

COMING!

The
Return
of
OSCAR
WILDE
by
Arthur
Myers

SPIRITUALISM'S PICTORIAL JOURNAL

The PSYCHIC Observer

LIFE
AFTER
DEATH
PROVED

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MILLIONS HEAR ABOUT SPIRIT RETURN

Psychic Observer Editor Proclaims Truth Of Spirit Communication
Estimated Radio Audience Of 3,400,000 Hear Evidence Of Survival

92nd ANNIVERSARY OF THE FOX COTTAGE
1848 — MARCH 31st — 1940



The picture above is an artist's conception of the consternation shown by members of the FOX FAMILY, when rappings were first heard March 31st, 1848. The artist shows Mr. and Mrs. John Fox in the foreground—their daughters, Margaret and "Katie" do not appear to be disturbed BUT can be seen carrying on a conversation with "Splitfoot" via the rapping code agreed upon.

In 1916, The FOX COTTAGE was moved to Lily Dale, N. Y. and since that time, Flo Cottrell, the medium in charge, has demonstrated the same phase of mediumship possessed by the Fox Sisters. Today, these RAPPINGS can be heard and their authenticity is unquestioned by those who have investigated—to all others, these rappings remain unchallenged.

IN MEMORY OF THE FOX SISTERS

Through Whose Mediumship the First Spirit Raps
Were Heard at Hydesville, N. Y., in 1848.

MODERN SPIRITUALISM IS BORN

*Conceived with love and with sublime intent,
Immortal raps, through heaven's high gates sent.
To give mankind the truth from other spheres,
Undeified and freed from bigot's fears.*

*Ye came, disguised, simplicity's awkward child,
Empowered on high to make all mortals smile
With love celestial and with justice true,
To teach all nations what they never knew.*

*When taught by thee in brotherly love for all,
Enfranchised and enfreed from error's thrall,
All nations that now stagnant are with greed
Will spurn the yoke, and turn to thee in need.*

*That blissful day will ever live to tell
The simple day when parents went to sell
Their hard earned products at the village fair,
And left at home the romping, mirthful pair.*

*They little knew that destiny planned a way,
Through the frail persons of their girls this day,
For heavenly beings to make their presence known
And thus erect forever a monument their own.*

*When they returned, the aged and toil-worn pair,
And heard their children recite their mystic tale,
How raps came loud, responsive to their call,
From in and out, from ceiling and from wall.*

*The old ones laughed with supercilious scorn
To hear such jargon from their thoughtless ones,
Thinking the youngsters from the neighbors' round
Had made a plan to have some special fun.*

*But lo, surprise just at this moment came:
The stricken parents looked up with wonder now.
The ceiling rang with raps, so did the wall,
And thus responsive to their children's call.*

*The raps were found intelligent and true,
And answered questions in a manner new:
Three raps for "Yes" and one for "No,"
With two for "Doubtful" or not best to know.*

*The rapper claimed that many years before
Murdered he was inside the very door:*

(Continued on Page 4, Col. 4)

THE MESSAGE — IN PART

"The Spirit Voice of My 'DEAD' Grandfather Saved My Life . . .
Told Me Things No One In All the World Could Possibly
Know.

"Many People Do Not Believe That Communication With
the 'DEAD' Is Possible But There Can Be No Other Explana-
tion for the Thing That Happened to Me."

* * * *

The Above Quotation, Broadcast by Mr. Pressing, Is Only Part of
the Script That Was O. K'ed by the Radio Authorities, Before
Being Transmitted "Over the Air."

SPIRITUALISM - AS A RELIGION Afforded Fair Recognition

Dunninger Runs Away — Will Not Accept Challenge
To Debate With Pressing.

BY THE EDITOR

An estimated radio audience of over three million, heard a Spiritualist proclaim SURVIVAL and present evidence of SPIRIT RETURN. It all came about in a perfectly natural way.

Several weeks ago, a letter was written from the office of PSYCHIC OBSERVER to WE THE PEOPLE. This letter took exception to some of the rash statements Joseph Dunninger, a conjurer, had voiced over the same station about the truth of Spiritualism.

The executives of the radio program, sponsored by SANKA COFFEE, make every effort to present both sides of any question—which in a great degree is responsible for their vast radio audiences.

The Editor of PSYCHIC OBSERVER was invited to New York City to discuss the possibility of a broadcast that would afford their listeners an opportunity to hear

the Spiritualist viewpoint.

At first, a debate was considered as an appropriate way to handle the subject but the "famous magician" who made the challenge a week before, evidently felt that he did not care to defend his claims because he bluntly refused to appear.

It was just as well—for this opened the way to present the TRUTHS OF SPIRITUALISM in a more dignified and convincing manner and when this privilege was definitely granted, dozens of evidential messages received through mediums, were related and described to the executives of WE THE PEOPLE.

Two of these outstanding experiences were chosen—the script was written and carefully checked so that a fair presentation could be made.

All the radio staff and the sponsors' executives seemed very enthusiastic and expressed their desire to co-operate. SPIRITUALISM WAS RESPECTED AS A RELIGION.

The details connected with the rehearsal of any radio program are most interesting. Each person presented is required to go over their part six or seven times before the actual presentation on the air. The music effect and timing must be perfect.

There is an interesting sidelight of the whole affair. Naturally

some of those present for rehearsal were deeply interested in the evidence presented for SURVIVAL. Several became quite confidential. The man who played the part of "RALPH" in the dramatization was invited to attend one of Frank Decker's seances. Not only did he attend but he was permitted to hear the voice of my "Dead" Grandfather who verified the actual experience upon which the very broadcast was founded.

My Grandfather also tried to assure the young actor that he really lived and in a perfectly natural voice, said: "Yes, Dead people really can speak."

Now about the broadcast. There were two presentations—9 and 12 midnight from the Columbia Radio Theater No. 1, 242 West 45th St., New York City, before an audience of 2200.

First, Gabriel Heatter announced William Faversham and Minnie Dupree. They presented a sketch about their stage careers. After a commercial announcement, The Editor of PSYCHIC OBSERVER was presented and the dramatization of SPIRIT RETURN was "on the air". Three actors assisted in the play. One man took the part of my "Dead" Grandfather—another played the part of "RALPH" and the part of "Shirley Ives" was taken by a young woman.

Many did not hear the broadcast, so, for this reason, PSYCHIC OBSERVER publishes below the exact script presented over WE THE PEOPLE PROGRAM, Tuesday, February 27, 1940.

The verbatim script is as follows:

GABRIEL HEATTER

Do you believe in spirits? Four
(Continued on Page 2, Col. 5)

"WE THE PEOPLE"
285 MADISON AVENUE
NEW YORK CITY

March 1, 1940

Ralph G. Pressing
Lily Dale, N. Y.

Dear Mr. Pressing:

This is just a little note to tell you how much we enjoyed meeting you and working with you on our "We The People" program.

We have received many fine comments about last week's broadcast, and people have remarked in particular about your appearance.

Thank you again for the splendid cooperation you gave us and for your interest in our program.

With kindest regards from us all,

Very sincerely,
Robert M. Reuschle,
"WE THE PEOPLE"



HAMLIN GARLAND, "Dean of American Letters," passed away in his Hollywood, Cal., home, March 4. He suffered cerebral hemorrhage.

Mr. Garland was a member of the executive board of the Institute for Psychical Research, Los Angeles, Cal. He was author of the book, "The Mystique of the Buried Crosses."

ADVENTURES IN SPIRIT LIFE

Experiences, Observations and Conclusions

By OWEN R. WASHBURN ★ ★ ★

(Continued from March 10th Issue)

FAMOUS MEN IN SPIRIT LIFE

The farmer who has been more interested in his farm than in anything else returns to it as a spirit. The railroad employee does not at once lose his interest in railroads and railroad thoughts on entering the spirit world. So also the king continues to be interested in his kingdom; the president in his nation; the literary man in literary work; the artist in artistic creations and in those who produce them.

The view that it is not reasonable to believe that the famous men come back to earth with an interest in earth's affairs is not in accord with observed facts. The more a man deserves to be famous the greater his interest in common people and common things. President Theodore Roosevelt had a genuine interest in the lives and opinions of the humblest men whom he met. The great poets have ever dealt with humble lives and rural scenes. The heart of a great man turns ever, be he great or small in power, to the simple rose, the common landscapes, the people's ballads, the psalmist's song of shepherds and of sheep.

So mediums often find that eminent men and women are speaking through them to a world in which they had so great a part: proving anew that human interest is always felt as to any former work: great in proportion to the amount of effort that the individual has given to it.

ADVICE FROM LORD GLADSTONE

In February of 1939, Rev. J. W. Potter, then editor of the "Spiritualist News" at Wilts, England, visited me at my home. He had known Lord Gladstone and had read much of the writings of Charlotte Bronte, the famous English writer. During one evening of his visit his daughter, who died in infancy, came, through my mediumship. She gave no warning of Mr. Potter's impending death, which took place three weeks later in Detroit, but was very tender toward him. After her visit a former employee, a trusted servant for many years, came to him from the spirit side of life, describing himself fully and speaking with great affection.

Then came William E. Gladstone. Always, in his later years, interested in spiritualism, he devoted the time to an outline of his policy for spiritualist leaders, mediums and editors. In substance his views were expressed as follows:

"Under the constant and often unfair and false attacks upon the facts of spiritualism and upon the advocates of proved truths, it should be the aim of all who might reply to them to do so as briefly as possible. There should be no unnecessary reflections upon the characters of even the most offensive opponents: as far as it can be done, in reason, they should be ignored. Church people who attack our cause are, if attacked in return, able to create new opposition among uninformed church members and thus, by our defense, may gain an advantage in their efforts to oppose us.

"Our presentation of spiritualism, in its phenomenal and philosophic phases, should be done through publications that have their columns devoted wholly to spiritualism and which give no place to any of the numerous cults and adventurers who seek to reach the public through spiritualism; in which they do not believe or in which they are not interested. The statements we make should always be given without undue waste of words. The foundation truths which we possess should be shown in new and in interesting forms, illustrated by accounts of observed phenomena, over and over again. To abstain from the showing of resentment, confine ourselves to the attractive setting forth of what is certainly known and to devote ourselves wholly to the promotion of our own work through our own publications, lectures and manifested phenomena, is the policy most productive of desired results."

CHARLOTTE BRONTE ATTENDING

After Lord Gladstone had left Charlotte Bronte surprised us by announcing herself. She had never communicated before, as far as we knew. She had the manner of a highly intellectual, very joyous, charming woman of unusual mental and spiritual vitality. She said she had been visiting the courts of Italy and Germany, to watch the drama of the dictators. One remark of hers was that though the dictators were aggressive they greatly dreaded the war with Great Britain. The visit was made about seven months before the second world war began. She stated that, at that time, both Mussolini and Hitler expected to avoid armed conflict with the great powers.

From my home Mr. Potter went to Wilmington, Delaware, where he lodged in a dwelling house used as an inn. The landlady, who showed herself, a few days later, to be violently anti-spiritualist, brought to Mr. Potter, within an hour or so of his arrival, a book by Charlotte Bronte and her picture, saying that she did not know why she should do so but that she felt that he would like to see them.

Three weeks after visiting me Mr. Potter died suddenly. Two weeks after his death he, as a spirit, talked with me at a seance, saying he was with the spirit daughter who had visited us at my home and in a state of life that was satisfactory; save that he regretted his unfinished work as an editor and publisher.

