

COMING!

WHAT YOU SHOULD KNOW By Juliette Ewing Pressing

SPIRITUALISM'S PICTORIAL JOURNAL

The PSYCHIC OBSERVER

LIFE AFTER DEATH PROVED

NUMBER FORTY

Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A.

SEMI-MONTHLY

MAY 10th, 1940

10 CENTS

PROTECT YOUR MEDIUMS!

In the article below, Juliette Ewing Pressing, openly defends the MEDIUMS by asking YOU a few questions. Can YOU honestly say that YOU have viewed the medium's problems with tolerance?

How would you like to sit home all day, day in and day out, to receive callers who were sad, depressed, irritable or sick? How would you like to be burdened with people who are frantic because they think they are about to lose their homes? Well, that is generally the lot of the mental medium.

How would you like to sit in a dark room several times a day with a group of people, who, though in ignorance, may attempt something that might endanger your physical body for the remainder of your life, or at least cause you to be very ill for days? Well, every physical medium is constantly being subjected to just that.

How would you like to have these remarks made about you? "Do you think she is really a genuine medium? Someone could have told her that my grandma died in Columbus, Ohio; Oh, yes, I know she did give me the dates of my mother's death and even her birth, but someone could have told her, or, for that matter it is on record in the City Hall"; or "She doesn't make such a good appearance and would you believe it, her house is in a section of the city where I would rather not be seen"; or "Did you ever in your life hear such atrocious English? I don't see why mediums don't give their services to mankind. They are so commercial"; or "The mediums simply prostitute their beautiful gift"; or "Well, she may be honest, but she readily accepted a fee for her time, and really she didn't tell me a thing."

What Would You Do?

If these remarks were hurled at your mediumship then you would probably have these reactions. You would be unwilling to spend all your time giving comfort and aid to people who were in trouble. You would seek light hearted company, not those who are in misery.

You would say, "No, I'll simply not subject myself to the gross ignorance of these people. I will seek the sunshine and out-of-doors." Or you would say, "Why, of course I am honest. I challenge anyone to question my integrity or honesty." How in the world would I know in what town her old grandma lived or died? Who cares that much about her anyway? The very idea—such egotism. Why, I wouldn't go two steps to know all there is to know about her or her whole darned family. Why her conceit is appalling."

"Well, if she doesn't like my looks, she should buy other clothes for me. Well, if my house and neighborhood do not suit 'her majesty' she certainly doesn't

have to visit me. I didn't send for her. Besides she is in trouble and then comes to me for advice. Well, maybe I, too, could have had an education if I had been blessed with her environment, but I have been a working-person ever since I was a girl of twelve. I helped to raise my entire family." How upon earth could I live if I spent all my time helping people without ever receiving some remuneration?

A Medium's Plight

Such comments are constantly hurled at our mediums. Why, you may ask, do they continue to serve humanity? Simply because they are mediums and realize that they must play their part in the great scheme of life, and they are truly happy when serving their spirit guides. Their real contentment only comes when serving the spirit world.

Did you ever hear a medium say that they were going to give up the work and that they are disgusted. Many mediums have said just that. This is pathetic but before so very long they are back again, working harder than ever to serve their spirit collaborators.

Do you think we are very reasonable when we compare mediums with others—especially professional people?

Did you ever stop to think that ministers are paid annual salaries? Doctors are paid whether their treatment helps us or not. Did you ever consider that it costs a great deal to live in a good neighborhood and fine houses?

Be Kind — Considerate

Did you ever consider that to accumulate the records of births, dates and the general data given through mediums, would require an enormous staff of "detectives"? Did you ever consider that if a medium gave her time to humanity without compensation, she would not even be able to meet her living expenses, let alone be in the mental state to extend spiritual advice.

It seems to me that less common sense and common courtesy is extended to mediums than any other group of people on earth.

Let us be kinder and more considerate. Let us be less self-important and stop thinking that the medium knows or even cares about the details of everybody's family life.

Can't Buy Mediumship

Friends, from the viewpoint of one who does not consciously contact the spirit world, I want you to always realize that the mediums have a very difficult life. Can't you see that our dear mediums are the "dumping ground" for their patrons' troubles? Very rarely do people share their joys with mediums; or for that matter, with God. The spirit and the "unseen" loom up most important when we are in trouble. Of course, when everything is running smoothly we are quite self-reliant. All the money in the world could not buy mediumship, and even if it could, the mediums would not sell the joy that comes from contact with the spirit world.

Now, if you are dissatisfied with the appearance, homes and education of our mediums, instead of

(Continued on Page 2, Col. 5)

DO THE WAR DEAD COME BACK?



The above picture is reproduced from a spirit photograph taken by Alex Martin, Denver, Colorado, physical medium. For 50 years, during his earth life, Mr. Martin's ability and integrity as a psychic photographer was unquestioned. According to Dolcie E. Seybold, N.S.T., 422 North Market St., Wichita, Kansas, the woman appearing in the center of the picture was a "Mrs. Thompson" of Chicago, well known materializing medium of her day. The picture shows "Mrs. Thompson" with a large body guard in front of her and many fine spirit faces appearing in the background—Dr. J. M. Peebles (upper left) Benjamin Franklin, Lincoln. Most of the others were identified over 20 years ago when this picture was taken.

DEAD ENGLISH SAILOR SPEAKS!! "I WENT DOWN ON THE COURAGEOUS"

THE SUNDAY PICTORIAL, one of Great Britain's largest weekly newspapers is conducting an investigation into Spiritualism. This newspaper has assigned H. W. Shirley Long, Ace Reporter, to interview London's best mediums, attend their seances and report his experiences, impartially, exactly as heard and seen.

DO THE WAR DEAD COME BACK?

This question is of tremendous importance in Great Britain these days.

CAN THE MEN WHO ARE SACRIFICING THEIR LIVES . . . RETURN AND GIVE A MESSAGE OF COMFORT AND HOPE TO THE LIVING?

To the Englishman, this question is most urgent because each week the official casualty lists are issued as each merchant ship falls victim to a mine or a torpedo.

By H. W. SHIRLEY LONG

I am approaching my work on this investigation with an open mind. I am strictly impartial. I shall record for you in this series of articles only the things I see and hear, the stories I can authenticate.

During the past weeks I have taken my own initial steps into Spiritualist research by talking with reputable mediums and psychic research workers. I have examined letters and documents. I have talked with ordinary people who have experienced psychic phenomena. I have listened and observed.

The first Spiritualist seance that I have ever attended took place a few days ago in a large house in Wimbledon.

In Spiritualist circles this place is famous as "The House of Red Cloud," for it is here that Mrs. Estelle Roberts holds meetings and seances, and has a healing center. Mrs. Roberts is one of Britain's best known and most experienced mediums.

This was a "direct voice" seance, which means that through the mediumship of Mrs. Roberts

the voices of spirits would speak direct to the sitters.

Fifteen People—

There was nothing special about this seance. It was a weekly meeting of a circle of people. I had been invited to come if I wished, and there was no sort of preparation for my visit. I was not introduced to any of the sitters, and except for Mrs. Roberts and Mr. Maurice Barbanell, a well-known psychic research worker who introduced me to Mrs. Roberts, nobody there knew anything about me.

Of the fifteen people who sat in the seance I judged that Mrs. Roberts knew, slightly, three or four of them, because they frequently come to these meetings, apparently.

But when she walked into the room she had no idea who would be there, any more than a doctor knows who will be in his consulting room.

Now, it is because I believe these articles may be read by people who have, like me, never had any experience of psychic phenomena, or knowledge of Spiritualist practice, that I fill in these details.

For thousands of people today

are closely watching the growth of Spiritualism, as they watched it during the last war.

It was the last war which gave to Spiritualism its greatest forward movement. The world-wide loss of life, the grief and travail of bewildered men and women, turned people's thoughts to the question of survival after death.

Two great Spiritualist leaders emerged in this period, Sir Arthur Conan Doyle and Sir Oliver Lodge. Both had been, independently, studying psychic phenomena for many years, but the suffering of the last war caused them to stand forth and affirm their faith in Spiritualism.

Both of these men lost sons in the war. The loss came after they had declared their belief in Spiritualism, and it spurred both Doyle and Lodge to redouble efforts for their Cause. Just what the Cause, that Belief, means to thousands of men and women in this war, I began to discover for myself at my first seance with Mrs. Estelle Roberts.

A simple, bare room, with a circle of chairs, a deep easy chair for the medium. No apparatus, no wires. A gramophone at one side. The sole piece of "apparatus" was a small tin trumpet, or megaphone, about two feet long, edged with luminous paint, which was placed on the floor in front of the medium's chair. I was able to examine it.

Fifteen of us sat round in the circle. There was no holding of hands, or touching of fingertips on tables.

The lights were switched off, the room, with blinds drawn, was in complete darkness. The gramophone began playing softly.

(Continued on Page 2, Col. 1)

DEAD SAILOR SPEAKS

(Continued from Page 1)

A simple extempore prayer, a well-known hymn, then I detected the heavy, hissing, breathing of Mrs. Roberts, who was going into a deep trance.

Silence. Then at the suggestion of an experienced sitter, we all relaxed and chatted normally.

I discovered, later, that complete relaxation and ease of mind are essential for good results at seances. Emotion, drama, or tension, defeat the purpose.

The luminous point on the trumpet glows whitely in the middle of the floor. Suddenly the trumpet moves, and gives two or three knocks on the floor. I note that it is well out of arm's reach of any of us, or the medium.

A low, rather guttural voice issues from the region of the trumpet. It is a man's voice, not very distinct.

"Hullo, Red Cloud," somebody says, across the room.

A Voice Speaks

This, then, is Red Cloud, the spirit guide of Estelle Roberts, the Red Indian who controls her. As the seance progresses I gather that he acts as a kind of master of ceremonies, on the "other side," instructing the spirits how to speak, marshalling them for their turn to use the medium.

After Red Cloud, the voice of a girl issues from the trumpet, and the trumpet rises from the floor and points in the direction of two people sitting on my right. They answer this voice. Obviously from the conversation, conducted in normal, happy, everyday tones, the voice is, to them, the voice of their dead daughter.

The trumpet drops gently to the floor, rises again, and points in the direction of two people on my left.

The voice of a man comes through. After a preliminary indistinctness and hesitation, the voice gains strength. It is obviously the voice of a young man. It is a breezy, London voice.

"Hullo, that's my Uncle," it says.

A man to my left replies: "Hullo, Reg. Yes, it's me."

"I went down in the Courageous," said the voice. It took on a quickness, a sense of urgency, with these words.

"Where am I?" it continued.

A woman next to me said: "You're with us at the House of Red Cloud."

"This is my first time. I wish mum would come. I am just a sailor boy who thought he was doing his bit. I got drowned. At least I thought I did."

The voice of the man on my left said:

"How did it happen, Reg? Did you get off the Courageous?"

"Yes. I was in a boat. It was swamped. But I'm all right now."

"Tell mother my hair is as sandy as ever. It all seems ridiculous. They said I was dead, but I'm not. We try to make you understand that we are always around you."

"I've met my pal, Bill. I've got all the boys with me."

A woman on my left asked the voice emerging from the trumpet a question:

"Are you happy, Reg?"

"No. Not really. Lots of us are upset. We didn't want to die. We didn't want to leave our homes, our wives and kids."

Suddenly the trumpet moved around and pointed in my direction. The voice spoke at me.

"TELL THEM WE CAN'T DIE..."

The trumpet clattered to the floor.

Was this really the voice of a British sailor who had gone down in the Courageous?

I talked with the people who had answered the voice of "Reg," after the seance, and to round out this account I will give you the results of my questioning now.

The people present at the seance

were the uncle, aunt and cousin of Reginald Byrne, who lost his life in the sinking of the Courageous. I found his name in the casualty list.

He was nineteen years old, had been at sea since he left school. He was a naval airman, 1st class.

His parents live in Harlesden, and his aunt, uncle and cousin in Worcester Park.

A week or so ago, at another seance, not with Mrs. Roberts, they made contact with Reginald, but this was the very first time he had spoken directly to them.

The cousin, Miss Fairbrother, told me that she is convinced that it was "Reg" speaking.

The voice, the breezy, youthful mannerisms, the reference to his auburn, sandy-colored hair, his allusions to the names of his friends on board the Courageous, are all to her proofs of the identity of the voice through the trumpet.

I myself was given, later, some rather startling corroboration of one sentence spoken by the voice of Reg Byrne. He said: "I was in a boat. It was swamped."

I saw a letter from the Naval Welfare Authorities, and a letter from his particular chum on the Courageous, which both gave descriptions of how Reg. Byrne died.

And he WAS on a raft, which was launched, but from which a number of men were washed overboard by waves and drowned. Byrne was one of those men.

The direct voice seance with Mrs. Roberts lasted very nearly two hours. Not long after the voice identified by his relatives as that of Naval Airman Byrne came through, another man's voice issued from the trumpet.

At this moment the trumpet moved across the floor on its open end, and came to rest facing two people sitting on my left.

"Sonny, this is Hal. Can you hear me? Can you really hear me? It's Hal, your brother."

Again it was the voice of a young man. It seemed nervous, anxious. It faded and hesitated.

A man and a woman answered: "Yes, Hal. Yes, old man, we are here. Speak up, we can hear you."

"I want you... to... give... my love... to my wife. It seems such a short time since I died... six months, is it? I crashed in an aeroplane."

