LIN Bing-

r for

over the

ER. s the

both

floor:

Ser-Mid-and Jos.

ritual

Anita

Jalist

Vhit-

SY-Di-

LIFE AFTER DEATH

SPIRITUALISM'S PICTORIAL JOURNAL ZE PSYCHIC CONSERVER

TRUTH For Authority; NOT Authority For TRUTH

NUMBER SIXTY-TWO * Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A. * SEMI-MONTHLY * APRIL 10th, 1941

WHY I KNOW THE DEAD LIVE

"Little Notes from Heaven"

Received Through the Mediumship of Laura Carter Pruden Cincinnati, Ohio

By JULIETTE EWING PRESSING

Have you ever received a little note from heaven? I have.

Many years ago, I had a few hours between train connections, so I telephoned the late Laura Pruden for a slate writing.

Fortunately for me, a cancellation had just been received, so I rushed out to Price Hill, in Cincinnati, Ohio, where Mrs. Pruden lived. This happened in 1931.

I was cordially greeted by this charming, cultured lady and after done. "Well," they said, "she has a few exchanges of pleasantries, |a| board loose—where some accom-Mrs. Pruden said: "They are all here." Of course she meant my below, reads the message and then own spirit people.

On one side of a bright, sunshiny room, stood a little serving

The medium sat down on one side and designated that I take the chair opposite her.

She explained that she would hold the slates beneath this curtain in order to exclude the light. She told me to write my most important question on a piece of paper, fold it, and place this question with a pencil on the floor beneath the curtain.

I Held the Slates!

I carefully followed directions. The other written questions, I was told, would be answered on the

scratching on the slates could be lowed, I watched, Oh, so carefully heard then, one by one, these same slates were handed to me to read.

Mrs. Pruden asked me if I would like to hold the slates. I was overjoyed, because in those days. I was open-minded and wanted to believe, yet, doubts would creep

There was an inexplainable magnetic pull on the slates during the time the invisible forces were writing and when I was permitted to withdraw each slate. then, lo and behold, there would be the writing.

Amazing! Impossible! Yet there it was!

During the demonstration, the medium would give me message after message which she received clairaudiently. All were very evi-

My Second Sitting

At the close, Mrs. Pruden told me to pick up my "special" question. In bold, heavy script, the question was answered with some suggestions as to the course to

Upon my return home—I was living in Louisville, Kentucky, at the time (that was eight years before I had even met Mr. Pressing), my joy was dampened by having members of my familythey were all skeptics—tell me all accomplished . . . they had read about it in the daily papers . .

"Double Bottom" slates, they said. Then I asked them how upon earth the writing on the paper was cral years ago .- Ed.)



J. E. Pressing

plice reaches up from the room writes the reply.

My people seemed to be able to make this reasoning logical and table with a skirt of red velvet. this dampened my enthusiasm somewhat BUT even then I turned it all over in my mind -time and

I Am Questioned

Within a month or so, I had another Slate-Writing with Mrs. Pruden. This time she was engaged, so before she entered the room. I crept down on hands and knees (Oh, wasn't I a fool . . . and wouldn't I have been chagrined if someone had come in and found me in such a position) and thoroughly searched for the "secret opening" in the floor. IT WAS NOT THERE!

And then, even during the se-Within a very short time, the ance with Mrs. Pruden which fol-(Continued Page 2, Col. 4)

She Was a Medium Nearly 50 Years

"Psychic Observer



This picture con tesy of Mrs. Charles S. Gingrich. Cincinnati, Ohio

LAURA CARTER PRUDEN, who, during her earth life was an Internationally known Slate-Wirting medium. She was a friend of Sir Conan Doyle—a guest at the about how this Slate-Writing was Doyle Crowborough estate in England where extreme interest was shown when she demonstrated her splendid phase of mediumship.

(Mrs. Pruden passed away sev-

Death May Liberate ... **BUT** ... It Cannot Annihilate

SPIRITUALISM has shown that the greatest possession one can have in the after life is not a pair of wings but a character; not a harp or crown, but memories that are worth preserving. It assures us that professions of faith are of no value, but that service to one another constitutes the highest passport to happiness.

> ERNEST W. OATEN, Editor, The Two Worlds, London, England.



ERNEST W. OATEN

THE BIRTHRIGHT OF EVERY HUMAN SOUL

Spiritualism demonstrates that human survival is the birthright of every human soul. It does not depend upon whether you want to persist or not. Spiritualism has revealed the fact that there is something in every human being which death is powerless to touch. Death may liberate, but it cannot annihilate,

BEYOND THE GRAVE

Now if there is one thing that Spiritualism should prove to every investigator, it is the fact that character is maintained beyond the grave. A person's well-being or ill-being over there depends upon the character he had developed here, the faculties he has developed, and the range of friends he has made. Kindness and brotherhood are the characteristics of every plane of life worth attaining in the Beyond.

SPIRITUALISM — THE ROCK

When the Churches can get back to their ancient foundations, and let the light of the Spirit into the life of the Church: when religion can cease to be a matter of words and articles of faith, and become the real living presence of the Power of the Spirit in the lives of men, the Church may hope to regain the confidence of the people. Meanwhile, it would seem that the people are gaining that confidence with very little aid from the Church, and the system which is giving them that confidence is known as Modern Spiritualism.

"I Believe in a Future Life"

The sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. - Isaiah lx, 20.

By ERNEST W. OATEN in "Tit Bits"

One of the best known Spiritualists in the world, E. W. Oaten was for six years, President of the International Spiritualists' Federation, embracing thirty-eight countries: for five years President of the British National Conference: and for twenty-one years he has been Editor of the Spiritualist paper, "The Two Worlds."

Mr. Oaten was the chosen representative of the Spiritualists for the only broadcast address they have ever been allowed in Great Britain, and he appeared as the representative of Spiritualism before the commission appointed by the Archbishop of Canterbury to inquire into the subject. After nearly fifty years' investigation his opinions, whether you agree with them or not, deserve respectful consideration.

the whole system of religious teaching is wrong. It starts with God—the undefinable—and works down to man. In every other department of life we argue from the known to the unknown. The former system is a legacy from the hoary past based on deductive lated to, the facts of experience. argument: first postulate your make the facts fit.

What do I believe? To take been steadily built up. Huxley first a negative view. I believe says: "Follow the facts wherever they lead, or you shall learn nothing." The established religion of its day denounced Galileo, because it preferred its presumptions to a peep through the telescope. If beliefs are to be of any value at all, they must be based on, and re-

Jesus of Nazareth said: "Exhypotheses and then endeavor to cept ye become as little children!" a direct suggestion that we have Modern thought, from the days it all to learn. That has been my of Roger Bacon, has adopted the attitude towards religion. It is of opposite method; first observe no use telling me that a perfect building up a conception of life your facts and then construct hy- and all-loving God has created a based upon observed and corrobpotheses which will explain and world in which evil is rampant. orated facts is the sure way to systematize them. Under the lat- If one may say so without irreverter method, modern science has ence, it suggests that the Creator

had better try again, as He is said to have done after the great flood.

But supposing the universe has not yet been created; that we are witnessing the process of creation; and that the striving between what we call good and evil are merely the birth pangs of a universe. Then we are like spectators on the site of a new building. where the materials are lying around in confusion. It is the architect with the plan who sees purpose behind all the confusion I believe that the universe and man are passing through the process of creation.

Plan of Salvation

Whatever may be the nature of a Supreme Intelligence, it must be so infinitely beyond the power of human conception as to be indefinable in terms. In my opinion it is a matter of colossal impudence for the finite to dogmatize as to the nature of infinity. Speculation may be useful as such. but religion presumes an actual knowledge of God, and even dares to talk of His "plan of salvation" as though His mind was known.

I believe that the vast realm of truth has yet to be discovered, and that the scientific method of real knowledge as well in the

(Continued Page 2, Col. 8)

Death could not Take My Son from Me!

Her soldier son had been "killed in action," the official cable had said. But what was this constant Presence which came to comfort her and give her courage?

By ANN BARD

I dreamed that Barry and I sat together on a ledge overlooking a bottomless chasm.

"Please take note, mother," he said, as our feet swung casually over the ledge, "that your feet are pretty far off the earth. We can always be together if you will remember to keep them off the earth." He was, I then noticed, clad in a flying pilot's uniform. As he spoke, there was a flash of lightning in the east.

He jumped up. "That's my signal. So long, honey."

It was always pretty hard in those days to wait three weeks for a letter from France. Even when they came, they were slight comfort if one stopped to think how much could happen in three weeks. So, finding myself indulging in fears, I remembered the dream, and began to practice keeping my feet off the earth, so that I might be nearer Barry. There were times when I could do it successfully; when I knew that in reality Barry and I were free spirits-not earthly clods. Then I felt no sense of separation from him, and my friends marveled that I went about so blithely.

"Dead" Son Returns

The postman took much pride in the nice batch of letters which he delivered every three weeks. He said one morning in early April, 1918, as he handed me half a dozen, "that's a fine boy of yours, ma'am. He don't wait 'til Mothers' Day to write you a let-

They were cheerful letters, all. In one he wrote, "I have many stories reserved for the old family fireside, honey, which I cannot tell you now. Remember to keep your feet off the ground, as you got it in the dream."

I did not have to wait another from France. It came by cable caught me at it. As I was about from Barry's major, and reported my son "killed in action."

cable with me. I was absolutely conscious of his presence, although Barry?" I asked. I could not see him, and I knew he spoke, although my ears heard no words. Our free spirits communed. "Listen, honey," he said. "Nobody is killed-ever. I never was so much alive as I am right now, when you are getting the news of my death. Believe me, and pay no attention to it all."

My Boy Speaks!

So I listened to Barry. For days, I steadfastly kept as far off that I showed only joy when they wants are simple. expected me to be stricken with I was unhalanced

say, "They are bound to have me How about it?" extremely dead, aren't they moth-

SPECIAL NOTICE A Few USED Copies of "RAYMOND" By SIR OLIVER LODGE Are Available at \$1.50 Each Write: DALE NEWS, Inc. Lily Dale, N. Y.

er? But you stand up for me, atta girl. You know there is some One here who said, 'he that keepeth my saying shall never see death.' If everybody believed Him, there would never be any mourning. People would be too happy thinking what a great thing it is for us to get honorably free in a case like this, and save their tears for the boys who have to carry on. You rejoice with me. Hear? And don't let me ever catch you not doing it."

Our Soldiers Live!

During the war it was not the thing to make public one's grief, logical. so I was helped to go on as though nothing had changed. We all went about our business as usual, with more regard for the common to a movie one afternoon in the very week of the cable from the major. It was a war pictures; I was drawn to it. One scene was a soldier's burial, with Chopin's funeral march doing its solemn best to wreck my morale. But just then, Barry rallied me with his presence and I was able to sit the picture through with the happy consciousness that we were seeing it together: that none of those boys I saw being killed were dead, or ever would be. I wished I could tell all their people.

At first I used to try to do that, but it was "no go." I found one mother who listened, and gained the joy and peace I had, but I soon decided that it was not for me to light the world in this line. It was to be a private thing between Barry and me. But how sorry I felt for parents who believed their sons had died, or gone into oblivion!

Forget the Flowers!

I had my temptations. There was a grave in France. 1 touched earth in my longings to tend it, to three weeks for my next news keep it covered with flowers. Barry to get my feet dusty, I felt a tug, as of a little boy trying to get my As I read the words, Barry him-attention; a mental tug, I mean, self stood beside me, reading the for there was never anything "spooky" about us. "What is it

> "Forget the flowers and graves and such things! I positively am not a 'deader,' woman.''

> So every time I started a descent, I was pulled up. The fact that I had my ever-living son alongside was becoming so established that I was able to go on through the years, learning more all the time how to be in, and not of, the world.

My surplus possessions disthe earth as my daily duties per- solved, but I never had any anxmitted, and when friends came to iety that my daily supply would console me, they were surprised fail. I lack no needful thing. My

Another temptation came when grief. They said I was "wonder- the government offered Gold Star ful," but I suspected they thought mothers a trip to France. I referred the matter to Barry. "I It got to be a joke between would like to pay you that tribute Barry and me. I could hear him before the eyes of men, darling.

"You are being double-minded. Either I am more abundantly living, or I am dead and buried in France. I can't be both, for there is only one of me. Take your choice, Mother."

That settled it. Let the world think of me as it will, it's me for a living son not a Gold Star. Thank God for that.

"Your Faith" Magazine.

FOR PSYCHIC UNFOLDMENT — STUDY "THE SYSTEM OF PHILOSOPHY CONCERNING DIVINITY CORRESPONDENCE COURSE (Since 1894)

By Di. J. C. F. Grumbine, L.F.S.S.L.A.; Pioneer Teacher, Lecturer, Author, Scientific Teaching; Key to the Spiritual True Way of Communication. Send Stamped Addressed Envelope for Folders Regarding Lessons to MRS. J. C. F. GRUMBINE, 1717 S. E. 24th Ave., PORTLAND, OREGON. X-72

ERNEST OATEN

(Continued from Page 1, Col. 5)

spiritual as in the physical world. Beliefs which do not rest upon facts and experience are mere superstitions, due to guess work, suggestion, and wishful thinking.

Yet I have a religion which means everything to me. It is still in the process of creation, but certain foundation stones have been well and truly laid.

Nigh on fifty years ago I was agnostic, and should probably have remained so, but for certain facts which came to my knowledge, and led me to years of careful investigation of phenomena called Psychic. My beliefs, such as they are, rest securely upon a carefully analyzed series of sion. factual observations. They have been forced upon me, sometimes against my will, as the result of the endeavor to be truthful and

I Am Convinced

First, I am convinced that this life is but the prelude to a greater. good than had been the custom in In my experience human survival peace times, so it was that I went is one hundred per cent proven. I know there is a life beyond the grave, for I have talked with thousands who live in it. Many scores of my relatives and personal friends who have died, have proved to me their continued existence. I have seen and recognized their forms, features and voices, the idiosyncrasies of their personalities and language, dialect, turns of phrase and mannerisms.

I suggest that when such evidence has been constant for nearly half a century there can be no possible mistake. The dead do survive, and do communicate with those of us in whom they are in-

As they survive I, too, shall continue to live beyond death, and has made me a confirmed optimist. ple. I look forward with pleasureable anticipation to the time when duty done I shall join them.

The Mediumship of

LAURA CARTER PRUDEN

(Continued from Page 1, Col. 2)

for the exchange of slates and the "Double Bottoms, etc." I thought, "NO ONE IS GOING TO FOOL ME."

However, the seance proceeded with great speed and accuracymessage after message. Proof after proof of identities were given clairaudiently. Again I held the slates. Again I received my "little note from heaven."

My conscience began to hurt me. Oh. I simply felt like I had committed a murder. I really could not leave this marvelous woman before making a confes-

I Make a Confession

Objectively and humbly, with tears streaming down my face, I confessed to Mrs. Pruden—exactly what I had done. She was so kind and sweet. She said that she understood perfectly and explained that she had possessed this particular psychic gift for many years but that really she did not know how it operates. "The writing just comes," she said.

From that day on, Mrs. Pruden and I were devoted friends. In 1936, she asked me if I would spend the winter with her as she was quite lonely. Had I not had other plans, I would have readily accepted her kind invitation.

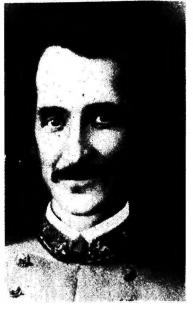
It really is pathetic that mankind has grown so far from God and spirit that they have to put up such a battle with themselves to believe that which is as old as

I am writing this open confession as to my pitiful state of con- ably let me know that the phesciousness when I first started nomena is authentic. studying Spiritualism.

the information they have given start with the premise that meme concerning their new abode diums are genuine and honest peo-

Before I write a story about a seance for you, however, I sit with | it, and above all do not have prethese mediums. I do not request

"The Swamp Fox"



bir

ous

tea

wh

Be

th

"WILBUR" Thompson, Mrs. Pruden's spirit control. He was Brigadier General Jeff W. Thompson-"The Swamp Fox" of the Confederacy; also mayor of St. Joseph, Missouri, in 1859-60.

The picture (above), taken while "Wilbur" was on earth, was loaned to PSYCHIC OBSERVER by Mrs. C. S. Gingrich, Cincinnati, O., who states that he "Wilbur" "died" of a battle wound.

tests openly. I secretly pray for God's power to open the way and let me know the truth.

In my first sitting with any medium, since I've been writing for the public, the spirit guides provide tests galore. Not only in the communications but they invari-

Now, friends, you want to know Nowadays, I know better. I the truth. If you will accept a suggestion for your own good, approach this case of survival with an open mind, realize that thousands of people have attested to conceived ideas as to what the spirits would say or do, because even you do not know their difficulties in communicating.

I came into my conviction, the hard way, assailed by doubt, unbelief and all the vagaries of the mind of an egotist. I shall try to serve you by helping you to find -not exactly an easier way, but a surer way.

And "They" Did!

I have digressed from Mrs. Pruden's mediumship, but, I want Mrs. Pruden and her splendid guide. Wilbur, to read this article from the spirit side of life. I want them to know that I appreciate their glorious work, and that the "little notes from heaven" ofttimes bear silent witness to the ever present power of God and

As you read, send your thoughts of love and appreciation to the soul of Laura Pruden who for many years demonstrated the proof of spirit return to thousands of people in a tangible manner- acceptable to man's five physical senses.

Many times when the hour was dark and I knew not where to turn, my faith and trust have been re-established by reviewing my "little notes from heaven." God will take care of me. His angels are with me. If they had the power to write and give me advice, they can now lead me through this maze."

And "they" did!

A REMINDER TO SPIRITUALIST CHURCHES

Do Not Neglect To Order At Least 10 Copies of

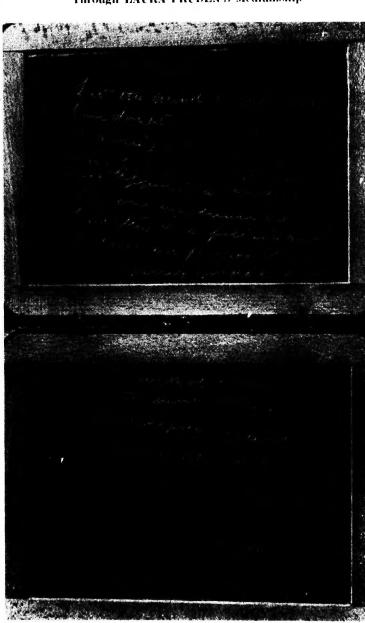
Pyschic Observer Every Two Weeks

Churches selling these Papers receive F R E E Ad on Pages 11 or 12

Through LAURA PRUDEN'S Mediumship

HORACE LEAF'S SPIRIT MESSAGE FROM

SIR ARTHUR CONAN DOYLE



The picture above is a reproduction of the Doyle spirit message received on slates by Horace Leaf, English author and lecturer during one of his visits to America.

The message reads: "Let the mind doubt, Leaf... for doubt instigates investigation and study... hence progress. This is my first effort to reach anyone in America... but this is a fitting time, place and person; hence this opening wedge to a great work of 'advance' I still have to do... and I will carefully select a needed instrument. With all regards to this highest truth.

(This message received approximately eight years ago. - Ed.)

Mrs.

e was

homp-

of the

of St.

taken

h, was

RVER

'incin-

"Wil-

ound.

ay for

ly me-

ng for

s pro-

in the

invari-

e phe-

know

cept a

od, ap-

1 with

thou-

ted to

e pre-

at the

ecause

r diffi-

n, the

ot, un-

of the

all try

to find

, but a

s. Pru-

want

olendid

s arti-

life. I

appre-

nd that

eaven"

ess to

od and

oughts

to the

r many

oof of

of peo-

accept-

senses.

ur was

ere to

e been

ng my

God

angels

ad the

ne ad-

id me

.....

ES

ty and

SEVENTY YEARS IN SPIRITUALISM

Luther V. Moulton, Edgar Emerson, Oscar Edgerly, J. J. Morse, W. J. Colville, Charles Sullivan, J. Clegg Wright, Moses Hull, Guy B. Stebbins, Hatfield Pettibone, Jennie Hagen, Abbie Sheets, Marion Carpenter Vail, M. E. Cadwallader, Maggie Gaule, Lee V. Johnson, Lyman C. Howe, Fred Schermerhorn, Amanda C. Flower, A. Beals, George H. Brooks, Tillie U. Reynolds, Elsie DeWolfe, Cora L. V. Richmond, Dr. Rothermel, Celia Hughes, W. A. Mansfield, "Jim" Riley, Joseph King, Helen Stuart Richings, Mrs.

By REV. I. RANSOM SANFORD 805 Terrace St. Muskegon, Mich.

I was born July 18, 1847, in what was then the village of Grand Rapids, Michigan. Most of my boying industrial city, then a famous lumbering town.

In 1868, in New York City, 1 had my first experience in Spiritualism through the mediumship of a lady attendant for my invalid aunt. She gave me a convincing message from my mother who had entered the spirit life on my eighth birthday.

I had just graduated from a Methodist Collegiate Institute at Fort Edward, N. Y., where strenuous efforts had been made to convert me but, although I had been raised in rigorous orthodoxy, I could not reconcile the dogmatic teachings with reason. However, when my mother's message came I accepted it . . Arom then, during the many years that have passed, Spiritualism has been my religion.

Returning to my Michigan home in the fall of 1868, with my father's assistance, I found myself publishing a weekly paper, the Muskegon Enterprise.

Lily Dale "Camp"

At that time, a young photographer, Luther V. Moulton, was located there. He was deeply interested in the new philosophy and phenomena, and we did quite a little joint investigating and exan alphabet and dial with a hands, spell out messages . . . This probably was the progenitor of the

Subsequently, Mr. Moulton became one of the most scientific and eloquent advocates of Spiritualism, the Detroit Society. Though I well known at Lily Dale Camp, at had not thought of it before, I the end of the last and the beginning of the present century.