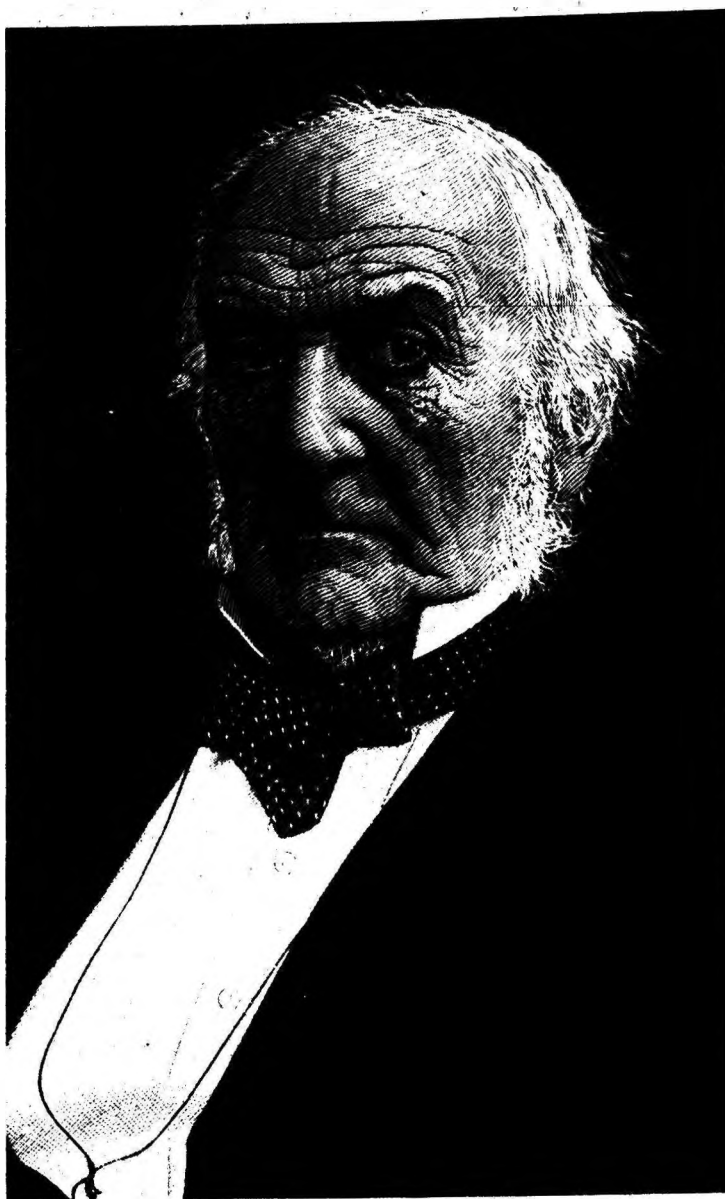
A. LINCOLN SPEAKS

That famous men attend seances and thus get in touch with the world in which they played active parts, is the common experience of spiritualists. The ablest political address I have ever heard was given in a voice, audible to all, over the heads of thirty people, at a seance in Syracuse, New York, with Minnie Cooke O'Hara as medium, by Abraham Lincoln. About a hundred, brief messages were given during the seance, which lasted more than two hours, the brief greetings and remarks being spoken in low tones, about three to each person present, while in louder tones, above us, spirits gave addresses of high ability. Mr. Lincoln spoke as President Herbert Hoover was beginning his administration. One remark made by the former president was that, while he was favorably impressed by Mr. Hoover's talents and sincerity, the nation has now become so vast in population and area; had so many problems, that no one man can any longer be, in fact, the president. Each executive must depend upon subordinates for efficiency and the ability to select useful subordinates determines the success or failure of any administration.

THE POET SHELLEY RETURNS

Among my friends is one, a girl now in the spirit world, who in college, in her senior year, found she could be used, through the control of her hand, which did very rapid writing for spirits. Overtaxed with final examinations just before graduation, she found herself, late one night, with an essay to write, as to the poetry of Shelley, the famous English writer. The work was to be handed in the next morn-

GLADSTONE'S INTEREST IN SPIRITUALISM



LORD WILLIAM E. GLADSTONE

ing and was important, as it was required as a test before granting her a degree. In desperation she resorted to her automatic writing and asked the spirit guide if she, a school girl friend of her mother's, could get Mr. Shelley to assist her. The poet was soon announced and wrote the required critical essay upon his own poems, giving, as was also required, examples of his verse to illustrate the statements. The girl, seeing only disaster before her if she did not turn it in as her own, and knowing that the college faculty would regard it as her own work, no matter how much she confessed, accepted the faculty's interpretation of psychic matters, for this one occasion, and presented it without remark. Afterwards the professor of literature read it to the class, saying it was the ablest essay ever presented by a student.

The poet and the girl, who has since died, must have had a mutual enjoyment of the humorous incident, when they met in the spirit world. As the girl could have written a perfectly satisfactory essay on the subject, had time allowed, she never seemed to have any conscientious regrets over the matter.

OLD TIME INDIANS

At seances in Brattleboro, Vermont, through a very good non-professional medium, there have come to me several eminent men among the original Americans. Massasoit, the chief with whom the pilgrims who landed on Plymouth Rock had friendly visits; King Philip, his warlike son; Squanto, the man who lived among the first settlers at Plymouth; Black Hawk, the great commander of his people, have been among those coming to me.

In talking with the numerous original land owners I have gained, often from those not known to many white people, interesting information, not only as to spirit life but as to human character and emotions. When those in earthly bodies whom I associate with, puzzle me by their attitudes I can always secure a clear statement as to the causes if I can, through my own or some other person's mediumship, have a talk with spirit friends. Thus many misunderstandings have been avoided or abolished.

PATIENCE WORTH

Among the ablest writers of our age is Patience Worth, who lives in the spirit world. A native of rural England, she wrote, through the mediumship of Mrs. John H. Curran of St. Louis, continuing this activity wherever her medium went. She has produced poems and novels which place in the front rank.

Since Mrs. Curran has passed to the Better Country, and occasionally before that time, she has written through other mediums. A friend of mine in Canada, feeling depressed at the failure of some plan as to his emotional life, visited a medium whom Patience Worth could have used and, though, as usual, this spirit ignored pleas that she identify herself, the theory that she communicated to the sorrowful young man the following poem, seems valid. She wrote:

Adown the lea
There comes a maiden fair to see;
Through fog and hail and rain
Come ye to this fair fane
Where sun and flowers wait ye
From the lea.

Adown the lea
There shall the meeting be;
Where tide and time are stayed
And fog and hail delayed
And no one is afraid,
Adown the lea.

Adown the lea
The maiden waits for thee;
Hold ye your head on high,
Faint not, nor even sigh
For ye shall come thereby
Adown the lea.

CHARACTERISTICS OF THE SPIRIT BODY

In viewing the spirit world and its people the medium sees what are, to spirits out of the flesh body, ponderable, tangible, solid reality.

(Continued on Page 4, Col. 4)

Noted Spiritualists Witness Broadcast

Several prominent Spiritualists journeyed to New York City to witness the actual broadcast of the program presented by WE THE PEOPLE.

Those present in the audience (3000) were: Rev. Mamie B. Schulz, Pastor of the First Association of Spiritualists, Philadelphia, Ernest Schulz and Rev. Schultz's sister James Lawton, Co-Pastor of The Church of Spiritual Harmony, Book-Cadillac Hotel, Detroit, Michigan and Frank Decker, President of Camp White Eagle, Lake Hopatcong, N. J.

MILLIONS HEAR SPIRITUALIST

(Continued from Page 1, Col. 5)

weeks ago a famous psychic investigator told how he felt about that question. His answer was no. But tonight a man comes to this WE THE PEOPLE microphone who claims it is possible to communicate with souls after death. SANKA COFFEE presents Mr. Ralph G. Pressing of Lily Dale, New York. All right, sir.

PRESSING . . .

When I came here to the studio, we decided the best way to tell my story was to put on a little play for you people listening. We have some actors here — and they're going to act out my experience — just as it happened. (MUSIC IN) One day in July, 1937, I attended a Spiritualist seance at Lily Dale, New York. As I sat there in the dark room, the medium seated before me, I spoke to my friend, Shirley Ives, who was there beside me. . .

RALPH (Actor)

(SOTTO) What's the matter? Aren't the spirits talking tonight?

SHIRLEY (Actress)

(SOTTO) Ralph, please.

RALPH . . .

(SOTTO) Now, Shirley, I promised to give Spiritualism a fair try, but—

SPIRIT VOICE (Actor)

(WHISPER) Ralph! Ralph!

SHIRLEY . . .

(EXCITED) Listen, Ralph! Do you hear that voice?

VOICE . . .

Ralph! Ralph! My grandson!..

SHIRLEY . . .

Please, Ralph. It's your grandfather's voice. Answer him.

RALPH . . .

Shirley, you don't believe. . . All right. I'll say something. (LOUD-ER).

Yes, grandfather, I'm here. This is Ralph.

VOICE . . .

(ECHO) Danger! Ralph! Danger! Beware the crossroads!

RALPH . . .

The crossroads! What do you mean?

VOICE . . .

(ECHO) Danger! I'll be with you, I'll guard you! Beware the cross roads! (FADING) The crossroads! The crossroads! The crossroads!

(SNEAK IN MUSIC AND FADE UNDER AND OUT.)

PRESSING . . .

Later that day — the spirit voice told me things no one in all the world but myself could know. Told me how as a mere boy I used to hide silver dollars in an elk horn bank that was hidden in the attic. I couldn't believe I'd really heard—the spirit voice of my dead grandfather. Yet—I kept remembering that warning — "Beware the crossroads." And that night—as I was driving along a highway near Dunkirk, New York — my friend, Shirley Ives, spoke to me. . .

(CAR)

SHIRLEY . . .

(AGITATED) Ralph, I've seen these spirit warnings come true. (Continued on Page 3, Col. 3)

THIS IS WHAT OUR READERS HAVE TO SAY ABOUT THE "WE, THE PEOPLE" BROADCAST Made by Ralph G. Pressing, Tuesday, February the 27th

Dear Mr. Pressing:

Bravo! Your story was most convincingly told. It was presented in a dramatic and striking manner. I am sure that your broadcast must do great good and you are certainly to be congratulated.

With kind regards,

Yours sincerely,

Signed DENIS P. S. CONAN DOYLE.

New York City

Indianapolis, Indiana

Dear Ralph:

Just a line commending you on your presentation and defense of the continuity of life on the Sunka Coffee Program, Tuesday night.

I was among the many that had registered a complaint on the other program. I think there is no place on broadcasting programs for belittling any religion.

Sincerely,

Dr. B. F. Clark,

President of the Indiana State Spiritualist Association.

Anderson, Indiana.

Dear Ralph:

I have just listened to your broadcast. I am surely proud of you. You handled the subject in a masterly fashion. If I have my way you are going to get on the air with more good and true stories.

Always the best of everything.

Mable Riffle.

Sec'y of Chesterfield Spiritualist Assn.,

Chesterfield, Ind.

Washington, D. C.

Dear Ralph:

"WE, THE PEOPLE SPEAK" has just finished. Was surprised to hear your name. I perked up right away. I remembered how you had taken me over that railroad crossing when I was on my way to Lily Dale two years ago. You remember? You pointed out where the accident occurred.

Glad you were able to get on the radio. It seems there are those who are always trying to cause the mediums trouble.

Sincerely,

"H. G. B."

Hugh Gordon Burroughs, Pastor of the Church of Two Worlds.

West Palm Beach, Florida.

Dear Mr. Pressing:

Just a word to tell you that we enjoyed listening to you on the WE, THE PEOPLE program. Good work. Congratulations. It may open the way for more interesting experiences. I hope Dunninger and his gang were listening in.

Thanks for your message, through the radio, to the world—which I consider as the finest propaganda for the cause. More power to you.

With kindest regards both from Mrs. Themelis and the writer for both Mrs. Pressing and your good self, I am,

Very sincerely yours,

N. S. Themelis,

W. T. Stead Memorial Center.

Columbus, Ohio.

Dear Ralph and Julie:

Geeeee . . . I nearly fell out of my chair . . . Tuesday night. When I heard Dunninger some weeks ago, I just wished that it might be possible for some one to call his bluff . . . and my spirit collaborator, Doctor Allen said: "Be Patient."

I might have known that it would be the friend of the medium and Spiritualism that would come forward and challenge that terrible man. Carl, my husband, and I were so elated that we just cheered. If others would only try as hard as you and Julie to defend our cause . . . this being a medium . . . would not be so hard after all. Thanks a lot, Ralph. I will tell my entire audience next Sunday night about your good work.

My best to you always.

Clara B. Knost.

Pastor of the First Spiritualist Church, Columbus, Ohio.

Corbetsville, N. Y.

Dear Mr. Pressing:

It did my heart good to hear your voice over the radio—going out to the multitudes, brave and sure.

May We, The People, the universe over, continue bravely to bring this glorious truth to its rightful understanding.

Greetings to both you and Mrs. Pressing and wishes for greater strength to carry on.

Elizabeth Howell.

Dayton, Ohio.

Dear Mr. Pressing:

Last night—while listening to WE, THE PEOPLE broadcast, I heard your name. I was "all ears" instantly. The seance you related was so typical of many I have witnessed. Here's hoping you will be able to broadcast oftener.

Jessie E. Young Cates.

Chardon, Ohio.

Dear Mr. Pressing:

I want you to know how much I enjoyed your broadcast on We, The People program last night. When the announcer spoke your name—I said: "Why, I know Mr. Pressing." My thoughts immediately flew to the clipping I have of your picture—taken from PSYCHIC OBSERVER. I was so pleased to hear your story as told over the air.

Mrs. Maude Shippe.

Rahway, N. J.

