel I. Dannecker,  
New Castle, Pa.

L. Lind-Af-Hayeb,  
President of The  
London Spiritual Alliance.

**AN ERROR**

"Spirit Paintings by the medium Francisco Fast, twenty-seven in number, have been on exhibition at The Charles Morgan Gallery, New York."

This statement was made in the "Overseas News Reel," feature column of PREDICTION, an English monthly magazine.

Well this is news !!! The name they mean is FRANCIS FAST and they are not "Spirit Paintings" at all—they are psychic sketches. Mr. Fast is a psychic, not a medium. No spirit entities appear on his sketches.

**G. B. S. — SPIRITUALIST?**

At the age of 83, George Bernard Shaw has written his 50th play, and had it produced.

His works cover a multitude of subjects, holding a mirror up to life in almost every phase.

"What a pity that G. B. S. is so ignorant about the next world—he knows so much about this one!"

But is Shaw really so out of touch with the after-life?

It is not generally known that Mrs. George Bernard Shaw is a Member of the Society for Psychical Research in London. Her husband follows, with the keenest interest, the regular delivery of its *Proceedings*.

**LANSING CHURCH ELECTS**

Meeting with Dr. and Mrs. Leon S. Post, at The First Spiritualist Church, Lansing, Mich., the election of officers for the new year, 1940, lists the following names: President, Ada Sebring; Vice President, J. DeJoe; Secretary, Edith Eaton; Treasurer, J. Stansell; 1st Trustee, Nettie Ambough; 2nd Trustee, Earl F. 3rd Trustee, Elinor Heightchen.

The pastors to serve intermittently during the first months of the new year are: Rev. Geneva Phillips and Rev. Reba Post.

**HE RESCUED THE "DEAD"**

Do you know why Edward C. Randall investigated Spiritualism? Randall, a Buffalonian, who passed on four years ago, did more than any other man to rescue those who after "death" found themselves in "hells" of their own creation.

He spent 30 years in studying conditions on the other side of the grave and attended a thousand and seven, 700 with one medium and 300 with another, for this purpose.

In addition to his work as a lawyer, Randall was president of five large American corporations. He was urged to use his influence to extricate a client from the "unfortunate entanglement" of Spiritualism.

Randall, in order to prove the fallacies of Spiritualism, had to attend seances with his client. Soon he discovered that there was a great truth, for his skeptical and legal brain could find no flaws in

the evidence presented to him.

the evidence presented to him.

the evidence presented to him.

the evidence presented to him.

the evidence presented to him.

the evidence presented to him.

the evidence presented to him.

the evidence presented to him.

the evidence presented to him.

the evidence presented to him.

**YOU SPELL IT**  
P-S-Y-C-H-I-C

We are called all kinds of names. It seems that letters coming into this office have been addressed in more than a dozen different ways. Here are just a few names the PSYCHIC OBSERVER has been called: "PHYSIC," "CYTIC," "PHYTHIC," "PY-KICK," "PISKICK," "PHYSCHIC," "SYKIC," "SHCYCIC".

Of course, we are sometimes called "PSYCHIC NEWS" — for his we are proud. It seems strange that this word should be a stumbling block BUT then are not all psychic things stumbling blocks to **SOME** people?

*R. G. Pressing*

**A PERSONALLY CONDUCTED TOUR**

"When he, the spirit of truth is come, he will guide you into all things."

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Hazel I. Dannecker,  
New Castle, Pa.

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## "Is Death the End?"

By JOHN HENRY REMMERS

### RATIONAL OPEN-MINDEDNESS

"Keep the 'Know-It-Alls' and the Hysterical out of your circles! — Such personalities are of little value in any field of endeavor."

(Continued from Last Issue)

#### CHAPTER V A New Vista in the Realms of Energy.

A very short time after receiving those first three raps, matters took a decided turn. The inert table suddenly became a thing alive, rocking, tilting and moving about the room without physical contact of any sort. These manifestations often began before we had taken our usual places, and at times they were of such magnitude that, with all of my strength, I could not resist the table's movements. When things of this nature occur in places strange to you there is always room for doubt. But when they take place in your own home, without physical contact of any kind, unless you are a robot, you will have the thrill of your life.

Gradually, manifestations of this nature ceased. The table once again became quiet, but a continuous tattoo of rappings followed. I could not help but realize that I was dealing with invisible intelligences who, having given a perfect demonstration of their presence, were now eager to communicate. A code of communication was finally established, and following this, it was not unusual to carry on a conversation for two hours or more. Why should anyone object to the method? Do we refuse to accept messages from friends sent through the telegraph company, because the messages have been tapped out in code by an unseen operator? Certainly not! And just as intelligence plus electricity is the means of communication in the one case, so is intelligence plus psychic energy the means in the other.

#### No Deception

Let me here ask you just two questions: Would it be natural for perfectly normal people, seeking truth, to deceive each other? Could such deception go on, night after night, without detection? If you will answer these questions fairly according to reason, your mental attitude will aid you greatly in grasping the substance of this treatise.

In the following chapters many marvelous things will be told you, and unless you have a reasonable amount of confidence in our honesty and ability as investigators, this work will be of little value to you. There is no selfish purpose underlying our effort. Always bear in mind, while studying this treatise, that our intensive interest regarding this matter was brought about by the transition of our own beloved boy. We wanted the truth, and having found it, great happiness is ours, and we are endeavoring to get this message to you who need it as we did, over the heads of those who would willfully keep it from you.

Each evening, with the aid of the photographer's lamp and the table, we continued our experiments. By degrees, the control became more perfect. The rappings gradually grew louder and more decisive, sounding as though one would strike the table with a small hammer. They could easily be heard in an adjoining room. If requested, they would so grow in volume as to resemble sledge-hammer blows. Only those witnessing such a demonstration know of the peculiar feeling which comes over one at the time. I can liken it best to a deep reverence, bringing home with startling effect the reality of the unseen.