In 1872, I sold my Muskegon I continued my interest in Spirit-Spiritualism as a religion. ualism.

About 1886, while living in Boston, I visited the Spiritualist Camp at Onset Bay. It was there that I first met Edgar Emerson. Oscar Edgerly, J. J. Morse (an English medium), W. J. Colville, Edsall, Mrs. M. E. Cadwallader Charles Sullivan and other well and Maggie Gaule. The suggesknown workers whose names I do tion of Thursday evening was renot recall.

"Onset Camp"

I attended Onset Camp three successive seasons. In 1888, my wife passed on and, late that year, I went to Detroit, where I established an industrial magazine. Finding no Spiritualist society in Detroit, I rented a hall, secured a speaker, and started, what I believe was the first Spiritualist Society in that city.

This was in the winter of 1888-9. I had not developed my own mediumship but engaged speakers and message bearers by

Among the workers I engaged were: J. Clegg Wright, Moses Hull, Giles B. Stebbins, Edgar Emerson, Oscar Edgerly, Hatfield Pettibone, W. J. Colville, Jennie Hagen and Abbie Sheets.

This society continued until the

The Editors of PSYCHIC OB-SERVER welcome letters of criti-cism and comment from the read-era of this paper. Effective at once, this department will pub-lish any letter or part of a letter, which, in our opinion, offers CON-STRUCTIVE CRITICISM. All submissions become the property of this paper. Address letters to: "IF I WERE EDITOR," Box 92, Lily Dale, N. Y.

R. Shepard Lillie, Mabel Aber, Oscar Concannon, Edella Concannon, J. B. Arras, Ion Carrel, George F. Perkins, Sarah Walters, Prof. B. F. Pratt, Addie M. Gage, Henry J. Newton, Helen T. B.

Wells, E. W. Sprague, Harrison D. Barrett, B. F. Austin, J. Tabor Thompson, Mary Pepper Vanderbilt, Sadie Hand, and Carrie E. S. Twing.

hood and youth were passed in what is now Muskegon, a flourishing industrial city, then a famous of the street of



"Parelle Observer REV. E. W. SPRAGUE



fall of 1891, when I was taken ill-Vail) had started another society and I co-operated with her.

In March, 1891, I visited Wash- my platform. ington, D. C. Some of my former Detroit friends had moved there and we attended the weekly conperimenting. Mr. Moulton devised ferences of the Washington Society. This was on a Thursday pointer, which would, under our evening before the Anniversary H. Brooks, Luther V. Moulton, later called for a lady's handker-Sunday. I mention this, because it was the beginning of a move-Ouija Board. We also used the ment to organize Spiritualism nationally.

In the course of the evening, I was introduced as President of suggested that this might be an opportune time to inaugurate a movement with the Detroit and paper and held various newspaper Washington Societies as a nucleus, and trade journal connections but to obtain national recognition of

Association Formed

The proposition was warmly re ceived. The following Sunday was anniversary day and there were present on the platform. President peated, discussed briefly, and voted on with unanimous approval. The seed was sown and the National Spiritualist Association is now a fact. Spiritualism positively has a legal standing as a religion.

While in Detroit, I had some wonderful experiences with materializing mediums, notably Lee Vere Johnson and a Mr. Mitchell.

In the fall of 1892, I returned to Muskegon. There was no society there so I proceeded to organize one. I rented the Odd Fellows' Hall and believe the first medium engaged was Lyman C. Howe.

Amanda Flower

The work was financed by a tencent door fee, which was then a usual practice. After several sessions, the First Spiritualist Society of Muskegon was organized with headquarters in the old Universalist church building.

Services were opened by Dr. Fred Schermerhorn, of Grand Rapids, who served for four weeks. This was in 1893. I then heard of a young woman in Muskegon who was giving private sittings, so I called on her and finally, after considerable urging, ob- I went with Mr. King to his home tained her consent to help in my near Benton Harbor and assisted Geo. F. Perkins; Sarah Walters

MAGGIE GAULE This young woman was the late with pneumonia. Meanwhile, Amanda C. Flower, former organ-Marion Carpenter (now Marion C. izer and beloved leader of the Independent Spiritualist Association. Her first public work was done on

> Among other workers who served this society (we did not up to the front row, and ask a lady call our local organizations church- to dance with him and they would es then, as we had no ecclesiastical dance a complete waltz figure. On favorable comment by several New standing) were A. Beals, George Tillie U. Reynolds, Jennie Hagen chief. This he manipulated and Chicago. Mrs. DeWolfe was a of the people, yards and yards of slate-writing medium who used silicon book slates, with no pencil fragment between the pages.

The season ended in June 1894, onstration. I noticed the merwith a camp meeting at Lake chant who had given his solemn Michigan park. We had a notable promise not to create a disturboutstanding exponent of Spiritual- spirit. ism; a Dr. Rothermel whose guides operated a telegraph instru- to get a closer view of his face but hall. ment on the platform and Celia when this merchant arrived near Hughes a Direct-Voice Medium the form, he sprang and grabbed

At the close of this ten-day meeting, I went to Hazlet Park Camp, near Lansing where I represented a Spiritualist paper, "Light of Truth." published in Columbus.

A Spiritual Drama

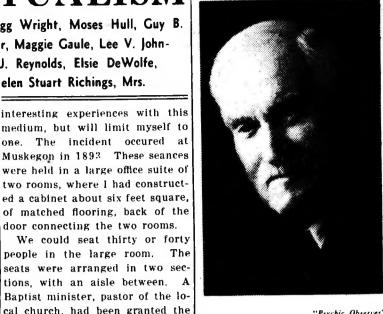
For nearly a year I had been receiving automatic writing. One day in my tent, a spirit voice said to me "Write spiritual drama." I replied, "I can't do that, I know nothing of play writing." "Never mind," said the voice, "Take your pencil, and we will do it for you.'

I obeyed and within a week I had the manuscript of "Miracula," a drama—four acts, each act closing with an actual seance, requiring sixteen characters.

The purported author was Bartley Campbell, a noted playwright of the Nineteenth Century. Among the mediums at this camp were Dr. under the direction of Mr. E. W. A. Mansfield, phenomenal slatewriter, who gave a wonderful demonstration in the auditorium in the presence of several hundred people among whom were James "Jim" Riley and Joseph King, C. H. Figuers, a medium for manoted materializing mediums.

At the close of this camp, I went with the medium King to Woodbury; Rev. Oscar Concannon, Vicksburg Camp. It was there I met Helen Stuart Richings, an out-terialization; Mrs. Edella Concanstanding lecturer and message non, clairvoyant; Dr. W. A. Mansbearer. At the close of this camp. at his seances. I could tell of many and Prof. B. F. Pratt.

"Remember When?"



door connecting the two rooms.

privilege of attending the seances,

his word of honor having been given that he would create no dis-

turbance. We gave him a compli-

mentary ticket. He came twice

Then the Baptist minister asked.

and gained permission, to bring a

friend a leading merchant the

following evening. I seated the

merchant a little further back and

Mr. King's cabinet guide was

known as Happy Charley, who

had, in the body, been a dancing

master in Niles, Michigan. Mr.

King was an average sized man,

with a full black beard at least

six inches long, and had nothing

white about his clothing, even his

handkerchief was black. Happy

Charley was a slender figure with

a smooth face, and wore a dancing

master's appropriate costume,

swallow tailed coat, low cut vest,

white shirt front, and dancing

Materialization Dramatized

At every seance, he would walk

this occasion, he did the dance and

Of course, we had a dim light,

but everybody could see the dem-

for it. The figure vanished and the

The minister rose, struck a

match and lit the gas. Of course,

I ejected them and rushed to the

cabinet. There sat the medium in

a dead trance. I was relieved to

find that the medium was not

injured. I doubt if better proof

of materialization and dematerial-

ization could be given but it is a

serious matter for mediums to

have to be subjected to such treat-

"Miracula"

In June 1895, I was married.

Our wedding trip was to Lily Dale,

where we proposed presenting the

play "Miracula." We had no diffi-

culty in interesting the manage-

and the President if I remember

correctly, a Mr. Edson. Very soon

we had a company under rehearsal

Jackman, husband of the material-

izing medium, Mabel Aber. The

members of the company, beside

myself and wife, were Dr. John P.

Thorndyke and wife, Agnes: Dr.

terialization of hands and handling

ponderous objects; Miss Mattie

a great medium for full-form ma-

field, Independent Slate-Writing

Medium; J. D. Arras; Ion Carrol;

would-be exposer had nothing.

filmy fabric.

on the side opposite the pastor.

alone and kept his word.

"Psychic Observer" L RANSOM SANFORD

The play was presented in a crowded auditorium and was most successful. The Buffalo papers gave lengthy reviews tinctured with a deal of irony but, on the whole, it made so good an impression among the Spiritualists that we had no difficulty in engaging a full company to go to New York and prepare for regular theatrical

Among those who went to New York was Addie M. Gage of Chicago, known as the modern "Trilby" because of her marvelous musical mediumship; and Mr. and Mrs. Oscar Concannon.

MIRACULA had four acts. The final one closing with a materialization seance by Mr. Concannon.

I rented quarters for the entire company on West 23rd Street and employed a professional director to direct rehearsals. I conducted seances every night in the week except Saturday, with materialization and Mrs. Gage's music as the leading features. And would you believe it those seances received York daily papers.

I believe this was the only attempt to present Spiritualism in Jackson and Mrs. Elsie DeWolfe of soon was throwing over the heads dramatic form with real mediumship. I do not have a line of the Miracula play and doubt if any copies are in existence.

Helen Wells

At that time, 1895, the only Spiritualist meetings in New York array of talent; Cora L. V. Rich- ance, get up from his seat and were the First Spiritualist Society mond of Chicago, then the most come down the aisle toward the led by Henry J. Newton—meeting in Carnegie hall, and Helen Tem-At first I thought he was trying ple Brigham's meeting in Adelphi

There were several rooms in and held meetings for some time. Among my co-workers there was Rev. E. W. Sprague, who, with Mrs. Sprague were our guests for a month. Rev. Sprague passed on at Grand Rapids quite some time

In 1903. I went to Hartford, Connecticut, and while there was identified with the Niantic Spiritualist Camp, where I became acquainted with Rev. Harrison D. Barrett, Rev. B. F. Austin, Rev. J. Tabor Thompson, Mary S. Pepper Vanderbilt and Sadie Hand.

I happened to be one of the last persons to see Carrie E. S. Twing. She had served on Sunday at Niantic, and left for Boston the next day but as she was feeling poorly. I went with her as far as New ment of the camp, Mrs. R. S. Lillie London and learned that when she arrived in Boston, she was ill. She passed away soon after.

On New Year's day, 1914, I returned to my Muskegon home where I have remained. Again there was no Spiritualist meeting here, so after a few weeks, I started one. It was not long until I had organized a church and have been actively engaged in the work ever since.

You Can Find

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

MY "SECOND" TRIP TO NEW YORK

I Meet Interesting Personalities — Here Are a Few

Dr. Miller Reese Hutchinson, Frank Decker, Erna Bilkau, Nora Pepper Palmer, Kitty-Leith, John J. O'Neill, Pearl Irick Long, M. Benzenberg Mayer. Mabel Rowland, Chester Grady, Edward Lester Thorne, Eileen J. Garrett, Fritzi Scheff, and Howard R. Brown.

By GRACE P. SCHAFER

All during my five-day visit with Juliette and Ralph Pressing in New York City several weeks ago, I was wishing that each one of you could have followed along in our footsteps, to witness everything that we did; to have heard the illuminating conversations and lectures which reached our ears. Every minute was brimful with thrilling experiences.

Since returning home, I have received a number of letters from friends asking me to write and tell them "all about the New York trin" I am thinking that perhaps you, too, might care to hear about it: so I am going to make this a letter to every one of our readers. I want to tell you everything . . just as it happened.

To keep pace with progressive thought, we surveyed the field of new organizations, conducted by independent teachers, Subsidiaries of Spiritualism they are, although in different terminology they are identical in principle as are all religions which "are threaded upon me as pearls upon a string." (Rig-Veda)

I Meet a Scientist

ton Hotel, where we again were guests, was Dr. Miller Reese Hutchinson, inventor, chemist, experimenter, also friend and coworker of the late Thomas A. Edi- and they told us later that we umes, are at the disposal of the son. Our conversation naturally led to psychic subjects and Mr. Hutchinson expressed his interest Psychic Observer. Mrs. Palmer in psychical research investigation. Throughout his conversation he reiterated that he could not understand why intelligent persons attended seances.

Mr. Hutchinson said, "What I want to do is to segregate the chemical essence of ectoplasm, or whatever is the substance from dinner. Later, we attended a lecthe medium, by which psychic phenomena manifests, into a test tube and label it by its proper scientific | Science Editor of the New York code . . . just as water is labeled H 2-0 I should like to spray the ectoplasm with a dye and other chemical for certain definite results in ascertaining its chemical negie Hall, where Pearl Irick Long properties and reactions.'

We were silent over his prospective experiments . . . this would never do, for well do we the dangers in tampering with ectoplasm . . . life essence. At this moment, Frank Decker entered; and a few minutes later, Mrs. Erna Bilkau came for Juliette and me and took us to lunch Indian food. Ralph accompanied Mr. Hutchinson to the New York Athletic Club to see his experimenat the Club, where he makes his not admitted).

Hotel Astor

visit with Mrs. Bilkau (I expect to write a story about this interesting person soon). After lunch we met Ralph at the Spiritual and Ethical Society, at the Hotel Astor. We were compelled to leave before the program was finished, but Ralph remained and allowed the audience to hear the spirit records, made in Buffalo last fall. This was the first time that the public hear the spirit voice of Etta S. Bledsoe. I was told that many in the audience openly proclaimed that they recognized the inimitable voice of Mrs. Bledsoe.

We hailed a cab and hurried to a meeting at Mrs. Nora Pepser Drive. Mrs. Palmer is a lovely she had discovered her latent powKeen Observer



"Psychic Observer GRACE SCHAFER

were acknowledged by those preswere not strangers to them since they had all read our stories in the introduced us to a number of friends. Among them were, Kitty and Bob Leith, well known as varwhere they make yearly pilgrim-

We returned to the Wellington and Frank Decker joined us for ture on Science and Religion, given by the brilliant John J. O'Neill, Herald Tribune, at the Bahai Cen-

Ralph and Juliette stopped by the Center of Inner Vision, Caris pastor. Later Mrs. Long, her threatening cold betook Ralph to daughter, Nedra, and several of a Turkish Bath and thence back heard him speak. How do I know lington for a little chat. We had quite a group. Frank Decker and John O'Neill were also there.

Monday, January 27

Monday morning (Juliette. Ralph and I taxied to the School at the Ceylon Indian Inn for East of Applied Philosophy, 118 East 76th Street, founded by Mrs. M. Benzenberg Mayer. When we were ushered into the school and home tal laboratory which he maintains of Mrs. Mayer, I was immediately impressed by the discriminating home . . . (and where our sex is taste and charm displayed in the decorative appointments. The effect was strikingly different! The sum total of the interior revealed Juliette and I had a pleasant a high order of intelligence and latter's late husband, Conway capable supervision. It was really a haven of beauty. The vivacious and smiling Mrs. Mayer soon greeted us. Our candid enthusiasm over the surroundings encouraged her to escort us through the rooms which we found were each equally individual.

As a student of occultism and bolism, the large oil painted canof that city were privileged to vasses painted by Mrs. Mayer, who ing room. We greatly appreciatful colors and design . . . such as rays of the prismatic colors . . . and the ever significant serpent ences each week. In addition to entwined upward on the cross to a crown in esoteric symbolism. Palmer's home, and Church of The mystic's language . . . like Progressive Truth, 310 Riverside Solomon's seal, speaking in symbols of form and color to initiates and cultured person. She told us who can read . . . just as they were ularly. that, since organizing her church, identified centuries ago by the

dental secret organizations they are symbols of power.

I note in the school's prospectus the following:

"The School of Applied Philosophy is neither an occult nor a mystic center. Its teachings and inquiries are conducted without the limitations of cults or creeds "or isms." I quote from another page: 'An understanding of symbols is necessary to the science of interpretation, and even a scant knowledge is the key to many doors otherwise unlocked." Of mediums, Mrs. Mayer said, "Mediumship is below the belt." . . . A statement which in itself is esoteric.

"I Can . . And Do"

Ralph asked, "Can you communicate with spirits, Mrs. Mayer?" I do not think that Mrs. Mayer approved of the question asked in just those words, but she smilingly replied, "Yes . . . I can and do. Just last night, and this morning, I was communing with souls on the higher planes, for quite awhile." We were told by Mrs. Mayer that the school's curriculum manner. She attributes this includes the services of the finest growth to her great desire to mediums obtainable, to demonserve. We admired her sweet and strate the different phases of phetactful manner in conveying the nomena to the pupils. The medi-Our first visitor at the Welling- spirit message she received. She um, William Cartheuser, is one asked Juiliette. gave out full names most of which whose name was mentioned as having served the school in that ent. Juliette and I were asked capacity. A carefully selected lito say a few words to the group, brary of over one thousand vol- helped?"

Mrs. Mayer is a philosopher and psychologist. She is said to have outstanding savants . . . in Europe and America; she is a compeious Spiritualist summer camps tent teacher and well equipped to psychic experience of my own! teach "Philosophical Psychology." Not one-in my whole life! Still, Our visit to her school was a real privilege.

Returning to the Wellington, we chatted with friends for the remainder of the afternoon. Frank Decker phoned and asked us over to his apartment for dinner. In Uvani." his beautiful Chinese room, we enjoyed and ate with gusto, a by the versatile medium, in his of a soul?' I asked. 'two-by-four" bachelor kitchen. A up on a lot of delayed personal confidence . . . and we balanced truth, if I can!" weighty world and spiritual problems, strategetically or otherwise. but in a manner to suit ourselves.

Tuesday, January 28

Our first visitor, Tuesday morning was Mabel Rowland, founder of an organization which she has bright idea. Said I, 'Here is Frank named, "The God-finders," with Decker! Why not sit with Frank headquarters at the Metropolitan Opera Building. Her belief and outlook on life and the future is Spiritualistic. Mabel Rowland, her sister, Adele Rowland, and the Tearle, are names well known in theatrical circles. We had a pleas- opportunity to broadcast the news ont and interrupted visit with the lovely Mabel Rowland . . . but it such as Eileen Garrett and Frank was entirely too short.

Following Mrs. Rowland's vis- doors to dupe the public?" it. Chester Grady (suffering from a cold) dropped in for a little vislunch at the Wellington Hotel din- popular song, Kiss Me Again . . messages are received by his audideveloping classes and seances . . and writes numerous articles. His he keeps two secretaries busy, reg-

On leaving Mr. Thorne, we

England's famed trance medium. I was aware, from the minute that she stepped into the room, we were in the presence of a great personage. She is intensely fascinating! In appearance, she reminded me of pictures I have seen of the writer, Fannie Hurst. When she took off her hat, the resemlance was more striking. Her short black hair is smoothly brushed straight back . . . close to her head . . . showing the contour of a very well shaped head, and handsome features. Her speaking voice is pitched to a rich contralto; and when she speaks one is irresistably drawn to attention. What she has to say is the unusual. She is frank, original, unrepressed, humorous, fearless, and well educated. Here is a woman who is different! I have thought of her many, many times since I returned home: especially of her unselfish sacrifice in allowing scientists and doctors to probe, dissect and analyze her psychologically and physologically . . risking a possible crucifixion of her physical body (as records of other mediums, who submitted themselves to scientific researchers, have attested). Eileen Garrett is too fine spiritually, mentally and physically to ruthlessly offer herself on the sacrificial altar of science. She said:

"If by submitting myself to re searchers will help them and the world to understand what mediumship is . . . its purpose and why, I shall feel amply repaid."

"Even at the cost of your life?"

"Yes," she promptly answered. What difference does it make, if by my sacrifice the world will be

Is Uvani a Spirit?

At this moment Frank Decker entered the room. He had met about themselves. studied with some of the world's Mrs. Garrett in London three years before. The conversation resumed.

> "As yet, I have not had one people tell me of what they receive which comes through my lips, during my entrancement a soul who calls himself,

dividual he claims to be . . . lamb stew prepared and cooked Uvani? the surviving personality

> "How do I know that he is reall want to learn

'Have you ever gone to a good trance medium to try and communicate with Uvani?' I asked.

"No. I have not," she said. promote what I thought was a . . . and then, when **Uvani co**mes through, you can ask him all man-

ner of questions about himself? My guileless suggestion evoked derisive laughter from Mrs. Garrett. "What!" she exclaimed "and give pernicious reporters an on the front pages of newspapers Decker design plans behind locked

At this moment the greatly belovel musical comedy star whose it. Then, Edward Lester Thorne name is synonymous with the light having some knowledge of sym- called and took Juliette and me to opera, Mile. Modiste, and the ever none other than the petite. Fritzi is also a fine art artist, attracted ed this courtesy as Mr. Thorne is Scheff-in person! walked into my attention. Painted in purpose- an exceptionally busy man. At the room with her friend, Lucy his message services, hundreds of Mason. Unacquainted with our, 'Who's Who in American Theatters." Eileen Garrett remained unthis stupendous work, he conducts disturbed at Miss Scheff's entrance . . . and as soon as all were introduced and seated, she continued correspondence is enormous and her rich conversation. Our visitors listened with interested attention. Another knock at the door and Mr. Howard R. Brown, editor erudite Magi . . . and as in Egyp- rushed back to the hotel suite in of True magazine, entered. In a

Is She Puzzled?



"Psychic Observer" EILEEN J. GARRETT

Frank Decker actually braved public opinion and walked out togeth-

The conversation now led to the Spirit Records, made in Buffalo last fall. The Editors of PSY-CHIC OBSERVER, who were present at the seance, in the recording studio, gave those in the hotel 100m a detailed explanation of how the records were made and frankly stated that regardless of what anyone says to the contrary, they are satisfied with their success in recording SPIRIT VOICES.