Dear Mr. Pressing:

I was very pleased when I heard you announced over the air and thankful that someone came forward in defense of Spiritualism.

It came over just fine and it is a credit to you and the cause for which we stand. Best of luck to you and Mrs. Pressing in the work you have undertaken.

Sincerely,

Gertrude Heady Irving.

He Compliments Editor



DENIS P. S. CONAN DOYLE, Son of the late Sir Arthur Conan Doyle. While in New York City, Mr. Pressing had several conferences with Mr. Doyle, whose advice and support greatly assisted in the final arrangements to present the case for Spirit Communication over the Nation-wide WE, THE PEOPLE program.

MILLIONS HEAR SPIRITUALIST

(Continued from Page 2, Col. 5)

Now, please . . . (CROSSING BELL OFF) Look! There's a railroad track up ahead. And there's a train coming!

RALPH . . .

Don't get excited. I'm stopping the car. (CAR STOPS) (TRAIN OFF).

SHIRLEY . . .

Look! Four roads join right here at this railroad track. Remember what the spirit said "Beware of the crossroads".

RALPH . . .

Please, Shirley, stop worrying about it. (TRAIN GOES BY AND BELL CONTINUES) Now, the train's gone. The track is clear. There's nothing to be afraid of. (CAR STARTS UP)

SHIRLEY . . .

(SCARED) Ralph—please. Don't cross these tracks.

RALPH . . .

Shirley, don't be childish. (CAR GATHERS SPEED)

SHIRLEY . . .

Ralph! Look! Around that bend. There's a train coming the other way!

Hurry! Hurry across!

(CAR SPUTTERS)

RALPH . . .

Shirley! Something's wrong! The car's stalled!

(TRAIN IN) (WHISTLE)

SHIRLEY . . .

Hurry! Hurry! Do something!

RALPH . . .

I can't get it started.

SHIRLEY . . .

Ralph—lookout! We'll be killed! We'll be killed! (TRAIN UP . . . SCREAM . . . CRASH) (MUSIC)

PRESSING . . .

I remember how I tried to swerve my car away from that giant locomotive. There was a terrible crash. Then everything was quiet. I looked down—saw Shirley lying unconscious at my feet. When help came they took her to the hospital. I hadn't been hurt. There wasn't a scratch on my body. Doctors couldn't understand how I'd lived through the accident. It seemed a miracle—that I hadn't even been cut by flying glass. I kept remembering the words I'd heard in the seance room. "Beware the crossroads. I'll be with you. I'll guard you." There was only one conclusion I could make. Somehow the spirit of my dead grandfather had saved my life. I know—many people don't believe—communication with the dead is possible. But I can find no other explanation—for the thing that happened to me.

(APPLAUSE)

(MUSIC)

THAT SILLY \$10,000 CHALLENGE

Dunninger made this statement on the radio: "If anyone listening can show me a so-called genuine Spiritualistic, physical or psychic phenomena that I can't EXPLAIN or duplicate by NATURAL or SCIENTIFIC means, MY SOCIETY will pay them \$10,000 in CASH."

Now this silly challenge of Dunninger's has gone on for a number of years—changed from time to time to fit his own (Dunninger's) convenience. It is about time that all good SPIRITUALISTS and SPIRITUALIST MEDIUMS know the facts—so that they won't be "taken in".

Let's analyze the challenge. In the first place, there are a lot of LOOP-HOLES through which Dunninger can jump—in case he finds himself in a bad way.

LOOP-HOLE NO. 4—He uses the word EXPLAIN. In other words, if the "master mind" ever finds himself in a position where he cannot duplicate phenomena—all he has to do is to "try" to explain it. MARVELOUS.

LOOP-HOLE NO. 2—Dunninger never mentions that he can produce the phenomena UNDER THE SAME CONDITIONS he exacts of a medium. We challenge him to insert "Under the same conditions" in his weak challenge.

LOOP-HOLE NO. 3—Dunninger don't say that HE will pay the \$10,000—It's his "Society" that is supposed to have the money—the money, incidentally, nobody has seen, nor is it ever taken along when he is supposed to be answering a challenge. Maybe he don't trust the mediums—if this is the case, why should anyone trust Dunninger?

LOOP-HOLE NO. 4—What does Dunninger mean by "NATURAL"? Surely he don't mean he is a medium? Quite a few years ago, Charles E. Davenport, accused Dunninger of being a medium. Dunninger turned "red" and denied the charge. Would he answer that question today?

LOOP-HOLE NO. 5—When Dunninger was challenged by Frank Decker years ago, Dunninger is said to have made no claim to be able to "get voices". Don't Dunninger know that if he is to leave the word PHYSICAL in his silly challenge, he must be able to produce what is known as direct-voice (trumpet) mediumship. Now this phase of mediumship is PHYSICAL MEDIUMSHIP and you would think that the "World's Greatest Psychic Researcher" would know this.

LOOP-HOLE NO. 6—Dunninger uses the word SCIENTIFIC. Does he call the use of rods, gadgets and trick mechanical devices—a science? For the most part, a ten cent conjurer pamphlet will tell all about those elementary tricks—even a child could do them. Surely this is not scientific.

LOOP-HOLE NO. 7—Dunninger issues brave challenges BUT does not seem to care to meet the Editor of PSYCHIC OBSERVER—instead he runs away and does not even "show up" to discuss the possibility of a debate—when called upon to do so by the executives of WE, THE PEOPLE. The real reason Dunninger "hid" while Pressing was in New York City was because CONJURERS ARE NEVER DEBATERS—Even in Dunninger's own book, he advises all amateur conjurers to avoid DEBATE—well remembering the ignominious defeat suffered by Thurston when he tried to debate psychic subjects with Arthur Ford.

THE TRUTH ABOUT . . . JOSEPH DUNNINGER

Dunninger admits, in his own book, that he is the "World's Greatest Conjurer and Magician" BUT we can find no record where any reputable or acknowledged magician has as yet come forward and said: "I second the motion"

According to Carlyl S. Fleming, President of the International Alliance of Magicians, Dunninger does NOT belong to either of THREE reputable American organizations for magicians. Dunninger admits this but says that he is President of his own "Psychic Research" Society. This Society, whose members are never mentioned, claims headquarters in the BRONX, a suburb of New York City.

Dunninger has been challenged to produce evidence showing that he has conducted any genuine Psychic Research—Poor Mr. Dunninger probably never heard of Doyle, Lodge, Crookes, Flammarion, Richet and literally hundreds of other scientists who were really able to conduct intelligent research and produce their findings.

Dunninger "runs away" when he thinks someone will ask him a few embarrassing questions.

Dunninger is said to have claimed that he is the highest paid magician in the United States. Where, oh where are his audiences???

Dunninger claims to be a hypnotist. Frank Decker, New York medium challenges Dunninger to hypnotize him.

Dunninger claims to be a "Mind-Reader"—Well, he cannot read the mind of the Editor of the PSYCHIC OBSERVER . . . for the simple reason that Dunninger "runs out" every time he has an appointment to meet the EDITOR.

And last but not least, Dunninger's egotism leads him to believe that he can follow in the footsteps of Houdini. But it so happens that Dunninger seems to lack all the few good qualities that Houdini possessed. Even Houdini tried to be fair. He never stooped to belittle the mediumship of the defenseless—The Great Dunninger has fired silly challenges at the 13-year-old girl, Alice Belle Kirby, Jonesville, La. Dunninger was even childish enough to make an effort to challenge the little 4-year-old baby, Faith Hope Charity Harding, whose prophecies have created much comment. BUT unwittingly, Dunninger shows his ignorance of psychic matters, when he asks the little baby to psychometrize an envelope which he says MIGHT have the word C-A-T written on a slip inside. He never even agrees to let the child touch the envelope. Anyway, psychometry has nothing to do with prophecy, BUT poor Mr. Dunninger couldn't be expected to know that.

PSYCHIC OBSERVER suggests that all accredited Spiritualist mediums refrain from accepting any of Dunninger's "trick challenges".

ADVENTURES IN SUPERNORMAL EXPERIENCES

"I VISIT CAMP WHITE EAGLE IN NEW JERSEY"

As Told By
PETER W. SALIT

(Continued from Mar. 10th Issue)

Camp White Eagle, Lake Hopatcong, New Jersey, was my next goal. July last, I attended, with ten other sitters, a trumpet seance. Frank Decker was the medium. Unlike some other trumpet and direct-voice mediums, Decker is always entranced while giving seances. Patsy, the boy-guide of Decker has a way of speaking that is altogether different from that of his medium.

Mr. Decker has a quiet, even, subdued, unemotional, and rather monotonous way of speaking. Patsy's conversation, on the contrary, besides doing it in a high-pitched voice as is the case of all child-guides, is jumpy, explosive with exaggerated crescendos and decrescendos rapidly following each other. My seat was in the middle of the horseshoe formation of the sitters, some five or six from Mr. Decker who was seated directly opposite me.

Patsy's Light

At the beginning of the seance, as soon as Patsy had introduced himself to us, a patch of soft subdued, white light on the wall to my right attracted attention. After Patsy had ascertained that we all had seen the phenomenon, he asked me where I wanted the light next to appear. When I said: "Right in front of me"—immediately a light was produced on the floor at my feet. I had seen spirit lights produced in mid-air but not flashed as it was against a surface.

The next phenomenon was somewhat startling in that I heard two voices at the same time, one behind and the other in front of me and above my head. The one behind me the loudest, was unmistakably that of Patsy, the other was weaker and to me of unknown origin.

Then White Eagle bid me stand up and come forward. When I had made two short steps the touch of a hand on my shoulder stopped me. Then a strong, masculine, but unusually flexible hand took hold of my right hand and brought it in contact with the top of presumably the Indian's bare head.

The hair felt rather coarse and imperfectly smoothed down. Two hands of the same type removed then my coat, placed it on my left arm, and began to stroke and rub my back, especially along the spinal column, and ended by vigorously slapping my shoulders and then the entire back for a few moments. This was apparently a healthy treatment and I felt agreeable tingling surge over my back for nearly an hour.

Test Conditions

Immediately after this treatment, Patsy commanded me to sit on Decker's lap and put my hand over his mouth, and under these conditions we would still hear a spirit voice, i. e., the voice of either Aleck or Ambrose, the deceased infant twins of Mr. and Mrs. Worrell sitting with us in the circle, when I said ready, a syllable of a child-like voice was then heard.

The next day, I attended a second trumpet seance with Decker. Before the room was darkened, Decker invited me to sit on his lap.



FRANK DECKER

Soon after turning out the light, Mr. Decker relaxed and was entranced. Patsy's voice was then heard above our heads, while the rhythmic breathing of the medium went on as before. After a few moments, Decker's left hand, which appeared to be limply hanging down his side, slipped between my left wrist and his thigh. In about two minutes the hand withdrew and pushed against my back, which I took for a sign to rise.

Levitation

When I was on my feet and with my back turned toward Decker and still in close proximity to him, Patsy announced that I would be levitated. Unlike the way I expected this to be done, i. e., by some sort of an intangible force, two strong, masculine hands were placed under my armpits, and I was lifted with great deal of effort some four or six inches from the floor. Then by a sudden unbending motion I was heavily dropped on the floor. Immediately one hand was placed from behind on my shoulder and with Patsy back of me in a lively conversation with the members of the sitters, the other hand dexterously unbent my coat, removed it from my back and passed it to someone in the circle.

Then the necktie was taken off. During all these manipulations, while the hands felt normal in every respect, they seemed to be softer and more flexible than those of Mr. Decker. After I had taken my seat in the circle, the sitters reported of being touched. I, too, received gentle touches on my hands with amazing accuracy.

Bertie Lilly Candler

Furthermore, Mr. Greene, from New York City, reported that Patsy had removed his pipe from the pocket of his jacket and placed its stem between his lips without the least hesitation or fumbling.

The following day, Bertie Lilly Candler, Miami, Florida, gave a materialization seance with thirty-one sitters in the circle. Before Mrs. Candler opened the seance, she was examined by some five women. Nothing was found on her person. At least some fifty materialized forms appeared during the three-hour seance. Several spirit forms advanced in their characteristic, inimitable manner as far as four or five yards from the cabinet.

As in other materialization seances, the ladies in their white draperies and star-like decorations outshone by far the men. One novel feature, not seen in the other materialization seances, was presented in the demonstration of weaving ectoplasm. A spirit entity, a girl, on being supplied with a handkerchief by her relatives, began to weave ectoplasmic tissue from it and continue doing so for a few minutes, allowing it to accumulate in a great white ball.

Weaving Ectoplasm

When apparently her strength was gone the white mass disappeared. The handkerchief was dropped on the floor and the spirit retreated to the cabinet.