What folly it is to attempt to count the stars beyond our solar system and ignore that vast field of knowledge just outside our earthly door! Between each planet lies an eternity—why hurry so?

All space and all time is ours. It is truly as Walt Whitman sings:

"All goes onward and outward—nothing collapses,

And to die is different from what anyone supposes, and luckier."

Step by step we must climb the ladder of knowledge, for such is the Law.

To witness one of these demonstrations of concentrated energy opens for us a new vista in the realms of Energy. We realize that our most powerful ally, electricity, is but one child of a great family of Energies, all born from the immeasurable womb of Mother Nature; and he who tries to limit Her activities within the narrow bounds of his earthly knowledge is best likened unto the one who wishes to capture a rainbow.

#### Methodical Quest

Just before us lies a field so filled with Life, energy and knowledge that to ignore it and endeavor to communicate with Mars seems the height of stupidity. Even the sages who, ages ago, left our earth-plane and are much wiser than our wisest, are not as yet concerning themselves with the near-

### THE LIGHTED WAY

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est planet nor the seventh heaven. They are exploring the realms between, having learnt the greatest of all lessons: that sound wisdom comes only by degrees, and cannot be acquired by leaps and bounds. This applies likewise to our study of survival and communication. We must go slow, one step at a time, otherwise our knowledge regarding it will lack the strength of conviction.

#### What Is Ectoplasm?

We soon learned, through our code, that a group of entities working in harmony were producing the manifestations. Each in turn, including our boy, identified himself, and each individual established a distinct rapping peculiar unto himself. Thereby the task of personal identification each time we communicated was eliminated. We discovered also that each communicator always took the same place at the table and would rap out his answer where he stood. Thus, after a brief period of organization, communication in this manner became easy. If requested, two or more personalities would rap simultaneously, or the raps would fall on any part of the

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#### NUMBER THIRTY-FIVE

The above is the number of the present issue of PSYCHIC OBSERVER. You will find this number in the upper left hand corner of the first page. This number is advanced every two weeks—showing the number of PSYCHIC OBSERVERS issued up to date. The date of this paper is:

FEBRUARY 25, 1940

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### In Chicago



**MAUDE KLINE, N.S.A. Missionary-at-large and blind-fold ballot reader, has, during the fall and winter months, been serving Spiritualist Churches in Chicago and the vicinity.**

She was the featured medium at a recent get-together meeting for the benefit of the Illinois State Spiritualist Association which was held at Lily of the West Temple, Paulina and Monroe Sts., Chicago, Ill.

Miss Kline also served the Britten Memorial Spiritualist Church, Toronto, Canada.

table suggested. I have often felt them directly under my hands. With our own hands clearly visible on the table, it was not unusual for us to feel a gentle grip on our knees and lower limbs, and occasionally we could distinctly feel the pressure of a hand on the top of the head. The hand itself could not be distinguished, but a filmy mass could usually be seen on the head of the one experiencing the pressure. This filmy substance, now known as ectoplasm, is a highly concentrated mass of psychic energy. On two occasions large patches of it about the size of a saucer gleamed brightly and moved about on the left side of my body directly above the heart. No light-rays of any kind, excepting the red glow from the photographer's lamp, could enter the room where we experimented. I have seen this highly concentrated energy, or radiant matter, float about the room like heavy clouds. My wife and I have felt it on the face, hands, and the back of the neck.

If the required amount of this energy can be drawn from human bodies and successfully concentrated by the unseen operators, materialization takes place, and we are then privileged to gaze with wonder upon the smiling countenance of a loved one who has passed into the higher existence. In a following chapter I shall deal fully with this, the highest phase of manifestation, giving my own experiences.

Do not expect too much in the early period of your unfoldment. Be content with the rappings until such time as it is possible for the operators to draw upon your energy sufficiently to produce the finer phenomena, such as the independent voice.

#### No One Infallible

Personalities living in the new dimension are not infallible; they are learning just as we are. The sincere and enlightened ones are very careful in their experiments not to injure us. It is the undeveloped entities you must guard against. Do not enter this field in a frivolous, trifling frame of mind. The dangers resulting from such an attitude may be of a very serious nature. Unscrupulous personalities of the lower realms, just as here, take any means to gain their selfish ends. Be careful that all those joining you to establish communication are sincere. I do not mean by this that they should be of the pious kind, for such an attitude is at all times out of harmony with nature. The average man or woman is basically clean. It is the fanatic religionist and the

## Do You Want To HELP!!

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."

immorally inclined who cause the most friction in our otherwise perfectly natural lives.

#### Must Be Sincere

Choose good-natured, healthy people to assist you. Four sincere people of opposite sex, seated alternately, make an ideal circle. Never have more than six. In case either sex predominates, place those of different characteristics opposite each other. All should be of an open mind. Honest skepticism is no hindrance, but a prejudiced mind will have the same effect as a faulty tube in a radio set. Mental attitude has great bearing upon psychic phenomena. The stubborn, unreasonable mind, like static, will cause much disagreeable interference. And likewise, the ultra-serious and the credulous are both wrong and will hinder the best intentions of the operators. We must strike that happy medium known as rational open-mindedness. Keep the 'know-it-all' and the hysterical out of your circle; such personalities are of little value in any field of endeavor.

Man and wife mutually interested make splendid investigators. At least it has proven so in our own case. My wife and I have some of our finest evidence of survival while experimenting alone. The physical manifestations, however, may be delayed because of the lesser number of bodies the operators have to draw from. Do not devote more than two evenings a week to your actual experimenting. The body must rest and be revitalized. This we did not know at the beginning of our endeavors.