Then Ralph played the records . two spirit voices were heard Etta S. Bledsoe's and Sir Arthur Conan Doyle's and Miss Scheff was intrigued with them and all we had to say. Incidentally, she is a very good friend of Theodor C. Russell, popular Buffalo, N. Y. psychic and we naturally assumed that Miss Scheff knew of his reputation as a medium- "America's Premier Psychic" BUT to our surprise, she was completely mystified by this information . . . so you see as a rule mediums do not talk

I feel certain that our readers are wondering if Miss Scheff is the same "Fritzi' as they have remembered her . . . so I will give you my personal impressions: She is the same adorable person . . . with all of the "IT" of former years. A delightfully poised, atpurported to have been spoken by tentive, thoughtful and alert, persomeone who says he is my guide son . . . with the same slight and lovely figure . . . magnetic eyes ... and face without make-up, al-'Don't you believe he is the in- though her lips are very red . . . perfectly groomed, and a most becoming "hair-do" . . . goldenbrown hair . . . general ensemble, stunning! I should say! She wore ly a personality? I have never a long, beaver fur coat with a red fox collar . . . a black hat and their friends joined us at the Wel- to the hotel for an early "tuck-in" that he is other than myself? Or dress with gold trimmings while Juliette and I caught some past reincarnation? I want and gold jewelry. It was a real were sorry when she said she must leave. When she and Miss Mason departed, we then turned our full attention to the outstanding personality, Mr. Howard Brown, who Over-anxious with a desire to had, too graciously, remained quiet help Mrs. Garrett, I attempted to in the background during our animated chatter.

> We learned from Mr. Brown that in **Tru**e magazine, March issue, a story by Denis Doyle, son of the late Sir Arthur Conan Doyle, was published -- telling about spirit manifestations, which prove the surviving personality of his father. Mr. Brown asked Ralph to write a story for True magazine . . . and Ralph promised that he will write one. "Dead Men Do Tell Tales" for a future edi-

> > (To Be Continued)

Classified Ads

AN IDEAL GIFT

"THE ENGINEER'S VISION OF THE PROMISED LAND?" and other RAIL-ROAD STORIES. Written under inspiration of the property of the pr ROAD STORIES. Written under inspiration by one who rode the "head end" for 42 years—"Getting them over the road." Pathetic, gay and grotesque. Price \$1.50 Post Paid. W. E. BUTLER, 1515 Part S. San Diego, California. X-62

PSYCHIC UNFOLDMENT Certificate given . . . Write: Barner, 0-2626 Benton Blvd., Kansas City, Mo. X-61

STUDY AT HOME FOR DEGREE and Spiritual Unfoldment. Psychology, Metaphysics, Bible, Philosophy. Write for Information. COLLEGE ers are unfolding in a surprising tian Masonry, Oriental and Occi- time to receive Eileen J. Garrett, short while, Mrs. Garrett and OF UNIVERSAL TRUTH, 20 J

ed pub-

I to the

Buffalo

r PSY-

re pres-

cording

a hotel

ion of

de and

less of

intrary.

ir suc-

OICES.

records

heard

Arthur

eif was

all we

he is a

dor C.

ssumed

iis rep-

nerica's

ur sur-

ystified

vou see

ot talk

readers

heff is

ave re-

ll give

is: She

former

ed, at-

t. per-

ht and

c eyes

up, al-

ed . . .

ost be-

colden-

emble,

e wore

at and

a real

e must

Mason

ur full

g per-

n, who

1 quiet

ur ani-

Brown

rch is-

le, son

Conan

telling

which

lity of

asked

True

mised

d Men

'e edi-

QUAR-Weekly Psychic

APRIL 10, 1941

at once, let alone three. After my

EXPLORING PSYCHIC PHENOMENA

At Lily Dale Assembly and Camp White Eagle Mrs. A. E. Strath-Gordon-Gwendolyn K. Hack

FRANK DECKER and CLIFFORD BIAS SEANCE

(Continued from Last Issue)

By J. GILBERT WRIGHT

On August, tenth, of this year, I again went to Lily Dale, as before, unannounced. Strangely. I had no psychic experiences whatsoever. I seemed to be thwarted everywhere I went. I first of all went to Frank Ceney but he was itself, is his signature. You may ill and could not take me. I then tried P. L. O. A. Keeler with whom last year I had such excellent results. He also was ill but promised to give me a sitting if possible on the following Monday. I waited patiently until the appointed hour but when it came, again I was disappointed. Abso-Mrs. Minnie Cooke O'Hara but she Trude' Lamb a commission to make first sentence of each author rean inspirational painting for me and she informs me that it is now finished. But if I did not have any Gordon's is veritably from the psychic experiences, I had a most mind of William James. One rec-Strath-Gordon and made the acquaintance of his wife, Erica.

I hope she will not feel embarrassed, when I say that she is content of these communications the most beautiful woman I have ever met and has the most beautiful voice I have ever listened to. say, they are startling in the ex-She is also the most spiritually treme. exalted person I have ever met. I now understand what Claude Bragdon meant by his Delphic Sisterhood and why Balzac made his Scraphita, a Norwegian for Erica is a Norwegian on one side of the family and a Dane on the other. A few of her remarks will reveal the color of her thought:

"Behind every blow, even the most crushing. I sense the loving tenderness of God.'

"I have received so much, so very much, that a lifetime of sacrifice would not repay one-tenth of what I have received."

In these days of so much selfpity, these remarks are memorable. I asked her if she were not stunned by what the Nazis had done to her respective countries but she replied that she had no hatred of Hitler. If it were not he, it would be another and that we were all to blame for the present condition of the world.

She is herself psychic and has for a guide, the English poet and mystic, William Blake. Further. for six or seven years she has been receiving from the late William James with whom her husband was friendly, a mass of prophetic and philosophical material. She had a pile of manuscript with her seven inches high and I was privileged to see some of it. On what grounds, you may ask, do I give credence to all this?

For Detailed

Information Write

As far as Blake is concerned. I cannot say, for I have never read him but James is another matter. I know my James.

You may with difficulty after painful practice, forge another's signature, especially if you are natively endowed. You cannot forge another's handwriting with new subject matter. No artist need ever sign a painting. The painting, possibly copy a particular painting by Rembrandt and sell it as an original. You absolutely cannot paint in the manner of Remyeals the alien touch. So I say this dictated script of Mrs. Strathclinched with the home-spun Americanism.

I would not care to reveal the received by Mrs. Strath-Gordon scraps left over. without her permission—suffice to

CAMP WHITE EAGLE AGAIN

We, time-bound children of earth, like all other aggregations of matter, cannot be in two places



CLIFFORD BIAS. Lecturer. Teacher, Blind-Fold Ballot Reader, Mental and Physical (Direct-Voice, Partial Materialization, Apport) Medium.

He is the Pastor of The Goodfellow Spiritualist Church, Leroy and Ellery Ave., Jackson, Mich.

Recently, he was a guest at the Lily Dale, N. Y.

visit to Lily, Dale in August, I wanted to visit Margery at her Summer home amid the hills of New Hampshire, to visit the Strath-Gordons at their home in Allendale, N. J., and Frank Decker at Camp White Eagle, Lake Hopateong. It was impossible for me to visit all these places in the time at my disposal and I decided. wisely, I now think, to have a few more sittings with Frank. So I went down over the Labor Day

Hamlin Garland

holiday, leaving Friday morning,

August 30th, and returning Mon-

day September 2nd

Those who have read Hamlin Garland's Forty Years of Psychic Research will understand how brandt with new subject matter difficult it is to maintain any kind and deceive anyone. It is the same of continuity in one's psychic exin literature. Stevenson left his periences. One gets in touch Weir of Hermiston unfinished. Sir with certain mediums, one makes Arthur Conan Doyle, Sir Arthur contact with certain discarnate lutely nothing happened. I tried Quiller Couch and Grant Allen personalities, certain phenomena each tried to supply an ending in are promised and life in its myriad was booked up for days ahead. It the Stevensonian manner. Each aspects obtrudes. The Medium was the same with others. I gave attempt was a failure. The very falls ill, she moves to another city, her husband objects to her activities, business calls you away, you lose your job, or what not. Thus it was with P. L. O. A. Keeler with whom I shall probably never have profound spiritual one; I met ognizes the gentle and whimsical another sitting. I may never see again my old friend Dr. A. E. humor, the long technical sentence the Strath-Gordons again and so it goes. One pieces together these fragmentary experiences as best one may to make a consistent picture. There are always tantalizing

I arrived at Camp White Eagle at three-thirty in the afternoon No other guests had so far arrived. The place was empty but for the kitchen staff, Lily who looks after the desk. Frank and his only other medium, Clifford Bias, whom I didn't meet until later." Margery had not been down as she had been ill and was not yet fully recovered. It was fortunate for me, therefore, that I had not gone to her Summer Home. Clifford Bias. will now introduce, although I did not meet him until after din-

I judged him to be in his late twenties. He is clean cut, athletic lege graduate although this is perhaps a doubtful compliment. He hails from West Virginia, is wellmanner. I will give an outline of his mediumship later.

I Meet Mrs. Hack

We had missed each other by a day, some years ago at the ter was linking rings. The following notes concerning Mrs. Kelley of the British College of Psychic hand." Science, London, England.

"Mrs. Gwendolyn Kelley Hack. whose mediumship is of the men-'HOME of PSYCHIC OBSERVER, tal type, giving her automatic and dictated writing combined with or supplemented by clair-audience at times, comes of an early American family of English descent (a member of the New York Society of Colonial Dames, etc.). Before her marriage she was presented at the Italian Court, was received in private audience by Queen Margherita, and decorated by her. The paintings and sculpture of Mrs. Kelley Hack were exhibited at Rome, Paris Salon, New York Academy, and various Institutions and Expositions, and she is the author of several books, historical and musical.

> "She is the widow of a New York physician, Dr. Charles W. Hack, who shared for many years her interest in psychic facts and philosophy, and was also a friend of the late Prof. James H. Hyslop and others. He himself had been a Captain in the United States Army with General Pershing in Philippine campaigns and had specialized in surgery and diagnosis, besides having held two chairs in the Faculty of the University of Min-

Do You Want To HELP!!

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

nesota. Hence his broad interest in many lines may readily be understood

"Mrs. Hack, who has been for many years an investigator, had at the time of the Paris Metapsychique Congress at the Sorbonne (1927), the privilege of the friendship of Prof. Dr. Rocco Santoliquido, President of the International Red Cross, former Counsellor of the State of Italy, and founder, with Jean Meyer and Dr. Eugene Osty, of the Paris and Geneva Institutes, etc. It was he who introduced her to his friend

Marquis Centurione Scotto resulting in the special observations on this case."

A Rare Book

The case referred to is the re markable series of psychic phenomena related in Mrs. Hack's book: Modern Psychic Mysteries at Millesimo Castle, Italy. This book is likely to become a classic. Naturally, I have read it. In the preface, Professor Ernesto Bozzano, the eminent investigator

"In Modern Psychic Mysteries at Millesimo Castle Mrs. Hack has united all the reports of the memrable psychic investigations which took place during the years 1927 and 1928 in the medieval Castle of Millesimo in the province of Savona, Italy, the property of Marquis Carlo Cebturionne Scotto The principal phenomena which we obtained was that of the 'Direct Voice,' combined with many other important manifestations such as 'apports' and 'asports,' the transportation from a distance of extremely large and heavy articles, the playing of musical instruments while they floated around the room, the materialization of hands and feet, the levitation of the meand has all the ear marks of a col-dium to a height of over six feet above the ground in the large arm chair in which he was seated, noisy duels between invisible fighters: read and has a charming voice and and finally, the culminating phenomenon, in the dramatic bodily disappearance of the medium. This was followed by an anxious, but vain search for the sensitive which Mrs. Gwendolyn Kelley Hack lasted two and a half hours. We then arrived and I introduced my- were eventually relieved of our anxiety by means of Mrs. Kelley Hack's mediumship, the welcome Crandons, at the time when Wal- information which guided us to the spot where we found the medium, Marquis Centurionne Scotto. Hack are supplied by Mrs. James immersed in deep sleep, being Hewat McKenzie, Hon.-Principal written automatically through her

> Since her husband's death, Mrs Kelley Hack has lived mostly abroad. She spent some time in California and then started around the world, living in Japan, India. Greece, Crete and for the last eight years in a villa in Northern temperament and will always remain so.

> I asked Frank for a solo sitting and he suggested that we have it

Famous Physical Medium



"Psychic Observer"

EUSAPIA PALLADINO, internationally famous physical medium. For years, her mediumship was investigated by scientists and research societies. As is usually the case, these investigations led to much controversy. SCIENT-ISTS RARELY MAKE A SPIR-ITUAL APPROACH TO PSYCHIC PHENOMENA.

as soon as possible for he expected a crowd by Saturday as he was closing down on Labor Day. So. after I had had a light lunch, we repaired to one of the down-stairs seance rooms accompanied by Bias whom Frank felt impressed to invite as an extra sitter.

It was necessary to strike a match to find the main switch and when this was pulled, the lower hall was flooded with light revealing the partly open door of a seance room facing us about eight feet away. The interior of this room was in shadow. As we approached, the characteristic voice of Patsy hailed us from the ob-

Doctor Crandon Speakers!

"Well, it's about time, just about time." Another couple of steps and we were in the room with the light on. It was empty. This is the second time that I have heard Patsy while Frank was fully conscious. The first time being when I was in the cabinet with Frank when Patsy materialized the anthropopithecus erectus for me. We took our seats after having closed the door and put a chair against it. Frank went into trance almost immediately. A voice then addressed us (Bias and me) from the darkness:

"This is Roy, Roy."

"I don't think I know a Roy."

"This is Roy Crandon.' I nearly jumped out of my skin. Surprisingly. I recognized his voice.

"How do you do, Dr. Crandon? How are you feeling now?"

"Oh. I'm not feeling right yet. am very much disturbed at the way things are going on your side. particularly at the unkind things a certain New York City Psychic Researcher is saving about Margery. . . '

What followed can not be printed at present as it has to do Italy. She is an investigator by with living persons. All I can add is that Dr. Crandon was followed by Walter, then Patsy and finally by Eusapia Palladino.

(To Be Continued)

1941 SIXTY-SECOND SEASON 1879 LILY DALE ASSEMBLY Largest Spiritualist Camp in the World INVITES YOU --TO COME Spend your vacation--enjoy with us the beauties and advantages of The One Outstanding Summer Place That Is DIFFERENT Reasonable Prices You Can Afford to Pay First Class Accommodations PRIVATE HOMES HOTELS The Educational Center for Spiritual Science and Philosophy of Modern Spiritualism. THE WORLD'S FINEST SPEAKERS AND MEDIUMS WILL BE HERE TO GREET YOU. Season Opens June 27 **Closes September 1** Programs Ready May 20

M. L. KNOX, Pres.

CARRIE REED. Sec'y

DALE NEWS, INC. Box 92, Lily Dale, N. Y. Please enter my subscription for Psychic Observer. □ \$2.00 for one year. CHECK \$1.00 for 6 months. HERE \square \$3.00 for 2 years. Canada and Foreign - \$2.50 Year Name Please Print Street and P. O. Box City and State

SUBSCRIPTION ORDER FORM

N. S. A. Leader



"Psychic Observer" DR. VICTORIA BARNES, Gary Indiana, Superintendent of The Bureau of Education of THE NA-TIONAL SPIRITUALIST ASSO-CIATION. She is recognized internationally as one of the authorities on Spiritualism.

Says Dr. Barnes: "Our movement will go forward insofar as we advance the religious aspect and put workers on our platforms qualified to present it in an acceptable manner. By acceptable manner, those who have the requisite knowledge; those who when interrogated, can give an intelligent answer. Only in that way, we will take from the mind of the general public the preconceived idea that Spiritualism is nothing but a lot of messages. We do know that we must have these messages in order to illustrate and demonstrate the philosophy we are propounding. We must have them, because the proof of the continuity of life is the basis of our movement, but they must be presented from the religious

Dr. Barnes is a registered physician and surgeon, having practiced her profession in Chicago for a number of years.

For some years, Dr. Barnes has devoted her time and energies to Psychic Research, having traveled extensively in many countries in this interest, where she personally room for cities that had crept comcontacted noted philosophers and scientists.

Dr. Barnes has distinguished turer and teacher. She is pastor of the Psychic Science Church, of leaving no physical traces of him-Gary, Ind., a member of the Board of the Indiana State Spiritualists' Association, advisor for the Northern Indiana State Spiritualist Camp.

Dr. Barnes has a very unique way of presenting her classwork, making Spiritualism attractive, interesting and understandable, by stressing the scientific angle of our religion, awakening the minds of students to the operation of Natural Law in every department of life.

Dr. Barnes was the selected representative of the N.S.A. at the last International Spiritualists' Congress, held at Glasgow, Scotland, where she served as a vice chairman and was chosen as the over-seas speaker at the Mass Meeting held in St. Andrew Hall.

Standard Trumpets Student Size Two Section (Special)..\$3.00 Professional Size\$3.50 Fiber Case Luminous Bands WHEELER & LYNDE

HOW A SPIRITUALIST INTERPRETS EASTER

By MARCELLA DeCOU HICKS

To the understanding of the spiritualist Easter, the anniversarv of the so-called resurrection of the Master, Jesus, typifies spirit return to earth environs through the phenomenon known as materialization. We believe that Jesus manifested His immortal spiritual body to those whose spiritual vibration rates rendered them capable of seeing Him, thus proving beyond all doubt the existence of spirit-man and life after physical death as well as the fact of spirit return and intercommunication. Orthodox denominations believe

in and teach the "resurrection of the body" meaning literally the flesh and blood body of mortal man. They teach that at the socalled Judgment Day away off somewhere in remote eternity after the "end of the world" every person will arise from his grave and in some manner his long disintegrated flesh and bones will be reassembled and rehabilitated for occupancy and the spirit that has had an earthly experience housed within those particular bones and that particular flesh, will awaken from its long, long slumber somewhere - and again animate the resuscitated cadaver. Then the good and the bad will be brought before the bar of judgmen-the final tribunal and be assigned either to eternal heaven or eternal hell by Almighty God. according to the earth life each

Gabriel's Trumpet

In expectation of this physical resurrection, or the eventual return of a spirit to its body, ancient peoples mummified or preserved in other ways their dead, so as to retain as well as possible familiar physical contours, thereby rendering the body recognizable to the awakened spirit wishing to inhabit it as well as to others who had lived contemporan-

For many years I tried valiantly to assimilate this fantastic doctrine with. I confess, not a great deal of success. I used to wonder what was supposed to happen to those who had been buried in grave vards that had been scattered to the four winds to make pletely over them; what of the man who had been blown to bits and completely obliterated physherself as an outstanding lee- ically; what of the man who had that spirit-souls in the more elefallen into a cauldron of steel mentary phases of spirit life are self whatever; what of all the cremated and all other unfortunates who would have no graves from which to emerge at the sound of Gabriel's trumpet?

> Spiritualism brought me a sane, reasonable, rational and sensible interpretation of the resurrection. The word "resurrection" implies the re-establishment of a condition of former manifestation: a restoration to some former phase, or condition, or status of being; a revivifying and revitalizing into some element in which a thing has previously had functioning qual-

Man Always Existed

Spiritualism says that "man has always existed in some form or other." To me this means that previous to physical birth into mortality, the spirit, which IS man's eternal ego, has existed in some condition of being in the realm of pure spirit—a particle of Godintelligence. When man - the spirit-soul-passes out of mortality, at that instant he is resurrected. He drops his physical hablliments and once again manifests as spirit; a spirit-soul, grown greater in comprehension and understanding through the accumulation of earthly experience; a spirit-soul, having attained to a more distinctly as to personality, individuality, identity. Thus has divided elements to the ether out come his resurrection.

Orthodoxy teaches that when Jesus rose from the dead, His physical, mortal, material body left the burial tomb and was reanimated by His spirit-soul, which had been in some unknown, undefined place-some refer to it as 'limbo"—during the interval between His death on the cross and His resurrection; that in this body of flesh He "ascended into heaven, and sitteth at the right hand of God-the Father Almighty. From thence He shall come to judge the quick and the dead." From all of which has been evolved the Christian doctrine of the resurrection of the physical body of mortal man-such doctrine asserting that Jesus, Himself, demonstrated exactly such bodily resur-

"Doubting Thomas"

As proof of this is cited the fact that the body in which Jesus appeared after His resurrection manifested the wounds of His physical body -- wounds into which Doubting Thomas thrust his fingers. Such "proof," however, is born of utter ignorance of the psychic law involved—the law which makes it possible, even mandatory, for a spirit to manifest in materialization a spirit body which is the exact counterpart of his physical self at some period in his earth life. Of course, Jesus materialized His wounds as positive proof of His identity.

Jesus came through closed doors. He appeared suddenly from nowhere and as suddenly vanished- phenomena familiar to all students of Psychism. All of which Orthodoxy accepts without question. One wonders sometimes how it is that orthodox Christians accept these psychic phenomena associated with Jesus phenomena possible only to spirit- yet insist that Jesus rose in a physical body, and flay all of us as heretics, or followers of demons, who profess to know and understand the modus operandi of such manifestations and who come in frequent contact with other spirit entities who appear among us in spirit or materialized bodies even as

My Authority

I have been assailed with this question. "If Jesus did not arise in His physical body, what then as uncertain on this point as we of earth are. Some believe that angels took away the body of Jesus and buried it in a secret place to protect it from the vandalism of those who had hated Him in life.

The highest authority I have Hindu teacher-who had been in spirit life more than a thousand years, measured in earth time. when Jesus was among men-tells me this: Jesus was the greatest psychic of all time an adept in psychic law. Through the law of creation or, as you call it, precipitation, He turned water into wine and multiplied the loaves and fishes to feed the multitude. He drove out obsessing spirits, healed the sick, the deaf and the blind, and raised the dead. After death came to His physical body, He was able by using the law and bringing to bear upon it certain elements, and vibrations to cause it to dissolve and return to the original chemicals and gasses of which it was composed. Thus did He dematerialize His physical vehicle."