Some of the female spirits evidenced charming curtsies before the circle. Some kneeled, others squatted on the floor. On the whole, the faces were fairly well formed. Some of the spirit entities, however, were weak and ill-shaped. They were met by their relatives at the cabinet and were advised to familiarize themselves with this phase of mediumship so that they would be better able to manifest in the future.

There was, however, one materialization that equalled the best I ever witnessed. It was that of Jamiel, a short, stocky Arab chieftain and the Guide of Dr. Meyer H. Blatt. Most of the sitters, including myself, sat some six or seven yards from the cabinet, and thus were not able to gain a clear view of the materialization. Although I could not discern much of the chieftain's features, except his long beard, his gorgeous flowing robe of light and dark velvety materials and the towering bejeweled turban as well as the large red glittering ruby on his chest, could be distinctly perceived.

Georgia Tidd

As he conversed with Dr. Blatt for some ten or fifteen minutes in a plainly audible whisper, he walked to and fro, turning left and right completely around, so that we had the opportunity of receiving him from all angles.

On returning to Iowa City and resuming my sitting in Georgia Tidd's circle in Cedar Rapids, I received from Shooting Star, a little Indian girl and my Guide, additional evidence of supernormal knowledge. Shooting Star told me that she had been with me on my travels, and was also with me at the World's Fair in New York. In proving this, she described correctly the plant of the General Electric Company. She also described correctly the large sphere and the tall triangular shaft at the Fair, although I made no reference to these objects.

Evidential Message

When I asked Shooting Star whether she liked the scenery in Pennsylvania, she said that she did, but especially Willow Grove because it was such an aristocratic place. I could not remember of having passed through Willow Grove. She told me to look it up on the map. When I did so, I was surprised to find such a place near Philadelphia, but not on the route I had taken. Later I remembered that some twenty years ago while in Philadelphia I, one day, indeed took an excursion to Willow Grove, but otherwise I do not remember anything about the place.

In my closing article next issue, I will summarize my Supernormal Experiences and relate my comments and conclusions.

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."

"ADVENTURES IN SPIRIT LIFE"

(Continued from Page 2)

The spirit bodies there are inhabited by persons, as truly as the flesh bodies on earth are inhabited by persons.

During an interview with Mrs. Josephine M. Simon, a very good medium, Mr. Thomas Paine remarked to me that an infinite number of spirit communications to earth people will be required to explain to them what there is to be known as to the spirit spheres. It is to create harmonious conditions for our spirit bodies that much of the instruction from wise spirits is given. It was explained to me by Mr. Paine that the attitudes that are wrong, the emotional shocks which result in mental or physical illness of those in the flesh, do not directly affect the flesh body, but they always affect the spirit body and the relation of that spirit body to the flesh body is so close that the flesh body is, often instantly, unfavorably affected. All evil attitudes, purposes and feelings affect the flesh body injuriously, by disturbing the conditions of the spirit body. All good emotions, purposes and attitudes affect the spirit body, and thus the flesh body, favorably. People of low development may have good physical health. They are not disturbed by evil plans and attitudes; as they are not very sensitive to mental or spiritual or emotional states of feeling; living animal lives they have less inner activity, hence less reaction to evil.

SPIRIT HOMES OF REST

Often in communications from spirits the phrase, "I am at rest" is included. This, of course, describes the condition of the individual in the spirit world as it would be the state of an individual in this world. Mr. Paine, from his spirit plane, explained to me that, to care for newly arrived spirits who have left the earth life while insane, or greatly shocked, or very weary from pain or sorrows, or who are disturbed at becoming invisible to loved ones, systematic work is done in Homes of Rest where the people needing treatment are taken. Of course there are, also, other places of rest and comfort. In the institutions skilled men and women work with great wisdom to restore the spirits who are not happy.

I asked Mr. Paine for some account of the methods used in the homes. He replied that a chief method was the use of music: "Music that you may, perhaps, speak of as of a hypnotic quality," he said. Under the right vibration, induced through music, the spirits treated sink into a dreamy state during which the tendencies to normal mental and emotional states can manifest themselves. In that state also the patient, more susceptible to the influence of truth and love, since the habit of denial is in abeyance, is more easily given healing. The above quotation from Mr. Paine was not dictated but is, substantially, a literal statement of what he said. It was added that contact with more perfectly developed souls is a routine part of efforts to adjust spirits who have come through great tribulation and need help, to soundness of mind and feeling.

It was also stated during this seance, that no one with a fleshly body can have it in perfect health unless the spirit body is in a harmonious state.

(To Be Continued)

FOX COTTAGE POEM (Continued from Page 1)

*To get his goods the robber dealt the blow,
Burying his body in the earth below.*

*Excitement running high, the neighbors flew
To dig the cell, thus prove the tale untrue;
They dug, and lo, they found the carcass there
Exactly as the mystic raps declared.*

*These facts stand out, inviting all mankind
Who come with truth and honesty combined
To investigate these mysteries sublime,
Will find this phenomena immortal and divine.*

*But come with error or wickedness at heart—
You shut the door on heaven's intended part;
Their portals celestial will only open wide
To earnest skeptics with truth upon their side.*

*Jehovah's mighty laws and universal plan
When understood by misled, erring man,
Shows that not a sparrow falls but by the Gifter's
hand;
Just so the peddler fell, by His high command.*

*It was designed this instrument should die
As he posted the needed spiritual tie,
To rise again when truth should claim her own,
When arrogance and bigotry and falsehood are
undone.*

*But see hue and cry that's raised against this
naughty wight;
Sectarian beads rise fiercely up to set this upstart
right;
They curse and roar and tear their hair in holy
horror's night
To think Jehovah's blessings had come in such a
plight.*

*While they in pomp and grandeur had built to catch
the fly
In churches costing millions, should get the grand
go-by;
Each sect forgets its hatred, combines to do or die,
To chase this phantom from the earth, the Gordian
knot untie.*

*They sent their missionaries out with falsehood on
their tongues,
To visit all, including decrepit, old and young;
They told them frightful stories of devils now un-
chained
To visit earth, disguised as doves, though emulating
Cain.*

*But in spite of opposition of the churches all com-
bined,
To do them wrong these feeble raps are faithful to
their chime;
And with God's permission, they still will beckon on
To universal mankind to come and claim the dawn.*



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SPIRITUAL HEALING-

THE HUMAN BODY HAS TWO ASPECTS

The spiritual manifesting through mind and the physical body manifesting in obedience to the soul within.

By WILLIAM H. BURR

Those who would receive and those who would give healing service known as spiritual healing should always understand that spiritual healing is not medical healing as the term is generally understood.

Its helpfulness does not, in all cases, come from surgery nor does it come from the administration of drugs—but rather from utilizing the God-given forces of nature as they manifest through the organism of a human body either as spiritual or physical power.

It should always be kept in mind that the human body has two aspects: Viz: the spiritual manifesting through mind and the physical body manifesting in obedience to the forces of the soul within.

Of the two aspects the spiritual, commonly called the soul, is by far the most important. The soul can live without the flesh but the flesh can not live without the soul. Thus it will be seen that no spiritual healing can be considered without considering the ailments of the flesh as that which directly affects the welfare of both body and spirit of mankind directly or indirectly.

Healers Restricted

To illustrate this fact we shall see that, if the hearing is impaired, the mind is deprived of access to the melodies of music, the song of birds and access to thoughts transmitted through the spoken word. If the sight is impaired the mind is deprived of access to the beauties of the flower or the golden tints of the rainbow and other beauties of the universe about us. If the liver is inactive such inactivity impairs the entire digestive process of the physical organism. This in turn impairs the operation of the mind through the body to the end that gladness may be replaced by gloom and the problems of life are not understood by the sufferer in their proper relation to other facts. Thus we might continue indefinitely showing by fact upon fact the interdependence of the physical body upon the soul of man. We must conclude that during mortal life body and mind are inseparably united and that injury to one is injury to the other. By helping one we help the other.

The term spiritual healing is of far broader application than it may at first appear to be. It is far broader than any science which takes account of the flesh only. It is far broader than any science which denies the existence of disease of the body and affirms that troubles of the mind are all that concerns the healer. Spiritual healing, we affirm, relates to infirmities of both body and mind and regards man in the flesh as a spiritual entity clothed in garments of flesh for a time only.

All spiritual healers must act within the limits of their powers and within the limits of restrictions placed upon them by laws of the State. They should understand that most restrictive laws have been enacted for the protection of patients from the operations of unqualified persons. To this end the performance of surgery and the administration of dangerous drugs have been restricted to those qualified practitioners licensed by the State.

Primarily, spiritual healing should proceed from the healing forces arising from incarnate or discarnate entities. Through these entities access to the universal, infinite storehouse of life, health

and harmony may come to suffering humanity, if a channel for its coming is available. Spiritual healing is not confined alone to mental healing for reasons we have shown. The duty and function of the spiritual healer is to help the spiritual part of the human being to promote, health and through health greater progress on the upward trend of life.

"Laying on hands" is a practice and method of healing long since recognized by religious orders in many lands. It is a method by which healing forces are imparted from the healer to the healed. So long as this method of healing does not employ the "instrumentalities of the flesh" but relies upon the "instrumentalities of the spirit" it has been approved by court decisions and is

other that they are suffering from cancer that healer is sowing seeds of destruction and fear in the mind of the patient. They set in motion the constructive forces of mind to ill account.

2. The law makes it a felony for any person not licensed to practice medicine, to diagnose any ailment or disease.

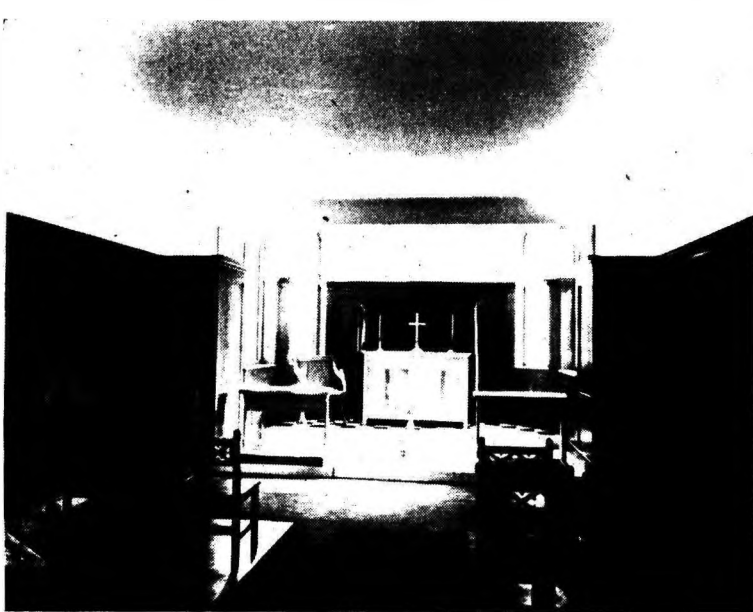
3. It is most dangerous business which may lead to absolute failure.

4. It is entirely unnecessary.

The healers should do their thinking, keep their own councils, then go ahead and do their work. Those to whom you minister are more interested in what you, the healer, accomplish for them than they are in what the healer may say. The results will be the only correct measure of the success.

All spiritual healers should at all times be mindful that they are dealing with laws of the infinite about which the vast majority

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The above is a picture of the interior of the world's most famous HEALING SANCTUARY, located on Christchurch Road in the suburbs of London, England.

During their visit to London, Mr. and Mrs. R. G. Pressing visited this sanctuary and met Mr. and Mrs. W. T. Parish, who administer spirit healing to patients in all parts of the world. (See the book—"Parish, The Healer" by M. Barbanell)

upheld in spite of all the opposition of the medical profession.

There is a border line between spiritual healing and medical healing. This fact is shown in cases where neither surgery nor drugs are needed to relieve distress, and in cases where either surgery or drugs would be an injury to the patient. For instance, if a patient is suffering from the ill effects of a torpid liver this may be relieved by laying on of hands plus the manipulation of the surface in such a manner as to increase activity of secretions.

If, on the other hand, there be lameness of muscles neither surgery nor drugs can accomplish results as well as manipulation of flesh by massage and "lay on of hands." Numerous cases might be shown where some readjustment of existing conditions only is required, where either surgery or drugs would be a positive damage to the patient.

Advice To Healers

In many such cases either surgery or drugs would be a positive injury to the patient, hence it becomes evident that the medical healer has one place but the spiritual healer has another. The one deals with surgery, and drugs, the other with the higher instrumentalities of spirit manifesting from the fountain head of all life to suffering humanity in the flesh.