#### My "Home Circle"

Six months of experimenting in my own home convinced me of the survival of personality after the change called Death. The manifestations which occurred were free and clear of all suspicion or fraud of any nature. During that period we not only carried on communication through our code of rappings, but we also occasionally experienced independent voices and partial materialization. If my investigations had come to an abrupt end at that time, I would have needed no further proof. I have since witnessed far more marvelous demonstrations, but I look back upon those early days with great happiness, for it was then the Sublime Blessing of Survival first cast its beautiful light into my darkened existence. I could once again listen with joy to the song of a bird, for I knew that my boy lived, and that our great love had not been crushed by the hand of a cruel destiny.

(To Be Continued)

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Duluth, Minnesota

### Lecturer-Teacher



**REV. LENA BARNES JEFFS, Boston, Mass.** For the past twelve years associated with The School of Spiritual Truth, Miami, Florida and Ephrata, Pa.

Rev. Jeffs is the author of "One Hundred Questions and Answers on the Philosophy of Spiritualism," "One Hundred Questions and Answers on the Laws of Mediumship," "Two Hundred Questions and Answers Regarding the Holy Bible" and "Telekinesis, Ectoplasm and Materialization." She is also the author of four sets of lessons on the Science, Philosophy and Religion of Spiritualism.

Rev. Jeffs is a co-worker with Ethel Post-Parrish, internationally known mental and physical medium. They just returned from Los Angeles, California, where they served Arthur Ford's Institute for Psychical Research, 674 South Lafayette Park Place.

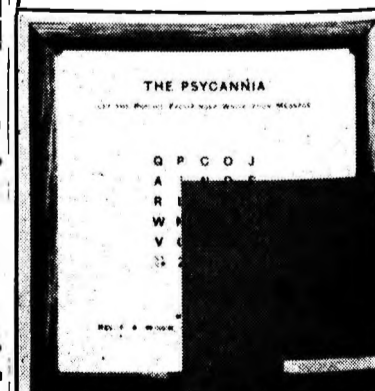
Both Rev. Jeffs and Mrs. Post-Parrish are making elaborate plans for the forthcoming summer season at Camp Silver Belle.



**EVAN SHEA, Pastor of The Spiritual Science Church, 1947 Broadway, New York City.**

Rev. Shea, lecturer and message bearer, travels extensively. Recently he served the following Churches: First Spiritualist Temple of Hartford, Conn.; Mrs. R. B. Palmer, Pres.; The First Spiritualist Society, Willimantic, Conn.; Caroline Connors, Pres.; First Spiritualist Church, Springfield, Mass.; Hattie Reed, Pres.

### The Psycannia



The PSYCANIA is a psychic fact-finder, a device given to the internationally well-known medium, the Rev. Frederick A. Wiggins, by a spirit. The PSYCANIA makes automatic messages easy for any one to obtain. It is simple to operate and renders the spirit communications proof-positive as genuine. Hundreds have used the PSYCANIA successfully, deriving much help and comfort.

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

**Healer-Lecturer**



**REV. BERTHA H. BICKETT,**  
Pastor and Founder of The Spirit-  
ualist Healing Bethany Church,  
2710 Cleinview Ave., Cincinnati,  
Ohio.  
Rev. Bickett says: "After 35  
years as a medium, I realize, as  
never before, that NOW is the  
time for a great Spiritualist rally."  
Rev. Bickett has been in the work  
for 50 years. She was a spiritual  
Healer at the age of 11.

**ALABAMA**

**BIRMINGHAM**—Progressive Spiritualist  
Church, Auditorium, Chamber of Com-  
merce Bldg. Glen H. Fancher.

**ARIZONA**

**PHOENIX**—First Spiritualist Church,  
752 East Portland St. Leroy O. Cady.

**CALIFORNIA**

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

**FRESNO**—Universal Educational Reli-  
gious Society of Divine Science, Inc., 744  
Mildred Ave., Edna Kelley.

**HOLLYWOOD**—Spiritualist Science  
Church, 1904 North Argyle. Mae Taylor.

**HOLLYWOOD**—Vassar Memorial Spirit-  
ualist Church, 6735 Yucca St. Nathan  
Harkness.

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

**LONG BEACH**—Peoples Spiritualist  
Church, 2218 East 4th St. Edith Niles.

**LONG BEACH**—California Assembly  
Metaphysical and Psychic Sciences,  
Church No. 17, New Masonic Temple,  
8th and Locust Sts. Bert L. Welch.

**LOS ANGELES**—Spiritualist Church of  
Divine Truth, Inc., 913 South Lake St.  
Minnie Modlin, President and Pastor.

**LOS ANGELES**—Second Christian Spirit-  
ualist Church, 2520 West 9th St. Dol-  
lie Thunness.

**LOS ANGELES**—Church of Natural Sci-  
ence, 2537 West 12th St. Anna Strack.

**LOS ANGELES**—Institute of Psychical  
Research, 674 South Lafayette Park  
Place. Hamlin Garland, Arthur Ford.

**LOS ANGELES**—Fifteenth Church of  
Metaphysical and Psychic Sciences,  
4160 South Figueroa St. Estelle Orser.

**LOS ANGELES**—Church of Light, 808  
Union League Bldg. Elbert Benja-  
mine.

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

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

**OAKLAND**—First Temple of Spiritu-  
alism, 1440 Harrison St. E. Bell Hall,  
Etta S. Bledsoe.

**SACRAMENTO**—Central Spiritualist  
Church, 1421 North 9th St. Lorena  
Grace Edwards.

**SAN DIEGO**—Fraternal Spiritualist Tem-  
ple, Second Ave. and Beech St. H.  
Robt. Moore.

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

**SAN FRANCISCO**—First Spiritualist  
Church, 3324—17th St. H. E. Pitzer.

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

**SUMMERLAND**—Spiritualist Association,  
Elizabeth Gairnor.

**CANADA**

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

**CALGARY, (Alberta)**—National Spiritu-  
alist Church, 509—8th Ave. A. J.  
Whitney.

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

**HAMILTON (Ontario)**—National Spiritual  
Church, Orange Hall, 175 1/2 James St.,  
North. Mrs. E. A. Aylett, Sec'y.

**OSHAWA**—Church of the Guiding Star,  
20 1/2 King St., West. I. O. O. F. Hall.  
Margaret I. Arkie.

**TORONTO**—Britten Memorial Church,  
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**TORONTO**—Church of Spiritual Uplift-  
ment, 202 Rosethorn Ave. Bessie Mc-  
Ginley.