Do you happen to know that the ether contains in gaseous, molecular and electronic form all the elements from which everything in the universe is made? Is it, then, difficult to understand how one, who knew the LAW, could cause a self-awareness that defines itself physical body to disintegrate in a matter of minutes, and return its of which it first came? All of us

Roman Catholic Bishop

Says

Spiritualism Is Gaining Ground . . It Should Not Be Condemned"

The Catholic bishop, D. Franfollows: The law of the world is the law

its developments is to deny its own progress and obstruct truth to be known.

Science is not a belief reserved for a class nor a party. It is the truth, and it is not exclusive for anyone. As moral is the base or foundation of social edifice, it should be respected. Clip not the wings of investigators as a reply to the reality of their discoveries. Truth always succeeds in attaining its ends. If imprisoned on one side she goes out on the other.

Science advances incessantly. In the beginning Galileo was considered as insane, as heretic, and as such he was excommunicated. Later it was acknowledge that he had said the truth affirming the movement of the earth. This affirmation was the cause of his condemnation and his martyrdom, but

bration rates by the application server of facts which can not be of heat to substance can cause ice questioned; a student of modern to disappear and return to its or- ideas, and entirely disposed to emiginal gasses, oxygen and hydro- brace unknown truth, no matter gen, by heating it till it boils away who brings it to me and show to in steam and utterly disappears. me under acceptable forms. It is For one who understands the law absurd to mould the truth accordof dematerialization, as Jesus did. ing to our personal conveniences. dissolving anything at all is as simple as that.

We, who daily contact our spirit friends and teachers in various phases and stages of progression and on varied cultural and educational levels of spirit life, well know that there is no such a thing as the Day of Judgment in the sense of there being an especial time set apart in eternity when all souls shall be irrevocably sentenced to "bliss or blister." And well do we know that the spirit-souls of those who have left the body, are not in a condition of unconsciousness in some murky vacuum somewhere in eternal space, nor yet asleep in the grave with their distintegrating bones- waiting the day of mass esurrection.

We KNOW they are RESUR-RECTED NOW! We Know that became of the body that was laid they have already passed the bar away in the tomb?" I have found of their own judging and have takthey belong and in exactly the condition they have earned. We KNOW that from their justly deserved starting point each is working his way into better and better conditions. Many we find to be vitally, vibrantly, victoriously happy-loving, working, achievbeen able to contact, Sarabo, my ing. No man, having emerged evil spirits could eventually be grave.

> And finally—resurrection comes matter and is accomplished imme- imum attention. Certainly the exdiately upon his transition from communication weighs over her the physical to the spiritual life, yet, but this does not mean that Moreover, his Day of Judgment comes to him individually upon ed. his entrance into spirit realms, where he gravitates, according to Turn to those who say "Believe immutable, divine law, to those of and you will live. his own kind where irrevocable JUSTICE places him.

had to convert the theory of Galileo as an act of faith all over the

It will also happen to Spiritualsm which is supported by science and which can reveal to men by cisco Federio of Juiz de Fora, unimpeachable proofs the exist-State of Minas, Brazil, published a ence of beings of spiritual nature. pastoral letter to the Catholics as and their relations with incarnated beings.

According to my way of thinkof progress. To deny science and ing 1, a Roman Catholic bishop, say that Spiritualism should not be condemned as a diabolical work exclusively, and that Spiritualists should not be declared beyond the path of salvation nor be called heretics.

If later we are to acknowledge the good founded upon this science, why at present permit it to be considered a sacrilege? This science is above all. What surprises does she not reserve for future generations. "Let the eagles fly through the space, proclaiming the greatness and omnipotence of God," said David. Immediately new lights will shine over

I am not a Spiritualist and I do not preténd to make here a defense of Spiritualism. The evolution of this belief is gaining ground in the souls daily and in the five continents. But I am. who know the law of raising vi- as many men of good faith, an ob-

No Evils

With regard to what I have been told, I have not found any of the evils which Spiritualism is accused to contain. No; I don't see them "ex fructibus corum, cognoscetis eos" (by the fruits ye shall know them) as Christ said to the false prophets. What are the fruits of Spiritualism? A faith in God, vivid and ardent, an immense love for neighbor, a universal sentiment of fraternity. What evil is found in all these? 1 on the contrary find the good only. The Spiritualism constructed upon these bases cannot ruin the world; it maintains between God and charity. Charity is in God and God is in it.

If Spiritualism is a work essentially Satanic, if all the spirits who appear in the world are evil spiren their places where, exactly, all saints were also evil spirits. personages of whom are recorded in the history of Christianity. This is a logical judgment. All the visions of saints had been diabolic visions. And this we cannot believe. "Bona mixta malls" (the good is mixed with the evil).

Spiritualist seances done with from his ugly, cumbersome house dangerous but not all are so-far of clay into his gloriously free and from it. There are good, very beautiful spirit-soul would ever good spirits. To condemn sudwish again to be enhoused in his denly all interventions of the spirphysical body left behind in the its in human affairs is an aberration. This new science which has its origin prior to the birth of to each person as an individual Christ deserves to retain our maxthe days of Spiritualism are count-

Let us open the eyes to light.

"Progressive Thinker, Jan. 16th, 1932"

N.S.A. Bureau of Education is conducting a CORRESPONDENCE COURSE HISTORY, SCIENCE, PHILOSOPHY & RELIGION

MODERN SPIRITUALISM

Under the Auspices of the NATIONAL SPIRITUALIST ASSOCIATION DR. VICTORIA BARNES, Superintendent

Lillian Buchholz, Sec'y 1057 Geers Ave., Columbus, O.

ERSON,

MSH, TH EY SHAL

E TRUM

ZETT, L. ND SPIR mits of t' hys in p the photograph to KSHU, Y Spiritu alth"

WNETT. (AND. Her though HARI

PAUL SEARCH Sphinx, T SEARCH of India, (E SECR HERMIT of life a DIAN PI CULTURI LE OUES SCOVER

JANE T US II momic ar Enunicatio HE ONE sages cl. JAMES; HE BUND ADWALL VANDER hearts

ANON, THROUG medicine Ray expl acientists to the bo the wor HEALIN LLYER.

Posi

bishop, uld not abolical it Spirleclared ion nor

owledge

f think-

his sciiit it to ? This at surfor fueagles oclaimmnipo-Immene over

and I re a deevolugaining and in I am, , an obnot be modern to emmatter how to . It is accordtiences.

I have lism is I don't corum, uits ye st said 1? A ent, an a uniernity. hese? I

good

istructot ruin etween is in essenits who il spirred to spirits, corded y. This the viliabolic iot be-

" (the il). e with illy be o-far l, very n sude spirıberrach has rth of r maxthe exer her n that count-

1932"

light. **Believe**

BOOKS Spiritualism Psychic Science Occult Subjects

ER, Vera Stanley — THE INITIA-ION OF THE WORLD; A review of critual and Material Science\$2.50 ERSON, A. — INSPIRATIONAL GEMS; Based on the Philosophy of the Here and Hereafter—Received instationally by the author\$.35

STEN, A. W. — TEACHINGS OF LVER BIRCH, guide of HANNEN WAFFER'S HOME CIRCLE, in Lonson; No complicated theology; An appeal to reason; New light on problems at have perplexed thinking men and minen for generations\$2.00

MAURICE BARBANELL

EY SHALL BE COMFORTED; States ary simply the case for Spiritualism; are mourners that wish to make their or inquiry; Answers all the questions sually raised; Hints on how to be a sedium; Spiritualism's religion, scientific, moral and economic implications.

TRUMPET SHALL SOUND; Evice of the return of Sir Henry Sea-ve, Edgar Wallace, Conan Doyle, d Northcliffe, Sir Ernest Shackle-Records of conversations at Direct-

RBER, Charles Fitch—OUR GARDEN; Empses Through Its Secret Gate. \$1.50 RKER, Elsa — LETTERS FROM A
JVING DEAD MAN; Supremely aberbing. Compared with it, all previus records seem trivial and common\$2.00

ZETT, L. Margery — TELEPATHY ND SPIRIT COMMUNICATION; The mits of the part thought-transference hays in psychic messages; No critic f the phenomena of mediumship can mord to ignore this book\$1.50 (KSHU, Yogi-BHAKTI YOGA; High-F Spiritual Truths; "Salvation By aith" \$2.00

NETT, Colin — PRACTICAL TIME-RAVEL; A new "Experiment with lime"; Is it possible for us, by any systematic method, to look back into our past lives? \$1.75

AND, Herbert—PSYCHOME IN I. as a beary and Practice; Ojects possess thought atmosphere stored with atmorp. This type of mediumship alled "The Eighth Wonder of the World" \$1.75 ND, Herbert-PSYCHOMETRY. Its

HARRY BODDINGTON

TERIALIZATIONS; The case of a medium's martyrdom; A critical analysis of Psychic Phenomena; An instructive text book (Illustrated)\$2.00 (CHIC HEALING; "How Spiritual lealing Arose"; "Diagnosis"; "The 'asses Described"; "Self Healing"..\$60 ANCE STATES IN RELATION TO PIRIT CONTROL; "Methods of De-Dlopment"; "Analysis of Psychic iensations"; "Mental Obstructions"; Subconscious Interference"; "Process Explained by Spirits" \$.60

WEN, P. G.—THE SAYINGS OF AN UNCIENT ONE. This book is an ex-

PAUL BRUNTON BOOKS

sphinx, The Great Pyramid\$3.50 \$EARCH IN SECRET INDIA—Yogis if India, Closely guarded secrets...\$3.50 LE SECRET PATH—A technique of Spiritual Self-Discovery for the Mod-HERMIT IN THE HIMALAYAS—Med-itative reflections upon varied aspects of life and truth-2.50

DIAN PHILOSOPHY and MODERN CULTURE; Humanity and Creation; Metaphysics of Human Consciousness; Convincing and Understandable...\$1.00

JANE REVERE BURKE

T US IN-True Philosophy of Eco-nomic and Political Salvation; Com-munications from William James..\$1.50 ME ONE WAY—A vital series of mes-eages claimed to be from WILLIAM JAMES; An important religious docu-ment \$1.50 thent \$1.50
HE BUNDLE OF LIFE—Startling revelations from WILLIAM JAMES; How the dead influence us; The doctrine of Reincarnation revealed \$1.50

ADWALLADER, M. E. — MARY S. VANDERBILT; A Twentleth Century Seer; New England's marvelous melium—An inspiration to sorrowing hearts.

REW-GIBSON, J. G.—COMMUNICA-TION WITH THE DEAD; "Identity in Psychic Communication" \$2.00 RREL. Dr. Alexis—MAN, THE UN-KNOWN—One of the foremost living acclenists turns from inanimate matter to the body and soul of man, and gives the world one of the great works of your time \$2.50

ALLONER, H. K.—THE PATH OF HEALING: How to heal yourself Spiritually and Mentally \$2.00

LLYER, Mildred H. & DAMPIER, E. DAMPI

COOK, Cecil M. (Mrs. N. S. Themelis)—
THE VOICE TRIUMPHANT; The Revelations of a medium; Spiritual Philosophy 3300

COOKE, Ivan — THE LAW IMMUT-ABLE; Contributed from the life be-yond by Sir Arthur Conan Doyle; Re-Jigious and Philosophical implications arising from the study of spirit mea-sages \$2.00

CROSS, Harold H. V.—"CAVALCADE OF THE SUPERNATURAL"\$2.00

CUMMINS, Geraldine—BEYOND HUMAN PERSONALITY; A detailed description of the future life purporting to be communicated by the late F. W. H. MYERS; Foreword by SIR OLIVER LODGE\$2.50

DRAKE, Maude Lord — Psychic Light, "Continuity of Law and Life"....\$3.00

EVANS, W. H.—HOW TO BE A ME-DIUM; "The Development and Prac-tice of Mediumship"; "The Meaning of Mediumship"; "A Word to Would-be

REV. G. MAURICE ELLIOTT

BIBLE BLUNDERS; To all lovers of truth who prefer to face facts and to think rather than to spend their time in rearranging their own prejudices \$.35

THE PSYCHIC LIFE OF JESUS; "Yesterday's miracles are todays natural laws"; Mediumship is the solution to the power of Jesus (New Testament)

The "FINDLAY BOOKS"

ON THE EDGE OF THE ETHERIC or Survival After Death Scientifically Explain. The book that makes the Spirit World understandable and religious thought; an entrance to Psychic knowledge, new revelation and a new age of thought

hife." \$2.75
THE PSYCHIC STREAM or The Source
of Growth of the Christian Faith,
(1200 pages). This book, requiring
2 years to write, is the outcofe of 35
years of thought, study and research.
Findlay always keeps to facts and the
logic of his deductiin is always easy
to follow \$4.00

to follow
The INDEX TO FINDLAY'S TRIOLOGY;
A Combined Index and reference of
"On the Edge of the Eetheric," "The
Rock of Truth" and "The Unfolding
Universe" \$4.00

HE TORCH OF KNOWLEDGE: "Spiritualism's Greatest Novel." Nothing grips like the truth. This book opens the door to a new knowledge which will give satisfaction and content. It is a story about the twentieth century, and the changes which will take place as the result of increased knowledge \$2.00

FINDLAY, John G.—THE UNBROKEN MELODY OF LIFE; Specific instances where ministering angels have brought HEALING and comfort to the sick and distressed; Death is not the end but only a "change of key" in the "Unbroken Melody of Life"\$1.75

FOX, Oliver — ASTRAL PROJECTION; Man's hope of immortality is surely founded. He can prove it for him-self\$2.00

FULLWOOD, Nancy — BEHOLD WE COME! An extraordinary message for a receptive mind; This book will jolt the most materialistic mind into wondon; Gain balance and serenity in the midst of bewildering times\$2.00 GARDENER, Harry J.—1941 WHAT'S NEW; For individuals who have wakened to the purpose of life (PAPER)

GARLAND, Hamlin — "THE MYSTERY OF THE BURIED CROSSES"\$3.75 GARRETT, Elicen J.—MY LIFE as a search for the meaning of MEDIUM-SHIP; An authoritative and serious work on the little understood subject of supergrapmed sensitivity\$3.00 of supernormal sensitivity\$3.00 JOHANNES GREBER

J. C. F. GRUMBINE'S BOOKS AURAS and COLORS; With Dictionary of color meanings; How to see and feel

TELEPATHY or Thought Transference; Its Science and Expression\$1.00

CONCENTRATION, The Key; Hindu methods as taught by Vivekananda.

CLAIRAUDIENCE; The Philosophy of its Expression; The Science of its Prac-tice \$.85

AFTER CHRISTIANITY—WHAT? Truth for authority, Not authority for truth.

THE SPIRIT WORLD; Where and What It Is—The Abode of the Departed; A REVEALMENT \$.55 CLAIRVOYANCE; "The Law and Science of its Expression"; Technical, Valu-able; Shows how to penetrate the veil; Enter consciously in communion with

spirit people

HAINES, Frederick H.—THE UNFOLD-ING GLORY or The Path to Free-dom\$2.50

HART, William E .- PSYCHIC INSTRUC-TIONS; Guides, Psychic Fatique; Ten hints to those sitting for Spiritual Un-foldment \$1.25

foldment

HAYES, Carolyn H. PERGEMIN; Perfumes, Incense. Colors and Birthstones, Their Occult Properties and Uses \$60

HICKS, Marcella DeCou—CONSOLATION
AND INSPIRATION—Death—Life's
"Open Seance"; Death's Open Eyes;
Heaven—Where Is It? Whither
Bound?

HICKS, Marcella DeCou — ETERNAL VERITIES; Rich store of psychic knowledge; Written fearlessly; Convincing and Fascinating; This book well fulfills its mission of providing the STUDENT of psychism with a working knowledge of fundamentals; Whatever your attitude toward psychism. YOU cannot but be the gainer through reading this splendid book. Written by a medium with 15 years' experience in psychic research....\$2.00

LENA BARNES JEFTS

One hundred Questions and Answers on the PHILOSOPHY OF SPIRITUALISM.

Two hundred questions and Answers the laws of SPIRIT MEDIUMSHIP

TELEKINESIS, ECTOPLASM and MA-TERIALIZATION; An intelligent an-alysis dictated by spirit\$.35

ULIA" — Lessons From Beyond; Through the Hand of W. T. STEAD; "Prepare for the Great Beyond"....\$1.50

KAEYER, Sigrid—"I Was in the Spirit"; Something for the Spiritual Needs of This Generation

LEAF, Horace—WHAT MEDIUMSHIP
15; A practical treatise on how to develop mediumship; Psychological characteristics of the various psychic faculties; A suitable guide to all who desire to develop their latent supernormal powers \$2.00

ROBERT JAMES LEES

N ASTRAL BRIDEGROOM; A REIN-CARNATION study; Science and super-stition; "Ye must be born again"..\$2.50

THE GATE OF HEAVEN; The progress of the soul after physical death to the gateway of the Second Birth\$2.50 THE LIFE ELYSIAN; Entire text received entirely from spirit; This book will be the means of helping many souls "homeward"\$2.50

souls "homeward"
THROUGH THE MISTS or Leaves from
the Autobiography of a Soul in Paradise; "The City of Compensation";
Come up higher"; "Family of Heaven"
\$2.00

LEVI

LIEB, Frederick G.—SIGHT UNSEEN; A Journalist visits the Occult......\$2.50 MARRYAT, Florence — THERE IS NO DEATH; She describes her seances, arranged by Sir William Crookes, with Florence Cook as medium, at which Katie King used to materialize\$1.50

MAYNARD, Nettie Colburn — WAS ABRAHAM LINCOLN A SPIRITUAL-IST? or Curious Revelations from the Life of a Trance Medium (Illus.) \$2.00

MOSES, William Stainton—M. A. (Oxon)
—MORE SPIRIT TEACHINGS\$1.00

MUKERJI, A. P. (Swami)—THE DOC-TRINE AND PRACTICE OF YOGA; Concentration, Passive Meditation, Will Force \$2.00

MULFORD, Prentice — ESSAYS OF PRENTICE MULFORD; Your Forces and How To Use Them\$2.00

MULDOON, Sylvan—THE CASE FOR ASTRAL PROJECTION; Hallucination or Reality; "That fleeting glimpse of a disembodied being may, more than likely, be the actually projected spir-itual body of a living person"\$2.00

MULDOON, Sylvan & CARRINGTON.
Hereward — THE PROJECTION OF
THE ASTRAL BODY; (Illustrated).
"Types of Projection"; "Typical 'Projection' Dreams"; "Routes of Travel,"

Death MULFORD, Prentice — THE GIFT OF THE SPIRIT; Doctor Within; Faith, or being led by Spirit; Spiritual gifts; Where you travel in your sleep; All essays \$2.00

MUNDAY, Ernest E. — STUDIED IN SELF-HEALING; Cure by Meditation; A practical application of the princi-ples of the true mystic healing of the

MURCHISON, Carl—THE CASE FOR AND AGAINST PSYCHICAL BELIEF, A discussion of problems of death, survival and communication (Illustrat-

MYERS, F. W. H.—HUMAN PERSON-ALITY; Its Survival of Bodily Death MYERS, Sir Dudley — SPIRITUAL FORCES; A record of teachings and experiences showing where two worlds meet. 22.50

N. S. A. BOOKS

SPIRITUALIST MANUAL (Revised); stiff cover, \$1.50; Flexible leather cov-er (black)\$2.00 1941 YEAR BOOK; Directory of Medi-PREFACE TO SPIRITUALISM by Mark

OLIVER, C. W.—THE EXTENSION OF CONSCIOUSNESS; An Introduction to the study of Metapsychology; (Pub-lished in Paris at \$4.00) (280 pages) \$2.00

PODOLSKY, Edward, M. D.—THE DOC-TOR PRESCRIBES COLORS; The In-fluence of Colors on Health and Per-sonality \$1.00

sonality
POTTER. Charles Francis — BEYOND
THE SENSES; A new interpretation
of Mental and Psychic Phenomena.
\$2.50

RAFFERTY, Fred — SPIRIT WORLD AND SPIRIT LIFE; Language and Speech; Home and Social Life; Activi-ties and Occupation; Movement and Travel; Art and Beauty Love and Ser-

YOGI RAMACHARAKA

Advanced Course in YOGI PHILOSOPHY and ORIENTAL OCCULTISM; For those attracted naturally to higher teachings \$2.00 those attracted nati

A Series of lessons in RAJA YOGA; The Yogi Philosophy of Mental Develop-ment \$2.00 HINDU - YOCL - SCIENCE

The Yogi Philosophy of Physical Well-Being; HATHA YOGA—With Numer-ous exercises; a complete manual \$2.00

REGARDIE, Israel—The ART OF TRUE HEALING; A Treatise on the mechan-ism of prayer, and the operation of the Law of Attraction in Nature.\$1.00

SHIRLEY, The Hon. Ralph—THE PROB-LEM OF REBIRTH; Does scientific evidence for the theory of REINCAR-NATION exist? This book postulates the pros and cons...\$2.15

\$1.00 SMALLEY, Rev. Sophie F.—IN SCHOOL WITH THE MASTER; Twelve Lessons Towards Spiritual Unfoldment\$1.50 REV. E. W. SPRAGUE

FALSE PROPHETS or Fraudulent Mediums of the Bible \$35

REINCARNATION-True or False?..\$.50 LETTERS FROM HEAVEN by Clarisas Adelia Sprague; Automatically written through the Hand and Mind of her husband, REV. E. W. SPRAGUE..\$1.50 SPIRIT MEDIUMSHIP; How to Develop

STOBART, M. A. St. Clair — THE "EITHER-OR" OF SPIRITUALISM; Elther Spiritualism is a fact or fiction. If fiction, Man is colloidal slime which perishes in the grave. If fact, Man is an immortal being, a Son of God, beir to an Infinite Universe\$1.60

HANNEN SWAFFER

NORTHCLIFFE'S RETURN; My search into Spiritualism and the remarkable evidence received from Fleet Street's greatest figure, LORD NORTHCLIFFE. \$2.00

WHEN MEN TALK TRUTH. Fiction founded on personally experienced Psychic Phenomena \$.75

SYMMNS, Ann Monfort — DREAMS
THAT COME TRUE; \$n relation to
Second-Sight\$1.00 Second-Sight

TRINE, Ralph Waldo—IN TUNE WITH THE INFINITE; A world classic; The power of the interior forces in mould-ing the everyday conditions of life. \$2.00

WALLIS, E. W. & M. H.—GUIDE TO MEDIUMSHIP and Psychic Unfold-ment; "Mediumship Explained"; "How To Develop Mediumship"; "Psychical Powers, How to Cultivate Them". \$2.50

CARL WICKLAND'S BOOKS

THE GATEWAY OF UNDERSTANDING; HE GATEWAY OF UNDERSTANDAM, A logical interpretation of life and re-ligion and the meaning of life here and hereafter as revealed through years of intensive psychic research. (Illustrat-ad) \$2.50

of unusual interest to students of the afterlife; the influence of ignorant, discarnate entities as contributing factors in many mental aberrations...\$2.50

WEBER, Eva Bell — QUIET TALKS WITH THE MASTER\$1.50

WITH THE MASIES.