There are certain rules that all spiritual healers should always observe.

1. Never diagnose any case nor tell patients what you think their trouble may be. All healers should understand the power of thought. Should a healer implant in the mind of an-

of people, as they come and go, are totally ignorant. They should always remember that the medical men are as an organized group not only ignorant but actively opposed to any sort of healing not recognized by their organization.

The surgeon's knife and treatment of human disorders by drugs and surgery is the limit of their field of action. Many of them neither believe in nor have toleration for that which constitutes the foundation for the sphere of action of the spiritual healer.

Limitations

Spiritual healers are protected from prosecution so long as they act within the limits of their religious duty to help suffering humanity through the instrumentalities of the spirit. Every spiritual healer should know the limits of their rights and the foundations of their faith before they try to perform any service for those who may come to them for assistance.

It is not possible to perform miracles nor is it wise to believe that any one has ever performed miracles. But it is possible for all to look up into the heavens and behold the wonder and glory of divine creation. It is possible for us to understand that we are all a part of that creation and that we are all inseparably united by infinite laws. Each is functioning in their place. Each one is controlled by that law whether we comprehend it or not.

If we observe the life of many forms of insect and animal life we find there life manifesting in them and through them. They know what food to eat and what

By THE LAWS OF GOD
as restricted
By THE LAWS OF MAN

not to eat. They know better than to pollute their bodies with poisonous liquids, poisonous drugs, profligate habits. They do not disregard laws that they know are for their good.

The human animal with all his pretended superiority appears to know less than beasts, bugs, and birds about the care of their bodies. Animals and birds live more natural lives, happier lives and healthier lives than the vast majority of the human race.

There is a reason for every thing, hence the conclusion is self evident that man has to pay for his ignorance, his indulgence and his disregard of the laws of Me, by poor health and physical imperfection. It is certain that in this life he pays in sickness and suffering.

One of the very important aspects of spiritual healing is to teach mankind the relationship of each individual to the cosmic universe of which we are all a part. Life giving forces are all about us. The air we breathe is but matter in solution. While oxygen and hydrogen are the elements most essential to physical life of man, many other elements find their way into the body in every breath we breathe.

In every morsel of food we eat and every drop of water we drink, we are taking into our bodies part or parcel of the universe about us. We all are a part of that universe and that universe is a part of all of us. It is a part of spiritual healing and a duty of the spiritual healer to know these laws, to teach these truths to those to whom they would try to help.

Service To Mankind

I have said that ether is matter in solution. Let me illustrate this fact. While you are reading your morning paper, by accident or otherwise it may be consumed in flames. In a few moments all chemical elements in paper, ink and associated materials are consumed and disappear. Heat has caused them to lose their chemical affinity. They vaporize and then disappear into ether.

By the same process of disintegration, while you eat your morning meal your knife, your spoon, your fork, the dining table and even the house in which you live may be vaporized by fire and disappear in ether. Then it may come to pass that you may be breathing parts of your morning paper, your knife, your fork, your spoon or the house in which you live. From these facts you will find satisfactory evidence that the ether which surrounds us is but matter in solution.

As you think further of the incomprehensible processes constantly operating in the human chemical laboratory to select that which is good for life and to reject that which is not good for the body we find much evidence of intelligence far beyond our comprehension.

The spiritual healer must be one who has or one through whom life giving forces of the universe may be transmitted from discarnate souls to souls and bodies in the flesh. Spiritual healing is one form of mediumship through which universal healing forces are gathered from the infinite source of all life and transmitted to

Psychic Investigator



WILLIAM H. BURR, Rochester, N. Y.—Lecturer and authority on Psychic Science and Spirit Healing.

For 10 years, Mr. Burr was President of The Plymouth Spiritualist Church, Rochester, N. Y.

Mr. Burr says: "My experience, extending more than thirty years of direct and official contact with the Spiritualist movement, has caused me to know that it is time the deeper meanings of spiritual things must be made more prominent."

those in need of assistance, through the organism of another. Many are endowed with psychic intuition by which they know and see the cause of human ailments.

Spiritual healing is of many kinds. It may be a word of cheer to change the trend of thought of an intended suicide. It may be laying on of hands to soothe a nerve wrecked body. It may be external application of healing hands to increase circulation of the blood stream or to stimulate a torpid liver or to restore depleted nerve action or many other healing efforts which do not involve surgery or drugs.

To be a worthy spiritual healer is to live a life dedicated to the service of those in need and an instrument in the service of those who impart healing forces from the universal store house of life, strength and harmony. To understand such responsibilities, and to understand one's proper place in relation to them is to be of lasting service to mankind. To fail to understand and apply a God given opportunity is to fail and through failure to lose an opportunity for great and lasting good to mankind.

If you would find a worth while demonstrator of healing powers, read with care and understanding, the record of the healing service performed by the Sage of Galilee.

If you would find the source of the marvelous powers that He is said to have possessed, remember He said: "Without the Father I can do nothing."

You, who would heal through the instrumentalities of the spirit, are subject to the same laws and your powers must be derived from the same source. If through faith, desire to help, through understanding, you make clear and clean the way for the inflow of the divine universal powers from the infinite, to manifest through you, then it may come to pass that you may be of great and lasting benefit to yourself and to all who may come to you for healing service.

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TRY THE SPIRITS---8

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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.

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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.

What constitutes a person a medium?

A medium is simply a body that is sensitive to forces which you do not thoroughly understand—that have not come within the sphere of human sciences.

A medium possesses a peculiar quality of magnetism and electricity. The nervous system is generally very finely attuned. It is constantly receiving from the external world, and as constantly throwing out.

There is a peculiar atmosphere, mental and physical, surrounding every well-developed medium. Whoso can enter that atmosphere, becomes at once in rapport with the medium. Whoso cannot enter it, cannot, by any possibility, come into rapport, and are shut out as virtually as if there were a wall of fire between them.

Mediums are, in other words, sensitive subjects, not only to the action of mind in the body, but to mind out of the body. They are particularly sensitive to mind out of the body.

Do the appetites, passions, propensities—in a word, the character, in earth life, of the individual, adhere to him when ushered into the spirit realm, and render it unavoidable that he shall, through the mediumship of those yet in the body, perfect his character?

Precisely as "death" leaves you, so life in the spirit world finds you. You are spiritually no different after "death." You have only passed through a chemical change which has affected the body and the spirit's relationship to the body, while the spirit itself remains precisely the same.

The thief is still the thief. The liar is still the liar. The murderer is still the murderer. The drunkard is still the drunkard. Yet all these lower stratas of mentality the spirit can and will outgrow and pass beyond.

By the use of what instrumentalities can an individual most rapidly and permanently increase his intellectual activities and force? What special information can the controlling spirit give us on this very important matter?

Knowledge is power. It can be gained only by earnest thought and earnest endeavor. If you desire intellectual power, you must seek to unfold yourself through all the capacities of your being. A harmonious or well-rounded unfoldment is certainly best.

Nearly all our, or I should say your, great minds have been unfolded only in one direction—perhaps two or three—and this at the expense of all the others. It is impossible to draw any lines by which the spirit, or mind, should be governed with regard to seeking knowledge. It should be sought from every source, and nowhere ignored.

You should be willing to allow everything and every mind to be your teacher. In turn, you should be willing to teach all things and all minds. Seek to unfold all the latent energies of mind in all directions. Be harmonious in your actions, and seek for wisdom from God's eternal volume that is open for all.

Is it well to disturb a medium in a circle, who is in a quite unconscious trance, in order to wake her up? Would it not be best to

wait for the same power to release her that placed her in that particular state?

Certainly. There is no power on earth, under certain conditions, that can arouse a medium from a thorough trance condition. It must be done by the same power that passed them into the state.

Do the more progressed spiritual beings of our planet have the power to visit any of the other planets of our solar system? Have any of the spiritual entities of any of the other planets of our system been known to come within the spiritual realms of our planet? If so, has there ever been an interchange of ideas between such intelligences?

There are certain far-reaching minds that could no more be content to exist with the simple amount of knowledge that could be gathered from one planet than they could be content to exist, if it were possible, within the confines of a nutshell. They desire to know all that it is possible for them to know.

Finding that they have unlimited freedom in the spirit world, they exercise it—they make use of it. It is not every soul that knows its powers. It matters not whether the soul be clothed with the flesh, or whether it has laid off the flesh; there are very few souls that fully realize the power that God has invested them with.

The majority have no idea that they can go beyond the limits of this earth. Therefore they never make the attempt. But there are those who tell us they have visited many of the planets besides earth, and have become quite conversant with their conditions.

Is God a power or soul permeating the universe, or a self-existent being, having habitation and personality with inconceivable capacities of knowledge, wisdom and happiness?

I have no belief in a personal God, except as I believe in God as being personified through every conceivable form. I believe God is a power permeating all mind and all matter, and forever and forever changing all according to his own divine life.

Do the spheres exist as separate localities or one world, as the earth, presenting only a different aspect to different minds, soul-gravity and culture determining the society and scenery each one enjoys and earns?

The spheres spoken of by returning spirits are not localities, by

any means, but they are conditions of mind, states of being. The spirit world proper has been derived from the spiritual emanations of this world. Therefore it is like unto it, only superior to it.

If spirits can or are to remain in human form, can they choose that form, and to the extent of their past earth experience elect as to their hereditary and intellectual conditions?

The spirit form changes according to the requirements of the indwelling spirit, and according to the powers and capacities of the indwelling spirit.

What generally becomes of families in spirit life after a few centuries? Do they clan and cling together as on earth, or separate and become absorbed in the great family of mankind, or spirit kind?

Spirits are gathered together in groups, suiting their needs. Whatever kind of intellectual life I may be attracted to, there I shall gravitate. What is true in my case is true in the case of every soul. If there is no natural or spiritual attraction between persons composing earthly families, they will separate in the spirit world.

Under what conditions are spirits able to move ponderable bodies, organic or inorganic, through the atmosphere?

Various conditions are necessary. First, it is necessary to bring the medium in spiritual or electrical rapport with the object you desire to move. Secondly, it is necessary to bring the will of the person, who is the prime operator in the case, in conjunction with the object to be moved, and with the medium.

These three conditions, or parts of one, being perfect, any body, however ponderable, may be acted upon according to the capacity of the power that may be provided by the medium.

Under some circumstances, a dry atmosphere is quite necessary. Under others, a moist atmosphere seems to be better.

What is your opinion with regard to the nature of man? Is it a duality or a trinity? I have heard it said that we are three component parts—body, soul and spirit.

I believe while you are on the earth you are three in one. You have the physical body, which is the outgrowth of an earthly condition. You have the spiritual body, which is an outgrowth of your earthly body. You have the divine life, which is the same yesterday, today and forever.

Is there night and day there? In other words, are light and darkness the same there as here?

There is what is equivalent to night and day, light and darkness, but it is not the same as you have here. That you have here is adapted to your earthly needs; that we have is adapted to spiritual needs.

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Number Thirty-seven

March 25th, 1940

10c a Copy

RENAME SPIRITUALISM???

NEVER

Our Plea Is For Simplicity

We are simple *Spiritualists* whose duty it is to convince the world of the simple facts of Survival and communication with the so-called "dead."

Our task is not made any easier by masquerading under fanciful, high-sounding names, some breathing an atmosphere of spurious mysticism.

We are now being told that Spiritualism should be *renamed*.

We are offered the bewildering choice of Universalism, Perpetuism, Survivalism, Futurism, Etherianity, New Psychosophy, Cosmic Philosophy, Psychosmic Science, *Extra-Sensory Perception*, Advanced Metaphysical Philosophy, or Puritan Spiritualism.

We are only concerned with propagating the facts of *Spiritualism* which can be *proved* by people of average intelligence.

We oppose the idea that inquirers should have inflicted on them, as part of their Spiritualist quest, bunkum on Biblical prophecy, Pyramid predictions and calculations and the Great Law.

Others may find it fascinating to speculate in Kabalism, numerology, graphology, palmistry and cartomancy, but these alleged sciences have nothing whatever to do with Spiritualism.

We read a lot of nonsense about "higher teachings" from "high" guides, whose "wisdom" we find boring and platitudinous.

We are amused by the antics of the pseudo-scientists who rechristen our phenomena with such misappellations as cryptesthesia, telekinesis, hyperesthesia, glossolalia, cryptomnesia, and far-fetched explanations about "The projection of an animated astral body."

Their idea of research is to coin another word, for precognition sounds ever so much more impressive than plain prophecy.

We do not seek the dubious blessing of a decaying Orthodoxy, for we do not care what pompous priests think about us.

Besides, if they have not the courage to disavow nonsensical creeds, they are not worthy to be the *instruments* of spirit power.