The voice quickened, and seemed to struggle a little for expression.

"I'm so excited... Thank you for looking after my wife and baby..."

The man who was answering said:

"What would you like him to be called, old man?"

"I would like him to be called... Hal."

"Yes, we thought you would like that," said the man and woman on my left softly.

The voice from the trumpet resumed.

"I was not married very long. I'm another war casualty."

A question came from the darkness:

"Where did you crash?"

"I can't remember. I crashed, then oblivion."

Another question: "Are you happy?"

"No, not exactly. I wanted to stay with my wife and child."

"What are you doing?"

"Just hanging around. I want to be near my wife. She's got over it all nicely, now."

"We'll try to bring her here one day," said the woman in the circle.

"Oh, WILL you?"

There was a rising emphasis on the word "will." The word was uttered with a note of hope and pleasure. It was the voice of a young man who has been promised a tremendous thing to look forward to.

It was the most impressive word I heard during the whole afternoon.

"Yes, we'll try. But not yet, of course. Not until she is quite well," said the woman's answering voice.

"Yes, of course. It's about six weeks or a month ago, isn't it?"

"Were you there?" came the question.

"Yes, of course I was. If I could have taken any of those pains I gladly would have done..."

"This is my first time... I will come again."

The trumpet rolled over, the voice stopped.

After the seance I talked with the two people who had talked to the "voice" of Hal. They told me that he was Flying Officer Henry Emden, R.A.F.

HE WAS ONE OF THE VERY FIRST CASUALTIES OF THIS WAR, FOR HE WAS KILLED IN THE FAMOUS AIR RAID ON THE KIEL CANAL ON SEPTEMBER 4, 1939.

At first he was posted as "missing," then he was officially reported as dead. Later it was learned that he was one of the three British airmen given a military funeral by the Germans at Kiel.

I have verified his name and details in the official casualty list.

The people present at the seance were his brother, Mr. W. W. Emden, who works in the estate department of a famous insurance company, and his aunt, Mrs. Williamson, of Pinner.

With them I checked the points of identification we had heard. For Mr. Emden this was his first direct voice seance; and the first time, for Mrs. Williamson, who is an experienced Spiritualist, that her nephew has come through by direct voice.

Flying-Officer Emden had, as his "voice" said, been married only nine months when he died. His son was born six weeks ago.

His voice was clearly recognizable as being remarkably like his own voice in life, I was told.

There were other points of identification, such as his references to the work his brother had been doing to help his wife, and manage his affairs.

Mr. Emden has had little experience of Spiritualism beyond attending one or two clairvoyance meetings at the Aeolian Hall, London, but he assured me that in his mind there was no doubt that he had heard the voice of his dead brother that afternoon.

As I have said, I attended this seance with an open mind. I am impartial. Before the seance I was able to inspect the room, talk with some of the sitters, talk with Mrs. Estelle Roberts.

I am satisfied that what I heard could not be a display of super-ventriloquism. That there could be no gramophone records used. That these people present were not "planted" there by previous arrangement.

I found the stories of Naval Airman Byrne and Flying-Officer Emden impressive, amazing. Had I not heard them with my own ears I should have difficulty in believing them.

It was during a visit to the Aeolian Hall, London, where Mrs. Estelle Roberts gives clairvoyance every Sunday afternoon, that I heard the story of Mrs. Veares of Poplar.

It appealed to me and inter-

ested me so much that I journeyed down to London's East End to visit her. She lives in Galbraith-road, Cubitt Town.

They know there is a war on down there for every merchant ship that goes down means a widow or bereaved mother in dockland. Mrs. Evelyn Veares, aged thirty-three, married, with one child, had a brother at sea.

Alec McNeil was twenty-five years old, a ship's carpenter and joiner, who signed on in the merchant cruiser RAWALPINDI.

His family were expecting him home on leave when they learned the news that the RAWALPINDI had been sunk after a sea battle with the German pocket battleship DEUTSCHLAND. Later a telegram arrived, announcing that Alec McNeil was "missing, believed dead."

That is the sort of message which causes greater suffering than the blunt announcement of death. There is always that last forlorn hope. Maybe he is a prisoner? Maybe he has been picked up by a neutral steamer?

Mrs. Evelyn Veares has for a few years had an interest in Spiritualism, and as the weeks went by without news of her brother, she decided that perhaps a medium could get some sort of message or news for her.

She had heard of the Aeolian Hall meetings and made up her mind to visit one. But the journey from Poplar to Bond-street is a long one for an East End housewife on a Sunday afternoon, and she was early in February before Mrs. Veares managed to get there.

She told me in her own words of her experiences at the meeting.

"Mrs. Roberts called out that she was speaking to a young man who had gone down on the RAWALPINDI. She described him, his coloring, height, age."

"I clutched the arm of my husband, sitting next to me, and said: 'I believe that's our Alec.' He told me to speak up and answer Mrs. Roberts. I did so and she gave out some more description, and his name. What she said was all quite correct."

"But, of course, I was still very uncertain that it was my brother."

"Then Mrs. Roberts said to me: 'Did this young man have a scar on his right leg?'"

"I couldn't answer that question, I didn't know anything about a scar, but I said I would try to find out and let Mrs. Roberts know."

"After that Mrs. Roberts said that Alec had a message for me. He was saying that he knew that I had had a snapshot of him enlarged and framed."

"That was quite true. The picture only came back from the shop the previous day. There it is," and Mrs. Veares pointed to it.

"What about the scar on your brother's leg?" I asked her.

"I asked my other brother and my mother about that," said Mrs. Veares. "Alec did have a vivid scar on his right leg. He got it from a burn when he was a child."

Mrs. Veares is satisfied in her own mind now that her brother Alec has been in communication from the other side.

Later I was able to verify the facts of Mrs. Veares's case, as she told it to me in her home, from a shorthand record taken down at (Continued foot of next column)

NORTHERN INDIANA CAMP TO OPEN JUNE 29th

The sixth annual camp meeting of The Northern Indiana Spiritualist Camp Association, Koonz Lake, Indiana, will open June 29th and close July 14th according to Rev. Eva Kelly, Secretary. All services, sermons and classes will be held daily, on Daylight Saving time.

The Camp sight is near Walker, Indiana, and is accessible by auto routes No. 6 and 23 south of the lake and State Roads No. 23 and 30 north of the lake.

The following names appear on the official program: Maude Kline, Dr. B. F. Clark, Ollah Toph, Dollie Clark, Ruvilla Fenters, Inez Dexter, Helen Kazak, Marie Trester, Frank Joseph, Joseph P. Whitwell, Anthony Heim, Ethel Moore, Amelia Harbart, Etura Bunnell, Beulah Mosier, Victoria Barnes, Ruth Coyle, Russell McMurray, Mae Nass, Cecil Skillman, Mildred Dean, Myrtle Wright, Rose Villa, Flora Millspaugh, B. F. Hayden, Louise Stetler Velma Webster, Lena Drews, Cora Bell, Bertha Frederick.

The 1940 Board of Directors of the Camp are: President, Roland Mosier; 1st Vice Pres., Ethel Moore; 2nd Vice Pres., Inez Dexter; Advisor, Victoria Barnes; Secretary, Eva Kelly; Treasurer, Etura Bunnell; Trustees, Russell McMurray, W. E. Wolfe, Arthur Pendleton; Chairlady, Beulah Mosier.

For information and detail program write Rev. Eva Kelly, 1308 Jackson St., LaPorte, Indiana.

Protect Your Mediums

(Continued from Page 1)

deriding them, and talking so much about them "commercializing" their gift, why don't you be more generous. Let us build, or at least do our part toward improving conditions, instead of spending all of our energy on criticism.

We are responsible for our mediums' apparent plight, in the sense that our thoughts very rapidly reach a sensitive and though they do not know just what it is they suffer, still they do react to "veiled" criticism.

So let us daily send out thoughts of love, kindness, and protection to these vessels of spiritual enlightenment that the Heavenly Father has so graciously given us.

We can render a great service to humanity if we extend them our loving protection. By so doing we will have better instrument because they will have more time for their development and work. They will not have to spend so much time combating unpleasant vibrations sent to them by a thoughtless people.

Friends, our mediums are the most wonderful people on earth. "Without vision a nation perishes."

We little realize the blessings we receive in every day life when the power of spirit flows daily through our chosen instruments of God; so please let us be reasonable. Use common sense, and most of all, be kind and considerate toward our dear mediums. They are so misunderstood.

the Aeolian Hall. Mrs. Veares came to the Hall as an unknown member of the audience. She has never met Mrs. Estelle Roberts or anybody connected with her. She gave no warning or previous notice that she was attending the meeting.

But to her, the evidence of the scar on her brother's leg, and his knowledge of the photograph, are conclusive.

HERE, THEN, ARE THREE STORIES OF PEOPLE TO WHOM THE WAR DEAD HAVE, IN THEIR OPINION, DEFINITELY RETURNED. HOW MANY MORE ARE THERE IN BRITAIN TODAY?

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Mediums

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WHAT SPIRITUALISM TEACHES

It teaches personal responsi-
bility.

It removes all fear of death,
which is really the portal of the
spirit world.

It teaches that death is not the
cessation of life, but mere change
of condition.

It teaches, not that a man has a
soul, but that man is a soul, and
has a body.

That man is a spiritual being
now, even while encased in flesh.

That as man sows on earth he
reaps in the life to come.

That those who have passed on
are conscious, not asleep.

That communion between the
living and the "dead" is scientifi-
cally proved.

It thus brings comfort to the
bereaved, and alleviates sorrow.

Spiritualism is the Science, Phil-
osophy and Religion of continuous
life, based upon the demonstrated
fact of communication, by means
of mediumship, with those who
live in the Spirit World.

It brings to the surface man's
spiritual gifts, such as inspiration,
clairvoyance, clairaudience and
healing powers.

It teaches that the spark of di-
vinity dwells in all.

That as a flower gradually un-
folds in beauty, so the spirit of
man unfolds and develops in the
spirit spheres.

Spiritualism is God's message to
mortals, declaring that There Is
No Death. That all who have
passed on still live. That there is
hope in the life beyond for the
lost sinner.

That every soul will progress
through the ages to heights, sub-
lime and glorious, where God Is
Love and Love Is God.

It is a manifestation, a demon-
stration, and a proof of the con-
tinuity of life and the truth of the
many Spirit manifestations re-
corded in the Bible.

It demonstrates the many Spir-
itual gifts with which mankind is
endowed but which through want
of knowledge have been allowed to
lay dormant, or through prejudice
have been violently and unjustly
suppressed.

FOURTH ANNUAL CONVENTION

of the
National Spiritualist Union
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SAMBO AND THE PARSON

By HORACE LEAF, F.R.G.S.

(Continued from April 25th Issue)

This article concludes SAMBO'S friendly "debate" with The PARSON who has tried to belittle the Truths of Spiritualism by misquoting the Bible.

The discussion is brought to a climax when the claim of "DEATH FORCES" is shattered by SAMBO. In fact, at the end, The PARSON expresses the desire to "see the spirit of his own dear mother."

PART III

The following afternoon saw Theophilus Loop, the Par-
son, once more seated in Sambo's rude shanty.

"You know, my man," he commenced, "if you would
obtain light on spiritual matters you must do as Isaiah says,
'seek unto God'."

"But Isaiah didn't say dat," replied the Negro. "He
said, 'seek unto their God,' and dat seems diffrent to me. I
can't understand the last part of dat text. It says, 'for the
living to the dead.' Dere don't seem to be no sense in dat to
me. Jus' what does it mean, sar?"

"I expect its a faulty translation."

"Perhaps dere's a lot more of dat sort of thing in de
Bible," returned Sambo slyly. "If it happens once it might
happen again and again; den we don't know where we is."

"Have faith, my dear fellow, have faith."

"You've had a mighty lot of dat, I 'spects, Parson and so's
other preachers, but they don't seem to have made much of it,
otherwise dey wouldn't be so mixed up and contradictory. Have
you seeked unto de Lord 'bout de nex' life? If so, he must
have told you very different from what he told de other par-
sons I mentioned. Perhaps if dey had gone to a Medium, like Saul
did, dey might have talked with spirits and got some dope on
de subject. Sam's spirit was pretty plain with Saul."

"Ah," explained Loop eagerly, "you forget that before he
visited the Woman of Endor, Saul used to get information di-
rect from God through the Urim."

"Say, Parson, what's de Urim?"

"The Urim and Thummim were two objects the exact na-
ture of which we do not know. They were attached to the breast-
plate of the high-priest when he officiated at the altar in the syna-
gogue. Questions used to be put to the Lord and he replied
through the Urim and Thummim in a manner unknown to us to-
day. It is believed that only simple answers such as 'yes' and
'no' could be received through them. The Urim and Thummim
were done away with when a higher order of religion was estab-
lished, and other means of knowing the will of God discov-
ered."

"What other means, Parson?"

"Oh, such as prayer."

"Didn't de Israelites pray?"

"Well-er-yes, I suppose so."

"Did they get diffrent answers from de Lord when dey
prayed, from what we done get today?"

"I don't suppose so, Sambo, I don't suppose so," replied
Loop awkwardly.

"Den why do away with de Urim and Thummim. They
could be mighty useful to me jus' now, I guess." Sambo smiled
broadly.

"My dear man, we must learn to trust God and not rely
on physical objects for an answer to our prayers."