WEBSTER, Maj. J. H. — THROUGH
CLOUDS OF DOUBT; "I discover my
own wife is a medium and communicate with Field Marshall The Earl of
Ypres"; Prefaced by Sir Oliver Lodge.
\$1.50

STEWART EDWARD WHITE

THE UNOBSTRUCTED UNIVERSE; A new pattern for individual and social living; A recapture of faith, not in the THERENESS of Immorality, but in its HERENESS—In the eighth printing— The psychic book that is taking America by storm \$2.50

THE BETTY BOOK; Amazing spiritual REVELATIONS received through the psychic "BETTY"; Recorded and vouched for. \$2.50

WHITE BROTHERHOOD

THE STORY AND TEACHINGS OF THE WHITE BROTHERHOOD (Vol. III)—
Together with an account of its National and International Work for

WAYS OF SERVICE IN THE WORLD TODAY; Teachings of THE WHITE BROTHERHOOD on service\$1.00

WOOD, Frederic H.—THIS EGYPTIAN MIRACLE; This book demonstrates by actual evidence that life and memory must persist for 3,300 years, thus providing a remarkable inference of immortality presented in evidential form. \$2.50

MISCELLANEOUS

Positively VO C.O.D.'s

Send All Orders for Books Listed on This Page To

NO C.O.D.'s

Positively

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

JESUS OR CHRIST?

A Chanter Taken from the Book Unfolding Universe

By J. ARTHUR FINDLAY

(Continued from Last Issue)

Through all the sacrificial religions of the past runs the same thread (the very foundation of Christianity and clearly emphasized throughout both the Old and New Testament), which is that without the shedding of blood there is no remission for sins. This is the religion of the savage, and all the religions based on the savage religions. They have been the cause of unimaginable cruelty, misery and suffering. It is the central theme of Christianity, which can never be disentangled from it. It is Christianity, just as it was paganism, under whatever name it flourished. It was not the teaching of Jesus, though it was attributed to him at a later date. It is false and it has no divine authority behind it. It is debasing, and just in proportion as the people have come to discard it so has the world advanced mentally and morally.

Broadcast Spiritualism?

Just as fear has lessened in the mind of man, has he given more thought to his material well-being, which has resulted in the increased comfort and happiness of the human race. Still this doctrine of sacrifice is regularly preached throughout Christendom, and the British Broadcasting Corporation reserves Sunday for its propagation, announcing that "Spiritualism is not accessible to broadcasting on Sunday."

Sunday is still reserved for the propagation of these ancient speculations, as it has always been down through the ages from early sun-worship, it being the day of the week on which the sun was worshipped. Christianity continued this worship and associated with Jesus all the legends which surrounded sun-worship and came to be incorporated with the lives of all the Saviour-Gods of the past.

About the Trinity

The orthodox never grasp the fact that Jesus contributed nothing to Christianity. He was made use of by the organization which came to be called the Christian Church. Fifty years after his death, would not have recognized what was being preached in his name. He knew nothing of the way. Trinity, which was officially added to Christianity by some unknown person at some unknown date, at some unknown place, long after the Council of Nicaea. It is believed that this one under the centered in Alexander, the home of the Egyptian Trinity.

Up till the beginning of the third century, before the moss of the error had grown over the rock Findlay's Statements Can Be Authenticated

To some of our readers, the statements made by Mr. Findlay in this article may seem a little drastic but the author claims to have the facts to authenticate every single line he writes. Furthermore, he has published a book of references-which points to his authority for the stand that he takes.

WAS JESUS, the man often referred to as "Jesus Christ," really the same man as some refer to as "The Christ"? — Well, read this article.--Ed.

were Unitarians, believing in one God only, and that Jesus was a prophet, a healer and a teacher. The trinitarians were in a decided minority. There was constant disputing between these two sects, eighth century that the doctrine of the Trinity was officially accepted, at the Council of Friuli in 796, after which date it became recognized as one of the fundamental evil and repellent. doctrines of Christianity. As the result of this decision, the Athanasian Creed eventually made its appearance, and was attributed to this early Church father so as to increase its authority.

Jesus never referred to his virgin birth, because he always considered that he was naturally born, and so did everyone, until one hundred years after his death when the legend was added to the record of his life. He did not know that he was a God, and distinctly said he was not. He never rose from the dead and ascended into Heaven, as reported in the New Testament.

Jesus Never Said It!

The earliest document relating to his life does not mention this stupendous event, nor that he was crucified for the sins of the world, as when it was written no one held such ideas. Everything that has been added to the natural life of Jesus has come from various sources. His simple teachings and savings have come from Essenism. nd all that is miraculous has come from paganism, as everything miraculous attributed to other Gods who where supposed to have lived on earth before his time.

The life of Jesus was a natural one. He was born in a natural He lived and taught like other teachers of his time. Both before his time and after it thousands have done far more for hu manity than he did, as his life of service lasted only about two years at the most. From this acorn influence of the Eastern Church of a simple life of service and selfsacrifice has sprung the enorm ous oak of superstition termed Christianity. It was planted in an age of ignorance, and watered by ignorant and super stitious men. Its childhood was an age when few could read or write, and like a mushroom it flourished best in darkness. Thus it extended its growth throughout Europe and the New World during the time in history now called the Dark Ages. Its corruption was great. Its evil influence every-

where was so pronounced that when Mohammed arose he took from the Christian Faith about half of its followers. In disgust his supporters turned from the image-worshipping of Christianity, and vowed that no image should be worshipped by them.

Mohammed also took from Christendom its most precious possessions, Palestine, with all its sacred associations, Asia Minor. where its first churches were established. Egypt, whence originated the doctrine of the Trinity, Carthage and Constantinople. Before this time the chief seats of Christendom were Rome, Constantinople and Alexandria. Only Rome remained.

Christianity?

The history of Christianity at this time is revolting in the ex treme. Its Popes, Bishops, Patriarchs and Primates were mixed up of fact, the majority of Christians in all the evil doings of the time, and devoted their energies to ex communicating and cursing each other. Assassinations, poisonings. immortalities, torture, murder, riots, treason, civil war and the just for domination and power. but it was not till the end of the comprise in a few words the lives of the leaders of Christianity. Amidst these atrocities and crimes, Mohammed appeared in the sev enth century denouncing it all as

> Then, five hundred years later, ollowed the Crusades, when Christendom tried to recapture the Holy Land. For two hundred years this fruitless effort kept Europe in a turmoil, wretched and poor. The people were in misery. Yet everything was diverted towards this one aim, the recovery of the Church's lost possessions. The history of the Crusades is one of the blackest spots in the Church's his tory. Treachery, cruelty and lust were rampant everywhere as a re sult of this inter-religious war. Millions of lives and vast wealth were sacrificed, and on both sides the fiercest passions were roused. and kept affame to such a degree that the worst barbarities and atrocities ever recorded in history took place under the flags of the Cross and the Crescent.

Christianity has undoubtedly comforted its followers in the past and does so today, but on the other hand there is no crime known which its followers have not committed in its name and under the authority of the inspired Holy Bible. This Religion has supported every villainy, every vice, every lust, and every crime that ever entered the mind ethics," and "Christian ideals."

Jesus, Broad-minded

No word in the English language is so mis-applied. Paul may have written in favor of charity, but he founded a religion based on doctrines in which this quality never existed and never can exist A religion whose God is a monster, who consigns all unbelievers to hell, is the antithesis of charity. If we talked of "Jesuin charity" and "Jesuin ideals" and "Jesuin ethics," these words would more correctly represent what idealists today mean to express, but certainly the words cannot be as sociated with the Christian religion. Christianity advocates both good and bad.

Jesus has been made responsible, by those who produced the of kindness and cruelty, of formade of all that is bad, and only few followed the good.

sight of: Jesus was not a Chrisbear that name. One of his temperament, his humanity, his honkindness and charity, could never dogmas manufactured out of the Box 92, Lily Dale, N. Y

Arranging Lily Dale's 1941 Program



"Psychic Observer

MILLARD L. KNOX, President of LHLY DALE ASSEMBLY, Lily Dale, N. Y.

At his home - HERMON, St. Lawrence County, New York State-Mr. Knox spends the winter months making up the program of Speakers and Mediums to appear at Lily Dale during the coming summer season.

In a pre-season program, recently released, here are some scheduled to serve during either July or August: William Elliott Hammond, T. John Kelly, Alfred H. Terry, Dr. Victoria Barnes, Dr. George C. O. Haas, Dr. Riblet B. Hout, Minnie M. Sayers, Elizabeth Harlow Goetz, Theodor C. Russell, Hugh Gordon Burroughs, Maude Kline, Frank A. Ceney, Isabel Bradley, Robert J. Macdonald, Evelyn Muse, George B. Cutter and many others.

have brought his mind into the small compass necessary to accept the creeds and dogmas of the religion that is falsely attributed for another hide-bound religion. There are no two things on earth more diametrically opposite than Jesus and Christianity

If I were asked to give an impartial description in a word, of what Jesus was on earth, I would say that he approached more nearof man, and a Bible text was ly in his beliefs and teachings to the past nineteen hundred years. readily found in support of each the seven principles of Spiritualism used today as if is stood for all The nearer you get to the real ples of this religion

Spiritualists Admire

Spiritualists do not worship Jesus, but they admire him. Spiritualists do not accept Jesus as a God, or as their Saviour, but they to heal the sick with his psychic the days of the Church fathers. power showed his followers that as we live here so shall we live hereafter, and taught that this earth is a preparation for another and better life for all who live up to the best that is in them.

Jesus was not responsible for the religion which does not even bear his name, and to refer to him as Jesus Christ is entirely wrong the adding to a common record of his life, for saying words Jewish name a Greek name associated only with Theology. To giveness and eternal damnation, those who knew him he was a of wisdom and folly, and during teacher and healer, who taught a the night Christianity full use was simple belief in the fatherhood of God and the brotherhood of man.

Under the garments of ignor-One thing emerges above all ance and cruelty which have been others, and should never be lost placed on his back, behind the Theological Christ, behind all the tian, and would have scorned to lies and frauds of Christianity lies and frauds of Christianity
behind all the Christian churches,
images and altars erected in his
name, bobind the christian churches,
name, bobind the christian churches,
name, bobind the christian churches,
name, bobind the christianity
You are cordially invited to renew
number on your wrapper! When renew
ing your subscription, write your name
and address plainly. Make all checks esty, his breadth of thought, his name, behind the creeds and payable to.

pagan religions of a superstitious age, behind all the Popes, Cardinals, Bishops, Priests, Clergymen and Ministers of the gospel, whose business in life is to propagate the mistakes and falsehoods of the early Church fathers, I see the real man, the man of sorrows acquainted with grief, who went about doing good, healing the sick with his psychic power, raising the fallen, and endeavoring to reform and unlift the people and their religion, within a narrow strip of territory, a few miles at the most.

Theological Christ

For the man Jesus I have infinite respect, but I am repelled by the Theological Christ, maintained and sustained by all the wealth of a powerful organization, employing its army of priests and parsons to propagate error and denounce the truth as proclaimed by Spiritualism. This mighty organization of superstition called the Christian Church has its tentacles in every country in the world, disseminating lies about Jesus and his life on earth, misleading the people, and diverting their earnings into greedy coffers.

It is considered one of the worst of crimes to libel a man after his death, to tell lies about him, to portray him as different from what he really was. This is what Christians are guilty of every time they repeat the Creed, every time they listen, without protest, to an orthodox sermon, every time they bring the name of Jesus into their religion. This man's name, his death, has been dragged through the mud of nineteen Christian centuries, has been employed in connection with every known crime mankind was capable of inventing, has been used to support every lie, tyranny, cruelty, and crime that could shape itself in the human mind. All in the name of Religion!

The Truth About Jesus

Those who protested against this greatest of all crimes, this defaming of a good man's name, were denounced, cursed, excommunicated and banned from society, if they were fortunate enough to escape imprisonment, to him. He was too unorthodox torture, and being burned at the towards Judaism to be responsible stake. They were preached against and denounced by the army of preachers Christians keep in being to propagate their lies about Jesus, an army that takes millions upon millions each year from honest toil, and has battened, bivouacked and camped on the fairest soil of christendom for

In the name of Jesus they have other. Yet the word Christian is than to anything else I know of obstructed progress, interfered with the sacred bond of marriage that is good. People talk of Jesus, the more clearly it becomes and poisoned the minds of all they 'Christian charity," "Christian evident that he accepted and acted could reach from childhood to old up to the truths of Spiritualism. age. Not content with that, they and lived according to the princi- prophesied, in the name of one whose life was filled with forgiveness, gentleness and love, a future filled with eternal pain, for all who did not misrepresent his life on earth, and use his name to support their lies and crimes. Such is the record of the Christian look on him as one who in his priesthood whose doings make up short public life did what he could the history of Christianity from

(Continued Page 10, Col. 1)

ATTENTION SUBSCRIBERS

YOU WILL KNOW WHEN YOUR SUB-SCRIPTION EXPIRES BY WATCHING THE DATE ON YOUR WRAPPER

NUMBER SIXTY-TWO

The above is the number of the present issue of PSYCHIC OBSERVER. You will find this number in the upper left hand corner of the first page.

This number is advanced every two weels — showing the number of PSY-CHIC OBSERVERS issued up to date. The date of this paper is:

APRIL 10, 1941

If the number on your wrapper corresponds with the number in the upper left hand corner of the Front Page, then the time you have paid for your subscription has expired.

DALE NEWS, Inc.

1941 **SEASON** July 4th to September 1st

Largest Phenomenal Camp in America The largest number of physical mediums present the entire

Talented Lecturers, Instructors and Class Conductors Chesterfield Spiritualist

Chesterfield, Indiana, U. S. A.

40 Miles Northeast of Indianapolis, Ind., 4 miles east of Anderson, Ind. Follow "Mounds Park Markers," State Roads 32 and 67.

For Information and Programs Write: MABLE RIFFLE, Sec'y, 204 West 14th St., Anderson, Ind. titious

Car-Clergygospel,

propa-Phoods . I see

orrows

went

ie sick

ng the

reform

eir re-

rip of

most.

ve in-

led by

tained

ilth of

mploy-

d par

nd de-

ned by

organ-

ed the

itacles

world,

us and

ig the

earn-

worst

ter his

im, to

1 what

Chris-

e they

e they

to an

e they

) their

e, his

irough

ristian

red in

known

apport

, and

elf in

name

gainst

this

name.

excom-

m so

tunate

iment,

at the

gainst

ny of

in be-

about

illions

from

tened.

n the

a for

years.

have

rfered

1 they

to old

they

f one

rgive-

uture

or all

is life

ne to

Such

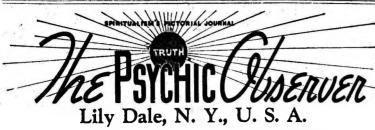
istian

ke up

from

rs.

1)



Published by DALE NEWS, INCORPORATED

Established 1937

Ralph G. Pressing Juliette Ewing Pressing Feature Service Writer-Grace P. Schaefer

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, \$3.50; 3 years, \$5.00; 6 months, \$1.25 Canada 1 year, \$2.50. 2 years \$4.50; 6 months \$1.50. Foreign-1 year, \$3.00; 2 years, \$5.50; 6 months, \$1.75.

Display Advertising - \$1.50 column inch; 6 insertions for the price of five Classified Advertising - 25c per line; 6 Insertions for the price of five.

If you do not receive your paper promptly, please notify this office immediately When you want the address on your paper changed, always give the address to which it had been previously sent, as well as the new address—otherwise we may not be able to find your name on our subscription list.

We are not responsible for—nor do we necessarily endorse the opinion expressed by our correspondents. Each has a right to his or her own opinion. Rejected articles will be held for 30 days, after which they will be discarded unless stamps are enclosed to prepay return postage.

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 Sixty-two

April 10, 1941

10c a Copy

FROM HERE AND THERE

AMERICANS TOO BUSY

A clipping from a Charleston (W. Va.) paper 18 years ago, says: "'Only a wave of spiritual ticed that her hand was as cold as reform can save the world from a chunk of ice, but paid little atplunging into a catastrophe which tention to that at the moment. will make the World War seem inexponent of psychic phenomena, declared in an interview (yesterplained, had been received by him here by that name." from the late Lord Northcliffe's spirit. 'The American people,' Lord Northcliffe's message said, 'are too busy. That was the mistake I made in my lifetime. I was too busy then, but I understand now that wisdom is lost in the scramble for material progress. When men lose wisdom they

VERDICT OF SCIENCE

invite disaster'."

Dr. Alfred Russel Wallace, the famous scientist, responsible with Charles Darwin for the theory of woman's eyes, and they appeared evolution, after inquiring into to go blank slowly. Spiritualism for many years said:

mena of Spiritualism in their en- died four years ago." tirety do not require confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them."

ANNIVERSARY CELEBRATED

Last January, the Second Christian Spiritualist Church of Los Angeles, of which Rev. Dollie E. Thuness is pastor, celebrated its Spiritualist for many years. first anniversary. A lecture was given by Rev. Thuness, after which appropriate remarks were made by Clint Chambers, secretary; Sherman Miller, president, and Dr. Leland Pixler.

The musical program was given by Irene Kimmel, Sherman Miller and Helen Harmon.

Rev. Hildred Langford, San Diego: Rev. Arthur Ford and Dr. E. Lee Howard, who served the church during the past year, could not be present.

splendid tribute to the develop- N. Y.: ment and growth of the organization. The co-operative spirit of pastor, board and members should like figure of unknown origin and inspire other new churches on resembling the figure of Our Lady their way of spiritual progress.

* * * TRUE OR FALSE?

Here is a story related by H. C. L. Jackson of the Detroit News,

home. She would not let him take her home that night.

While dancing with her, he no-

Saturday evening came, and significant,' Sir Arthur Conan Bill, in his dad's car, arrived at the San Carlos Opera Company ing compensation for his work. Doyle, noted English author and the address given him by the girl. and then with the Metropolitan He rang the bell and a maid an- Opera in New York City, where swered. Bill gave the girl's name, day). This information, he ex- but the maid said "there's nobody and Italian Operas.

> so the maid called the lady of the For several months he has been house. As Bill sat down his eyes fixed themselves on a cabinet photograph. The picture smiling lately after the wedding, Mr. and at him from the claborate frame was that of the girl, Mary.

> Soon an elderly lady walked into the room and introduced herself as Mary's mother. "I simply do not understand," she said. Bill light feffection. It is slightly more didn't understand either. When he told her where he had met her daughter, horror welled in the

"I don't know," she said, "I "My position is that the pheno- don't understand. You see, Mary

> Submmitted by James I an Nostrand, Gloversville, N. Y.

TITUSVILLE SPIRITUALIST

Mrs. Eva Pierce Alexander (nee Dawson), wife of Victor Alexander, after several years of illness passed away at the age of 79 years at her home in Mill Village, Erie County. She was an ardent

Numerous persons from this community will remember meeting the deceased a few years ago at Lily Dale, N. Y., where for several years she conducted a business near the entrance of the Lily Dale camp grounds.

Services were conducted, in Mrs. Alexander's memory, by Rev. Julia E. Larson, pastor of The First Spiritualist Church, Titusville, Pa.

RELIGIOUS FIGURE VISIBLE

This article appeared in the The anniversary service was a Syracuse Post-Standard, Syracuse

> More than two years since its appearance, a miniature, shadowof Lourdes is still visible at the A "MIRACULOUS" STAIRWAY? home of Mr. and Mrs. Charles Young, 1308 Court St.

which is recorded in the Catholic Detroit, Mich. A young fellow, Church as having appeared to Not" column. The story reads: named Bill, (names are fictitious) | Blessed Bernadette in an apparimet a girl at a dance; danced with tion some 80 years ago, appears her quite often during the even- on the painted ceiling of the mod- port or the use of nails, the spiral ing and later made a date with ern home. Centered in an oval staircase leading to the high choir her for the following Saturday, about two inches deep, the image loft in Loretto Academy, Santa Fe,

Mrs. John Reese



KOHR-REESE

On February 6, at the institute of Psychical Research, Los Angeles, Arthur Ford performed the ceremony which united Mrs. Alice Rowlands Kohr of that city and Rev. John E. Reese of Boston in marriage. The wedding was atception at the home of Mr. and Mrs. Arthur Ford,

Alice Rowlands she had a disshe was featured in the French

Rev. Reese is the pastor of The Bill insisted that there was, and Temple of Truth, Boston, Mass. serving spiritualist churches and societies in California. ...Immedi-Mrs. Reese left for the East by way of Florida. They will make their home at Hotel Westminster. Copley Square, Boston, Mass.