At a time when a lot of well-meaning but misguided Spiritualists are losing themselves in a maze of futile nomenclature, *we plead* for simplicity.

Let us turn our backs on these psychic lexicographers, who would be more usefully employed in spreading a knowledge of what Spiritualism really is, instead of confusing inquirers because of their timidity and their desire to *appear* respectable.

For almost a century the truths of Spiritualism have encircled the globe because of the efforts of simple men and women who, unconcerned with grandiose titles or long-sounding wordiness, have dedicated their lives to the service of their fellows.

That is why our pseudo-intellectuals are able to enjoy the spiritual freedom and knowledge which they seek to disguise with hybrid conicalment.

M. B. —Psychic News.

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Information Programs

M. L. Knox, Pres. Carrie Reed, Sec'y

Lily Dale, N. Y.

FROM HERE AND THERE

SERVE SPIRITUALISM!!

You wish adventure; to stand with the famous and the wise; to be hailed by the powerful? Take up seriously and persistently the study and serving of spiritualism and you shall have these things to the degree which you have comprehension of them.

For you the famous, the wise and the powerful shall come from exalted realms of Heaven. To you shall come experiences too deep for words. The depths shall have meaning to you and the heights be your dwelling places and love shall come from unexpected sources and joy from the unexpected experiences.

NOT SPIRITUAL???

It is difficult to understand why certain groups of "incompetent spiritualists", incapable of getting any phenomena, always seem to try to convince people that material phenomena are NOT spiritual.

These people should be dealt with in a kindly way—for they may try to communicate themselves some day, yes and they may use the trumpet. Why, even Effa Donelson, former Editor of the Occult Digest, is reported to have communicated through a trumpet recently.

WE KNOW THEY DO!

To those who have not seen spirit writings actually done by spirits—it seems incredible. But most things that are important are accepted but not understood. Experienced spiritualists have passed the state of thought during which they were worried if others did not believe that phenomena take place. We do not know why water runs down hill for we do not understand gravitation. We do not know exactly how spirits perform their amazing works but we know that they do.

MAGINOT SEANCE LINE

The London Spiritual Mission claim that they have organized a circle—all of them polius—and that they are sitting regularly in the Maginot Line. Even then, the difficulties from the "outside" would be nothing as compared with trying to hold a seance in some towns in the U. S. A.

ALICE BELLE KIRBY

A letter from Eric E. Montgomery, Natchez, Miss., states that the spirit people, who made the prediction many months ago that the war would last only seven months, still maintain that the predictions they submit through the mediumship of Alice Belle Kirby, Jonesville, La., school girl, are correct. That would mean that the war should soon be over. WE SHALL SEE.

WHAT DO YOU THINK?

Those who think themselves thinkers will do well to judge their progress by the importance of what they are thinking about. To spiritualists, the important things, most worth contemplation and observation, concern the laws by which the soul, the body and mind live; the purpose of our being on earth; the true answer to the question of what man should be doing. Those who tried it have found that the true answer is not that we should get money or power or fame. The true spiritualist seeks the Power behind all power; the Love behind all love.

SARAH BERNHARDT

"I have pondered over the baseness that creeps into the mind, known as envy and malice, also malignant thought and malodorous sensations, directed against our parliamentary leaders. Fortunately, such carnal intrusions cannot penetrate the mediums who are instruments of the spirit world."— Sarah Bernhardt, in Dramatic Journal.

SCIENTISTS—UNSCIENTIFIC

Men, who believe themselves scientists, assert with great positiveness that psychic phenomena do not occur; and as they assert it, some one discovers a new fact like the existence of radium, which proves the beliefs, the assertive scientists had, were erroneous.

It is probable that the more learned and famous a man called a scientist is, the more things he believes to be true that are not true. The anti-spiritualist is, by that fact, not scientific.

ECTOPLASM

Ectoplasm has been discovered, observed, analyzed and photographed. Materialism can no longer assert that thought is the result of matter.

HORE-BELISHA

Is the Ex-Cabinet minister a Spiritualist? The DAILY MAIL quotes Hore-Belisha as saying: "We do not lose people after death. They are always with us to gird us on, to sustain us on our march, to lift us up when we fall with exhaustion." Well, every Spiritualist knows Belisha's words to be statement of FACT. Could this be why he is no longer in office?

TOWN TOPICS

People of the stage receive encouragement in the seances. We agree that psychic conditions are necessary in perfecting their art. They must have physical pose and changing movements with action all the time. This must also be said of the soul. Town Topics, New York.

WHAT DO YOU SEEK?

Of this, let every one aware of the presence and influence of the Heavenly Host of kindly, active spirits be sure: there is no group of people on earth that has in it people who appreciate all sacrifice for good and for truth as do the souls who compose the body of working spirits visiting this material plane.

As to money: make of it for yourselves friends that when you die you may be received into celestial habitations. As to the desire for power: what power so great as the power exerted in the realm of spirit forces? As to fame: what fame can match in eternal worth the reputation of a mortal of whom the good spirits speak with admiration and with love?

EDWIN C. HILL ANNOUNCES

Edwin C. Hill, "World-Wide Socony Reporter", who, on occasion, delves into theosophical and philosophical subjects, spent considerable time during one of his regular broadcasts, discussing the prophecies of the four-year-old Trucksville, (Pa.) child, FAITH HOPE CHARITY HARDING.

Mr. Hill repeated what the readers of PSYCHIC OBSERVER knew six months ago—the "LITTLE FAITH" really possessed marvelous psychic power—Only the eminent reporter did not use the word psychic but called it "Extra Sensory Perception".

No matter what names are used to describe the child's ability, anyone who has made a study of psychic phenomena knows that when "an entity" is given credit for manifestations then the power of SPIRIT is most certainly in operation.

APPOINT PLUMBERS—?

The Washington Star, Washington, D. C., dated Feb. 12th.

BROOKLYN MEDIUM



REV. MARION MILLER, Pastor of The Spiritualist Church of Magdalena, 69-59 — 62nd St., Ridgewood, Brooklyn, N. Y. She is a well known Teacher, Lecturer and Clairvoyant medium.

Rev. Miller is a member of the General Assembly of Spiritualists. She was ordained in Buffalo, N. Y., June 19, 1938.

Her activities, in her own Church and at Camp Silver Belle, Ephrata, Pa., have won for her many new friends. She will serve Camp Silver Belle during August.

states that a Police and Fire subcommittee, headed by Representative Schulte of Indiana intends to "investigate" the spirit mediums, fortune-tellers, etc. Now when it comes to our fine spirit mediums, wouldn't a plumber or a street cleaner be just as qualified to investigate as a policeman or fireman? None of these gentlemen are apt to know anything about spiritual values.

Of course, the leader of this subcommittee, Mr. Schulte boasts in the same paper, THE STAR, that he used to be clever at magic. Well, this would qualify him to investigate a few of the unscrupulous magicians that go around offering \$10,000—which they don't possess—with a lot of "trick challenges" which are supposed to be backed by Psychic Research Societies that have neither address nor a list of members. Of course, as part of their magic, these conjurers, which Schulte should chase instead of the mediums, would be able to produce all the things they lack by waving a wand.

CASSADAGA'S DISTINGUISHED VISITOR

Samuel A. Jacoby writes: "We have had a distinguished visitor at The Cassadaga Florida Spiritualist Camp. He is none other than JOHN HENRY TITUS, Jefferson, Ohio, 94 year old author of "THE FACE ON THE BAR ROOM FLOOR."

Mr. Titus and his wife, who accompanies him, are devout spiritualists.

STILL CONFUSED

Arthur Train covered three pages in Scribner's magazine—in his article "Are You Psychic?"—describing numerous psychic experiences and citing evidence to substantiate his claims.

At the very close of his article, which was rewritten by THE READERS DIGEST, Train says: "I prefer to let all these psychic experiences go unexplained rather than to accept it as evidence."

Too bad, another clever journalist stymied at the well.

R.G. Pressing

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"Is Death the End?"

By JOHN HENRY REMMERS

"Mental Telepathy" — "Thought Transference" No Explanation For Clairvoyance

(Continued from Last Issue)

I agreed to try for my friends, asked for silence and relaxed. Conditions were excellent, and after a few minutes I gradually discerned a young man standing beside one of the sisters. I saw him very distinctly, and described his appearance and characteristics, giving the ladies a Christian name which I heard him mention. All three ladies, much surprised, agreed that the description answered that of their brother, and the name was correct. The youth had passed into the new Life more than twenty years previous. All of this, of course, can be attributed to good guessing or mental telepathy, but now comes the remarkable part of the incident which our skeptical friend will have difficulty overthrowing.

The youth whom I had been observing displayed great pleasure on being recognized. He turned toward the wall just behind his sister and suddenly displayed a red and white checked table cover upon which were dark round objects which I could not distinguish clearly. I waited for his explanation but he gave none. Amused, I then told them what I saw. Puzzled, the sisters pondered for a time trying to solve its meaning. Presently there was great rejoicing, for they now suddenly recalled that the brother, shortly before his passing, had painted a picture of a red and white blocked tablecloth, with various dishes of food upon it on the kitchen wall of their home. Twenty years had elapsed since the boy had painted that picture!

Mental Telepathy?

I had been in their home but once, for a few minutes only, but not in the kitchen. Had I been in the kitchen during that one visit, I could not have seen the painting, as the walls had been refinished several times before I had ever entered the house. I did not know that the sisters had a brother, nor had I any knowledge whatsoever regarding the painting.

The usual argument against clairvoyance is "mental telepathy" or "thought transference." Those arguing will assert that I did nothing more than read the mind of the sister near whom the brother appeared. Let us analyze this assertion. In the first place, if I was taking from the mind of any of the sisters the picture of the painting, why did not that one at once comprehend its meaning? Surely, if she was thinking of the painting and associating it with her brother, it could not have been otherwise but that she knew its meaning! If any one or all of their minds furnished me with an exact likeness of their brother, his name, and the peculiar inci-

dent of the table cover, why did their minds withhold from me the meaning of it? Why did they not at once remember the painting on the kitchen wall, if their minds furnished all the other details? Does it seem logical? Had the brother explained to me the meaning of the table cover, every detail of the episode would have been complete and the argument of thought transference not so easily disproved in this case. But the brother was wise enough to withhold from me the one link which had to be furnished by his sisters, thereby proving beyond question the survival of his personality carrying with it memory of past occurrences.

Correct Understanding

All three sisters affirmed that at the time they were not thinking of their brother but of their father, who only a few months previous had passed into the new Life. The father, as I later learned, had been very devoted to his girls, and a deep affection existed among them. Why, then, instead of the father, did I describe the brother, whose transition took place twenty years previous? The thought vibrations regarding the father most certainly were the stronger!

At this point we are immediately confronted with the argument of "sub-conscious mind." Very well, let us consider it. We will, first of all, cheerfully admit that the memory of the painting was certainly stored away, otherwise the sisters could not have recalled it and grasped the meaning of the table cover. But is it logical to assume that there would be greater affinity between my mind and the sub-conscious mind of any of the sisters than between their own conscious and sub-conscious mind? There certainly must exist a closer relationship between the conscious and subconscious mind of one personality than between the two minds of different personalities.

Thought transference between minds can no longer be disputed, but in every instance thus far recorded there was a conscious effort on the part of one mind to transfer its thoughts to another.

Those using the sub-conscious mind theory are unable to define it intelligently. With them it is but a vague hypothesis with which they endeavor to explain away all evidence of survival.

Subconscious?

The so-called sub-conscious mind is the Ego or Soul. It is not some mysterious physical part of the human brain. It is the underlying, basic Intelligence which governs the entire physical machine. It is that superior part of us by which we govern ourselves and all our affairs. The so-called sub-conscious mind is YOU, and you are the sum total of heredity and all of your experiences since conception, with unconditioned

SPIRITUAL PHENOMENA Of The BIBLE

Materialization

Genesis III, 8.
Genesis XVIII, XXXII, 24.
Exodus XXIV, 10-11.
Ezekiel 11-9.
Daniel V, 5.
Luke XXIV, 15-16; 29-30-31.

Spirit Writing

II Chronicles XXI, 12.
Daniel V, 5.

Independent Spirit Writing

Exodus XXIV, 12
Exodus XXXI, 18.
Exodus XXXII, 16.
Deut. V, 22.

Trumpet Speaking

Exodus XIX, 13-16-19.
Exodus XX, 18.
Revelations 1, 10.

Trance

Genesis XV, 12-17.
Daniel VIII, 18.
Acts IX, 3-9.
II Cor. XII, 2.