"Let's put it dis way, Parson. Suppose you pray now and
ask de Lord what happens to dese who die, will he reply?"

This question was far too practical and revealing for the
minister's liking, and finding no satisfactory answer, he eluded
it by saying:

"It is a pity we do not know more about the Urim and
Thummim."

"I reckon its a pity we ain't got 'em no mo," returned
Sambo. "I guess you and me could do with a pair each. But
perhaps de Lord made Mr. Wright's table a substitute. Dat
sure answers question about de dead, and mighty fine too. It
wobbles and raps when you try to communicate with de de-
parted."

Theophilus Loop flung his hands up with a gesture of de-
spair. "The table!" he cried. "Such instruments of evil
ought to be suppressed, for only witches and wizards should
resort to such abominable evils."

"Some folk use dem quite well," said Sambo, feeling he
was conveying a valuable piece of information to his scan-
dalized opponent. "I sat with a group in Rastus Brown's house
and we got a mighty lot of information through it. What's wrong
with a table, boss?"

"Dear, dear," cried Loop in distress, "I did not know that
the poison of Spiritualism had spread among my flock. How
long has Rastus Brown been indulging in such heresies?"

"John Wright—"

Loop interrupted him. "Spiritualism again. I have told
you the Bible condemns Mediums and declares in unmistakable
terms that they ought to be destroyed."

Sambo looked rather irritated on hearing this. "But I
thought we saw, sar, dat it don't mention no mediums, but
witches and wizards, and dey don't exist. Seems to me, boss,
dat de Urim and Thummim was remarkably like Spiritualism.
Dere has been a big 'mprovement in dese ways of communi-
cating with de spirits, and dats prob'ly why de Urim and Thum-
mim disappeared. At John Wright's seances de spirits often
come and talk and walk 'bout, solid, jus' like de angels dat

'peared to de old patriarch. 'Cording to my reckoning, dat's a big
improvement on dese two priestly objects." He smiled pat-
iently at Loop.

"Good heavens," thought Theophilus Loop, "I believe the
fellow thinks he's teaching me instead of me teaching him."
A sense of failure came over him, and for a moment he saw
clearly that the reason for it was the inadequacy of his criticism.
He had started out serious meaning to kill the germ of Spirit-
ualism which, alas, he now knew was working like an leaven
among his colored church members; now, however, he felt as if
Sambo was likely to convert him to the terrible heresy. Look-
ing sternly at the negro he said:

"Sambo, do you want to offend the Lord Jesus Christ?"

"Of course not."

"Do you want to anger God?"

"No, boss."

"Do you want to live in sin and die in iniquity?"

"No, Parson, I sure don't, 'deed I don't."

Then fly from Spiritualism and have nothing more to do
with mediums, and turn from the wrath to come. Spiritualism
is the Devil, and it was he, not your Mammy who appeared to
you. He wants to destroy your soul. The dead cannot return."

The Reverend Theophilus Loop thought he had timed
this fulmination well, and intended to effect by fear what he
had failed to achieve by argument. A feeling of pleasure suf-
fused him as he noticed Sambo turn yellow under his skin. Ob-
viously the man was frightened.

Several seconds elapsed before the Negro was able to
reply; then he muttered almost inaudibly: "But, Parson, I done
seen my Mammy and she been dead dese two years."

The minister pointed an accusing finger at the Negro.
"Sambo," he said in measured tones, "it was not the spirit of
your mammy that you saw, but Satan in disguise."

"He sure did it well, sar, for I still believe it were my
Mammy." Sambo grew gradually bolder. "Say, Parson," he
said, "dat devil sure knows his stuff. I see quite deceived, for I
shall always 'believe it were my Mammy."

Theophilus, although chagrined that his sally had failed
of its purpose, could no stop a smile flickering across his
thin lips at this unexpected reaction of the Negro. It seemed
now as if his task was hopeless.

While he was thus thinking, Sambo suddenly imitated his
own gesture, and standing very erect, he pointed his finger
straight at the minister.

"Say, sar," he cried dramatically, "who'm may you be?"

"I," repeated Loop in astonishment. "Why I'm Reverend
Theophilus Loop, ordained minister at St. Bartholomew's
church of this city."

"You is done sure of dat?"

"Of course, why?"

"'Cause if de devil can disguise himself to 'pear like my
Mammy I don't know dat he ain't disguised as you. De Lord
has given me only my eyes to see with, and if I am deceived
I can't help it."

Loop saw the point, and willingly conceded it. It was ob-
vious that if Satan could so effectively represent one person,
he might easily impersonate another. He decided to relinquish
the field to the intelligent Sambo, as he realized he had no
strength in his case against Spiritualism. A sympathy filled
his mind, very much more congenial than the bitter feelings
which had possessed him when he first called on Sambo. In
fact, he almost wished that Spiritualism were true, and as he
extended his hand to say good bye to the Negro, he almost said:
"If it isn't true it ought to be."

As he left the shanty he turned to Sambo and smiling said,
"Perhaps you did see your Mammy. I would give almost any-
thing to see the spirit of my own dear mother."

(The End)

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OFFICIALS OF THE NATIONAL SPIRITUALIST ASSOCIATION VOUCH FOR THE PHYSICAL MEDIUMSHIP OF ADA BESINNET

This article is compiled from records taken from THE NATIONAL SPIRITUALIST, official organ of The National Spiritualist Association. The seances described occurred less than 20 years ago.

Not all the "miracles" were wrought in Galilee! "Miracles" are modern as well as ancient, as the following stories recorded by **Alonso M. Griffen**, and the Editor of The National Spiritualist will testify.

The Official Board of the N.S.A. was invited to a seance to be given by Miss Ada M. Besinnet at her residence in Toledo, Ohio, October 2, 1926. The members of the Board at that time gladly accepted the invitation.

The seance room was furnished with a long extension table, on which lay a tambourine, two coils of quarter-inch-rope, two pads of

Soon after the first appearance of the lights, luminous faces and forms began to appear, growing plainer and plainer all the time, until they became so vivid and distinct that many of them could be and were recognized by the sitters as their departed relatives and friends. It was exceedingly gratifying to the members of the Board to not only see the benign countenance of Dr. George B. Warne but also to hear the words of cheer and encouragement which were spoken by him! At the close of the seance messages from Dr. Warne were found on some of the paper that was laying on the table. These messages were produced in the dark some time during the seance.

Evidential Message

There were other visitors from the world supernal, friends of most, if not all, of the sitters, that were recognized and from whom were delivered messages of consolation, comfort and love to the recipients. It seemed that the prophecy of the inspired Milton was being literally fulfilled:

"God doth deign to Visit oft the dwellings of just men, And thither to send with frequent intercourse, His winged messengers on errands of Supernal grace."

There were other manifestations more evidential from a scientific point of view, but what could be more heavenly in human experience than the privilege of looking into the saintly faces and gazing upon the angelic forms. Scientific data is nothing as compared to hearing sweet voices utter words of endearment and love; nothing as compared to feeling the soft and loving caresses of the "vanished messengers of God?"

"O, if on earth an elysium there be, It is this, it is this!"

Test Conditions

There were two coils of rope on the table as we entered the seance room. To some of us, this suggested the thought that we might be requested to bind the Medium, hand and foot. However, such was not the case for, during the seance and while the room was perfectly dark, a light rustling sound was heard. It seemed as though the ropes were being moved. When the light was turned on we were astonished to see that Miss Besinnet has been, as a matter of fact, firmly bound, not only by hand and foot, but her entire body. The ropes were deeply pressed into the flesh in such manner that it was most difficult to untie her. We were all satisfied that it would have been impossible for the medium to have produced the phenomena just witnessed.

The spirit manifestations stopped for a moment and while the room was still dark, a handkerchief was requested from a sitter. After a few moments the light was turned on. The handkerchief was seen tightly wound and tied around the medium's head and over the mouth. Then the lights were turned off again and still the manifestations occurred. Later we heard loud, clear and melodious whistling, which seemed to emanate from a point over the head of the medium. After a time, the light was again turned on and the medium was still bound and gagged as described!

Other forms of manifestations occurred: The winding of the Victrola and the changing of the records in the dark; The announcing by "Pansy," the little guide of Miss Besinnet, of the record that was about to be played. Another unusual manifestation was the administering of a magnetic treat-

ment, by a materialized spirit, to one of the members of the circle, A. M. Griffen.

Those listed below have attended many seances but some of the older ones stated that they had never witnessed manifestations so varied in form and so highly evidential.

The names of those attending were:

Joseph P. Whitwell, Pres. N.S.A.
Thomas Grimshaw, Vice Pres.
Fred W. Constantine, Treas.
Harry P. Strack, Secy.
Elizabeth Harlow Goetz, Trustee.

Mark A. Barwise, Trustee.
Harold P. Courtney, Trustee.

THE SECOND SEANCE

So great was the interest and enthusiasm of the members of the National Board over the success of the first seance that when we returned to Toledo later for the opening of the Convention, we found that Miss Besinnet had arranged for a seance the following day. The number admitted is never greater than eight, this number, seemingly, being all that her spirit guides feel it wise to permit her to serve.

Miss Besinnet lived alone, in a small apartment, all open, no closed doors anywhere.

At the second seance we sat about the dining room table which was pulled apart in the center, as if to insert extra leaves. In this open space, her hand resting upon the sliding bars, the medium placed herself.

Spirit Lights

After the lights were extinguished we were informed by Chief Great Bear, the only voice which spoke through her, all others being independent voices, that when we heard seven raps on the table the light should be turned on. This was done, according to instruction. We were then required to pass around the table and satisfy ourselves that she was firmly bound. We protested that it was not necessary, that we were not skeptical. The Chief, however, refused to go on with the seance until we complied.

While the medium was being bound the sitter next to her, (Rev. Ida Strack), felt her hand lifted—placed upon that of Miss Besinnet and firmly bound with hers. So intense was the throbbing that it became unbearable, whereupon it was untied (by the Spirit Forces) and Esther C. Humphrey was requested to take her place. Her hand being bound to that of the medium.

Later we were able to see two kinds of light, the Spirit Light (which blazes forth like the flare of the electric light and almost immediately dies away) and a light like a miniature Roman candle which seemingly rose from the table, circled across it and fell back to the table. These tiny lights were the first manifestations and while we all exclaimed over them

it was not until later that an intensely interesting discovery was made regarding them. They were indicators because we saw the little light fall each time directly in front of the one whose spirit friends were about to appear!

We had been requested that immediately on being touched by the spirit hands we should stand. We were not to remove our hands from the table. Again we obeyed instructions and, in each case, as soon as we rose to our feet, a force so strong as to be overwhelming pulled us, toward the center of the table. Almost immediately, in a blaze of beautiful light, faces, recognizable beyond any question of a doubt, once more looked into ours! Voices long silent, spoke to us again, not the silly, trivial messages but words of real comfort and encouragement.

During the progress of the seance, Pansy, the little guide, was changing the records. The familiar

He Manifests at Besinnet Seance



DR. GEORGE B. WARNE

Famous Medium



ADA BESINNET

song, "Absence," was heard. It had been a favorite with Dr. Geo. B. Warne. Instantaneously, Mrs. Warne felt herself drawn to the center of the table and a moment later we saw his face. He spoke to Mrs. Warne of personal matters, subjects discussed only by those who had shared the closest of human relationships.

We were finally privileged to hear the "Choir Invisible". Such voices were never heard on earth! One splendid ringing baritone sang "Open the Gates of the Temple" from the well-known Oratorio of Elijah. The voice, although baritone instead of tenor, resembled in power and timber that of the world-renowned Caruso.

Presently there was a pause. A moment later the voice of the Chief spoke, "Can do no more tonight."

One of the marvelous things of the evening was the ease and naturalness with which the medium was released from trance. She was seemingly quite normal, almost instantly after being released.

The picture of Miss Besinnet, in trance, her profile resembling that of the beautiful Grecian women of old, clear-cut as a cameo, is a thing which no one, having seen, can ever forget.

WHAT A CONJURER SAW

The Journal of the American Society for Psychical Research contains a very interesting article by Hereward Carrington on "Some Personal Experiences with Eusapia Palladino." Mr. Carrington as an amateur conjurer of many years' standing, who has interested himself in Psychical Research almost from boyhood, should be more than usually well qualified to test the reality of physical phenomena. The following extracts from his long article will, therefore, be of special interest:

"The seance table would rise completely off the floor . . . and remain thus suspended in space for a number of seconds. I have seen scores and hundreds of such levitations and I am as assured of

their reality as I am of any other facts of life.

"Hands, heads and bits of bodies would form in space—hands firm and solid enough to push and pull the sitters out of their chairs . . . The fingers and thumbs of such hands would often be clearly distinguished and they remained visible while performing their actions . . .

"At one seance given in Genoa, a complete form materialized, which was recognized by the sitters, and spoke in a low voice in the Genoese dialect—which Eusapia did not know . . ."

This valuable testimony to the reality of psychic phenomena ought not to pass unnoticed.

"Light"

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ESTHER C. HUMPHREY

Medium

What Phase of Mediumship is Most Advantageous When Dealing With Mankind? Which Type Psychic Unfoldment Does God Employ Most when Manifesting to his Children?

These Questions Have Been the Subject of Much Controversy — Read What NELL M. SMITH Has To Say About It.

Do we not find that Jesus made use of every phase? Was He not brought into personal contact with people from every walk of life? Did He not have to treat each case as the need required; whether it be mental, physical or moral? Do not all people have their difficulties; their tests; and their ills?