> pronounced than when it was discovered March 29, 1938. This is due to the fact that the ceiling since has been repainted, except for the space in which the apparently miraculous figure appears.

> News of the image, first published in The Post-Standard two weeks after its discovery, attracted hundreds of persons to the Young home.

> An occasional visitor still asks to see the figure, and is permitted to do so. There have been several visitors this month.

* * * HE SAID IT!

William Booth, founder of the Salvation Army, said: "I have not been favored with many visions, and yet I have a spiritual comthat is not without both satisfaction and service.

"Especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I sat at my desk or lay wakeful in the night season.

"Among these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes-and that is my blessed and beautiful wife."

There was a picture, released to members of the King's Feature were from Ripley's "Believe It or

THE MIRACULOUS STAIR- McCarthy. WAY—Constructed without sup-He was to call for her at her is outlined as though it were a N. M., is believed by many devout

DO PEOPLE ATTEND THEIR OWN FUNERALS?

By BERT A. SLATER Payson, Arizona

The above title may seem somewhat incongruous to those of you who have not made a study of occult subjects. Perhaps I should explain: People are still people even after they have left earthly life. We are still just the same PERSONS after transition as we were before and, to many, whose sensitiveness has been developed to a high enough point, we are able, not only to see the discarnate Astral body but, in many cases, we are able to hear their voice. and sometimes even feel that body. We find that they are nearly, if not exactly the same as they were when we knew them in earth life. So why, if one so wishes, can not the discarnate entity attend his, or her own funeral? KNOW OF ONE WHO DID!

It was many years ago while I was still a young man back in Colorado. I was riding for a cow

tended by a large number of parishioners to be the work of St. friends and was followed by a re- Joseph, the patron of skilled artisans of all religious houses. According to the legend, he appeared Mrs. Kohr is said to be one of in the form of a gray-haired whitethe most popular lecturers and bearded workman, who designed mediums in California and as and started construction of the stairway when the sisters of the tinguished career on the opera and convent prayed for divine guidconcert stage before retiring to ance in completing the building. devote her life to Spiritualism. The workman vanished without For several seasons she was with ever divulging his identity or seek-

WILSHIRE CHURCH PROGRESSING

According to Estelle Anderson. Secretary of the Wilshire Spiritualist Church, 508 South Hobart Boulevard, Los Angeles, Calif., each Sunday service marks increased attendance. The pastor of the Church, Maude Holcombe, insists on definitely a religious service and devotes much time to the instruction and education of the young members. The Church musical programs are under the supervision of Nan Acorn. The "Christmas Tree Service," an annual event has always attracted capacity audiences.

TYNDALL MANIFESTS AGAIN

In a voice, said to have been recognized by several who attended the seance, Dr. Alexander J. McIvor-Tyndall spoke at Wheeling, W. Va. through the medium- very young cowboy and did not ship of Rev. M. L. Prettyman, pas- know anything, much, about such tor of St. Myrtle's Spiritualist things, but still, for a long time l Street.

Dr. Tyndall asked that the message be relayed to the Editors of PSYCHIC OBSERVER, he said: "I love Lily Dale more than any other camp and I want to be remembered to all my friends there . . . I am well and happy and it munion with the departed saints pleases me to be able to communicate in this way."

CANADIAN SPIRITUALISTS MEET

The National Spiritualist Association of Canada held special services in the Spiritualist Temple at Brantford February 9. Those taking part were: Mrs. E. Denny, Hamilton, Vice President; Mrs. N. Barker, Niagara Falls, President: Rev. E. Spence; Mrs. Mellanty and W. Roberts—all of Hamilton; Rev. F. D. Mantle, London. Hy Meynell, President of the Brantford Spiritualist Church expressed his appreciation for the co-operation shown by all those assisting with the service.

On February 16, the President of the Association, Mrs. N. Barker The image of the original figure, Syndicate, Inc., and a story. Both presented a charter to Psychic Science Temple Church of Hamilton, whose leader is Mrs. R. D.

outfit whose home ranch was about ten miles up the Arkansas River from the small town of Lamar. Often some of the boys would ride into town for a holiday. I must confess, however, that some of us would do a little imbibing at some of the Inns. I. being just a youngster at that time, did not indulge in anything stronger than water. I mention this to show that, on the day of which I want to speak, I was in no way under the effect of anv-

One of the boys accompanied me into town that day. We had had our fun and were just starting out on our return trip to the ranch. While in the village we had heard of the death of a little girl, the daughter of one of the inn keepers. I shall call this little girl Fanny Smith, though that was NOT her real name.

I Saw Her!

I had seen Fanny in town a number of times but did not know her very well. She lived with her father and mother on a ranch five miles north of town. Just as my companion and I were leaving the village, we saw a long line of buggies and buckboards coming in from the north. My friend

"That must be the little Smith girl's funeral, let's ride out by the side of the road and let them pass." This we did and, as the lead buggy came abreast of us. I SAW THE LITTLE SMITH GIRL WALKING JUST BEHIND and right in front of a span of white horses that were drawing the hearse.

I KNEW IT WAS FANNY SMITH! I turned to my companion and said: "Bill, look, Fanny Smith is in front of that hearse!"

Bill looked where I indicated and then he looked at me and remarked: "What's the matter with you? There is no one there."

By that time, the hearse had passed us and I could no longer see the little girl. I KNEW THAT FANNY SMITH HAD BEEN WALKING RIGHT IN FRONT OF THAT HEARSE, in which her earthly body rested. I said no more to Bill about it. I felt he would not believe me, so why bother?

Would Like To Know

Now, as I said. I was just a Church located at 1221 Market kept thinking of what I had seen. Later on in life, after I had commenced to study psychic and occult subjects, I understood. Often, since that time, I have wished that I had followed that funeral procession and found out what little Fanny Smith actually did. I have wondered how long she might have remained visible to me.

> Now why am I writing this? And why am I sending it to PSY-CHIC OBSERVER? Well it is just this. I want to find out, if I can, if others witnessed what I did. If not. I would like to know if others have seen people attending their own funeral? I want to know if this occurrence is usual or an exception, right after the passing over of any person. Furthermore, I would very much like to have anyone write me if they know anything about this rather interesting phenomenon.

COLORED DREAMS with

EASY - PSYCHIC - CONNECTIONS

See and talk to your friends of yesterday, those whom you never expected to meet again. See them, not as they were when they left, but as they were at their hest. Note the color of their eyes, hair and wearing apparel. Contacts last two or three minutes, during which time all sense of fear is completely eliminated. Send \$1.00 for your copy of "Colored Dreams with Easy Psychic Connections" to

VIOLET M. LINDBLOM 1713 New Street

JESUS OR CHRIST?

(Continued from Page 8, Col. 5)

What I am trying to do is to protect the fair name of Jesus from further misrepresentation. All I say is true, every word, but the people do not like being told the truth, because they hate to have to think. Ninety-nine per cent of the population of this country find logical thinking imallow their religious beliefs to be made for them by the organization of the sect to which they belong. Accepting is so much easier than thinking!

All I am anxious to do is to make the people think and face the truth and if they face it honestly they will accept it. What I am anxious to do is to stop the name of Jesus being dragged into Christian superstition and associated with paganism, which every priest and parson is employed to do with the support of the Christian community. I am trying to ly before every thinking man and woman, and explain to them how they have been mislead by those whose interest it is to mislead, and leave it at that. I know that when the position has been put fairly and truthfully before them. a change of attitude towards Jesus must follow in time, and he will come to be revered and respected as the man he was, and not as he has been misrepresented these past nineteen hundred years.

Christian Spiritualists?

There is no possible connection between Christianity and Spiritualism, as some who term themselves Christian Spiritualists try nineteen hundred years has stood and must always stand for what is contained in its creeds. Once it discards a part or whole of these its doom is sealed, and those who support this organization will stand for the creeds of the Church to the last. When it sinks out of sight it will sink entirely. with the flag of Christ flying at the mast head. Its supporters must hold to the fundamentals or perish. Its death will come about through its gaining fewer and fewer adherents. The Roman Catholic Church is right in insisting on Semper idem. Either the Church is right in whole, or It is not right at all. It cannot support one doctrine or dogma and discard another.

Christianity stands for Bapism into the Church, Salvation by faith, the belief in three personal Gods, of whom Jesus is one. It stands, moreover, for the miraculous life of Jesus as recorded in the New Testament. It stands for the inspiration and accuracy of the Holy Bible, because if you do away with Adam you do away with Christ. Christianity is summed up in the words of Paul, "As in Adam all die, so in Christ shall be made alive."

Spiritualism Remains

It stands for a Heaven for believers and a Hell for unbelievers. and asserts that God, through his Holy Word, revealed his scheme of salvation to man, first to the Jews and then to the Christians. This scheme centered around the death of Jesus, one of the three Gods of the Christian Trinity, to satisfy the wrath and just indignation of Jehovah, the first God in the Trinity, because of the sins people became intelligent enough of mankind. That is Christianity, to doubt the principles on which which includes much more but this religion was founded, we nothing less. Nothing less can be have become less Christian, we Christianity.

I am told by some that as Christianity stands for an after-life, in the Dark Ages of Christianity, pass over the unselfish work done and that as it is for this Spiritual- the Mohammedans were encour- for humanity by many professing ism stands, this link must join the aging science, building hospitals two religions. The belief in an and investigating the art of heal-from destruction the souls of those after-life is far older than Chris- ing. From them, during the Crutianity. 'Round this belief has sades, Christendom took the idea Saviour has stimulated self-sacri been coiled all the superstitions of of hospitals for the sick, just as fice in the lives of many Christian the world's religions. When these it copied its monastic life from people. Many have given up all the enthusiasts of all religions. superstitions have been uncoiled Buddhism. Before these became that was most dear to them to Just as much self-sacrifice and it will be found that what is ac- corrupt, for several hundred years further the knowledge of the cruelty has accompanied the miscepted by Spiritualism remains. any charity or mercy exercised in Gospel message. In their enthus- sionary work of Mohammedans.

cause Egyptians believed in an after-life, Spiritualism and the worship of Osiris, with all the superstitions attached to it, could be linked up.

The belief in an after-life is not peculiar to Christianity, and is in fact much more feebly expressed in this religion than in many another. This link will not join two religions, as Christianity possible, and because of this they stands for what our present day knowledge proves to be untrue and Spiritualism stands for what this same knowledge proves to be true. They can no more join than oil and water can mix.

Spiritualist Journals?

Spiritualism stands for the central truth found in all religions, but utterly discards the drapings, the theological clothes, which have been put on to all religions. These may have been necessary, and doubtless were, when the mind of man was young, but they cannot possibly be accepted today by intelligent people. No Spirput the position fairly and honest-litualist can therefore be a Christian, any more than he can be a

> I am surprised at the ignorant and slipshod way people write in Spiritualist journals, as Spiritualists should know better. One does not expect to find truth or accuracy in Christian publications, but it should certainly be found in those devoted to Spiritualism. An example of what I mean appeared in a Spiritual journal a few months ago. It is just a sample, but I could give many similar extracts. "A Christian is one brought ap in the knowledge and love of Jesus Christ

The Christianity taught by Christ and his Apostles was plain, to make out. Christianity for pure and primitive. A Christian is one who follows Christ, Christianity is a life to be lived." All this is untrue, a pandering to an ancient name, a misusing and distorting of a name that stands for something completely different. whitewash the name Christian is thus is to argue against the facts of history, against every fact known by scholars about Christianity. In any case there is nothing to be proud of about the name Christian. Christianity was perhaps an improvement on Druidcountry, as it believed that Jesus was the sacrifice for sin, and confice of life is concerned. A religion of human sacrifice could not have had more victims than the when it held the reins of power in its hands.

We Must Think!

Throughout the night of Christianity prisoners were treated like beasts. Death was the penalty for nearly every offense. The conditions of the poor were appalling, and cruelty to man, woman, child and beast reigned everywhere. Both the body and mind of man were in slavery. There was no liberty of thought, and slavery was supported everywhere. The rich lorded it over the poor, and the Church domineered and interfered in everything in connection with the individual and the State.

Over the past hundred years, as become less cruel, less bigoted and less intolerant. When Europe was

Monasteries and convents.

Christians recall many individuals of their own faith who did works of charity and mercy. They cannot, however, go back much more than one hundred years, during which time the individual conscience was quickening owing to the growth of knowledge. Then, even more than now, nearly everyone termed himself a Christian. so naturally the religion takes the credit for their good works though it had nothing to do with them. If it had, why was it left till the nineteenth century for what is called Christian charity to develop? Why was it dead for eighteen hundred years? Our civilization has increased as our education has advanced, and what we are today is due to education and increased knowledge, and nothing more. Today the works of charity and mercy are supported by people of all beliefs and all shades of religious opinion.

The claim was generally made some years ago by Christians, and still is by some, that Christianity only is responsible for the charitable organizations in this country. This claim is untrue. Belief in church creeds and dogmas has nothing to do with love for humanity, and both believers and non-believers in Christianity have done their share in helping to raise humanity to a higher level, and relieve suffering.

By Their Works . . .

Putting aside the scientists, the doctors, and all who by their work and labor added to the happiness of mankind, let me mention just a few of the philanthropists and reformers who were not Christian people. Richard Carlile last century suffered and achieved more for the liberty of the press than any other Englishman. John Stuart Mill, the Unitarian philosopher, by his writings helped to raise humanity: Thomas Firmin founded St. Thomas' Hospital in London; Thomas Cogan founded the Royal Humane Society; John Pounds founded the Ragged Schools: Joseph Tuckerman found-This attempt to apologize for and ed the Domestic Missions for the Poor in England and America: futile, and as education grows John Fielden introduced the Ten must be abandoned, as to reason Hours Bill, and pleased that should be the Eight Hours Bill: Catherine Wilkinson originated Public wash-houses and public baths: S. G. Howe took a leading part in bringing education to the blind and deaf; Mary Carpenter founded the Industrial Reformatory ism, which it displaced in this Schools for Girls; Dorothea Dix brought about better treatment for lunatics; William Rathbone sequently Christianity was never founded the District Nursing Asso-George Jacob Holyoake founded the Co-operative movement; Passmore Edwards founded Institutes and free libraries for working fifteen hundred years after Nicaea men; Thomas Paine was the first man in Christendom to advocate the abolition of slavery; Voltaire stopped the Inquisition in France and by his writings brought in the era of political and religious liberty in Europe; and Florence Nightingale gave her life to nursing the wounded and sick.

Christian History

These and many others, who worked for the uplifting of mankind and the relief of suffering. did not profess the Christian faith, but this in no way dimmed their love for humanity, which shone as brightly in their lives as it did in the lives of many Christian phil- as it has been the cause of inanthropists. This short recital tolerable cruelty caused by the makes it clear that the belief in creeds is unnecessary for the human progress, and history proves that when people become less superstitious they become more humane.

I do not wish in the least to Christians. The desire to save who did not accept Christ as their

No C. O. D. Shipments

ALUMINUM TRUMPETS

	Professional Size, 4 section (A quality)
ĺ	Professional Size, 3 section
	(B quality)
	bragent black of transmitted and transmitted a

ECONOMY TRUMPET CASES Sturdy Black Cartons

Student Sizs (4½x12 in.) Professional Size (5½x12 in.)	\$.60 .75
LUMINOUS BANDS	
Student—3½ in diameter	.56

NOTE: These prices include postage. LUMINOUS PAINT

ONE OUNCE BOTTLE — \$1.00 — Excellent, lasting quality. Paint trum pets, bands and other appliances for dark-room seances.

OULJA BOARDS

Size 15x22 inches—\$2.45, postage propaid. No Ouija Board sent C. O. D

E. S. P. CARDS

PSYCARDS—\$1.00 per set. These are duplicates of the set used at Duke University, Durham, N. C., in the Extra Sensory Perception tests conducted by Professor Joseph Banks Rhine. CONDUCT ENPERIMENTS IN Clairvoyance and Telepathy.

SLATE WRITING . . . Double Slates\$1.15

Single Slates

(Dimensions of both double and single slates — 7 in, x 9 in) State pencil with each order

NO C. O. D. SHIPMENTS

All Items in This Column For Sale by

DALE NEWS, Inc. LILY DALE, N. Y., U. S. A.

SEANCE RECORDS

Sponsored by CHESTERFIELD SPIR-ITUALIST CAMP, CHESTERFIELD INDIANA. The Mediums: Mable Riffle, James Laugton

ETTA S. BLEDSOE's Spirit Message: 1—10-in, record, both sides (An excerpt from Chesterfield \$9.50

RECORD A

RECORD B

SIR ARTHUR CONAN DOYLE'S Spirit Message: 1-10-in, record both sides Message: 1-10-in, record (Excerpts from Chesterfield \$2.50

RECORD C

Entire "Chesterfield Seance," prayer, songs, Spirit voice of DOYLE, BLEDSOE, DR. JAMES, DR. HENRY WILLIAMS— Also voices of those attending seance Set of three (3) 12-in. records, both sides...... \$5.00

ponsored by WHITE EAGLE SPIR-ITUALIST CAMP, LAKE HOPAT-CONG, N. J. The Medium, Frank Decker

RECORD D

sequently Christianity was never guilty of human sacrifice. Its ciations; Frances Cobbe did much record of murder, however, outdid Druidism so far as the sacri- George Jacob Holyoake founded (3) 12-in, records, five sides

Sponsored by CAMP SILVER BELLE, EPHRATA, PA. The Medium, Ethel Post-Parrish

RECORD E

Entire "Silver Belle" Seance, prayer, songs, Spirit voices of DR. JOSEPH BANKS, SILVER BELLE, FREDERICK A. WIGGIN, HAZEL RIDLEY and LAURA PRUDEN Also voices of those attending seance. Three (3) \$5.00 12-in. records ..

Order NOW from: PSYCHIC OBSERVER RECORDING SERVICE Lily Dale, N. Y.

parts of the earth. Self-sacrifice ten on the pages of Christian his- it can be found. tory. This urge has raised many to heights of unselfishness, just fear of hell.

The desire to save souls has produced both self-sacrifice and cruelty in equal measure. Persuasion and force have been used by fervent Christians who believed intensely in the promises and threats contained in the Bible in the creeds of their religion, and who divided humanity up as either the saved or the damned, of which the latter largely predominated.

What has been done by Christians has been likewise done by It might as well be said that be- those cruel times centered in the lasm they have penetrated all Buddhists have shown the same

SUPPLY YOUR NEEDS! zeal without the cruelty which has accompanied both Christianity and Mohammedanism. This zeal, displayed everywhere down the ages by missionaries of all religions, does not in any way prove that what they preached and believed was true.

> It only proves that the human mind has risen and does still rise to heights of unselfishness and self-sacrifice for the purpose of altering the ideas of others, either because the zealous wished to save souls from destruction, or to enlighten them to what they believed are higher ideals and beliefs. The same zeal, with the same purpose, has been responsible for the cruelty which has accompanied all religions which have incorporated in their creeds the damnation of unbelievers.

Overthrow Superstition

Now that Spiritualism tells us what in reality happens to us after death, and now that this matter is no longer a matter of speculation, this missionary zeal will become directed into a more use ful channel for the purpose of educating, healing, and uplifting humanity. By thus improving their minds and bodies, those thus helped are fitted to live better lives, both here and hereafter, without having their minds clogged with needless superstitions which have no bearing on life here or in Etheria.

Spiritualism stands for the complete overthrow of superstitions throughout the world. Those who call themselves Christian Spiritualists have adopted the name, but they are not Spiritualists. They try to have a foot in both camps. They are glad to obtain the assurance of another life. through mediumship, but they do not wish to give up the superstitions of their childhood. Perhaps this half-way house is necessary. as the cutting of ties formed in childhood is very difficult. Christian Spiritualists in time will become Spiritualists, and so Spiritualism will grow and gather strength at the expense of Christianity which will gradually, as the years pass, become weaker and weaker until it finally expires.

Does Religion Satisfy

What is vaguely in the minds of most people today is how unsatisfying religion is. The reason for this is that they associate Christianity with religion, whereas it is not religion at all. Religion does not consist in believing the impossible. As the truths \$5.00 and more satisfied.

In spite of all the magnificent edifices belonging to the world's orthodox religions, whether they are termed Cathedrals, Churches. Temples, Mosques or Pagodas; in spite of all the theological schools and seminaries built for the purpose of preparing the minds of priests, parsons and clergymen to enable them to go out and spread the superstitions attached to the faith they profess, orthodox religions are doomed to die and all those great material assets will avail them nothing. The mind of and the dedication of lives to man is forever seeking after truth. Christ, as is the saying, is writ- and truth will be sought wherever

Religion does not depend on gorgeous buildings, magnificent edifices, robed priests or eccelesiastical wealth. Behind Spiritualism and its material poverty are ranged the hosts of Etherians slowly breaking down the dividing wall. They will not be diverted from their task. For that reason Spiritualism, which stands for truth and truth only, its one priceless asset, will conquer the world, and give intellectual and spiritual light to all mankind.

WE ANNOUNCE

personalized, confidential service on Personal Problems. Our Statement of policy sent on request. Enclose 3 cent stamp.

Write today to DEPENDABLE ADVISEMENT BUREAU 2325 W. Wella St. 1-A, Milwaukee, Wis. 10, 1941

. human still rise ness and rpose of rs, either d to save

or to enthey beand bewith the responsn has acs which ir creeds evers.

ion tells us o us afhis matof specureal will ore use-

rpose of

uplifting

s, those ereafter. minds superstiaring on

for the superstid. Those Christian ted the Spiritualfoot in id to ob ther life.

they do supersti-Perhaps ormed in t. Chriswill beo Spirit-

of Chrisially, as aker and cpires. fy e minds

how une reason associate , wheren believe truths ore and hunger ne more

gnificent world's ner they hurches. odas: in schools the purninds of ymen to 1 spread I to the ox relig-

and all

ets will

mind of er truth. herever pend on gnificent piritualerty are therians dividing

diverted t reason nds for its one juer the ual and kind.

rvice on atement nclose 3

ENT

ree, Wis.