Healing—Old Testament

Numbers XXI, 8-9.
2 Kings V, 1-14.
1 Kings XVII, 17-24.
2 Kings IV, 18-37.

Disciples Charged to Heal the Sick

Matt. X, 8.
Luke IX, 2.
Luke X, 9.

Disciples Heal the Sick

Acts XIV, 8-10.
Acts III, 1-8.

Healing—New Testament

(Jesus the Healer)
Matt. VIII, 5-13.
Luke XIV, 2-4.
Mark III, 2-5.
John IV, 47-54.

Gifts of Healing

1 Cor. XII, 9-28.

Healing by Magnetized Articles

2 Kings IV, 29.
Acts XIX, 11-12.

Independent Spirit Voices

Deut. IX, 12-13.
1 Samuel III, 2-9.
Ezekiel I, 28.
Matt. XVII, 5.
John XII, 28-29-30.
Acts VII, 30-31.

Spirit Levitation

1 Kings XVIII, 12.
Ezekiel III, 12-13-14.
Acts VIII, 39.

Possible also Matt. IV, 1.

Spirit Tests

Genesis XXIV, 14-19.
Exodus IV, 17-31.
Judges VI, 36-40.
1 Samuel I, 10-11-17-26-27.
1 Samuel X, 2-6-9-10.

Spirit Communications in Dreams

Job XXXIII, 15.
Joel II, 28.
Gen. XXVIII, 12.
Gen. XXXI, 24.
Gen. XXXVII, 5.
Gen. XLI.

powers awaiting unfoldment. As fast as the ego or sub-conscious mind can gain control over matter, overcome tradition and environment, does personality unfold its infinite powers and explore the innumerable realms of Life. The sub-conscious mind is the imperishable "I am that I am".

Does it lie within the bounds of reason that You, the sub-conscious self, would unconsciously (if such a thing were possible) present to another mind false evidence for survival, which would again be handed back to you, a mere deception, tricking you to accept a fallacy as truth? Is not such an hypothesis absurd? And yet, those dwelling upon the sub-conscious

SPIRITUALISM VS. MATERIALISM

"When in Cairo, Egypt, I sat in the very Spiritualist seance conducted by Madam Blavatsky before she had reached either London or America. She was a dynamic physical medium; an eccentric character—brilliant, forceful and daring."
Dr. J. M. Peebles.



HELENA PETROVNA BLAVATSKY—She was not a person but a mighty army fighting the enemies of the TRUTH for which both Theosophy and Spiritualism essentially stand.

The great difference between Blavatsky and the modern Theosophists is that she knew what she was talking about but dared not tell all, whereas the 1940 brand of Theosophist knows next to nothing about occultism and spiritual values and has to be content with theories.

BLAVATSKY STOOD ALONE—We shall probably never see anyone like her again.

mind theory would have you believe just this!

At this writing, Mrs. Remmers has received a letter from one of the sisters. I am quoting a part of the letter to show how convincing the occurrence of that evening was to them:

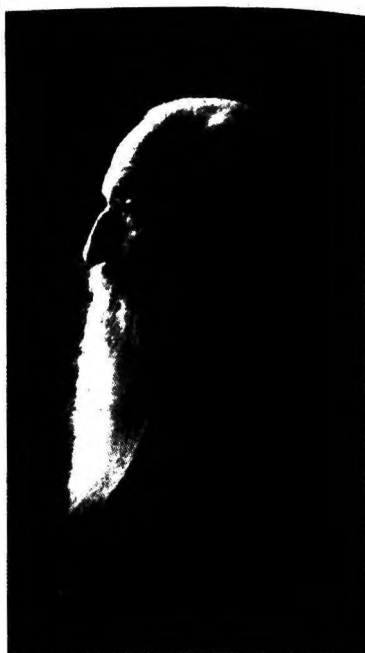
"We spent much of yesterday (Sunday, February 12, 1928) in contemplation of the marvelous experience we had one year ago through Mr. Remmers. Perhaps you do not remember the date, which to us will never be forgotten. It was the night when we first became acquainted with Mr. Remmers' gift."

Spreading the Truth

Our good friend, in her letter, mentions my clairvoyant and clairaudient power as a "gift". If she will pardon my correction, I desire to say that it is not a gift, but only the natural result of sincere effort. "The table is spread for all."

A year ago our friends, the three ladies, began investigating in their own home. The following is an extract from a previous letter, and should serve to encourage all those endeavoring to do likewise:

"Last Tuesday evening we had an unusually interesting meeting. The results were surprising. The table rocked to and fro, and both male and female voices came



DR. J. M. PEEBLES

through. I am so happy that we are making such progress even before the expiration of one year. We are truly satisfied, and these meetings are a great comfort to us."

Here is another from a friend who was very devoted to her mother and to her church, but the church failed her in her hour of trial, just as it did us:

"Mother passed into the new Life eighteen months ago today. If it were not for the wonderful Truth which you brought to me, I do not know how I could ever have stood it. I can never thank you enough. Words cannot express my gratitude, but I know and feel you understand."

This young lady's father and brother were most skeptical in the beginning regarding survival and communication. Today both are convinced, and are now assisting in the unfoldment of her powers. Present observations of this development indicate that the young lady will eventually become a fine trance or independent voice medium.

I feel that it is well to state that neither my wife nor I have ever accepted one penny for any good that we have done in helping others to find this Truth.

(To be continued.)

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MARCH 25, 1940

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

San Diego Pastor



REV. ISABEL FLORENZA, Pastor, President and Founder of the Harmony Temple of Spiritual Brotherhood, Inc., 1039 Seventh Ave., San Diego, California.

Each year, DR. CLARK, Rev. Florenza's principal collaborator, delivers prophecies for the coming 12 months. The 1940 prophecies, delivered January 29th, are most interesting.

Dr. Clark outlines world conditions and specifically deals with what he sees in the future for California, San Diego, Hollywood, Florida, Washington, D. C., The East Coast, Texas, Oklahoma, Arizona, China, Russia, Japan, Finland, Germany, Ireland and the Roosevelt administration.

A complete typewritten list of Rev. Florenza's prophecies will be sent. Your request, directed to the Church, must be accompanied by a self-addressed, stamped envelope.

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

ARIZONA

PHOENIX — First Spiritualist Church, 762 East Portland St. Leroy O. Cady.

ARKANSAS

WALDRON—Church of Spiritual Brotherhood, R. F. D., No. 3, Box 6-A. J. Webster Ashford.

CALIFORNIA

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

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

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

HOLLYWOOD—Vassan Memorial Spiritualist Church, 6735 Yucca St. Nathan Harkness.

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St. Rev. Victor 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 Spiritualist Church, 2620 West 9th St. Dollie Thunness.

LOS ANGELES—Church of Natural Science, 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 Benjamine.

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

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

OAKLAND—First Temple of Spiritualism, 1440 Harrison St., Ebell Club Hall. Etta S. Bledsoe.

SACRAMENTO — Central Spiritualist Church, 1421 North 8th St. Lorena Grace Edwards, Mary G. Horton.

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

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

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

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

SAN FRANCISCO—The Society of Progressive Spiritualists, 2126 Sutter St. Marie F. S. Wallace.

SUMMERLAND—Spiritualist Association, Elizabeth Gainer.

CANADA

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

CALGARY (Alberta)—National Spiritualist Church, 509—5th Ave. A. J. Withey.

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

HAMILTON (Ontario)—National Spiritualist Church, Orange Hall, 175½ James St., North. Mrs. Mrs. E. A. Aylett, Secy.

OSHAWA—Church of the Guiding Star, 20½ King St., West. I. O. O. F. Hall. Margaret I. Arkle.

ST. CATHERINES — Church of Divine Revelation, Church St. Raymond Burns.

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

TORONTO—Church of Spiritual Upliftment, 202 Rosethorn Ave. Bessie McGinley.

TORONTO — Springfield Spiritualist Church, 393 Bathurst St. A. D. H. Campbell.

VANCOUVER (B.C.) — Central National Psychic Church, 710 Davie St. Mrs. Elsie Godber, Secy.

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.

COLORADO

DENVER—The Spiritualist Temple of Harmony, 24 West Bayaud St. Corrine Hill.

CONNECTICUT

HARTFORD—Spiritualist Temple, 768 Aylum Street. Esther Acker.

NEW LONDON — Spiritualist Temple, Inc., 38 Green St. Mrs. Laurence Fargo.

NORWICH—First Spiritual Union, Inc., 29 Park St. Frances Fletcher, Secy.

WILLIMANTIC — First Spiritualist Society, 138 Valley St. Caroline J. Connor.

DISTRICT OF COLUMBIA

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

WASHINGTON—Longley Memorial Spiritualist Church, 3428 Holmead Place. N. W. Daniel J. Cave.

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

WASHINGTON — First Spiritualist Church, 131 "C" St., N. E., Alfred H. Terry.

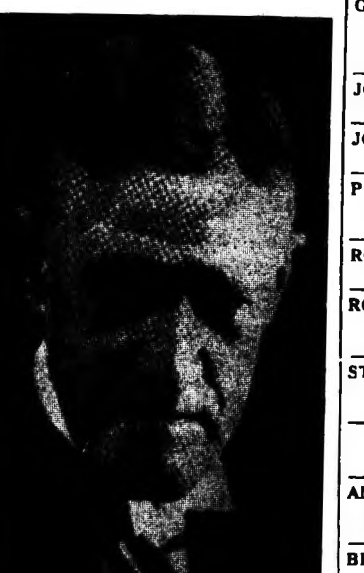
FLORIDA

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

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

FORT LAUDERDALE—Spiritualist Temple of Truth, Woman's Club. F. Jeanette Taylor.

Philosopher-Teacher



REV. OSCAR A. EDGERLY — There are many who remember him as a trance speaker. He found tongues in trees, sermons in stones, books in brooks and good in everything.

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

MIAMI—Temple of Revelation, 90 N. W. 17th Ave. Ruby Schmidt.

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

MIAMI—Christian Psychic Centre, Scottish Rite Temple, 471 N. W. 3rd St. Mary Olson, Emma Ogle.

MIAMI—First Spiritualist Church (N. S. A.), Odd Fellows' Temple, 216 N. W. 4th St. Frank Casebeer.

MIAMI — Beekoning Light Spiritualist Church, 15th Ave. and First St., N. W. Bertie Lilly Candler, Madge Hart.

MIAMI—Spiritualist Temple of Truth, 1621—S. W. 6th St. Ethel Post-Parrish.

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

MIAMI—Modern Occult Science Church, Carpenters' Hall, 47 N. W. 3rd St. Rev. Michael O'Brien, Beulah O'Brien.

ORLANDO — First Spiritualist Church, Roger's Hall, 167 E. Pine St. Nellie Cherry, Florence G. Libby.

WEST PALM BEACH—W. T. Stead Memorial Center, 448 Lakewood Road. Mrs. N. S. Thelmels.

GEORGIA

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

ILLINOIS

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

AURORA—Christabelle Church, 51 Fox St. May Calvert.

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

CHICAGO—Church of Fraternal Order of Spiritualists, 4039 West Madison St. McEnery Hall. Emma Binz.

CHICAGO—Psychic Science Church, Ashland Bldg., 155 North Clark St. Bessie Woodworth.

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

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

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

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

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

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, 1853 West Taylor St. Anthony Camardo, James Redfern.

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 Association, Inc., U.S.A. (Psychic Science Auxiliaries) Atlantic Hotel, Clark at Jackson Blvd., Room 226—Janette Erion, National President; Hazel V. Browning, Nat'l Secy.

CHICAGO—First Church of Divine Healing, 6641 North Artesian Ave. V. Klinger.

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

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

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

ELGIN — First Spiritualist Church, 18 East Chicago St., Nelson's Hall. Flora L. Scott.

EAST ST. LOUIS — Spiritualist Science Church, 16th and Cleveland Ave. William F. Meier.

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

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

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. Sadevater.

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.

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

ELKHART — Clark's Memorial Spiritualist Church, 316 Division St. Jeanette Osborne.

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

FORT WAYNE — First Christian Spiritualist Church, Spring and Franklin. Willard Grush.

GARY—First Spiritualist Church, Labor Temple, 6th Ave. and Mass. Ave. Reba Schallion.

HAMMOND — Unity Spiritualist Church, 5464 Hohman Ave., K. of P. Hall. Ruth Coyle.

HAMMOND—First Progressive Spiritualist Church, Odd Fellows' Hall, East State St. Myrtle Wright.

INDIANAPOLIS—Psychic Science Spiritualist Church, 824 North Pennsylvania Ave. Dr. B. F. Clark, Dollie Clark.