**TORONTO**—Springdale Spiritualist  
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**VANCOUVER (B.C.)**—Central National  
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**WINDSOR**—Church of Christ S. O. E.  
Hall, Wyndotte and Devonshire Rd.  
Mrs. A. Clifford.

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

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Harmony, 24 West Bayard St. Cor-  
rine Hill.

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Asylum Street. Esther Acker.

**NEW LONDON**—Spiritualist Temple,  
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**NORWICH**—First Spiritual Union, Inc.,  
29 Park St. Frances Fletcher, Sec'y.

**WILLIMANTIC**—First Spiritualist So-  
ciety, 138 Valley St. Caroline J. Con-  
nor.

**DISTRICT OF COLUMBIA**

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W. H. P. Strack.

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N. W. Daniel J. Cave.

**WASHINGTON**—Church of Two Worlds,  
Continental Hotel, Hugh Gordon Bur-  
roughs.

**WASHINGTON**—First Spiritualist  
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**DAYTONA BEACH**—Hays Memorial  
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**FORT LAUDERDALE**—Spiritualist Tem-  
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Jeanette Taylor.

**JACKSONVILLE**—Spiritual Science  
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low's Club). Rev. Rosa Lee Smith,  
Rev. Flora Price.

**MIAMI**—Temple of Revelation, 90 N. W.  
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**MIAMI**—Christian Psychic Centre, Scot-  
tish Rite Temple, 471 N. W. 3rd St.  
Mary Olson, Emma Ogilvie.

**MIAMI**—First Spiritualist Church (N. S.  
A.), Odd Fellows' Temple, 215 N. W.  
4th St. Frank Casebeer.

**MIAMI**—Beckoning Light Spiritualist  
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Bertie Lilly Candler, Madge Hart.

**MIAMI**—Spiritualist Temple of Truth,  
1621—S. W. 6th St. Roland Riley.

**MIAMI**—Church of Divine Light, 634 S.  
W. 11th Ave. Emma C. Resch.

**MIAMI**—Church of Spiritual Harmony,  
127—N. E. 1st Ave. Mary Louise  
Smith, Sarah W. Cushing.

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Roger's Hall, 107 E. Pine St. Nellie  
Cherry, Florence G. Libby.

**WEST PALM BEACH**—W. T. Stead Me-  
morial Center, 448 Lakewood Road.  
Mrs. N. S. Themelis.

**GEORGIA**

**ATLANTA**—The First Spiritualist Church  
of Jesus Christ, Henry Grady Hotel.  
G. Nelson Williams.

**ILLINOIS**

**AURORA**—Christ Belle Church, 51 Fox  
St. Frances Blair.

**AURORA**—First Spiritual and Memorial  
Church—Mission of Love, 529 Clark St.  
Emma Ness.

**CHICAGO**—First Psychic Science Church,  
Atlantic Hotel, Clark St. at Jackson  
Blvd., Janette Eldora Erlon, Anthony  
Camardo.

**CHICAGO**—Church of Fraternal Order  
of Spiritualists, 4039 West Madison  
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**CHICAGO**—Psychic Science Church, Ash-  
land Bldg., 155 North Clark St. Beatie  
Woodworth.

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

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Divinity, 6146 South Ashland Ave.  
Freda Brown.

**CHICAGO**—Church of The Spirit, 2651  
N. Central Park Ave. Frank Joseph.

**CHICAGO**—Friendly Spiritual Church,  
1211 West 63rd St. Sheldon Northrup.

**CHICAGO**—Spiritualist Church of Wel-  
come, 5 North Carolina Ave. Helen  
Novak.

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

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

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

**CHICAGO**—Century Spiritualist Church,  
4787 Broadway, Room 214. Mabel  
Seley Nichols.

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

**CHICAGO**—First Italian Psychic Science  
Church, 1353 West Taylor St. Anthony  
Camardo, James Redfearn.

**CHICAGO**—Temple of Universal Law,  
4740 North Western Ave., Room 217.  
Charlotte Birkner.

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

**CHICAGO**—National Psychic Science As-  
sociation, Inc., U.S.A. (Psychic Science  
Auxiliaries) Atlantic Hotel, Clark at  
Jackson Blvd., Room 226—Janette  
Erlon, National President; Hazel V.  
Browning, Nat'l Sec'y.

**CICERO**—First Psychic Science Church,  
1331 South 57th Court. Anthony  
Camardo, James Redfearn.

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

**DECATUR**—First Spiritualist Church of  
Truth, 215 1/2 N. Water St. Rev. Grace  
W. Bowman.

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

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

**GRANITE CITY**—First Spiritualist  
Church, 20th and Cleveland Blvd.  
Pythian Hall. Jack Lang, President.  
Mrs. Lloyd Wallace, Secretary.