The most essential NEED of a group or an individual, becomes the vital factor — the KEY — for unlocking and releasing the necessary LIFE ESSENCE for distribution unto them.

Their "NEED" becomes the magnet with power to attract unto itself from the INFINITE FUND such supplies as will make up the deficiency; counteract the adversity; or eliminate the undesirable.

This psychic power had to pass through the organism of Jesus, He being the CONNECTING LINK or the medium of transmission. He became the meter and transformer; the synchronizer and harmonizer, delivering unto each their portion.

No data can be found where Jesus could be said to have monopolized His "knowledge and power" of spiritual gifts. He taught and worked openly, that the work might continue, after He passed through the change called death.

When brought before councils and courts, He explained to them that He was controlled by an unseen Force, saying: "My doctrine is not Mine own," etc. Jno. 7:16.

He reiterated, "I do nothing of Myself, but as My FATHER has taught Me" — Jno. 8:28, or, "The words you hear are not Mine" — Jno. 14:48. And to let them know that the spiritual work could continue, after His passing, Jesus said, "Truly, I say unto you He who believes in me, the works that I do, he shall do also; and he shall do greater works than these; because I go unto My Father. . . and whatever you ask . . . (calling Me, My name) I will do. If you ask anything — (calling My name) I will do it." Jno. 14:12, 13, 14. Therefore, does it not follow that we have every right to believe that Jesus lived, and performed these things? Yes, we can rest assured that the same power is being continuously released and used today, through God-approved and spirit-controlled mediums. Daily we are being benefited, helped and blessed through this spiritual contact.

There are two distinct classifications of this mediumistic work. The MENTAL deals with the "SPIRITUALIZATION of the MATERIAL" while the PHYSICAL demonstrates the "MATERIALIZATION of the SPIRITUAL." Both types of spiritual development are necessary when God-to-man and flesh-to-spirit contact is involved. And why not? We are composed of a flesh body and a soul body. These "bodies" are held together by that cohesive force known as Spirit.

There is no particular phase of mediumship that can meet all the needs. Nor is there any that will cover all the scopes of human interest and physical requirement. One medicine cannot cure all ills, nor can one food sustain every physical body.

As a surgeon's instrument each phase of spirit manifestation must be used from time to time, in prob-

"PHYSICIAN, HEAL THYSELF"

Jesus, often went hungry. He could not materialize these things for himself. (The door has no power to open itself)

Neither can an electric switch turn itself on, even though it has floods of light just ready to burst forth. That is why so many mediums are hard pressed.

When Jesus had worked so many marvels for others, and yet He said to His questioners, perhaps you would say, PHYSICIAN, HEAL THYSELF."

Many persons who have been helped, should not be too selfish in sharing some of their blessings with those who have been instrumental in bringing it through.



NELL M. SMITH

related by Matthew, Luke, John and Mark, who wrote Peter's account of it. (Matt. 14:17; Mark 6:35; Luke 9:12; John 6:5.)

A similar "materialization of food" occurred later, on which occasion over 4000, who had been without food for 3 days, were fed from "7 loaves and a few fish" with 7 baskets full left over. Matthew and Mark record this.

Again, Luke (9) and Mark (9) tell us of another MATERIALIZATION. This time of a different nature, wherein, the Spirits of MOSES, (dead for over 1500 years) and ELIJAH, (Elijah, "dead" for over 900 years) returned to earth and "TALKED with JESUS about His decease, which would shortly take place at Jerusalem." It was this counsel and promise of help that Jesus sorely needed. He was facing a crisis, and he feared lest He could not go through it alone, and so, He, with Peter, James and John, PRAYED and these two "spirits from the higher spheres" came in answer. They promised to be present to help Him through. Then the cloud-like mist of ectoplasm that had enveloped them, dissolved and they were alone.

Jesus requested of them "Tell no man of what you have SEEN, until I have RISEN FROM THE DEAD." And His disciples wondered "What did RISING FROM THE DEAD mean?" (Luke 9:28-31; Mark 9:9-10.)

IGNORANCE

Some Spiritualists are ignorant in using words in ignorant ways. God was a man, one mind living with a material body on the earth — as God Abraham Lincoln, and God George Washington; and God El and God Confucius, and God Thales, and God Osiris. God Osiris lived as a material man about B. C. 3700; God Thales was born B. C. 640 in Greece.

God El was from Teeman in Africa, and he became the Chief Man God of the Pantheon—the Hall of Fame in Babylon before B. C. 444, when Ezra, of Babylon, made his name, Spirit God Jehovah for Jews in Jerusalem. God El lived as a material man on the earth as a warrior and builder at Byblus in Palestine about B. C. 2000. El was a real man. There is much more in history about El as a real material man.

Each God was one mind, as a man. What was made by one mind? What is being made by one mind? God was a male; Goddess a woman.

Men find no mind in plants, and trees, and flowers and stones, but each has life; even a stone has life. Nature and its elements — as fire, and air, and water, and electricity, and the ether, and atoms and electrons—operate, in part, without a directing mind—as rain falls, and water flows according to laws of nature. Not a God, God is only one mind, as of one man.

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Rev. Johannes Greber's Epoch Making Book "COMMUNICATION WITH THE SPIRIT WORLD"

A BOOK REVIEW By PALMER EMERSON

For the plan proposed by the Spirit: That Father Greber should hold private devotional services with a selected group of his parishioners who knew nothing about "spiritism" and watch to see what would happen the priest was at a loss to know whom to choose as members of the group; but from the Spirit he had received assurance that if he was only willing to do what was asked, such details would be taken care of by the Spiritworld. This was impressively verified by events.

In the parish was an invalid woman whose married sister occupied a separate abode with her four children between twenty and twenty-six years of age: three sons and one daughter. While the priest was calling upon the invalid one evening, all these other members of the family came in—making a group of seven including the priest. One of the invalid's nephews said he wished he could have an opportunity to listen, often, to explanations of the Scriptures. Accepting this as a "lead," Father Greber said he would be glad to meet this group for that purpose; and evenings for such meetings were at once agreed upon.

Inspirational Medium

The gatherings which ensued were, like those which Father Greber had attended in the city, opened with earnest prayer and conducted with sincere devotion. After a few such meetings, it became evident that spirit forces were at work upon two of the invalid's nephews—developing one of them into an "inspirational medium" and the other into a "speaking medium."

The "inspirational medium" was being developed as a conscious worker, through whom the inspiring spirit, displacing the medium's own thought, substituted those of the spirit, and expressed them—both orally and in writing—while the medium was still conscious. A large part of the work of this "inspirational medium" consisted of remarkably instructive and inspiring writings far beyond the capacity of the young man himself; and written, moreover, while he was alone—which clearly excluded telepathy, even aside from the further fact that the sentiments and teachings were often wholly contrary to what the clergyman had preached and to what they all had previously believed.

"Speaking Medium"

The "speaking medium," on the contrary, was temporarily withdrawn from his physical body, which then was entered by a spirit who for the time being took complete possession of it, in the condition of "full trance." Between the manifestations through this "speaking medium" in the parish and those through The Boy in the city there were two main differences, although both were full-trance mediums:

(1) The Boy in the city was always controlled by one and the same spirit, whereas the "speaking medium" in the parish was a vehicle through whose organism many spirits, of widely different grades, manifested

(2) The controlling spirit of The Boy in the city was of so high a grade that he was fully authorized to answer any questions when in his judgment this was best; but the leading and controlling spirit who used the "speaking medium" in the parish—although also a very high and good spirit—was yet subordinate to the other and was charged with a specific, different work; and there were many questions which did not pertain to his special province and which he was not authorized to answer; he would then refer the questioner to the

superior spirit in the city the words "ASK HIM" being accompanied by a low bow. This high but subordinate spirit in the parish regulated the manifestations of all the spirits who expressed themselves through the "speaking medium" here. The purpose of these widely varying manifestations by different grades of spirits in the parish, was, to instruct the priest and his little flock impressively regarding the spiritual condition of these different souls. "It is most important," explained the guiding spirit, "that you should gather such personal knowledge of the spiritworld by means of its manifestations through mediums, for thus you will learn far more of the subject than you could by any amount of oral instruction." And the author declares that the appearance of even the lowest spirits **WHEN THUS OCCURRING UNDER THE REGULATING CONTROL OF A HIGH AND GOOD GUIDING SPIRIT** was most instructive; but he clearly emphasizes the necessity of that kind of control if the result is to be good and not evil.

Financial Profit?

Very numerous indeed were the spirits who did not know that they had passed through transition! Of those who were aware of it, some were of very high grade, but others of all sorts of lower grades. As to their opportunities to manifest, all were under full control by the good, high, guiding spirit. From the good ones among these communicating spirits, much valuable instruction and guidance were received; but the condition of some of the other spirits was terrible. Says the author:

"Our most gruesome experiences were those with the spirits of criminals. . . . Wherever they might turn, they were confronted with the forms of their victims." In reading a remark by the guiding spirit, that no physical suffering equals that of dying from thirst, we wondered what experience in the Beyond awaits those who on earth promote wars for the sake of financial profit!

Says the author: "No actor on earth could play his role so realistically as did these spirits in depicting their emotions during the darkest hours of their lives through the person of this medium who was utterly inexperienced, uninstructed, and innocent in such matters. Often what we saw and heard was enough to make us tremble in every limb." He speaks in particular of one evening when the spirits of three suicides manifested in quick succession. When the last of these had departed and the witnesses still sat there trembling, the guiding spirit entered and said:

"One of you has been harboring the thought of killing himself today, and was about to prepare for the deed."

Censure and Proof

One in the circle uttered a startled cry and exclaimed: "It was I, O God, it was I!"

"Yes," replied the Spirit, "it was you. You had hoped to escape a burden that you have borne for years, by killing yourself and so finding rest. Today you have seen what kind of rest you would have found! Now, I am sure you will be forever cured of such thoughts; and this evening has been of greatest benefit to you."

Secret thoughts of someone present were often laid bare, but always in a manner not to humiliate. Necessary censure and reproof always avoided giving offense, and were always accompanied by consolation, cheer, and love. The attitude of these good spirits in relation to advice they gave is described very clearly. Whenever advice was accepted with good-will, the spirits' love and mercy knew no bounds, even when human frailty led the mortal

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astray. But if the mortal made no effort whatever to heed the advice, and later asked for guidance in some other matter, the response would generally be:

"Why do you consult me when you do not do as I say?"

The Boy Medium

One day the medium from the city "The Boy" called upon the priest at his rectory in the parish. During their conversation The Boy fell into a trance, and the Spirit told Father Greber that his housekeeper had just gone out to work in the garden. The arrangement of the rooms was such that it was impossible for either the priest, or The Boy in his human capacity, to know this. The Spirit wished to have a private talk with the priest without letting the housekeeper see The Boy in his entranced condition, and accordingly asked Father Greber to show him his church. During the interview in the church, several very impressive proofs were given to the priest, which the book describes in detail. At their conclusion, the Spirit announced that he would now leave the medium because the housekeeper was on the point of returning from the garden into the rectory and he instructed the priest to support The Boy's body so that it should not fall. It required all of Father Greber's strength to accomplish this while the Spirit was passing out of the medium's body. Upon coming to himself, The Boy was greatly surprised to find himself in the church, and of all that had occurred there he knew absolutely nothing. Upon returning to the rectory, just as Father Greber and The Boy entered the front door the housekeeper came into the rear hallway from the garden. If the Spirit had not known the right time to leave the medium, the housekeeper would have seen The Boy in his entranced condition an occurrence which at that time it was best to avoid.

One prophecy which had been made to the priest he could hardly credit that one in his flock would betray him to the ecclesiastical authorities. He could not believe that one among them was capable of such baseness. But the prophecy was fulfilled. The "speaking medium" of the parish came to the rectory and said: "I have been obliged to come to see you. You have received a letter from your episcopal superior, ordering you to repair to . . . to appear before him."

A Confession

Although not in trance, the medium knew even the number of lines in the letter. He then fell into a trance, and the Spirit said to Father Greber:

"Have no fear! Trust God and be not afraid! What can man do to you?"

Father Greber replied that he intended to confess to the bishop the convictions he had acquired and that he fully expected to lose his position as a minister of the Catholic Church, in consequence. But the Spirit said:

"The bishop will ask no questions on Spiritism, or about any convictions you may have derived from it. At some time in the future you will be granted leave. Your separation from your parish will come about in peace between you and your church, and not by way of expulsion."

Father Greber could not see how this was possible, yet in a curious way it worked out exactly as the Spirit had foretold. This seems an appropriate place to introduce an observation in regard to prophecy. We often hear people say, in substance: "I can understand how spirits can read past and present, and report both correctly; but how they can tell the future, which does not even exist, I cannot grasp." And yet the ex-

planation seems obvious enough if we start our thinking with what we already know of affairs here on the earthplane. To quite a remarkable degree, men of wide knowledge in mundane affairs, knowledge of human nature and specific knowledge of certain individuals, often can calculate the interplay of causes and effects, and human characteristics, so as to "figure out" in advance, with considerable accuracy, how a given set of present conditions will develop. Since this is done in innumerable instances by mortals, how much more clearly can the same thing be done by a spirit completely freed from the blurring handicap of the physical organism! In addition to this, spirits have certain other advantages, which increase as their development progresses: (1) The ability to move from place to place with the speed of light and gather a large amount of information in a very short time. (2) By being wholly on the ethereal plane of things, their ability to catch the thoughtwaves of mortals far exceeds that ability of mortals who still are within the veiling cloud of materiality. (3) That same freedom from the flesh enables them to think with greatly increased clearness and rapidity. **THIS FACT OFTEN PRODUCES TREMENDOUS SPEED IN AUTOMATIC WRITING!** The Spirit in the church caught instantly the housekeeper's thought when she had reached the point at which she was about to return from the garden into the house. The whole thing is perfectly natural; we have only to make due allowance for the difference in conditions between a free spirit and one who is still imprisoned within the confines of the physical body with all its distracting sensations and obscuring density.