Spiritualist Churches

BE SURE AND VISIT ONE OF THESE

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

ALABAMA

BIRMINGHAM — Southside Christian Spiritual Church, 1100 S. 18th St. Ger-trude Baker.

ARIZONA

PHOENIX — First Spiritualist Church, 10th and Filmore Sts. Leroy O. Cady.

CALIFORNIA

- ANAHEIM-Maxwell Spiritualist Church, 408 East Sycamore St. M. A. Maxwell.
- BELL-Metaphysical Temple Truth, 7111 Otis St. Rev. Florence Langelier Myers.
- FRESNO Universal Educational Relig-ious Society of Divine Science, Inc., 744 Mildreda Ave. Edna Kelley.
- HAWTHORNE—Church of Revelation No.
 4. Prairia & Penn Sts. Annie McNelly
- HOLLYWOOD—Metaphysical and Psychic Science Center, 4071 Ingraham Street. Claude S. Leaf.
- HOLLYWOOD Spiritualist Science Church, 1904 North Argyl. Mae Taylor.
- HOLLYWOOD—Temple of Light, 4712 Oakwood Ave. Dr. F. M. Sebree.
- HOLLYWOOD—The Progressive Spirit-ualist Church, 5400 Hollywood Blvd. Margaret Bright.
- LONG BEACH California Assembly Metaphysical and Psychic Sciences, Church No. 17, New Masonic Temple, 8th and Locust Sts. Bert L. Welch. LONG BEACH—The Church of Revela-tion, 718 East Anaheim St. Janet Stine Lewis. Services Tues., Wed., Thurs., 8 P. M. Sun. 11 A. M., 8 P. M.
- LOS ANGELES—Church of Life, 217½ No. Western Avc. Meetings Tues. and Friday, 8:00 P. M. Tel. GL 9525 Gladys S. Scott.
- LOS ANGELES—Church of Light, 818 Union League Bldg. Elbert Benjamine. LOS ANGELES—Church of Natural Science, 2537 West 12th St. Anna Strack.
- LOS ANGELES Church of Philosophy of Apostles, 953 Menio Ave. Nellie H. Shewbert.
- LOS ANGELES Church of Psychic Light, 617 Venice Blvd. Katie Whitte-
- LOS ANGELES Institute of Psychical Research, 7021 Hollywood Blvd. Arthur Ford.
- LOS ANGELES—People's Spiritual Cen-ter, 4909 S. Western Ave. Emma M. Allen, Karol Packard.
- LOS ANGELES—Second Christian Spiritualist Church, 2520 West 9th St. Dollie Thuness.
- LOS ANGELES—Spiritual Center of Service, 236 W. 46th. Rev. Maria A. Sykes.
- LOS ANGELES—Spiritualist Church of Divine Truth, Inc., 913 South Lake St. Minnie Modlin, President and Pastor.
- LOS ANGELES Wilshire Spiritualist Church, 508 South Hobart Blvd. Maud Madden Holcombe.
- OAKLAND—C. S. A. and N. S. A., First Temple of Spiritualism, 1454 Alice Street. Mitzie Monroe.
- OAKLAND—Kosmon Centre, 2075 Telegraph Ave., Aff. Universal Church of The Master, Inc. Meetings nightly. OAKLAND-Spiritual Church of Eternal Light, 840 20th St. Rose Smith.
- OAKLAND The Spiritual Church, 743 21st St. Margaret Foley.
- SACRAMENTO Church, 1421 Ninth St. Lorena Grace Willis.
- SAN DIEGO—Fraternal Spiritualist Tem-ple, Second Ave. and Beech St. H. Robt. Moore.
- SAN DIEGO—First Spiritualist Church. 1240 7th Ave. Hildred Hope Langford.
- SAN DIEGO—Harmony Temple of Spirit-ual Brotherhood, 1039 7th Ave. Isabel Florenza.
- SAN FRANCISCO—California Phychical Research Society, 414 Mason Street. Dr. P. S. Haley.
- SAN FRANCISCO First Spiritualist Church, 3324 17th St. H. E. Pitzer.
- SAN FRANCISCO—Golden Gate Spirit-ualist Church, 240 Golden Gate Ave. Florence S. Becker.
- SAN FRANCISCO—The Chapel, 20 West Gate Drive. Adele Halman.
- SAN FRANCISCO—The Society of Pro-gressive Spiritualists, 2126 Sutter St. Marie F. S. Wallace. SAN FRANCISCO—Universal Church of The Master, 4243 24th St. Della
- SAN JOSE Trinity Center Spiritual Church, I.O.O.F. Hall. Harry and
- Church, I.O Anna Sites. SAN JOSE—Universal Church of the Master, 45 N. 5th St. Blanche Hughes. SANTA BARBARA — First Spiritualist, 236 East Cota. Ethel F. Oldham.
- SUMMERLAND—Summerland Spiritual-ist Association. Elizabeth Gainer.

CANADA

- BRANTFORD (Ontario)—Spiritual Tem-ple, Brant Building, Calborne St. H. Meynell, Pres.
- CALGARY-First Spiritual Church, 530 Third Ave., W. Alice E. Rushton.
- HAMILTON The Church of Spiritual Brotherhood, Edinburgh Hall, Ottawa St., North, Mrs. F. Dillon.
- HAMILTON National Spiritualist Church, Orange Hall, 175½ James Street, North. Mrs. A. E. Aylett.
- TORONTO Britten Memorial Church, 847 Dovercourt Road, May S. Potts.

Plans Anniversary



"Psychic Observer"

KATE HAZELWOOD, Pastor of The Church of Spiritual Harmony and Promotion, 532 Springfield Ave., Newark, N. J.

The TWENTY-SECOND ANNI-VERSARY Service of the Church will be held April 26. A special educational, religious and musical program has been arranged. Visiting speakers and mediums are invited to attend.

TORONTO — Springdale Spiritualist Church, 693 Bathrust St. A. D. H. Campbell.

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

COLORADO

- DENVER The People's Spiritualist Church, 1437 Glenarm Rd. Pearl B. Ashbrook.
- DENVER The Spiritualist Temple of Harmony, 27 West 1st Ave. L. A. Peterson, President.
- DENVER Universal Brotherhood of Light, Emma Lee Center, 2061 Down-ing Street. Merlyn E. Boyles.
- PUEBLO—Columbia Church of Universal Truth and Research, 409 West North-ern. Leonard Hansen.

CONNECTICUT

- BRISTOL First Michel Spiritualist Church, 2 Riverside Ave. William P.
- HARTFORD Spiritualist Temple of Hartford, Inc., 758 Asylum Street. Mrs. Marietta B. Tracy, Sec'y.
- WILLMANTIC-First Spiritualist Society, 138 Valley St. Caroline J. Conner.

DELAWARE

- WILMINGTON Christian Spiritualist Church, 706 Delaware Ave. Ellen Hill. WILMINGTON — Unity Spiritualist Church, 513 Jefferson St. Dr. N. J. Clark.

DISTRICT OF COLUMBIA

- WASHINGTON—Church of Two Worlds, Continental Hotel. Hugh Gordon Bur-roughs, 3712 Ingomar St.
- WASHINGTON -- First Spiritualist Church, 131 "C" St., N. E., Alfred H. Terry.
- WASHINGTON—Longley Memorial Spir-itual Church, 3428 Holmead Place, N. W. I. G. A. D. J. Cave, Beltaville, Md.
- WASHINGTON Unity Spiritualist Church, 1326 Mass. Ave., N. W. Harry P. Strack, Sec'y, N. S. A.

FLORIDA

- DAYTONA BEACH First Spiritualist Church, 6061/2 Main St. Katherine Win-dle, 103 N. Hollywood Ave.
- DAYTONA BEACH Hays Memorial Spiritualist Church, 221 First Ave. Marguerite Springstead.
- FORT LAUDERDALE The Beckoning Light Center, 200 N. E. 4th St. Ser. Sunday, 8 P. M. Jewel Williams.
- JACKSONVILLE First Spiritualist Church, 221 W. Church St. Edward Bowman, Rosa Aleta Strang.
- JACKSONVILLE Spiritualist Science Church, 220 E. Monroe Street, (Odd Fellows' Club). Rev. Rosa Lee Smith. Rev. Elizabeth Byrd, Rev. Rosa Aleta Strang
- MIAMI Beckoning Light Spiritualist Church, 2190 S. W. 16th St. Bertie Lilly Candler, May Ferkler.
- MIAMI—1st Spiritualist Church (NSA). 1.0.0 F. Temple, 215 N. W. 4th St. Frank Casebeer, 27 S. W. 7th Ave.
- MIAMI Psychic Science Spiritualist Church, 225 N. W. 23rd Ave, Marie
- MIAMI Spiritualist Temple of Truth, 1621 S. W. 6th St. M. McBride Pan-
- MIAMI—Spiritual Church of Christ, 2170 N. W. 17th Ave. Maude Allen.
- MIAMI The Christian Psychic Centre, Masonic Temple, 120 N. W. 15th Ave. Mary Olson, Emma Ogle.
- MIAMI Temple of Continuity, 1722 West Flaglar Street, Geraldine Pelton.

- ORLANDO --- First Spiritual Church, Roger's Hall, 107 E. Pine St. Nellie Cherry, Florence G. Libby.
- SARASOTA—Sarasota Spiritualistic Science Church, 217 W. 8th St. Ser. Fri. and Sun. 8 P. M. Raymond A. Helie.
- ST. PETERSBURG—Peoples Spiritualist Temple, 7th St. and First Ave., South, Suncay services only. Other services at Parsonage, 656 Eleventh Avenue, S. Nellie Curry, Clara B. Knost.
- ST. PETERSBURG The Institute of Universal Science, 2800 Central Avenue. Ethel Post-Parrish.
- WEST PALM BEACH—W. T. Stead Me-morial Center, 448 Lakewood Road. Mrs. N. S. Themelis (Cecil M. Cook).

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 Spirit-ualist, 608½ North Main St. Floyd Humble.
- CALUMET CITY Fourteenth National Psychic Science Church, 408 Price St. Walter J. Elberth.
- CHICAGO—Century Spiritualist Church, 1920 Irving Park Rd. Mrs. Mary Heide.
- CHICAGO Church of The Spirit, 2651 N. Central Park Ave. Frank Joseph. CHICAGO—Church of Fraternal Order of Spiritualists, 4039 West Madison St. McEnery Hall. Emma Binz.
- CHICAGO—First German-American Spir-itualist Church, 3900 W. North Avenue, Eagle Hall, 3rd Floor. Mrs. L. Graf.
- CHICAGO—First Church of Divine Healing, 6641 North Artesian Ave. Klinger. CHICAGO—First Church of Spirit Heal-ing, Lily of the West Temple, Monroe and Paulina Sts. C. A. Burgess.
- CHICAGO—First Polish-American Spirit-ualist Church, 3940-48 Fullerton Ave., 2nd floor. Rose Chuipek.
- CHICAGO First Roseland Spiritualist Church, 138 E. 114th Street. Mrs. S.
- CHICAGO—First Spiritualist Church of Divinity, 7018 So. Wolcott Ave., Ogden Park Sta. Freda Brown.
- CHICAGO Friendly Spiritual Church. 1655 West 63rd St. Sheldon Northrup. CHICAGO - National Psychic Science Ass'n, Inc., U. S. A., Hotel Atlantic, Clark St., near Jackson Blvd., Suite 226. Janette Eldora Erion, Nat'l Pres. Classes Wed. 2:30 and 8; Thurs. 8 P. M. Saturday, 8 P. M.
- CHICAGO—Psychic Science Church, Ashland Bidg., 155 North Clark St. Bessie Woodworth.
- CHICAGO Puritan Spiritualist Church, 354 West 63rd St., Second Floor. Rose MacKay.
- CHICAGO Rose Tyrell Spiritualist Church, 4814 Potomac Ave. Teresa Rene Hayden, N. S. A. Trustee.
- CHICAGO—Scientific Center of Spiritual-ism, Midland Club Hotel, 172 West Adams St. Catherine Larney, 3950 Gladys Ave.
- CHICAGO Spiritual Church of Truth, 3349 West North Ave. Theo. Siers. CHICAGO—Spiritualist Church of Welcome, 5 North California Ave. A. Buechel, President.
- CHICAGO Temple of Universal Law, 4740 North Western Ave., Room 217. Charlotte Birkner.
- CHICAGO—Third Spiritualist Church, (O. O. F. S.), 5931 South Morgan. John Skinner.
- CHICAGO—Radiant Starlight Spiritualist Church, Doric Temple, Irving Park Blvd. and Paulina. Estelle M. Senick. CHICAGO—The Spiritual Harmony Guild, 2426 Van Buren. Netta Schaffer.
- CICERO-First Psychic Science Church, Services Sun. 2:30; Mon. 8 P. M. Classes, Tues. 1:30 and Wed. 8 P. M.
- CICERO—First Spiritualist Church, 5033 West 25th Place. Lena Drews. DECATUR—First Spiritualist Church of Truth, 215½ N. Water St. Rev. Grace W. Bowman.
- EARLVILLE—Spiritual Church of Friend-ship. Victoria Wrehsnig.
- ELGIN First Spiritualist Church, 13
 East Chicago St., Nelson's Hall. Flora
 L. Scott.
- EAST ST. LOUIS Spiritualist Science Church, 16th and Cleveland Ave. Wil-liam F. Meier.
- GRANITE CITY First Spiritualist Church, 20th and Cleveland Blvd.. Pythian Hall. Jack Lang, President; HARVEY—Twenty-eighth National Psy-chic Science Church, C. I. O. Hall, E. 154th St. Walter J. Elberth, Rose
- JOLIET—First Spiritualist Church, Jas-per St. and Glenwood Place. Chas. Kroplin.
- JOLIET Heap Memorial Spiritualist Church, 361 Union St. Ella R. Heap. LEROY—Crumhaugh Memorial Spiritual-ist Church. Services 2:30 P. M. C. R.
- PEORIA—Progressive Spiritualist Church, Co ner of Jackson and Jefferson, Emma Richardson.
- ROCKFORD First Spiritualist Church, 323 N. Main Street. Carrie Dermody STREATOR — Good Will Spiritualist Church, 116 South Monroe, Benz Hall, Emma Dwyer, Olive Haring.
- WESTMONT-Unity Spiritualist Church 13 W. Quincy St. Alta M. Wilson.

INDIANA

- CRAWFORDSVILLE First Spiritualist Church, 1214 East Main St. Ethel Moore.
- ELKHART Clark's Memorial Spiritual Center, 316 Division St. Jeannette
- ELKHART-First Independent Spiritual-ist Church, 1261/2 South Main St. Ruth Fasbaugh.

- MIAMI—Temple of Revelation, 90 N. W. EVANSVILLE Union Spiritualist
 17th Ave. Ruby Schmidt.

 CHIANDO First Science Church
 Street. Jeanette Hoeppel.
 - FORT WAYNE First Christian Spirit-ualist Church, Spring and Franklin. Willard Grosh.
 - FORT WAYNE Progressive Spiritual Church of Christ, 11031₂ Taylor Street, R. C. Davis.

 - FORT WAYNE—The New Hope Spiritual Church, 717 Hugh St. Rev. F. G. Green, Rev. M. L. Black.
 - GARY-First Spiritualist Church, Labor Temple, 6th Ave. and Mass. Ave. Reba Schallon.
 - HAMMOND Unity Spiritualist Church, 5454 Hohman Ave., K. of P. Hall. Ruth Coyle.
 - HAMMOND—First Progressive Spiritual-ist Church Odd Fellows' Hall, East State St. Myrtle Wright.
 - NDIANAPOLIS Progressive Spiritual-ist Church, Park and St. Clair St. Paul Leach; Tom Whitehead, Sec'y.
 - INDIANAPOLIS—Psychic Science Spirit-ualist Church, 824 N. Pennsylvania Ave. Dollie Clark, Dr. B. F. Clark.
 - INDIANAPOLIS—Spiritualist Church, 890 Massachusetts Ave. Mr. and Mrs. John F. Van Meir.
 - INDIANAPOLIS Universal Spiritualist Church, Lincoln Hotel. Rev. Ola Prichett. AFAYETTE — Progressive Spiritualist Church, 810 South St. Tannie Solo-
 - APORTE—First Spiritualist Church, 811 Ridge St. Eva M. Kelly.
 - LOCANSPORT First Spiritualist Church, Banquet Room, Barnes Hotel. Fern Rogers. MARION-Progressive S. M. A. Church, Jr. Order Hall, 110½ West 3rd St. Ed-ward Fawcett.
 - MONTPELIER United Spiritualist Church, 117 E. High St. Daisy F. Trussel.
 - MUNCIE Divine Spiritualists Church, 103½ W. Jackson St. William Thorp. SOUTH BEND—First Church of Prayer, 410 West Wayne. Bessie Wells.
 - UNION CITY Messenger of Comfort Church, 2261/2 N. Columbia St. Jos. P.

IOWA

- CEDAR RAPIDS First Spiritualist Church (N. S. A.), K. P. Hall, 420 1st Ave., East. Belle Tracy, Martha Miller.
- CLINTON—Foster Spiritualist Temple, Third, between Fourth and Fifth, Max Hoffman.
- DES MOINES—Second Spiritualist Church, Chamberlain Hotel, 7th and Locust St. Mae Steinbach. MARSHALLTOWN — First Spiritualist Church, 128 W. Main St. Clara Cook.

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

- KANSAS
- KANSAS CITY First Spiritualist Church, 1061 Armstrong Ave. Bettle J. Palmer. PITTSBURGH — Spiritualist Church, 3081₂ N. Walnut Street. Letha C. Mosher.
- WICHITA First Spirntualist Church, 121 South Main St. Ira Durham, Pres. Minnie Moore, Sec.
- WICHITA—N. S. T. Spiritual Center, 422 N. Market St. Rev. Dollie E. Seybold.
- NEW ORLEANS Church of Divine Revelation, 4428 Constance St. Rev. F. O. Pfankuchen. NEW ORLEANS—Divine Fellowship of Spiritualism, 823 Spain Street. Mrs. C. Langhoff.

LOUISIANA

MAINE

AUGUSTA — Progressive Spiritualist Church, Court and Perham Sts. Made-line Wing.

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

MARYLAND

- MASSACHUSETTS BOSTON — Church of Spiritual Com-mune, Hotel Westminster, Copley Sq., 1st and 3rd Sunday, 8 P. M. Evan Shoe
- BOSTON—Crystal Temple of Truth, Hote Westminster, Copley Square. John E
- BOSTON—National Spiritual Church of Christ, 683 Tremont St. Services Sun., Wed., Fri., 7:45 P. M. Rev. Claude
- BROCKTON—Occult Science Church, G. A. R. Hall. East Elm St. Charles E. Lyons, Pres. BROCKTON—Peoples Progressive Spiritual Association, Corner of Green and Glenwood St. Anne Robbins.
- CAMBRIDGE The First Spiritualist Temple, 631 Massachusetts Ave. George W. Rogers. EAST BOSTON — Red Cloud Spiritual Center, 285 Meridan Street. Violet M. Belkner.
- FITCHBURG Spiritualist Church of Truth, 520 Main Street, Johnsonia Bldg. John J. Pera.
- LYNN—The Christian Spiritualist Church Moose Hall, Broad Street, Mrs. I. B. Aldrich. LYNN — Spiritualist Association, Joyce Building, 36 Market St. Bernard Em-
- METHUEN First Spiritualist Church, Center St. Jennie Clough.
- QUINCY First Spiritualist Church, 4 Maple St. Mary Raymond. ROXBURY-Lone Star Spiritual Center, 19 Dana St. Rev. Leo F. Dion. SALEM — First Spiritual Mission, Ball Studio, Sewell St. Gladys Worsen-

crift.

She Prophesies



"Psychic Observer"

REV. KATIE WHITTEMORE, Pastor of The Church of Psychic Light, 617 Venice Blvd., Los An-

geles, Calif. The 12th annual world prophecy was given by Rev. Whittemore at the beginning of this year; for details write Edward Jones, Secretary of the Church.

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

- TAUNTON First Spiritual Science Church, Seeley Bldg. Mrs. H. F. Wig-gin, Anne Robbins.
- WEST SPRINGFIELD—Spiritual Center. 254 Westfield St. Irene Remillard. WORCESTER-First Spiritualist Church, 35 Oread St. Wm. R. Irwin.

WORCESTER-Physico-Theology (Spiritualistic), 1001 Main St. Ola P. G.