**JOLIET**—Sacred Science Church, 14 W.  
Van Buren St., Alpine Hall. Etta Fisk.

**PEORIA**—Progressive Spiritualist Church,  
Corner of Jackson and Jefferson. Emma  
Richardson.

**ROCKFORD**—First Spiritualist Church,  
201 W. Main St. Carrie A. Dermody.

**ROCKFORD**—Spiritualist Unity Church,  
118 North Winnebago St., Dacia M.  
Sadewater.

**STREATOR**—Good Will Spiritualist  
Church, 116 South Monroe, Benz Hall.  
Emma Dwyer, Olive Haring.

**INDIANA**

**ANDERSON**—First Spiritualist Church,  
Madison Ave. Spiritualist Temple.  
Fanchion Harwood.

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

**CHESTERFIELD**—Spiritualist Camp,  
1940 Season, July 1st to Sept. 4th.  
Mable Riffe, secretary.

**CRAWFORDSVILLE**—First Spiritualist  
Church, 1214 East Main St. Ethel  
Moore.

**ELKHART**—Clark's Memorial Spiritual  
Center, 316 Division St. Jeanette  
Osborne.

**EVANSVILLE**—Spiritualist Center, 15  
East Blackford Ave. Anna E. Knoll.

**FORT WAYNE**—First Christian Spirit-  
ualist Church, Spring and Franklin.  
Willard Grush.

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

**HAMMOND**—First Progressive Spiritu-  
alist Church, Odd Fellows' Hall, East  
State St. Myrtle Wright.

**INDIANAPOLIS**—Psychic Science Spir-  
itualist Church, 824 North Pennsyl-  
vania Ave. Dr. B. F. Clark, Dolbie  
Clark.

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

**LAPORTE**—First Spiritualist Church, 311  
Ridge St. Eva M. Kelly.

**MUNCIE**—Spiritualist Church of Truth,  
Patterson Bldg. Edith Stillwell, Mable  
Riffe.

**IOWA**

**CEDAR RAPIDS**—First Spiritualist  
Church (N.S.A.), K. P. Hall, 420 —  
1st Ave., East. Belle Tracy, Martha  
Miller.

**CEDAR RAPIDS**—Spiritual Center, 423  
4th Ave., S. W. Georgia Tidd.

**Physical Medium**



**DOLLIE CLARK, Indianapolis,**  
Ind., Medium for The Psychic  
Science Spiritualist Church, D. A.  
R. Chapter House, 824 North  
Pennsylvania St.  
Mrs. Clark possesses many  
phases of both mental and phys-  
ical mediumship, (i.e.) clairaudi-  
ence, clairvoyance, trance, ma-  
terialization, etheralization,  
blindfold ballot reading and di-  
rect-voice (trumpet).

**DES MOINES**—Second Spiritualist Church,  
Chamberlain Hotel, 7th and Locust St.  
Mae Steinbach.

**DUBUQUE**—First Spiritualist Church,  
Facade Bldg., West Ninth St. Lucille  
Millar.

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

**WATERLOO**—Spiritual Church of Christ  
Truth, 203 Lafayette Bldg. Sophie F.  
Smalley.

**KANSAS**

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

**WICHITA**—N.S.T. Spiritual Center, 422  
N. Market St. Dollie Seybold.

**WICHITA**—Second Spiritualist Church,  
107 West 1st St. Mary J. Nichols.

**KENTUCKY**

**NEWPORT**—First Spiritualist Church,  
825 Overton St. Martha R. Haupt.

**MAINE**

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

**MARYLAND**

**BALTIMORE**—Temple of Wisdom  
Church, Paca and Saratoga Sts. Eliza-  
beth H. Dennis.

**MASSACHUSETTS**

**BOSTON**—First Spiritualist Temple of  
Truth, Victoria Ballroom, Hotel Victo-  
ria, Dartmouth and Newbury St.  
Sunday and Thursday 8 P. M. John  
E. Reese.

**BOSTON**—Alliance Christian Church,  
Spiritualist, 683 Tremont St. Services  
Sun., Wed., Fri., 7:30 P. M. Rev.  
Claude Spence.

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

**BROCKTON**—Peoples Progressive Spirit-  
ual Association, Corner of Green and  
Glenwood St. Anne Robbins.

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

**Moves To Dallas**



**REV. NELLIE CURRY, Trustee**  
and Medium for The Christian  
School of Spiritual Ministry with  
offices and library at 625 South  
Tyler Ave., Dallas, Texas.  
Although permanently located  
in Texas, Rev. Curry will continue  
to spend the summer months at  
Chesterfield Spiritualist Camp in  
Indiana.

**EAST BOSTON**—Red Cloud Spiritual  
Center, 4 Trenton St. Violet M. Belk-  
ner.

**FITCHBURG**—International Constitution-  
al Temple of Truth and Wisdom (Spir-  
itualist), 520 Main St. Ola P. G.  
Coates, D.D.

**LYNN**—Spiritualist Association, Joyce  
Building, 36 Market St. Bernard Em-  
mons.

**METHUEN**—First Spiritualist Church, 9  
Gleason St. Jennie Clough.

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

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

**STONEHAM**—Spiritualist Society, 5 Bar-  
rett Ave. Josephine Richardson.

**TAUNTON**—First Spiritual Science  
Church, Seeley Building. Mrs. H. F.  
Wiggin.

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

**WORCESTER**—First Spiritualist Temple  
of Truth, Hoover Ball Room, Day Bldg.,  
306 Main St. (Thursday Eve. 8 P. M.)  
John E. Reese.

**WORCESTER**—First Spiritual Alliance  
Church Association, Inc., 7 Newport  
St. Sunday 3 and 7 P. M.; Wednesday  
7:30 P. M. William A. Moffat.