Priest Experiences

Most amazing experiences came to the priest during the time intervening before the final separation from his church—experiences which more and more clearly proved to him that the course he had taken was the right one. These proofs became so overwhelming that no misgiving was possible.

One important point, which should be mentioned rather fully, has to do with the revelations concerning falsification of the original writings of the Scriptures. The priest's attention often had been called to this through various mediums, and repeatedly he had asked himself whether there were not some work of scientific merit that would expose these falsifications. At the meetings he attended, he had purposely refrained from asking about this, because already he had been told that everything which could be of use to him would be brought into his hands. It is clear that his unspoken thought must have been caught by the Spirit. One day, unexpectedly, portions of a work on this line reached him by two separate deliveries. The pages had not even been cut! At the same time a letter came from a lady whom Father Greber had met but once in his life. She said:

Confirmation

"The books I am sending you were given to me day before yesterday by Mrs. H., of F., for you. She had to send them to you at once, without even reading them herself. Mighty things are happening to her. Be sure to look her up before long." N. N.

The Mrs. H., who had been compelled to send these works, was a total stranger to Father Greber, even by name. In these books, of whose contents she knew absolutely nothing, proof was adduced to show systematic falsifications of the writings of the first few centuries, thus confirming

HE REVIEWS THIS BOOK



PALMER EMERSON

everything which had been told through mediums entirely unfamiliar with such matters!

Finally, on the thirty-first of December, 1925, Mr. Greber severed the last tie which for twenty-five years had bound him to the Catholic Church.

To the thoughtful reader, a certain fact brought out in Mr. Greber's book is of great significance. In the battle among psychic researchers, between Spiritualists and their opponents, the opponents of Spiritualism make absurdly too much of the power of thought-transference as an explanation of the phenomena of mental mediumship. When they come upon a few cases of abnormally gifted or unusually developed mindreaders who indeed accomplish their feats only by strenuous and sometimes exhausting effort—these anti-spiritualists absurdly assume, without the slightest proof or even probability, that all mediumistic communications are explainable in that way! Father Greber had read of this; he began his investigation fully expecting to expose a humbug; and he naturally tested this particular angle of thought-transference. All through the story he repeatedly calls attention to the circumstances in specific cases which rule out thought-transference as even a possible explanation. And then on page sixty-five of his book he clinches the matter in a most direct way. For he tells us here:

Thought Transmission

"As for thought-transmission, I have often done my level best, both before a medium had entered a trance and while he was in that state, to transmit my thoughts to him, but in not one instance did his disclosures contain a single word of the message I had tried to convey in this manner. Similarly, I have also induced others to try to influence a medium's utterances through suggestion, by joining me in concentrating their thoughts upon a subject agreed upon among us, but none of these attempts was even in the least successful. What was told me by mediums untaught and inexperienced in all branches of learning, surpasses any human knowledge of the subjects in question. But ONE satisfactory explanation remains, namely: There are such things as ultra-mundane spirit-beings which make use of these mediums as their instruments, to convince us of the existence of a God and of a spirit-world, and to guide us to the path leading to Him."

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"DEAD" YOUTH TELLS OF HIS VISIT TO FAMOUS SPIRIT LABORATORY

This account of "dead" youth's visit to the spirit laboratory of Walter Crandon, guide of Margery Crandon, one of the world's great mediums, is taken from the "Discovered Country," by Owen Redington Washburn. (Dale News, Inc., \$1.50.)

I have just returned from a visit to Walter Stinson, and during my journey and visit I saw and heard so many wonderful things that I have been walking in a daze.

The region where Walter lives is one known as the experimental zone; a place where all those who are scientifically inclined and who are interested in the furtherance of spiritualism as a science live and carry on their communications and research work.

He had been notified that I was coming and had come out to meet me part way.

Friendly Spirit

He is tall and dark and very genial and kind to everyone. You have the feeling that he is your friend the minute he looks at you, and he is a person in whom you place utter confidence from the start.

The first day I was there we spent mostly in talking. He asked me if I knew much about spiritualistic laws, and I told him that I didn't. He told me that I ought to know them all and to give them to you, and that we should obey them and refer to them all during our lives of communication.

The first and greatest of all spiritual laws is that which requires that each spirit shall give his life aiding another spirit of like calibre, so that they may both, by intercommunication, attain the greatest possible development.

Law of Co-operation

There are some fine traits in one spirit and some fine and different traits in another. By a perfect fusion of the two each will add something to itself and at the same time add something to the fusion. A person who marries a spirit lower than himself does little towards helping the plan, for it is then impossible to obtain a perfect fusion and each spirit loses more than it gains.

The second and next greatest law is that of co-operation. It is the duty of every spirit to keep himself in such a high state of development that he will inspire or attract the spirits in other spheres of life. Once a person understands how perfectly this law works and how infallibly a breach of this law brings unhappiness and misery, it is not hard to work toward the perfect state of happiness.

The third law is the law of creation. The first world we inhabit is the earth, and it is the place of the creation of spirits. Creative happiness is the only happiness, whether it be of the mind or of the flesh, and it is the duty of everyone of creative power to make the most of that power in expression.

Helping Others

The fourth law is one that concerns the people who are not especially endowed with power. Their purpose in life should be to encourage and nourish those who have been given the power; to be kind, helpful, open-minded and understanding. There has never been created a spirit who could not contribute to the other spirits around him.

The fifth is the only law concerning sin. Sin is a profanation of spiritual power. If a person has a great spirit and he allows it to become degraded, his sin is punishable by the unhappiness of knowing he has sinned against himself.

Fate of Suicides

If a person kills his own body it is a sin, for it is truly a sin to hurl an undeveloped spirit into the real world for which he is not ready and which is not ready for him. This is called, after the manner of flesh, "suicide," and the "suicide" himself must dwell



MARGERY CRANDON

in the Valley of Contemplation until he has become more developed.

The final law is that of government. A spirit never reaches its highest development unless it governs itself in accordance with the laws of nature and laws of spirit and yet cannot govern that spirit is a "lost" person. This law may be found in the Bible, where it says: "He who conquereth his own spirit is greater than he who taketh a city."

After Walter had given me these laws, we went into his laboratory and he showed me all the things he had been working upon and explained to me just what he wanted to accomplish with them.

The laboratory is an immense building, greater than any I had ever seen on earth. It is filled with rooms, and in each room is a device for communication. On the third floor is a huge room which he has fitted up electrically and where he hopes to hold seances and do a great many things.

The little rooms are for people who wish to come in alone and get into communication with some voice or trance medium.

In the big room is an immense machine which Walter is intending to use toward accomplishing apports (the moving of earth objects). It is all fixed up with lights and wires and all sorts of straps. I wish that I might be better able to describe Walter's laboratory, but it is so difficult to speak to you in terms of our world so that you would understand it.

Writing A Book

The last day I was at Walter's was spent in talking over many things with him. He said he was preparing a book through Margery which would reveal things which have not been revealed so far. He told me of some of the things in it.

One of especial interest was a complete description of the place he is in and an explanation of the thing called electricity which is the keynote to spirit communication. I told him I wanted to talk with my family in the early summer and he said he did not see any reason why I shouldn't if I tried through a good voice medium.

He said I should be careful in transmitting my voice, not to use it as I do here, but as nearly as possible in the way I used it on earth. This is probably hard for you to understand, but if you could hear us speak over here you would.

Our voices all sound the same, more or less, because we are all in the same atmosphere and all working toward the same end and at the same tension. Half of the difference in voices on earth is due to environment and nervous conditions.

You Can Find

The address of a Spiritualist Church or Society in your vicinity by looking in the Church Announcements detailed on Page 11.

Anti-Seance Law Does Not Apply To Religious Services

J. W. DILL WINS FILLMORE CASE OVER SPIRITUALIST MEETINGS

Nebraska's 1913 statute, outlawing seances does not apply to religious worship of the Spiritualist Church, the Supreme Court ruled recently.

The decision resulted from litigation brought by John W. Dill, Lincoln Spiritualist traveling minister, who was fined \$25 and costs in Fillmore County in 1938 for conducting a Spiritualist meeting at a farm home.

Speaking for the court, Justice William B. Rose agreed with arguments submitted by Dill's attorney, Roland Max Anderson, Lincoln, that the anti-seance law pertains only to Spiritualistic exhibitions conducted for gain.

Paine Dissents On Point of Law

Justice Bayard H. Paine dissented from the majority opinion but his objection was not based on the part of the ruling which held the 1913 act could not be applied to religious Spiritualistic meetings.

The dissent touched on another phase of the case which presented the question of whether the Rev. Dill could obtain an interpretation of the law with a declaratory judgment action.

While the majority opinion held the declaratory judgment procedure was a proper method, Justice Paine said it was not because Rev. Dill was attempting to sub-

stitute a declaratory judgment action for an appeal.

"A declaratory judgment," Justice Paine wrote, "should be denied in all cases where it is evident that it is designed to take the place of an appeal."

Silent On Revoking Fine

The majority opinion took an opposite view and treated the present litigation as entirely distinct from the arrest and fining of Rev. Dill. Hence, nothing was said about revoking the \$25 penalty he paid.

After his arrest, Rev. Dill was taken into the Fillmore County District Court, pleaded not guilty and told his story. County Judge Howard Hamilton, however, found Dill had violated the anti-seance statute and imposed the fine.

At the same time, it was announced that any further Spiritualist meetings in Fillmore County would be considered in the same light.

Learning this, Rev. Dill, Mr. and Mrs. Alfred G. Peterson, at whose farm the meeting had been conducted, and Mr. and Mrs. John E. Lienau, two other members of the Spiritualist faith brought the present declaratory judgment action.

The Fillmore County District Court threw the case out on demurrer of Judge Hamilton and the other county officers who were named defendants. Rev. Dill and the other plaintiffs then appealed

Wins Court Case



REV. JOHN W. DILL

to the Supreme Court. The case was argued twice before the high court before the decision was reached.

Though the opinion of Justice Rose left the way open for further pleadings by the county officers in the District Court, it declared that in event no further contentions are raised the lower court is to enter an order in keeping with the Supreme Court's decision.

In interpreting the anti-seance statute, the majority opinion held the fact that \$15 was paid the minister for conducting a religious seance did not constitute "for gain" under terms of the act.

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PROGRESSIVE PROMPTINGS

By CONVERSE E. NICKERSON

Soon will come Easter. Easter is the feast day of all those who believe that Jesus Christ arose from the dead. Is it not a fitting day for every true Spiritualist who knows that Easter is true for all translated souls, to worship and shout aloud the glad tidings? The angels at the announcement of His birth to the shepherds sang, "Unto you shall be tidings of great joy, and to all the world. To them that sat in the region of death, new light is sprung up."

Love God; respect Jesus Christ, the great example and teacher of revealed spiritual Truth; consciously think of the reality and the love of the angel-spirit world; remember that life is now and henceforth and forevermore for us a reality; pray earnestly to those of our loved ones who can and will help us. This is being a real Spiritualist.

Attending Unity Church recently I heard the pastor lament the unresponsiveness of the State Association and National Association to protect the dignity of Spiritualism and its causes before the public press. Truly Spiritualism as a religion should be protected. There is a remedy which lies within the power of the established Spiritualist Church. When we will consent to put only the highest of spiritual philosophy at the forefront of our work, then and only then will the general public respect us and give us the dignity of our due. God knows His children, and the spirit world of higher spiritual teachings know where the response is to their wonderful power. Make Spiritualism a spiritual church with fit surroundings of music and the spiritual philosophy that belongs to it and you will have the whole-hearted support of countless good people who know the truth of our religion.

Many ask me how to develop their psychic gifts. A sincere effort of mental concentration at some period each day, when harmony and prayer may be in-

You Don't Have To Believe This Story...But Be Sure You Read It

Fact or fiction, this story being told around Pueblo, Colorado, today by the owner of a night club has its points.

He was closing the club last night, and all the patrons had gone—except one, a beautiful girl wearing a simple long white dress that seemed to suit her personality perfectly. Her eyes look strangely shadowed and her face was pale.

"Have you a ride home?" the owner asked.

"I'm here alone," she replied.

She quietly accepted his offer to drive her home and, as they left, he slipped his coat around her shoulders. She didn't have one, she said.

They were passing Roselawn cemetery, when she asked him to stop the car for a moment. He did, but in 10 minutes she hadn't returned. He waited 10 minutes more, looked around for a moment and then angrily drove away. He thought she had purposely disappeared with his overcoat. "These women, you never can tell," he reflected.

"But he wouldn't give up the coat without an attempt to find her, so he drove on to the Park Hill address she had given him.

When he aroused the people in an apartment house and inquired



CONVERSE E. NICKERSON

of the young lady, the reply was: "Why, she used to live here, but she's been dead for two years." That couldn't be right he decided, so he described the woman. It was her description.