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

LAPORTE—First Spiritualist Church, 811 Ridge St. Eva M. Kelly.

MONTPELIER — United Spiritualist Church, 117 East High St. Daisy Trussel.

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

IOWA

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

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

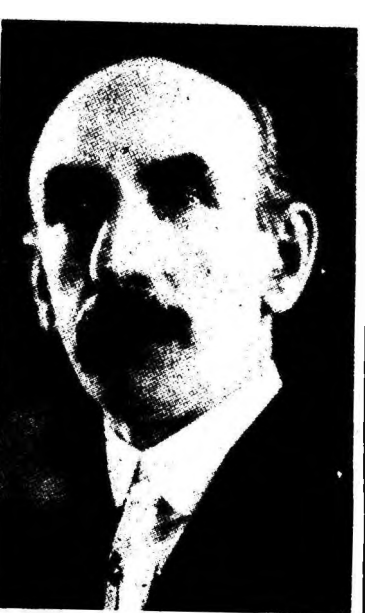
FORT SCOTT — Second Spiritualist Church, 118½ E. Wall St. Rev. Letha Cook Mosher.

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

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

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

N. S. A. Trustee



REV. FRANK JOSEPH, Chicago, Ill.—Treasurer of The National Spiritualist Association and Pastor of The Church of The Spirit, 2651 North Central Park Ave., Chicago.

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, Paces and Sarasota Sts. Elizabeth H. Dennis.

MASSACHUSETTS

BOSTON — First Spiritualist Temple of Truth, Victoria Ballroom, Hotel Victoria, 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.

BOSTON—Spiritualist Church, Faellen Hall, 30 Huntington Ave. Frederick Nicholson.

BROCKTON—Peoples Progressive Spiritual Association, Corner of Green and Glenwood St. Anne Robbins.

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

EAST BOSTON — Red Cloud Spiritual Center, 4 Trenton St. Violet M. Belkner.

FITCHBURG—International Constitutional Temple of Truth and Wisdom (Spiritualist), 520 Main St. Ola P. G. Coates, D.D.

LYNN—The People's Independent Spiritual Church, 91 Oxford St. James B. Dann, Ina Hartz, Moderator Gretchen Messina.

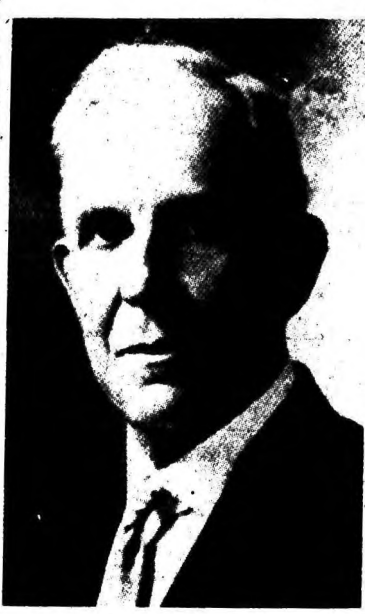
LYNN — Spiritualist Association, Joyce Building, 36 Market St. Bernard Emmons.

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

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

ROXBURY—Lone Star Spiritual Centre, 19 Dana Place. Rev. Leo F. Dion.

Lest We Forget



DELVON A. HERRICK, who during his lifetime, was one of America's outstanding direct-voice mediums.

When only 8 years old, The Editor of PSYCHIC OBSERVER attended one of "Dell" Herrick's trumpet seances. "Mr. Herrick, years ago, was President of The California State Spiritualist Association. He spent many seasons at Lily Dale Assembly before his passing. His wife, Sadie, is living in California.

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

STONEHAM—Spiritualist Society, 5 Barrett Ave. Josephine Richardson.

TAUNTON — First Spiritual Science Church, Seelye 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.

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

MICHIGAN

ALBION — Church of Spiritual Truth, 210½ Superior St. Arthur A. Anderson.

BATTLE CREEK—First Spiritual Church, 65 E. Michigan Ave. Floyd L. Thornton.

BATTLE CREEK — Church of Spiritual Truth, 249 Upton Ave. John A. Armistead.

DETROIT—Church of Spiritual Understanding, 14336 Charlevoix at Chalmers. Sarah Solada.

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, Loretta 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 Hugi.

DETROIT—First Spiritualist Temple, Macabees Bldg., Woodward at Putnam. Sara Tingay.

DETROIT—Trinity Spiritualist Church, Kircheval and Hillger. Sarah Anderson.

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

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

DETROIT—Starlight Memorial Church, 5419 Grand River. May Buta.

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

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

FLINT—Goodwill Spiritual Church, 125 East 2nd St. Malcolm Riddle.

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, 118½ E. Michigan. Reba L. Post, Geneva Phillips.

LANSING—Central Spiritualist Church, 212½ South Grand. Jesse R. Beckwith, Pres.

MUSKEGON HEIGHTS — First National Spiritualist Church, 600 Jefferson St. Edith Richmond.

Miami Medium



REV. RUBY SCHMIDT, Pastor and President of The Temple of Revelation, 90 North West 17th Ave., Miami, Florida.

According to Margaret Drake, The Temple was chartered Dec. 3rd, 1939. Rev. Geraldine Pelton, Pastor of The Mother Church of the Temple of Continuity has been assisting Rev. Schmidt.

Not only has a Sunday School been opened for children and adults but the Church has also established a healing center.

Regular church services are held Wednesdays, 2 and 8 P. M. and Sundays at 7:45 P. M. Sunday School, 10:30 A. M.

Rev. Schmidt is said to be a splendid medium, possessing many phases of spiritual unfoldment—both mental and physical. She also conducts a class for the development of psychic gifts.

SPIRITUALIST CHURCHES

(Continued from Page 11)

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

MINNEAPOLIS—Second Spiritualist Church, North Lyndale and 23rd Ave. Melvina Hostak.

ST. PAUL—Church of Light, 413 Park Ave. Irene D. Sackett, President.

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

MISSOURI

KANSAS CITY—Christian Union Church, 1806 Indiana Ave. Chloe Conner.

KANSAS CITY—7th Spiritualist Church, 3009 Harrison. Mrs. Clara Winnie.

ST. LOUIS—Bright Star Spiritualist Church, 3660 Castleman Ave. Mollie Bauer.

ST. LOUIS—First Psychic Science Church, 4408 North Ninth St. Josephine Erhart.

ST. LOUIS—Divine Truth Spiritualist Church, 4360 Wallace St. Mattie Miller.

ST. LOUIS—Memorial Spiritualist Science Church, Melbourne Hotel. Mary Rogers.

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

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

NEBRASKA

LINCOLN—Haven of Rest Spiritualist Church, Inc., 833 South 27th. Louella Baughan, Lionel P. Everman.

NEW JERSEY

ATLANTIC CITY—Seaside Psychic Center, 115 B. Ocean Ave. Leon Learsi.

BELMAR—The Mission of Spiritual Aid 609½—12th Ave. Frances Clara LaSala.

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

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

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 Dickenson.

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

JERSEY CITY—First Spiritualist Church, 278 Bergen Ave. Gertrude Rowe.

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.

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

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

UNION CITY—The First Spiritualist Church of the Resurrection, 510 48th St. Rev. M. Sliffka.

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

NEW YORK

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

BINGHAMTON—Golden Rule Spiritualist Church, 93 State St. Virginia G. Stiner.

BROOKLYN—Child of Grace Spiritualist Church, 598 Pacific Ave., between 4th and Flatbush Aves. Grace Rapisarda. Services Sun., Tues., Fri., 8 P. M.; Tues. and Fri., 2 P. M.

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—W. D. Gressinger Memorial Spiritualist 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—Spiritualist Temple of Truth, 379 Plymouth Ave. Ann Keiser.

N. S. A. Medium



REV. MELVINA E. HOSTAX, Pastor of The Second Spiritualist Church, North Lyndale and 23rd Ave., Minneapolis, Minn.

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

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

BUFFALO—Center of Psychic Science and Church of Spirit Communion, Chinese 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, 463 East Church St. Eva M. Bostwick.

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.

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—Wells' Thought-Extension Library of Psychic Science, 593 Riverside Drive. Helen Wells.

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

NEW YORK CITY—Universal Inner-Vision Church, Inc., Concert Hall Steinway Bldg., 113 West 57th St. Pearl Trick 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 Spiritualists' Church, 157 East 86th St., Yorkville Temple Building, near Lexington Ave. Rose Ann Ericson, E. L. Thorne.

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

NEW YORK CITY—Spiritualist Church of Psychic Science, 208 West 78th St. Conrad Hauser.

NEW YORK CITY—W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Themelis (Cecil M. Cook).

NIAGARA FALLS—Spiritualist Church, 2118 Main St., Silberburg Hall. Minnie Garland.

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 St., Robert J. Macdonald.

ROCHESTER—Universal Spiritual Church, 44 Gardner Park. Louis C. Brown, Lillian Stauber.

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

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

SCHENECTADY—Progressive Spiritual Church, 6 Myndras St. John Carlson, Lillian Weir, Sec'y.

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

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

OHIO

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

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 Boerngen, Roy Hellriegel.

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. Holloway.

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

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

STEUENVILLE—Trinity Spiritualist Church, 334 Market St. F. Hayes.

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

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

OKLAHOMA

BARTLESVILLE—First Spiritualist Church, pastor, C. Ruth Williams, 134 N. Choctaw; sec'y, Hilda Liaboe, 905 Wyndotte.

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

Knew About Survival



PHILLIP BROOKS, during the years 1869-72, he was Pastor of The Trinity Church, Boston, Mass., Harvard Professor, 1881—Philosopher, Theologian and Religious Leader.

Although he never definitely believed in spirit communication, publicly, still he was always delving into what he called "The Supernatural."

His last words "Take me home—I must go home!" clearly show that he must have had certain convictions at the very end.

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, 718½ North Broadway. A. C. Leslie.

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

OREGON

NEW ERA—New Era Spiritualist Camp, 1940 season, June 30th to August 4th. For Programs write: Lillie Parmenter, Route No. 2, Canby, 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 Sanctuary, 301 E. Broad St. F. F. McLean, Jno D. Cooper.

BETHLEHEM—Spiritual Alliance Church, 181 East Broad St. Clara A. Arthur.

BRADFORD—Memorial Spiritualist Church, 56 Elm St. Lou E. Lerch.

CHARLEROI—First Spiritualist Church, 933 McKean Ave. C. P. Diaz.

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—The First Spiritualist Church, A. F. of L. Hall, 302½ E. Wash. St. at Croton Ave. Edmund Arthur Whiteman.

Philadelphia Psychic



LEONARD B. STOTT, Philadelphia, Pa.—Direct-Voice, Clairvoyant Medium.

During the summer months, Mr. Stott demonstrated his mediumship at the Parland Heights Spiritualist Camp, near Philadelphia. Intermittently, he is said to have demonstrated independent writing and pictures.

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

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

PHILADELPHIA—Christ Chapel of Healing, 1285 West Venango St. Minerva H. Gray.

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

PHILADELPHIA—Victors 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 E. 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 I. O. O. F. Temple, 8th and Franklin Dorothy Graff—Ruth Schatz.

READING—Spiritualist Center, 904 Washington St. A. J. Whitmoyer.

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

RHODE ISLAND

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

TEXAS

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

Texas Spiritualist



REV. A. CERVIN, Taylor, Texas—Trustee of The National Spiritualist Association. About 1900 he became interested in Spiritualism and has been active in the cause since that date.

In 1920 he was elected trustee on the Board of the Texas State Spiritualist Association and held that position until elected as vice-president in 1930.

He is Pastor of the American Spiritualist Church of Taylor and the First Spiritualist Church of Austin.

At the convention of the National Spiritualist Association held in Detroit in October, 1930, he was elected as trustee on the National Board.

FORT WORTH—Light of Truth Spiritualist Church, 306½ 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 Macgdoches 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 September 1st. For information and Programs write, Rev. Bertha D. Watson, Pres., 2207 North 60th St., Seattle, Washington or Nettie E. Frew, Sec'y, 127 23rd Ave., North, Seattle, Washington. After June 1st write Route 2, Box 267, Tacoma, Washington.

SEATTLE—Mispah Spiritualist Mission, (N.S.A.) Service Wd., 7:30 P.M. Room 3012 Arcade Bldg. 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 Spiritualist Church of Light, 1317 East Washington St. Beulah Brison.

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

WISCONSIN

LACROSSE—First Spiritualist Church, 506½ 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. 9th St. H. Louise Miller, Anita Kuchler.

MILWAUKEE—Central Sacred Science Church, Guild Hall, Republican Hotel. Anita M. Kuchler.

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

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

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.