**WORCESTER**—First Spiritual Church, 35  
Oread St., Sunday 3 and 7 P. M. W.  
R. Irwin.

**MICHIGAN**

**BATTLE CREEK**—First Spiritual Church,  
65 E. Michigan Ave. Floyd L. Thorna-  
ton.

**BATTLE CREEK**—Church of Spiritual  
Truth, 240 Upton Ave. John A. Aral-  
stead.

**DETROIT**—Church of Spiritual Under-  
standing, 14386 Charlevoix at Chal-  
mers. Sarah Solada.

**Maine Spiritualist**



**MRS. GEORGIA DUNCAN,**  
Portland, Maine. For the past 25  
years, she has been an ardent sup-  
porter and worker for the cause  
of Spiritualism.  
In a short talk before a Lyceum  
Group, Mrs. Duncan said: "When  
the mediums realize their re-  
sponsibility, then and only then  
will Our Movement be recognized  
and placed among the leading re-  
ligious organizations of the  
World."

**DETROIT**—Christian Corinthians, St.  
Paul's Church, I.O.O.F. Hall, Riviera at  
Grand River. A. Kemsley.

**DETROIT**—Church of Spiritual Harmony,  
Hotel Book-Cadillac Maude Fox, Lor-  
etta Smith, James Lawton.

**DETROIT**—Amity Spiritualist Temple,  
I.O.O.F. Hall, Gratiot at Conners. Lucy  
Meyers.

**DETROIT**—Temple of Spiritual Truth,  
12249 Griggs Ave. Jennie Whipple,  
Louis Abrogast.

**DETROIT**—Second Spiritualist Temple,  
Doty Hall, 8648 Woodward Ave. Sarah  
Hugt.

**DETROIT**—First Spiritualist Temple,  
Maccabees Bldg., Woodward at Put-  
nam. Sara Tingay.

**DETROIT**—Trinity Spiritualist Church,  
Kircheval and Hillger. Sarah Ander-  
son.

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

**DETROIT**—Spirit Communion Church,  
3910 Avery. Homer Watkins.

**DETROIT**—Starlight Memorial Church,  
5419 Grand River. May Bute.

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

**FLINT**—First Christian Spiritual Church,  
Inc., 809 E. Kearsley St. John W.  
Pearce, Ellen Earle.

**GRAND RAPIDS**—First Church of Truth,  
26 Shelby St. Amanda Flowers.

**JACKSON**—Allen Memorial Temple of  
Healing, 150 West Cortland St. M. W.  
Frank.

**JACKSON**—Goodfellow Spiritualist  
Church, Mechanic and Franklin St.  
Paul Casey.

**KALAMAZOO**—Church of the Aquarian  
Gospel of Jesus the Christ, 230 East  
Michigan Ave. A. J. Stenzel.

**LANSING**—First Spiritualist Church,  
118 1/2 E. Michigan. Reba L. Post,  
Genevra Philipps.

**OWOSSO**—First Psychic Research Spir-  
itualist Church, 610 Clinton St. Ella  
Riley.

**PONTIAC**—First Progressive Spiritualist

# ATTENTION CHURCHES!! IN THE WEST AND MIDDLE WEST

DR. CARROLL OPEN FOR ENGAGEMENTS



DR. JOHN JOSEPH CARROLL

## TO HOLD SEANCES AT LILY DALE

Dr. J. J. Carroll will hold two seances in The Psychic Observer Seance Room at Lily Dale, N. Y.

These seances will be held Saturday evening, February 24th and Sunday afternoon February 25th, 1940.

Appointments must be made in advance.

The fee—\$1.00 per person. For reservations, phone Cassadaga (N. Y.) 43-F-2 or write Dr. J. J. Carroll, Box 136, Lily Dale, N. Y.

(Note: The roads to Lily Dale are OPEN the year 'round.)

## SPIRITUALIST CHURCHES

(Continued from Page 11)

**BELMAR**—The Mission of Spiritual Aid, 609 1/2—12th Ave. Frances Clara LaSala.

**CAMDEN**—First Spiritualist Church, 509 North 6th St. Bessie Joy

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

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

**ELIZABETH**—First Church of the True Gospel, 16 South Broad St. Herman Tiederman.

**HACKENSACK**—Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

**HOBOKEN**—First Spiritual Church in Memory of the Living, 329 Washington St. Ferdinand Leyson.

**JERSEY CITY**—First Spiritualist Church, 273 Bergen Ave. Gertrude Rowe.

**LAKE HOPATCONG**—White Eagle Spiritualist Camp, 1940 Season, June, July, Aug., Sept. Frank Decker, President, Ansonia Hotel, N.Y.C.

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

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

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

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

## PLANS LECTURE TOUR

Will Also Demonstrate Various Phases of Phenomena.

DR. J. J. CARROLL, Somerville, Mass., and Buffalo, N. Y.—Noted Psychic, Mental and Physical Medium. During the coming few months, he will be open to accept engagements throughout the Middle West and West.

Dr. Carroll's many phases of mediumship and wide variety of phenomena make his services, to Spiritualist Churches and Societies, very desirable especially in localities where those interested seldom have opportunities to witness LEVITATION, PARTIAL MATERIALIZATION, INDEPENDENT WRITING, INDEPENDENT VOICE, DIRECT-VOICE (Trumpet) and other comparatively rare phases of physical mediumship.

Dr. Carroll is also a trance and mental medium for platform work. Spiritualist Churches assuring Dr. Carroll transportation to and from a central point, will be given first consideration—this expense, however, may be deducted from receipts at meetings held during any one series of seances or services.

For further information write: Dr. J. J. Carroll, Box 136, Lily Dale, N. Y.

"Advertisement"

**PATERSON**—First Society of Spiritualists, 142 Carrol St., at Broadway. Emily Freestone.

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

**UNION CITY**—The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Slifka.

**UNION CITY**—Divine Psychic Mission of Consultation (Spiritual Church) 325 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. Virginia G. Stiner.