The owner began to feel slightly apprehensive about the whole incident. He went back to the club and told a couple of friends and they drove to the place where the girl had left the car. They scouted around a bit near the cemetery, and then one of the fellows stopped suddenly and stood as though rooted in the ground.

"There," he said, and motioned with his hands. The eyes of the three men were riveted on a tombstone. Covering it was an overcoat.

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SPIRITUALISM IN CHINA

In his lecture to the Central Association, Glasgow, on Sunday, June 25th, on the subject of Chinese occultism, Mons. M. de Meek had many interesting things to say concerning the psychic phenomena and religious beliefs and customs of that ancient race.

The Chinese have an absolute conviction that life persists after death. Hence death counts for nothing, and brigands will joke with one another while awaiting their turn to be executed.

Apart from clairvoyance and clairaudience, they have two ways of getting into communication with the departed. They evoke the spirits at seances by materialization and similar phenomena, and they call the dead back to life. This requires great psychic power, but is by no means uncommon.

M. de Meek has seen it done several times. It can be done only within a few hours of death, and only then if the vital organs are fairly healthy and decay and fermentation have not set in. In each case the re-living person re-proached those who brought him back. They were very weak and lived at most for only a few days. To get some desired information from them was usually the motive for this to Western minds somewhat callous procedure.

The promotion of health occupies a large place in Chinese occultism. In place of transfusion of blood, they have methods of transfusing the vitality of healthy people to those in ill-health. Their methods are truly scientific.

In every Chinese family there is a sanctuary, in which they evoke their ancestors, and most Chinese are developed mediums. As mediumship is hereditary and children are trained in it from early years, it is not surprising that it has reached very high standards.

The Chinaman is a very practical person. He analyzes all the phenomena, and in the end attributes much to the operation of his own powers under natural laws, while not ruling out disembodyment; whilst the more mystically minded Indian attributes everything to spirits.

No Chinese medium would attempt to give a public demonstration of phenomena. "How could one," he would say, "get good results among so many different conditions as exist in a public meeting. Besides, how could one give any intimate personal details in public?"

When one has visited a good Chinese medium, he does not need to consult another. He will sit with the medium facing him. If he speaks, the medium will say: "Please do not speak. It is not necessary." They sit in silence perhaps an hour or more. Then the medium says: "Thank you so much. You have been so sweet and kind, and said nothing. You will hear from me in a few days."

In due course a little brochure arrives from the medium. In it the sitter's life is dealt with in three parts, past, present, and future, and in each the material and spiritual conditions of the sitter are fully gone into. "Two Worlds."

FLORENCE BECKER & DOLLIE CLARK

THEIR MEDIUMSHIP VOUCHED FOR BY NOTED AMERICAN FLYER

Virgil Simmons, Director of Flight Instruction at the Indianapolis Aeronautical School, is intensely interested in Spiritualism. Only recently, since his transfer from California to Indiana, Mr. Simmons has had splendid evidential messages through mediums.

Mr. Simmons' letter to PSYCHIC OBSERVER reads as follows:

"I made a round trip to California last month and while in San Francisco had a private seance with Rev. Florence S. Becker. Results were very good, my Spirit Guides approved of my forthcoming move to Indianapolis and said they would try to talk to me through a medium known as Dollie Clark.

Well, when I arrived here I went to the Psychic Science Church on the first Sunday evening I was in town. My flying at the airport kept me in the air until well after dark so I was late in reaching the church. In fact, Dollie Clark was just starting to give messages when I crept into a side seat with as little noise as possible. She hadn't read more than half dozen ballots (blindfolded) when she stood up straight and said, "Where are you, Virgil?"

Well, of course, I responded immediately with, "Right here." Then she went on, "Are you an airplane pilot and is your last name Simmons?" I answered "yes." Then she named my grandfather, Dr. John D. Pulliam, my uncle, Dr. Frank Dickinson, and my aviation guide, Eddie Stinson. She described each, gave me a message from each.

Plenty of Evidence

By that time the congregation just began to take its first breath; they had never seen such a fine demonstration before from that platform. Then Mrs. Clark told me all about myself; my profession of flying, my recent flight to California, how the Spirit People had kept the plane from cracking up when the propeller went out of control; she said she could see me sitting for concentration each day to insure my own development. . . . Then she wound up by saying that I was a total stranger to her, it was my first visit to the church and that I had purposely refrained from writing a ballot as an additional test.

I wanted to ask for a message mentally after I had found a seat. . . . This I did. . . . and just see what happened! The very next day I had a private seance with Mrs. Clark and she announced most of my Guides just prior to their inspired greeting. . . . Also a number of Florence Becker's guides, with whom I am well acquainted, spoke to me at great length and commented upon the technical differences in manifestation of physical phenomena between the San Francisco and Indianapolis Centers.

Admits Spirit Guidance



VIRGIL SIMMONS

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According to Elizabeth H. Dennis, The Temple of Wisdom Spiritualist Church of Baltimore have contracted for a year's broadcast over station W.C.A.O. "The Voice of Baltimore" on 600 kilocycles, at 1:15 to 1:30 P. M. every Friday.

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SPRITUALISM'S PICTORIAL JOURNAL

The PSYCHIC OBSERVER

Lily Dale, N. Y., U. S. A.

Published by DALE NEWS, INCORPORATED

Juliette Ewing Pressing Established 1937 Ralph G. Pressing

Headquarters, 5 Melrose Park, Lily Dale, N. Y., U. S. A. Phone, Cassadaga 43-F-2

Published Twice Monthly — 10th and 25th of Each Month
Printed by The Pri-Ad Corp., Pri-Ad Bldg., Jamestown, N. Y.

SUBSCRIPTION RATES

United States—1 year, \$2.00; 2 years, \$3.00; 6 months, \$1.00
Canada—1 year, \$2.50; 2 years, \$4.00; 6 months, \$1.25
Foreign—1 year, \$3.00; 2 years, \$5.00; 6 months, \$1.50.
Display Advertising — \$1.50 column inch; 6 insertions for the price of five.

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Entered as second class matter September 1, 1938, at the Post Office at Lily Dale, N. Y., under the Act of March 3, 1879.

Number Forty May 10, 1940 10c a Copy

THE SPIRITUALISM OF THE CATHOLIC CHURCH

Every religion is based upon the belief in spirit. The student of comparative religion cannot fail to be impressed with the thought that underlying all theological dogmas and man-made creeds there is a belief in spirit and communication between the two worlds. No religion teaches this more distinctly than the Catholic religion. It claims that there was said in the olden time "Thou art Peter, and upon this rock will I build my church."

The history of the Roman Catholic church is filled with instances of spirit communications. It would take volumes to relate all of these. We have but space to allude to some. When Jesus appeared to his disciples, there was the Doubting Thomas, who in order to convince that he was really Jesus, asked to see the wound in his side. Saul of Tarsus on the road to Damascus heard the voice from heaven saying, "Saul, Saul, why persecutest thou me?"

When the body of Jesus was laid in the tomb, does not the Bible say that the angels came and rolled the stone away, and did he not appear at the Last Supper? Did not Moses and Elias appear to Jesus?

The smallest children in the Catholic Sunday School are taught that guardian angels watch over them. They are taught to say and sing:

Dear angel, ever at my side,
How lovely thou must be,
To leave thy home in heaven, to guide
A little child like me.

Joan of Arc

It is strange and incomprehensible that all Catholics should not realize the truth of Spiritualism, in view of the fact that they accept the statement that the Virgin Mary appeared to St. Francis of Assisi, to St. Anthony of Padua, to Bernadette in the Grotto of Lourdes. Did not Joan of Arc hear the voices? They believe that Pope Sarto, when very ill, having been told that he was about to pass on, replied, "I have not finished my work. I have seen my sister, Rosa, and she tells me there is much for me to do."

St. Teresa of Spain, St. Anne of Viterbo are two who were blessed

because of their spiritual sight. Jesus was martyred for his religious convictions, and the record of the Bible is filled with the miracles that were performed in those days, when Jesus cured the sick, restored the so-called dead to life and promised that all things would come to those who believed. Paul said, "Of spiritual gifts I would not have you ignorant," and he spoke of the diversities of spiritual gifts, how some should hear and some should see, and some should speak in unknown tongues; and the record tells how they were cured with the holy spirit, and that when Simon the Magician attempted to buy this gift he was spurned.

Communion of Saints

So it is today the gifts of the spirit are such that they cannot be bought; they are indeed entrusted to those who are spiritualists in the truest sense of the term. All the creeds of the Protestant churches teach the Communion of Saints, and this is indeed what Spiritualism teaches—that love persists beyond the grave. It is indeed the religion that was taught in the days of primitive Christianity before the theological dogmas and man-made creeds had obscured the light of heaven.

Let us look forward to the day when there shall be one great religion, which will appeal to every human soul, in the sense that we are all children of one Father, and in His house there are many mansions; and though we are traveling many roads to reach the promised land, the day will surely come when we will realize there is one Universal Brotherhood.

God's Message

When Spiritualism comes into its own, this will be realized, for we are spirits here and now, encased in flesh; and when the white-robed angel shall send out the call summoning us to a higher life, God grant that He may find us with no fault in our heart that would do harm to the least of our fellow men. Spiritualism is God's message to the world, and it says in no uncertain tones, "There is no death; there are no dead. Our loved ones live and love us still."

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DOUGLAS D. HOME

ONE OF AMERICA'S GREATEST PHENOMENAL MEDIUMS

Judge Edmonds and Sir William Crookes Convinced.

AMAZING DEMONSTRATIONS

A most interesting character is the late Douglas D. Home, by some acclaimed as the greatest physical medium in modern Spiritualism. His must have been a varied life if apparently a rather unsatisfactory life.

Adopted by a childless aunt, he was turned out of the home a few years after he had his first spirit manifestations at 13, because his aunt thought he was bewitched and three ministers of different faiths failed in an attempt to dislodge the supposedly evil spirits.

Home was delicate in his childhood and highly nervous. His ill health followed him through most of his life and he appears to have lived on the kindness of friends and acquaintances who were interested in his strange spiritualistic gifts. He demonstrated these many times before royalty and hobnobbed with famous scientists, artists and authors throughout his entire life.

Almost Adopted

A wealthy widow once took a fancy to Home and offered him 60,000 pounds sterling if he would consent to have her adopt him. He did but she later tired of her bargain and was successful in getting it back through the courts.

Home who lived from 1833 to 1886 was acclaimed by many for his psychic powers but had an equal amount of trouble with dis-



SIR WM. CROOKES

believers. He was once the subject of an uncomplimentary poem by the noted Browning. He was ordered to leave Rome on the charge of being a socerer. An attempt was made on his life while he was in Florence where word had spread about that he was a necromancer who administered rites of the Catholic church.

Home had many plans for earning a livelihood but none of them seemed to be successful. Once he planned to study medicine but ill health prevented. Again he showed some promise as a medium but again his health would not stand the strain. He considered sculpture but nothing came of it. He was converted, he thought, to Catholicism at one point in his eventful life and decided to enter a monastery. However, he faltered in his devotion to the monastic life and left Italy.

Interests Napoleon

Once Home was threatened by stories of the ill favor. His seances were ridiculed by the populace of Tuscany and soon he received a message from the spirit world that his gift would be suspended for a year. They returned on schedule and he was immediately summoned to the

Tuilleries to give a seance for Napoleon III.

These few instances illustrative of the disquieting events so common in the life of Home indicate, perhaps, that the estimate of him given by William Stainton Moses, another noted medium, may have been quite accurate and, perhaps, that the shortcomings which Moses notes were at least a partial cause of his tribulations.

Moses says of Home with whom he often sat in joint seance: "He gives me the impression of an honest, good person whose intellect is not too keen. I had some talk with him and know that he is thoroughly good and honest, but has no ability to argue or defend his faith."

Home's first spirit manifesta-



JUDGE EDMONDS

tion came at the age of 13. Born in Scotland he came to America during his youth which he spent partly in Greenville, Conn., and Troy, N. Y. When a schoolmate died the youthful Home saw the boy later in what he called "a bright cloud." This occurrence is said to have fulfilled an agreement between the youngsters, (i. e.) that whoever should "die" first would appear after "death" to the other.

Later the sound of blows and a volley of raps reminded his aunt of the Rochester rappings in the Fox home. These manifestations convinced her that he was possessed of the devil. Exorcism by three ministers of Protestant churches failed and the budding medium was without a home.

Judge Edmonds

These first manifestations soon developed into intelligent messages and were investigated by leading college professors. Among them a Harvard authority who gave written testament to the reality of the phenomena. Supreme Court Justice Edmonds and the poet, Bryant, were among the first noted personages who also attested Home's gift.

Home went to England when he was but 22 and was instrumental in converting many of the early leaders in Spiritualism in that country. Lord Brougham and Sir David Brewster were interested in Home and attended his seances.

Home's associations spread to many persons whose names have lived down through the years for other reasons than for their interest or belief in Spiritualism. Thackeray was incredulous but

Physical Medium



D. D. HOME

printed in his magazine another's account of a Home seance.

Marries in Russia

It was in 1856 that Napoleon III called on Home for a seance while the latter was in Paris. The emperor and empress were curiously and skeptically interested but, the press never received an account of what happened. According to a story in his biography Home materialized a hand that touched the empress and was recognized by her because of a defect in one finger as that of her father. Tables were lifted and also "glued" to the floor as though by a great weight. Home claims to have produced the autograph of Napoleon I by means of a phantom hand.