- MICHIGAN BATTLE CREEK — First Spiritualist Church, 63½ East Michigan Ave. Floyd Thornton.
- BRIGHTMOOR (Detroit)—First Psychic Spiritualist Church, 21729 Fenkell St. Elizabeth Armitage.
- DETROIT—Allen Memorial Center, 2212 W. Grand Blvd. Edith L. Green. DETROIT—Amity Spiritualist Church, I. O. O. F. Hall, Graiot at Connors. Rev. O. O. F. Hall, Lucy Meyers.
- DETROIT Bible Christian Spiritual Church, West Lafayette at Waterman Avenue. George Hoyer.
- DETROIT—Church of Eternal Light, 2179 St. Jean Ave. Alida Weiring. DETROIT—Church of Seven Stars, 4588 Seyburn. Zon Weston.
- DETROIT—Church of Spiritual Harmony, 2200 Second Blvd. (at Ledyard Ave.) Loretta Schmitt, Pres. Maude Fox. James Laughton, co-pastors. DETROIT—Church of Spiritual Under-standing, 14336 Charlevoix at Chal-mers. Sarah Solada.
- DETROIT-Dr. Robert Jensen Memorial Church, 2024 Vinewood. Clara E. Bar-DETROIT — First Spiritualist Temple, Maccabees' Bldg., Woodward at Put-nam. Sara Tingay.
- DETROIT—First Spiritual Mission, 2901
 Brooklyn Avenue, at Temple. Millie
- DETROIT National Bible Spiritual Church, 8032 Charlesvoix, at Van Dyke. Fred Roe. DETROIT — Second Spiritualist Church, Leota Hall, 3946 Trumbull. Sarah Hugi.
- DETROIT Spirit Communion Church, 3910 Avery. Homer Watkins. DETROIT—Spiritualist Ass'n of America, Inc. (Aquarius Fellowship), 2901 Glynn Court. George S. Foden.
- DETROIT -- Temple of Spiritual Truth, 12249 Griggs Ave. Jennie Whipple, Louis Abrogast. DETROIT — Trinity Spiritualist Church, Kircheval and Hillger, Sarah Anderson.
- DETROIT White Shrine Spiritualist Temple, Macccabees' Building, Wood-ward and Putnam Ave. Henrietta A. Schnelker.
- EATON RAPIDS First Spiritualist Church, Masonic Temple. John W. Bunker. R. G. Chaney. FLINT — Goodwill Spiritual Church, 125 East 2nd St. Malcolm Riddle.
- FLINT—First Christian Spiritual Church, Inc., 809 E. Kearley St. John W. Pearce. Ellen Earle. FLINT — Spiritualist Temple of Truth, 221 W. First Ave. Mary J. Murray.
- 26 Shelby St. Amanda Flowers GRAND RAPIDS — Church of Divine Science. Coit and Plainfield Ave. Grace L. Bracken.

GRAND RAPIDS-First Church of Truth,

- JACKSON Allen Memorial Temple of Healing, 150 West Cortland St. M. W. Frank. JACKSON — Goodfellow Spiritualist Church, Leroy and Ellery Ave. Chas. Gulick, Clifford Bias.
- JACKSON—Light of the World Spirit-nalist Mission, 932 Francis St. De Rac Rife.
- KALAMAZOO—Church of the Aquarian Gospel of Jesus the Christ, 230 East Michigan Ave. A. J. Stenzel. LANSING — First Spiritualist Church, 18½ E. Michigan. Reba L. Post, Genevra Phillipps.
- MUSKEGON-Church of Truth, R. F. D. 2. Constance Betts.
- (Continued on Page 12)

PSY(

NU

You

Tra

ful

Ene

Ad

poi

for

is

he

"Pl

wo

pri

Sto

sev

wri

"ps

wit

1

SPIRITUALIST CHURCHES

(Continued from Page 11)-

MUSKEGON—Temple of Spiritual Light
—Laketon at McIllwraith Sts. Eleanor
Venske.

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

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

PONTIAC—Christian Spiritualist Church, 5 South Perry St. H. L. Langton.

PONTIAC—First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes. SAGINAW-Church of Spiritual Truth, 1888 N. Charles St. Alma M. East-

MINNESOTA

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

MINNEAPOLIS — Third Spiritualist Church, 981 18th Ave., South. Clara Johnson.

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

ST. PAUL—Church of Life, 412 Park Ave. Irene D. Sackett, President.

ST. PAUL — First Spiritualist Church, Hague and St. Albans Sts. Floyd Thornton.

MISSOURI

KANSAS CITY—Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Net-tie Garmer Barker.

KANSAS CITY — Eighth Spiritualist Church, 3746 Woodland Ave. Bert and Julia Kelly.

KANSAS CITY - Tabernacle of Divine Truth, 506 West 16th St. Maud Mad-dox.

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

ST. LOUIS-Frst Church, A.S.A., 2163 S. Grand Blvd., Liederkrantz Club Bldg. H. Guth.

ST. LOUIS — First Spiritualist Church, American Lodge, 4386 Bates St. Emma Ordrop.

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

ST. LOUIS — Spiritual Science Church, 8505 Halliday. Ser. Thurs., 2, Fri.-Sun. 8. Rev. E. Recke.

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.

NEVADA

RENO-The Church of Revelation, 136 Mill Street. Myrtle Eickelberg.

NEW JERSEY

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

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

CAMDEN — Second Spiritualist Church 728 Federal St. Catherine Broome.

CAMDEN - Fourth Spiritualist Church 503 Market St., (N. S. A.) E. Whiteraft.

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

GUTTENBERG-Second Church of Psy-chic Science, 504 70th St. Rev. Eva Nungesser.

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

HOBOKEN — First Spiritualist Church, 527 Washington St., William C. Don-ovan, JERSEY CITY—Grace Divine Spiritual Church, 181 Griffith St. (near Summit Ave.) Ethel Arrigo.

LONG BRANCH — Seventh Church of Psychic Science, 11 Third Ave. Ver-onica Flieschman.

LONG BRANCH — Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood.

NEW BRUNSWICK - Dean's Memorial Church of Psychic Science, 75 New St.

NEWARK—Church of Spiritual Promo-tion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

PASSAIC-First Spiritualist Church, 127 Prospect. Ida M. Demopoulos.

PATERSON—First Society of Spiritual-ists, 142 Carrol St., at Broadway. Emily Freestone.

PATERSON — West Broadway (Second) Spiritualist Church, 176 W. Broadway. Elizabeth Spittler.

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

UNION CITY—"Divine Psychic Mission of Consolation," 1610 Bergenline Ave. Rev. Anna Doerner.

UNION CITY—Little Temple of Psychic Science, 529 45th St. Dorothy Field.

UNION CITY—Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Buach, 189 Cambridge Ave., Jersey

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

NEW YORK

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

She Holds Classes



"Psychic Observer

PEARL IRICK LONG, Minister of The UNIVERSAL INNER-VISION CHURCH, Chapter Room, Carnegie Hall, New York City.

Services are held every Sunday 8:15 P. M.

Mrs. Long conducts classes in Psychic Unfoldment and Philosophy; for prospectus, write: Nedra Long, 140 Cabrini Blvd., New York City.

BINGHAMTON—Golden Rule Spiritual-ist Church, 98 State St. Virginia G.

BINGHAMTON — Universal Spiritualist Church, 78 Washington St. Adelphia Stiner.

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

BROOKLYN - Cosmopolitan Church, 50 Orange St. Mary E, Murphy.

BROOKLYN — St. John's Spiritualist Church, 8015 3nd Ave. Lillian John-son. Services Sun., Wed., Fri., 8 P. M. Wed. 2 P. M.

BROOKLYN — The Divine Spiritualist Church, 587 Sixth Street, between 8th and 9th Avenuas, (basement en-trance). Beatrice De Hunt. BROOKLYN (Ridgwood), (Queens P. O.)

-Spiritualist Church of Magd 69-59 62nd. St. Marion Miller. BUFFALO-Brooking Memorial Spiritual Church. Richmond at Summer. F. W.

Church. Mitchell. BUFFALO - Center of Psychic Science and Church of Spirit Communion. Chi-

nese Room, Hotel Statler. Raymond E. Burns.

BUFFALO—Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hanny; Sunday 11:15 A. M.-8:15 P. M. BUFFALO—Church of Eternal Brother-hood, Malta Temple, 3296 Bailey Ave. D Mona Berry (N.S.A.)

UFFALO — Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Clara E. Faber. BUFFALO -

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

BUFFALO—Cosmic Science Foundation, Terrace Room, Hotel Statler, T. C. Russell.

BUFFALO—Spiritualist Church of Life, Mizpah Temple, West Ferry and Herki-mer Sts. Service Sunday, 8 P. M. Wednesday message service, 8:30 P. M.

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

AST AURORA — First Spiritualist Church, Temple St. Mildred Hiney. ELMIRA-Class, 313 Hathway St. Goldie

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

FREDONIA — International Spiritualist Shrine, 225 East Main St. Minnie Cooke O'Hara.

FULTON-Spiritualist Centre, 216 Cay-uga St. Pearl Jones. HORNELL — First Spiritualist Church. Main St., Maccabee Hall, Fred Martin, Annabel Martin, Goldie Tyler.

JAMESTOWN - Open Door Spiritualist Church, Cherry St. Carrie Yarter.

LOCKPORT—The Lock City Spiritualist Temple, 11-13 West Main Street. Rev. Clara Faber.

NEW YORK CITY-Church of Spiritual Commune, 1947 Broadway, Tues., Wed., Thurs., 8:30 P. M. Evan Shea.

NEW YORK CITY—Eighth Spiritualist Church, 43 West 66th St. Services, Wed., 2 P. M. and Fri. 8 P. M. Janie

NEW YORK CITY—General Assembly of Spiritualists, 225 Lafayette St., Room 301. Everett F. Britz. NEW YORK CITY—General Assembly of Spiritualists, 248 W. 73rd St. Services Sunday, 11:00 A. M. Fred Schneider.

NEW YORK CITY—Oakleaf Spiritualist Center, 233 East 67th St. Regins Weisz.

NEW YORK CITY-Psychic Studio, 140 West 57th St. Frank Decker.

NEW YORK CITY—Spiritual and Ethical Society. Hotel Astor. 44th and Broad-way. Sunday 3 P. M. (Oct. 6 to May 25). Sec'y, 608 West 140th St. (Apt. 15)

NEW YORK CITY—Spiritualist Church of the Believers in God, McAlpin Hotel. Services Sunday, 10:80 A. M. Rev. Johannes Greber.

NEW YORK CITY—St. Francis Spiritual-ist Church, 368 Convent Avenue, Apt. 1. Willa V. Foreman.

NEW YORK CITY-The Church of Progressive Truth, Inc., 310 Riverside Drive. Apartment 1702. Nora Pepper Palmer.

NEW YORK CITY — THE PSYCHIC FORUM, INC., regular meetings Thurs-day. 8:30 P. M., Hotel McAlpin, 6th Ave. at 34th St. Sydney Van Nostrand Este, Chairman.

NEW YORK CITY—United Spiritualist Church, 257 Columbus Ave., at 72nd St. Message Services, Sunday, Mon-Tuesday, Wednesday, Friday at M. Thursday and Saturday, 2 P. M. Edward Lester Thorne.

NEW YORK CITY — Universal Inner-Vision Church, Inc., Carnegie Hall. Sun-day evening services. Pearl Irick Long.

NEW YORK CITY—W. T. Stead Memo-rial Center, 41 West 88th St. Mrs. N. S. Themelis (Cecil M. Cook). NIAGARA FALLS—Harmony Spiritualist Church, Silberberg's Hall, 2118 Main Street, near Ontario Avenue. Minnie M. Garland.

NIAGARA FALLS—White Rose Center of Free Psychic Truth, Unitarian Church Bldg., Main St. 7:45 P. M., Sunday service; Tues., 8 P. M. Rose-

RIDGEWOOD-Spiritual Church of Mag-dalena, 69-59 62nd St. Marion Miller.

ROCHESTER—Church of Divine Inspira-tion, 251 Hawley St. Frances Adam. ROCHESTER — Open Door Spiritualist Church, Hotel Seneca, Green Room. Leota B. Maxwell.

ROCHESTER — Plymouth Spiritualist Church, Plymouth — Troup Sts., Rob-ert J. Macdonald.

ROCHESTER—Universal Centre of Psychic Science (Association), 251 East Ave. Rev. J. Bertran Gerling. ROCHESTER — Universal Spiritualist Church, 669 Genesee St. Linis C. Church, 669 Genesee Brown, Lillian Stauber.

ROME—Golden Circle Spiritualist Church, 609 West Thomas St. Mable Rusling SOUTH OZONE PARK (Long Island)— Spiritual Center, 14306 Sutter Ave. Hilda White,

SOUTH OZONE — First Spiritualist Church, 143-16 Sutter Avenue. G. E. Wagner. Services Tues. 8 P. M.; Thurs. 2 and 8:15 P. M.

SYRACUSE — Golden Rule Spiritualist Church, University Block. Anna Schneider.

SYRACUSE — Spiritual Science Church, 227 Webster Avenue. Mrs. Nellie Johns.

OHIO

AKRON—First Spiritual Temple, 199 E Market St. Bessie Woodward.

AKRON — Friendly Spiritualist Church 9451/2 Kenmore Blvd. Hulda Stewart.

AKRON—St. Paul's Spiritualist Church. 174 South College St. William Edward Hart.

AKRON - Spiritual Temple, 100 South Broadway. Lyda Hosler. ASHTABULA—First Spiritualist Church, 43rd and North Main St. Maude Kline.

BROWNSWICK-Little Flower Spiritual Mission, Route No. 1. Mable Sylvester. BRIDGEPORT — First Spiritualist Tem-ple, 310 Main St. Albert Boerngen. W. A. Hollingsworth.

CANTON — Psychic Science Spiritualist Temple, 218 Market St., N. Rhea P. Swaile.

CANTON—Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy, 618 Cleveland Ave., S. W. CANTON-Universal Spiritualist Church,

222 Cleveland Ave., N. W. Ro 201-3 Kolp Bldg. Herbert Knecht. CINCINNATI—Home Spiritualist Temple 27 East 12th St. Anna F. Bryson.

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

any Church, 2710 Cleinview Bertha Bickett.

CLEVELAND — Cleveland Spiritualist Center, Inc. 4618 Euclid Ave. Wil-liam H. Kost.

CLEVELAND—Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams. CLEVELAND—First United Bible Spir-itual Church, 1259 E. 112th St. David Franklyn.

CLEVELAND—Spiritual Science Church, (Glenville Center Hall), 10427 St. Clair Street. Rene Hunt. CLEVELAND - Sunflower Spiritualist

East 193rd and Pawnee Ave Bessie Jacks

CLEVELAND — Sunshine Spiritualist Church (Class), 813 Thornhill Drive, Mable Mienke-DeVries,

COLUMBUS—Church of Spiritual Truth, 1048 W. Broad St. Lucille Z. Clingan. CJLUMBUS—First Spiritualist Church 6th and State. L. G. Benjamin.

COLUMBUS — Ohio Ave Spiritualist Church, 86 So. Ohio Ave. Nellie Brown. DAYTON - Central Spiritualist Church Haynes and Hulbert. Laura E.

Holloway.

DAYTON -- Fraternal Spiritual Church. Ball Room, Hotel Gibbens, 2nd Floor, Maude E. Phelps, 341 West Monument

DELAWARE — Spiritualist Science Church, 5012 West Sandusky St. Ber-that McLeod. EAST LIVERPOOL - First Spiritualist Church, Moose Hall, 4th and Wash

Church, Moose Hall, 4th and Sts. Frances Gillespie. AKEWOOD-Lakewood Church of Scientific Religion, 1417 St. Charles St. George H. Coe.

MEDINA-River Styx Spiritualist Church. Lyceum or Sunday School, 1:45. Lecture and Message Service, 2:30. Hulda Stewart.

NEW PHILADELPHIA—Church of Di-vine Inspiration, Hotel Delphian. Rob-ert H. Wilson.

STEUBENVILLE - Trinity Spiritualist Church, 334 Market St. F. Hayes. STRUTHERS-First National Church of Struthers, 109 Elm St. J. C. Rowe.

Arizona Medium



C. LASCA MORLEY, Assistant to Rev. Leroy O. Cady, Pastor of The First Spiritualist Church, 10th and Fillmore Ave., Phoenix, Ariz.

Mrs. Morley is a Healer and Mental Medium. She has been associated with this N.S.A. Church since 1934, moving to Arizona from Michigam During March, she plans a trip to Texas and Cassadaga, Florida.

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

VANDALIA -- National Road, one mile west. Corrine L. Pleasant.

WARREN — Christ Universal Spiritual Church, Room No. 4, McKinley Club, Branden B'ock, High St., N. E. Michael Smerick, Jr., pastor.

YOUNGSTOWN — First National Free Psychic Church, 338 Arlington. Freda Dowler.

YOUNGSTOWN - First Spiritualist Church, 323 West Laclede Ave. H. L. Bowman, Ruth Fields. OUNGSTOWN-International Constitu tional Center, 303 W. Federal St. McCormick.

OUNGSTOWN—Spiritual Church of Divine Healing, 23 East Indianola Avenue. Mary Monday.

OKLAHOMA

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

ENID — First Christian Spiritualist Church, Oxford Hotel, Floyd Fother-gill, A. S. P. Fields.

ENID — Spiritualist Center-Studio, 419 East Maple St. Albert E. von Strode, N.S.A. Missionary. GUTHRIE — Spiritual Science Church 119½ East Oklahoma Ave. Edna Fran-

cis Miller.

OKLAHOMA CITY — Central Spiritualist Church, 718½ North Broadway. A. C. OKLAHOMA CITY — Spiritual Science Church of America, 329 N. W. 13th St. Mae Derr McQuestion.

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

ULSA — Second Spiritualist Church. J. O. O. F. Hall. J. S. Allison. TULSA—Spiritual Science Church, No. 168, Pythian Bldg. Mrs. Harry J.

OREGON

EUGENE — Edith Scott's Home Circle Tuesday evening, 8:00, 1160 Pearl

PORTLAND-First Psychic Science Spiritualist Church (N.S.A.). Neighb Woodcraft Hall. Alma Gudhart. Neighbors of

PORTLAND—First Spiritualist Research Temple, 8204 North Central Street. Luella M. La Valley. PORTLAND — Progressive Psychic and Divine Healing Center, Inc., 1825 S. E. 12th St. Lula W. Mittlesteadt.

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

MEDFORD-Psychic Circle Class, 5 East 3rd St. Anna E. Rath.

PENNSYLVANIA

ALLENTOWN-First Spiritualist Church, 29 North 7th Street. Alice Getter. BETHLEHEM-Spiritual Alliance Church, 131 East Broad St. Clara A. Arthur.

BETHLEHEM — Christian Church, 18 West Garrison St. Ann Reph. Christian Spiritual

BRADFORD-First Church of Spiritualists. 46 Chestnut St. G. F. Shipman. BRADFORD—The Golden Rule Circle, 30 Hobson Place, Mrs. Elizabeth Elizabeth

30 Hobson Pla Schneider, Pres. CHARLEROI — Diaz Spiritualist Temple. 933 McKean Ave. C. P. Diaz.

McKEESPORT-First Spiritualist Church, 800 Locust St. Winifred McAndrew. NEW CASTLE — Good Will Spiritualist Church of Christ. Glendenin Hall. J. H. Anderson.

NEW CASTLE—The Spiritualist Church of Truth, McGown Hall, East Washing-ton St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkin-

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

PHILADELPHIA — First Association of Spiritualist, N. E. corner of Master and Carlisle St., near Broad. Mamie

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

PHILADELPHIA — Ninth Spiritualist Church, 1986 North 18th St. Emilie H. Fenner, S. C. Fenner.

PHILADELPHIA--Universal Spiritualist Brotherhood Church, 3012 West Girard Ave. Anna K. Rose. PITTSBURGH — First Church of Spirit. ualists, 256 Bouquet St., Oakland — Eleanor Fornof.

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

READING-Spiritualist Temple of Truth. Berkshire Hotel. Mary M. Stuart.

SHARON — First National Church of Sharon, K. of P. Hall, State St. J. C. Rowe. WILKES BARRE — First Spiritualist Church, 58 Public Square. Eliza Yeager

RHODE ISLAND

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

TEXAS FORT WORTH-First Spiritualist Church of Fort Worth, 3111/2 Main St. C. L. Sharp, pastor, 809 Penn St.

FORT WORTH-Light of Truth Spirit-ualist Church, 306½ Majn St. Lena DeVoe.

FORT WORTH — Texas True Spiritual Association, 1617 West Tenth Street. Daniel Gray Albright.

HOUSTON-Magnolia Spiritualist Church, 7716 Harrisburg. Mrs. M. E. Tenny, HOUSTON — First Spiritualist Church, 611 Calhoun St. Jane Collier.

SAN ANTONIO — The Church of Perpetual Prayer, 1939 N. St. Mary's St. Celeste Frank, Pres. 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. PORTSMOUTH—Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305 High St. (Thursday evening only). Fred Jordan, Viola Miller.

WASHINGTON BELLINGHAM-Psychic Research Society, 2400 Jaeger St. Mrs. Fern Balius.

BREMERTON — Good Will Spiritualist Church, 887 Fourth St. Margaret Penny. SEATTLE — Mizpah Spiritual Mission, 3012 Arcade Bldg. Rev. Ruth P. Huff-

SPOKANE — First Spiritualist Church, "Star of the East," 816 Riverside Ave., Red Man Hall. Julian A. Fox. SPOKANE — Spiritual and Psychic Rescarch Ass'n, 808 West Sprague Avenue. Tommy Tucker.

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

WEST VIRGINIA CHARLESTON—First Spiritualist Church of Light, 1202 Elmwood Ave. Beulah Brison.

HUNTINGTON — Spiritualist Church of Truth, 1128 Third Avenue. G. W. Gilkison. HUNTINGTON—The Spiritualist Temple, Bradshaw-Diehl Building, 10th and 3rd Ave. Mrs. William Crook.

WHEELING — St. Myrtle's Spiritualist Church, Modern Woodman Hall, 1221

Market St. M. L. Prettyman. WISCONSIN

MADISON-First Spiritualist Church, 113 Monona Ave. Ruth Miller.

MILWAUKEE—Christ Spiritual Church. Schroeder Hotel, Parlor "A." 4th floor; CENTER, 3034 West State St. H. Louise Miller. MILWAUKEE — First Psychic Science Church, Inc., 2671 North 9th, St. Ser-vices Sun, 10 A. M. and 8 P. M. Mid-week Wednesday 8 P. M. Healing and

messages. Emma Pemberton, Pres. Jos. Sax, Secretary. MILWAUKEE-First Spiritualist Church, 15th and Wright Sts. F. Lorenz Lamp-

MILWAUKEE — Temple of Spiritual Vision, Republican Hotel, Room 84— CENTER—1416 N. 14th St. Anita WEST ALLIS — Memorial Spiritualist Church. A. J. Hettwer.

WEST ALLIS — Third Spiritual Science Church, S. 81st and W. Becher, Gladys Ruppenthal.

READ . .

The Book **HOME** CIRCLE

Special Edition

A. W. AUSTEN

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

cia

M.