**BROOKLYN**—Church of Divine Light, Apollo Studios, Carlton and Greene Aves. Emma C. Resch, Pastor, 642 Jefferson Ave., Brooklyn, N. Y. (Miami, Florida address, 634 S. W. 11th Ave.)

**BROOKLYN**—Cosmopolitan Church, 50 Orange St. Mary E. Murphy.

**BROOKLYN**—Child of Grace Spiritual Church, 698 Pacific St. Grace Rapsarda.

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

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

**BUFFALO**—Naomi Church of Spiritual Thought, 35 Florida St. Isabell Leith Wells, R. Newcomb Wells.

**BUFFALO**—Fourth National Spiritualist Church, Crescent Hall, 264 E. Utica St. Elizabeth Fisher.

**BUFFALO**—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Raymond C. Cudney.

**BUFFALO**—Spiritual Temple of Truth, 379 Plymouth Ave. Ann Keiser.

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

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

## Celebration Planned in Her Honor



REV. FLORENCE S. BECKER, Pastor of The Golden Gate Spiritualist Church, 240 Golden Gate Ave., San Francisco, California.

According to S. H. Allison, Secretary, there is to be a special celebration Saturday evening, February 17th, in honor of the Pastor. At the same time, the 16th anniversary of the Church will be commemorated.

Mr. Allison says: "This celebration is for the benefit of the building fund. We have sent out several hundred invitations and expect a large attendance. It has been our cherished hope to have a church home, free of all debt, for the spirit friends. We feel that the realization of that hope is soon to be consummated.

"Rev. Becker continues to present her splendid lecture and class work as well as to demonstrate her mediumship which has in the past attracted many sincere investigators to Spiritualism and brought needed comfort to the mourner."

**BUFFALO**—Center of Psychic Science and Church of Spirit Communion, Chene Room, Hotel Statler. Raymond E. Burns.

**BUFFALO**—Cold Spring Spiritualist Church, Schwegler Hall, 1445 Jefferson Ave. Julius Steineman.

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

**BUFFALO**—Church of Eternal Brotherhood, Malta Temple, 3296 Bailey Ave. D. Mona Berry (N.S.A.)

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

**EAST AURORA**—Spiritualist Church, Temple Place. Mildred Hiney.

**ELMIRA**—First Spiritualist Church, 403 East Church St. Eva M. Boatwick.

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

**LANCASTER**—Psychic Science Church, Odd Fellows' Temple, 25 Lake Ave. V. Mattern Bernhardt.

**LILY DALE**—Lily Dale Assembly, 1940 Season, July and August. For Programs write Carrie Reed, Secretary.

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

**NEW YORK CITY**—Spiritualist Temple of Universal Harmony, Studio 4D, 244 West 72nd St. K. W. Krick.

**NEW YORK CITY**—Well's Thought-Extension Library of Psychic Science, 593 Riverside Drive. Helen Wells.

**NEW YORK CITY**—Psychic Studio, Ansonia Hotel. Frank Decker.

**NEW YORK CITY**—Spiritualist Temple of Truth, Chapter Room, Carnegie Hall, 154 West 57th St. Sundays—8:15 p. m. Maina Tate, Mary Fulton.

**NEW YORK CITY**—Universal Inner-Vision Church, Inc., Concert Hall Steinway Bldg., 113 West 57th St. Pearl Irick Long.

**NEW YORK CITY**—Ethical Science of Communion, 113-115 West 57th St., Steinway Bldg., Studio No. 609. Bessie E. Keyes.

**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**—United Spiritualist Church, 157 East 86th St., Yorkville Temple Building, near Lexington Ave. Rose Ann Ericson, E. L. Thorne.