In Italy Home met the King of Naples and the German emperor and Queen of Holland were among the royalty that called on him for seances. In Rome he met and became engaged to Mlle Alexandrina de Kroll, sister-in-law of Count Koucheleff-Besborodka. They were married in St. Petersburg with members of the court as attendants and Alexander Dumas as a witness.

Crookes Comments

In 1871, Sir William Crookes commenced investigations of Home's mediumship and received wide comment in the press. Crookes reported favorably on the phenomena and there followed the period of Home's most successful demonstrations. Excepting apports and direct voice, Home was capable of producing almost every kind of spirit manifestation. He usually was in a normal state during a seance but for physical demonstrations, he was entranced.

Sir William Crookes said of him: "During the whole of my knowledge of D. D. Home, extending for several years, I never once saw the slightest occurrence that would make me suspicious."

"He was scrupulously sensitive on that point, and never felt hurt when anyone took precautions against deception. To those who knew him Home was one of the most lovable of men and his perfect genuineness and uprightness were beyond suspicion."

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X-41

"Is Death the End?"

By JOHN HENRY REMMERS

The ethereal Body permeates the physical one. Any damage caused by accident or illness to the material body has no effect whatever upon the ethereal body.

(Continued from Last Issue)

"Through a modus operandi, Divine Wisdom conceived and evolved the Earth for the reception and development of Soul germs. These higher Life germs were not a part of the Earth, but were attracted to it only after the Earth became a fertile field for their induction and development. Independent of the Earth, they builded from the nature of its substance, through uncountable ages, the physical machine recognized as Man. This physical machine, like the spheroidal structure of the Earth, reverts back to the various elements, but not the Soul! This higher Life germ, after the advent of Christ, now aware of an eternal order of things, proceeded to attract unto itself, while building the material body, the substance of which all other substances are composed. This basic substance organizes into a perfect body, similar in proportion to the material one. It is, however, not dissoluble, and at once becomes the habitat of the Soul at dissolution from the physical or dissoluble body. This ethereal body is composed of the Basic Element, from which all other elements spring, and is therefore Indissoluble, Permanent, Immortal!

"Avoiding trying details, I have endeavored to transmit higher knowledge regarding the origin of Earth and the inception of the Life germ, its development to the Soul germ and its final progress to where it builded the Indissoluble Body. I shall now endeavor to convey, as far as it is possible for you to comprehend, the nature of such indissoluble body and conditions as we find them in the ethereal realms of Life.

About Evolution

"The ethereal body permeates the physical one. Any damage caused by accident or illness to the material body has no effect whatever upon the ethereal body. The ethereal body can only be disfigured through mental action, caused by its basic intelligence, the Soul germ. The vast majority of personalities, after transition, have perfectly normal, ethereal bodies, each vibrating in accordance with the development of the Soul germ. Once a Life germ becomes immersed in what is known as dense matter, its evolutionary process begins. Its unfoldment may be temporarily retarded, but nothing can permanently arrest its development. Through one reincarnation after another the lowest creature of Earth finally becomes the Homo, and the Homo—Man. Evolution, however, is not

limited to Earth. The Soul germ, which has reached the absolute state, builds an ethereal body, and through this process need not reincarnate, but now proceeds to evolve away from the planet. The Soul germ, once having gained a degree of wisdom regarding immortality, builds on its final reincarnation a body composed of the Basic Element, and thereby establishes its own immortality as a personality. You do not question the fact that the Soul germ builds the body of flesh from all the various elements. Why, then, should you question its deeper power to attract to it, in like manner, the Basic Element, thereby building a body which is indissoluble?

"To retain personality is the true meaning of survival; to lose personality is to lose identity. Only the Masters understand the law by which a Soul germ can reincarnate and retain personality and memory of laws and conditions of a higher order.

Christ's Promise

"Christ endeavored, with all of His power, to teach men faith, for He fully realized how difficult it would be for them to comprehend the actual truth of an immortal state. It was His deepest desire to awaken in the consciousness of the Soul germ the fact that it could build an imperishable body and thereby retain personality, achieving the true condition of survival according to the Idea and Purpose. He taught men that the time had arrived to establish their full relationship with the Basic Element. He promised to convince them of this fact after dissolution from the material body. And the promise was fulfilled.

"Christ's teachings and reappearance in His ethereal body created thought waves which had a profound effect upon all highly developed Life germs manifesting upon this planet, and they at once proceeded to attract unto them the Basic Element, thereby building eternal bodies. For almost two thousand years this process has been going on subconsciously with Man, and the vast majority are still unaware of it while functioning upon the earth-plane; but we, who have established our eternal condition, are privileged to observe this marvelous procedure from inception of the Soul germ in matter to birth, and on until transition and thereafter.

The "Thought Factor"

"Every creature upon the Earth coming in close contact with the human aura is subconsciously affected by Man's subconscious action, and likewise, retains for a time a personality after transition, by building a body of a near-basic element. All such personalities gravitate to what is known as the animal realm, where they proceed to evolve and, at some future time, through a human organism, again reincarnate with a desire to evolve as human beings. It is the same process by which all Life germs evolve, but somewhat hastened by a direct contact with those of a higher or human order. Crime, as you term it, is in reality the unintentional result of such Life germs, confused in their premature attempt to evolve as Men. We are powerless to withhold such action when the desire to again reincarnate has once awakened within these lower personalities. When a clearer understanding reaches the earth-plane, capital punishment will be abolished, and such offending entities will be dealt with more wisely. The solution lies only in knowledge regarding Life, its origin, its evolutionary progress, and the realization of Divine Idea and Purpose underlying the whole process.

"The basic things of our world are not subject to disintegration. The ethereal waters of our rivers, lakes and oceans do not evaporate. We have no need of clouds, nor rain, nor seasons. Our hills, mountains, valleys and plains need no sustenance because they are the Final Analysis or Basic Element which gives sustenance to All. And our ethereal bodies, being of the same nature, likewise need no sustenance. We have no need for food, as you have, for our very bodies are food unto themselves. On Earth you gaze with reverence upon trees two thousand years old. In our world there were trees before the Earth was born. We cannot explain to you the origin of this marvelous Universe. The highest teachers of the outermost realms, with which we are in contact, find the problem ever deeper. Ever expanding. We can only hope to convey to you meager knowledge regarding the nature of things as we find them beyond the earth-realm. The outgoing, never-ending beauty of it all is beyond your present power of comprehension. There is, however, one realm of Life where conditions are not pleasant, an almost inert state. This condition exists nearest your planet and is known as the 'mist realm' or the Earth's Atmospheric Region. Here, many once of Earth linger, prisoners of their own earthly lusts. Such personalities can free themselves from this condition only through their own desire to progress or a final reincarnation. Their sluggish vibrations are far lower than those of most personalities of the earth-realm. Many in this region remain in a state of coma for long periods. Such a condition is caused by the reactionary result of a previous and prolonged mental conception of annihilation. It is with great difficulty that such a Soul germ is aroused from its stupor and again revitalized to function in harmony with higher vibrations. It is a pitiful state, and the lowest in the vibratory scale of Soul germs. Thought is the governing factor in Life, and its reactions constitute the very nature of our existence, as we are all experiencing it at this very moment.

About Manifesting

"Other individuals of the Earth's Atmospheric Region are aware of the Earth Life, but not awake to a higher state of existence. They see you, but cannot see us. The task of raising their vibration is also a difficult one; but many from the higher realms are constantly laboring among them. When such personalities are finally awakened to the realization of higher things, their joy is indescribable. I am acquainted with a mother who has been laboring with her son in the mist realm for more than fifty years of Earth's time, endeavoring to awaken within his deeper consciousness a desire to progress, and she will never cease in her hopes and labors until this is accomplished.

"After transition, the aged gradually revert back to their prime or the Christ transition period, comparatively thirty-three years of Earth time. Children mature to this age. In manifesting, however, we try to appear just as you remember us.

"All that we ourselves create here is composed of various elements and, therefore, not of a permanent nature. By the power of thought, we are able to mold various elements into the forms of our desires. Our fields of endeavor and powers of conception are wider than yours. Thought is the architect with us, just as it is with you, but our power of concentration is far greater. You build things we create them, with thought, as the mighty director in both cases. You plant a flower and care for it with tender hands. We create a flower and sustain it by tender thoughts, and by a reverse action, we may dissolve it back into the various elements emanating from the Basic One.

(To Be Continued)

The MYSTERY of the BURIED CROSSES

This article was written and submitted to PHYSIC OBSERVER, by Mr. Garland, only two weeks prior to his (Garland's) death.

By HAMLIN GARLAND

In the spring of 1932, I received a letter written by a man named Gregory Parent, who told me that his wife—then dead—had been a splendid medium and that she had not only enabled him to discover certain ancient objects in the shape of crosses which the Indians had buried a century ago, but that she had recovered also large sums of lost money and caches of miners' gold. He asked me to come to his home and see the photographs, notes and manuscripts which he held as proof of his story.

His letter interested me and as he lived not far from me in the city of Los Angeles, I drove over to see what manner of man he was. I found him a good-looking, actively intelligent American of forty-five or fifty years of age. He was obviously very poor and, as I recall it, said, "I am driving a delivery wagon." I found that he had been a grocery clerk in a small town not far away.

The story he told me was wholly incredible. He said that in 1914, his wife, after a very severe illness, began to have "visions," in which the padres of the Mission days came to her and told her where certain of their treasures and the trinkets and keepsakes of their neophytes had been buried. In her waking hours she was able to recall these directions so clearly that her husband and friends were able to locate these objects.

Facts and Testimony

He said, "Under her guidance we found nearly sixteen hundred metal crosses and tablets which the Indians had made and buried more than a hundred years ago. We visited more than fifty of these burial places scattered all over Southern California, and I have the entire collection stored near here. I have all the records of our trips here in this box."

He showed me a mass of manuscript, photographs, notebooks, affidavits and diaries in proof of his statement. Convinced of the man's sincerity, I asked for and ultimately secured the entire collection and set about their careful study.

Naturally, I assumed that the whole set-up was a hoax by someone desirous of winning applause or money, but a study of Parent's diaries gave me the names of forty or more citizens of Los Angeles or vicinity who volunteered as witnesses and willingly signed affidavits. I set about securing their testimony. Fifteen of these witnesses I interviewed. All agreed in stating that they not only saw these artifacts dug from the canyons and mountainsides of widely scattered burial places, but that they had themselves unearthed them with their own hands. They were willing to sign sworn statements in proof of this. They fixed the exact time and place of each discovery.

Violet Parent

Having this testimony in hand, I checked it against Parent's diaries which I found in exact agreement. There were twenty-three of these journals running from 1915 to 1924. I then turned to a prolonged and careful study of the artifacts themselves and soon came to the understanding that they were "a mixed lot." Some were obviously of mission origin or influence, but the larger number were wholly barbaric in design. Hundreds of them bore on their upper surface the heads of bears, wolves, cougars, monkeys, wild sheep, antelope, shells, grasses and fruits. It was not easy to believe that the Parents had wrought these designs, for they were, in many cases, beautifully done. Furthermore, they had been long in the earth and were of many differing alloys. As I located the places of these

findings on the map, I found that they came from mountain slopes more than six hundred miles apart, from San Diego to Monterey, and from San Juan Capistrano and Barstow. In many cases these locations were off the motor roads or far from roads of any kind and, if "planted," must have been distributed by means of horses and a wagon, for the first ones were found in 1915. If we say that they may have been in the ground for ten years, there were few cars and no motor roads in 1905.

I could not believe that the Parents had any hand in the planting of these artifacts, and yet, by some marvelous endowment, Violet Parent had been able to lead her fellow explorers almost directly to these burial fields.

She did not pick up the crosses herself; she merely indicated in a general way where they were lying. Another puzzling fact must here be noted. The crosses were not in groups or in caches. They were dug up separately. They had been individually buried. The hoaxes (if he was a hoaxes) had not only fanatic zeal but a willingness to take on any amount of travel and labor.

Furthermore, according to a dozen reputable citizens whom I interviewed, these artifacts were found buried deep in the soil under fallen trees, on steep hillsides, among cactus beds, in rocky canyons and in the beds of streams. Many of the spots were photographed before and after the findings.

Having made every effort to substantiate the Parents' claims, I said to my wife and daughter, "The only way to authenticate these artifacts is to go out into the hills and find some of them myself!"

"How can you do that? California is a big haystack in which to find a needle!"

"I must enlist the services of a medium as clairvoyantly gifted as Violet Parent undoubtedly was," I replied.

Sophia Williams

Some months later, by great good fortune, (some will say by the aid of the old padres and their neophytes) I secured the co-operation of a young and resolute medium from Chicago named Sophia Williams, and by her aid, after many expeditions to points ranging from fifty to over two hundred miles apart, I secured sixteen precisely similar artifacts from twelve different burial places. Doubtless were forced then to charge Mrs. Williams with duplicity and call me her dupe, and now that recently a third party has recovered a precisely similar cross, they also must be charged with hoaxing the public. I shall soon add to my own discoveries, for I am assured by the invisibles that hundreds more of these barbaric symbols are still in the hills.

We come now to the deeper significance of these objects. They have no value in themselves but are not only proofs of barbaric migration but they bear on the problem of life after death. If a man long dead comes to me and tells me that a century ago he moulded a certain amulet and buried it in a certain spot—and is able to lead me directly to that spot—he furnishes material proof of his continuing memory. He not only demonstrates his wish to be remembered but his own personality, for memory is essential to continuing personality.

It is for this reason that I have spent so much time and thought on the problem involved in "The Mystery of the Buried Crosses." I have not won an entirely favorable verdict from the archaeologists of my acquaintance but I have them puzzled—as puzzled as I am!

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BE SURE AND VISIT ONE OF THESE

Spiritualist Churches

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



REV. ANNA E. RATH, 5 East Third St., Medford, Oregon, Mental and Physical Medium.

Rev. Rath, who has been holding meetings and classes for over 40 years, returns to her home in Medford to continue her spiritual work. Recently she has served churches in Klamath Falls and Eugene, Oregon.

ALABAMA

BIRMINGHAM — Church of Spiritual Science, Hillman Hotel Auditorium. Mr. and Mrs. Cooper.

ARIZONA

PHOENIX — First Spiritualist Church, 752 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 Argyll. Mae Taylor.

HOLLYWOOD — Vassan Memorial Spiritualist Church, 6335 Yucca St. Nathan Harkness.

HOLLYWOOD — Progressive Spiritualist Church, 5118 1/2 Clinton St. Mary Louise Hayward.

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, 2520 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 Benjamin.

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

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

SACRAMENTO — Central Spiritualist Church, 1421 North 9th 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 Florence.

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.

SANTA BARBARA — First Spiritualist, 236 East Cota. Ethel F. Oldham.

SUMMERLAND — Spiritualist Association, Elizabeth Gainer.

CANADA

BRANTFORD (Ontario) — Spiritual Temple, Brant Building, Calborne St. H. Meynell, Pres.

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

CALGARY (Alberta) — National Spiritualist Church, 509—8th 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, 170 1/2 James St., North. Mrs. Mrs. E. A. Aylett, Sec'y.

OSHAWA — Church of the Guiding Star, 29 1/2 King St., West. I. 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 — Springdale Spiritualist Church, 393 Bathurst St. A. D. H. Campbell.

VANCOUVER (B.C.) — Central National Psychic Church, 710 Davie St. Mrs. Elsie Godher, Sec'y.

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, 27 West 1st Ave. L. A. Peterson, President.

CONNECTICUT

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

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, 3425 Holmead Place. N. W. Daniel J. Cave.



REV. LULU DEWITT TABER, Pastor of The Divine Spiritualist Church, St. Louis, Missouri, and The Truth Center Church, Harlingen, Texas.

Her time is divided between these two spiritual centers, one a metropolitan area of the Central West and the other located in the beautiful Rio Grande valley of Texas.

Rev. Taber is a physical as well as mental medium.

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, 606 1/2 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.

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

MIAMI — Beckoning 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. F. Jeannette Taylor.

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

GEORGIA

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

ATLANTA — Unity Spiritualist Church of God, Biltmore Hotel, Peachtree at 6th St. George Nelson Williams.

ILLINOIS

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

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

BLOOMINGTON — Church of the Spiritualist, 801 South Center St. Floyd Humble.

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 Chuipei.

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, 4737 Broadway, Room 214. Mabel Seley Nichols.

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

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

CHICAGO — Temple of Universal Love, 4740 North Western Ave., Room 217. Charlotte Birkenr.

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 Sec'y.

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

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

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

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

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

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

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.



REV. ELIZA YEAGER PRYAL, Pastor of The First Spiritualist Church, 58 Public Square, Wilkes Barre, Pa.

According to Rev. Pryal, Jack Barry, youthful boy orator, has recently delivered a series of lectures in her church "Spiritualism and the Bible".

ELKHART — Clark's Memorial Spiritualist Center, 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 Schallon.

HAMMOND — Unity Spiritualist Church, 5154 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. H. F. Clark, Dollie Clark.

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

KOONTZ LAKE (Walkerton) — Northern Indiana Spiritualist Camp Association. Eva Kelly, Sec'y.

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

LOGANSPORT — First Spiritualist Church. Fern Rogers.

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

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

IOWA

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

CEDAR RAPIDS — Spiritual Center, 423 Fourth Ave., S. W. Georgia Tidd.

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

DUBUQUE — First Spiritualist Church, Arcade 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.



ETHYL BODENBURG, Rochester, N. Y., Lecturer and Psychic. She is a member of The Open Door Spiritualist Church of Rochester. She is also a writer of note. Her books "A Golden Key," "The Pyramid of Life" and "Health and Peace" are copyrighted.

KANSAS

FORT SCOTT — Second Spiritualist Church, 118 1/2 E. Wall St. Rev. Letha Cook Mosher.

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

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

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

KENTUCKY

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

MAINE

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

MARYLAND

BALTIMORE — Temple of Wisdom Church, Paca and Sarasota Sts. Elizabeth H. Dennis.

MASSACHUSETTS

BOSTON — First Spiritualist Temple of Truth, Victoria Ballroom, Hotel Victoria, Dartmouth and Newbury St. Sunday and Friday, 8 P. M. John E. Reese.

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

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

BROCKTON — Peoples Progressive Spiritualist 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.



OTTO KAEMMERER, Spiritualist, St. Louis, Missouri. It was through the mediumship of Mrs. Elizabeth Nelson, according to Mr. Kaemmerer, that a lengthy message was received from Dr. Henry Williams, guide of Mable Riffe. The message was received in St. Louis, Mrs. Riffe was in her Anderson, Indiana, home.

OTTO KAEMMERER, Spiritualist, St. Louis, Missouri. It was through the mediumship of Mrs. Elizabeth Nelson, according to Mr. Kaemmerer, that a lengthy message was received from Dr. Henry Williams, guide of Mable Riffe. The message was received in St. Louis, Mrs. Riffe was in her Anderson, Indiana, home.

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

LAWRENCE — First Spiritualist Church, Howard and Allston St. Hattie Hemmerle.

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

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

METHUEN — First Spiritualist Church, Center St. Jennie Clough.

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

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

ROXBURY — Spiritualist Center, 638 Shawmut Ave., Suite No. 2. Authena F. Reddick.

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

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

TAUNTON — First Spiritual Science Church, Seely Building. Mrs. H. F. Wiggins.

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

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

WORCESTER — First Spiritual Appliance 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, 210 1/2 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 — Goodwill Spiritualist Temple, Eastern Star Temple, 80 West Alexandrine. Cecelia Gettins.

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

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

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

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

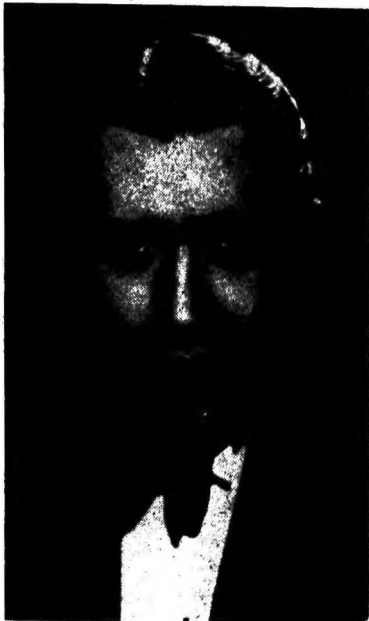
DETROIT — Trinity Spiritualist Church, Kircheval and Hillger. Sarah Anderson.

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

Guest Speaker at Church Opening



THEODOR C. RUSSELL, Buffalo, N. Y., Lecturer, Writer, Teacher and Mental Medium.

After his retirement from public spiritual work for seven years, Mr. Russell filled an engagement at Fredonia, N. Y., recently. The occasion was to serve as guest speaker at the opening of a new church—The First International Spiritualist Shrine of which Rev. Minnie O'Hara is the pastor.

Regular services will be held every Sunday afternoon at the Grange Hall, 54 Main St., Fredonia, N. Y. Mediums visiting Lily Dale and vicinity are invited to attend.

SPIRITUALIST CHURCHES

(Continued from Page 11)

LANSING—First Spiritualist Church 118½ E. Michigan. Reba L. Post Geneva Phillips.

LESLIE—Flowers Memorial Spiritualist Church. President, Clifford Flowers.

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

OWOSSO—First Psychic Research Spiritual Church, 610 Clinton St. Ella Riley.

PONTIAC—First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.

MINNESOTA

DULUTH—First Spiritualist Temple, 601 East 5th St. Bessie Magnuson.

MINNEAPOLIS—Third Spiritualist Church, 931 18th Ave. South Clara Johnson.

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

ST. PAUL—Church of Life, 413 Park Ave. U. C. A. Bldg. 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 Spiritual Church, 8660 Castleman Ave. Mollie Bauer.

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

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

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

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

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

NEBRASKA

LINCOLN—Haven of Rest Spiritualist Church, Inc., 333 South 27th. Louella Baughan, Lionel P. Everman.

NEW JERSEY

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

AUDUBON—Joan of Arc Divine Healing Center, 116 Oakland Ave. Christie R. Courtenay.

CAMDEN—First Spiritualist Church, 609 North 6th St. Bessie Joy.

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

EAST ORANGE—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, 16 Passaic St. Amy Dickinson.

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

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

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

NEW BRUNSWICK—First Spiritualist Church of Comfort, Johns St. Rose Gregory.

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 Carrol St. at Broadway. Emily Freestone.

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

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

UNION CITY—Divine Psychic Mission of Consultation (Spiritual Church) 828 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.

BROOKLYN—Cosmopolitan Church, 80 Orange St. Mary E. Murphy.

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

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

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



REV. LORETTA SCHMIDT, Detroit, Michigan. She was guest speaker and medium for the First Spiritualist Church, Eaton Rapids, Michigan, at special Easter services, 6:30 a. m. and 8 p. m.

John Bunker, Pastor of the Eaton Rapids Church reports that in a town of some 2000 people he has a church membership of 250. Over 350 attended the special Easter service.

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

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

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

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

BUFFALO—Cold Spring Spiritualist Church, Schwieger Hall, 1445 Jefferson Ave. Julius Steinman.

BUFFALO—Brooking Memorial Spiritual Church, Richmond at Summer. F. W. Mitchell.

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

BUFFALO—Spiritualist Church of Life, 1082 Hertel Ave. T. John Kelly.

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.

FREDONIA—International Spiritualist Shrine, Grange Hall, 54 Main St. Rev. Minnie Cooke O'Hara.

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 E. Bleckett.

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

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

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

NEW YORK CITY—Spiritualist Church of Psychic Science, 208 West 79th St. Conrad Hauser.

NEW YORK CITY—Ethical Science of Communion, 118-115 West 67th St., Steinway Bldg., Studio No. 609. Beasie E. Keyes.

NEW YORK CITY—Universal Inner-Vision Church, Inc., Concert Hall Steinway Bldg., 113 West 67th St. Pearl Irick Long.

NEW YORK CITY—Church of Spirit Commune, 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—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—Mizpah Spiritualist Church, 5803 70th Ave. Charles Walters.

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

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

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

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

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

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

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

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.

BRADY LAKE—Lake Brady Spiritualist Camp, Season 1940, July and August. William Kingsbury, Sec'y.

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

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

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

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

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

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

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

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

COLUMBUS—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.

DAYTON—Spiritualist Church, 341 West Monument Ave. Maud Phelps.

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

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

STEBENVILLE—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 Ciede Ave. H. L. Bowman.



FERN ROGERS, Reynolds, Indiana, Pastor of The First Spiritualist Church of Muncie, Indiana, located at 517 Rex St.

OKLAHOMA

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

BLACKWELL—First Spiritualist Church, 116½ East Padon. Ruth Snyder.

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

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

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

OKLAHOMA CITY—Central Spiritualist Church, 718½ North Broadway. A. C. Leale.

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

OREGON

EUGENE—Spiritualist Center, 1253 Olive St. Mrs. Glenn Bown.

GRANTS PASS—Spiritual Temple of Messiah, 727 South 7th St. Wm. Spanier.

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. Grumblin.

PENNSYLVANIA

BETHLEHEM—Spiritual Sanctuary, 801 E. Broad St. E. F. McLean, Jno D. Cooper.

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

CHARLOTTE—First Spiritualist Church, 938 McKean Ave. C. P. Diaz.



KATHRYN BAXTER, Pastor of The First National Spiritualist Church, Southland Hotel, Norfolk, Virginia.

Mrs. Baxter is noted for her ability as a psychic artist. She is a lecturer, message bearer and trance medium.

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.

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, 1235 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 18th St. S. C. Fenner and Emilie H. Fenner, N.S.T.

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

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

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

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

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

READING—Friendly Church of Truth, 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 Pryal.

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. O. L. Hiett.



REV. FRED FELIX, Huntington, West Virginia, scheduled to conduct the services for one week at The Psychic Research Spiritualist Church, Owasso, Michigan, May 12th to 19th, incl.

Rev. Felix, lecturer and blind-fold ballot medium is a missionary for the Independent Spiritualist Association of U. S. A.

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

FORT WORTH—First Spiritualist Church, 809 Penn St. C. L. Sharp.

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

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

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

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

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. Freew, Sec'y, 127 23rd Ave., North, Seattle, Washington.

SEATTLE—Mizpah Spiritualist Mission, (N.S.A.) Service Wed., 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 Spiritual Church of Light, 1317 East Washington St. Beulah Brison.

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

SOUTH CHARLEST