**NEW YORK CITY**—Oakleaf Spiritualist Center, 233 East 67th St. Regina Weiss.

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

**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 (Cecil M. Cook).

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

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

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

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

**ROCHESTER**—Universal Spiritualist Church, 44 Gardner Park. Louis C. Brown.

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

**ROME**—Golden Circle Spiritualist Church, 703 W. Court St. Elsie Butler Bunt.

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

**SYRACUSE**—Golden Rule Spiritualist Church, 227 Webster Ave. Anna Schnider.

## OHIO

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

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

**ASHTABULA**—First Spiritualist Church, 43rd and North Main St. R. B. Peck, President, 416 Garfield St., Geneva, O.

**BRIDGEPORT**—First Spiritualist Temple, 319 Main St. Albert Boerengen, Roy Hellrigel.

**CANTON**—Temple of Truth Spiritualist Church, 319 South Market St. Viola Demmy.

**CINCINNATI**—The Temple of Occult Science, 3026 Woodburn Ave. Dorothy Staschen.

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

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

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

**CLEVELAND**—Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. William H. Kost.

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

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

**COLUMBUS**—The Ohio Ave. Spiritualist Church, 86 South Ohio Ave. Nellie C. Brown.

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

**DAYTON**—Central Spiritualist Church, Haynes and Hulbert Sts. Laura E. J. Hallows.

**SANDUSKY**—Spiritual Temple, Columbus Ave., G.A.R. Hall. Fred Griner.

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

**STUEBENVILLE**—Trinity Spiritualist Church, 1134 Sycamore St. F. Hayes.

**TOLEDO**—Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. E. Crider.

**YOUNGSTOWN**—First Spiritualist Church, 323 West La Cede Ave. H. L. Bowman.

## OKLAHOMA

**BARTLESVILLE**—First Spiritualist Church. Myrtle London Rogers.

**ENID**—Spiritualist Center-Studio, 419 East Maple St. Albert E. von Strode, N.S.A. Missionary.

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

**OKLAHOMA CITY**—Spiritual Science Church of America, 329 N. W. 13th St. Mae Derr McQuestion.

**OKLAHOMA CITY**—Central Spiritualist Church, 718 1/2 North Broadway. A. C. Leslie.

## OREGON

**PORTLAND**—First Psychic Science Spiritualist Church, Neighbors of Woodcraft Hall. Alma Gudhart.

**PORTLAND**—The College of Divine Sciences and Realization, 1717 S. E. 24th Ave. Mrs. J. C. F. Grumbine.

## PENNSYLVANIA

**BETHLEHEM**—Spiritual Alliance Church, 131 East Broad St. Clara A. Arthur.

**BETHLEHEM**—Spiritual Sanctuary, 301 East Broad St. Jno. D. Cooper.

**BRADFORD**—Memorial Spiritualist Church, 66 Elm St. Lou E. Lerch.

**HAVERFORD**—Two World Association for Service, 512 Montgomery Ave. Emerson Gilbert.

**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**—Good Will Spiritualist Church of Christ, Clendenin Hall. J. H. Anderson.

**NEW CASTLE**—The Spiritualist Church of Truth, McGowan Hall, East Washington St. Agnes E. Guthrie.

**PHILADELPHIA**—Christ Chapel of Healing, 1235 West Venango St. Minerva H. Gray.

**PHILADELPHIA**—Society of the Spiritual Unfoldment, 5318 Pine St. William Royal.

**PHILADELPHIA**—Victor's Psychic Science Center, 3609 Frankford Ave. C. E. Blanchard.

**PHILADELPHIA**—First Association of Spiritualists, N. E. Corner of Master and Carlisle Sts. Mamie B. Schulz.

**PHILADELPHIA**—Ninth Spiritualist Church (Psychic Temple), 1936 North 13th St. S. C. Fenner and Emilie H. Fenner, N.S.T.

**PHILADELPHIA**—Third Spiritualist Church, 1421 N. 16th St. William Elliott Hammond.

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

**PITTSBURGH**—First Church of Spiritualists, 256 Bouquet St. Oakland—Eleanor Fornof.

**PITTSBURGH**—(North Side)—First Spiritualist Church of Allegheny, 100 East Ohio St. Elizabeth Graff.

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

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

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

## Open Psychic Center in Atlantic City



LEON LEARS, Founder and Leader of the Seaside Psychic Center, 115 B. Ocean Ave., Atlantic City, N. J.

## RHODE ISLAND

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

## TENNESSEE

**NASHVILLE**—Christ Spiritualist Church, 1905 West End Ave. M. DeNicholas.

## TEXAS

**DALLAS**—Christian School of Spiritual Ministry, 625 South Tyler Ave. Rev. Nellie Curry.

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

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

**HOUSTON**—Magnolia Spiritualist Church, 7716 Harrisburg. Mrs. M. E. Tenny.

**SAN ANTONIO**—Spiritual Christian Church, Menger Hotel, English Room. Mae Redford.

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

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

## VIRGINIA

**NORFOLK**—First National Spiritualist Church, Southland Hotel. Katherine Baxter.

**NORFOLK**—Light of Truth Church of Divine Healing, Sun Parlor, Montecello Hotel (Sunday evening). Fred Jordan, Alma Moser.

**PORTSMOUTH**—Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305 High St. (Thursday evening only) Fred Jordan, Alma Moser.

## WASHINGTON

**BREMERTON**—Good Will Spiritualist Church, 887 Fourth St. Margaret Penny.

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

**EDGEWOOD**—Washington State Spiritualist Camp, 1940 season, June 2nd to December 1st. The Camp is located between Tacoma and Seattle at Surprise Lake—North coast line of buses pass the Gate: All buses by way of Auburn pass the camp. For information and Programs write, Rev. Bertha D. Watson, Pres., 2207 North 60th St. Seattle, Washington or Nettie E. Frew, Secy., 227 23rd Ave., North, Seattle, Washington. After June 1st, write Route 2, Box 267, Tacoma, Washington. Speakers and mediums interested in serving the camp write early so that their names may appear on the camp program.

**SEATTLE**—Wed. Eve. only, Mizpah Spiritualist Mission, 2219 1/2 Eastlake Ave. Ruth P. Huffman.

**SPOKANE**—First Spiritualist Church, "Star of the East," 816 Riverside Ave. Red Man Hall. Julian A. Fox.

**SPOKANE**—National Spiritualist Society, 510 West 4th St. J. M. Roach.

**TACOMA**—Rising Sun Spiritualist Church, 608 Fawcett St. Margaret Hine.

## WEST VIRGINIA

**CHARLESTON**—The First Spiritual Church of Light, 1317 East Washington St. Beulah Brison.

**HUNTINGTON**—The Spiritualist Temple, Bradshaw-Diehl Building. Clifford Blas.

## WISCONSIN

**LACROSSE**—First Spiritualist Church, 506 1/2 Main St. Fred J. Grokowsky.

**MADISON**—First Spiritualist Church, 118 Monona Ave. Ruth Miller.

**MILWAUKEE**—Christ Spiritualist Church, N. S. U. of America, Schroeder Hotel, Parlor A, 4th floor. CENTER at 2619 N. 19th St. H. Louise Miller, Anita Kuehler.

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

**MILWAUKEE**—First Psychic Science Church, Inc., 2755 North Third St. Odd Fellows' Hall.

**MILWAUKEE**—Sacred Circle Temple, 1416 North 15th St. Anita M. Kuehler.

**WEST ALLIS**—Third Spiritual Science Church, South 81st and West Becker Sts. Will Worcester.

**WEST ALLIS**—First Spiritualist Church, 2000 South 73rd St. A. J. Hettwer.

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