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AFTER DEATH WHAT?
THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

TRUTH For Authority; NOT Authority For TRUTH

NUMBER SIXTY-FIVE ★ Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A. ★ SEMI-MONTHLY ★ MAY 25th, 1941 ★ 10 CENTS

SPIRIT COMMUNICATIONS from Mendelssohn

FAMOUS ORGANIST COMPOSER RELAYS CHARACTERISTIC MUSICAL THEMES

Mendelssohn is still composing music. But he is writing it in the strangest way imaginable. In a recent Journal of the American Society for Psychical Research there appears an article by N. L. Norden, a well-known organist and composer. Neither he nor his wife had any particular interest in the celebrated musician or his work, and were not at that time contemplating performing it; in fact, Mendelssohn was not in their minds. They were sitting with the Ouija Board, when suddenly they were told that Mendelssohn was present and wished to write three pieces of music for a small orchestra. "I will give the themes," he said, "and I will give the pitch in the first set of numbers and the time in the second."

Then followed a demonstration of the strangest way of writing music. The Ouija Board moved very rapidly to various numbers on the board, and Mr. Norden and his wife called them out, while a third person wrote them down. From these numbers no one could possibly predict the character of the tune, since it would vary with the note values of the different pitches, and again with the time signature, and the possibility of being either in the major or the minor mode.

Chopin With Him

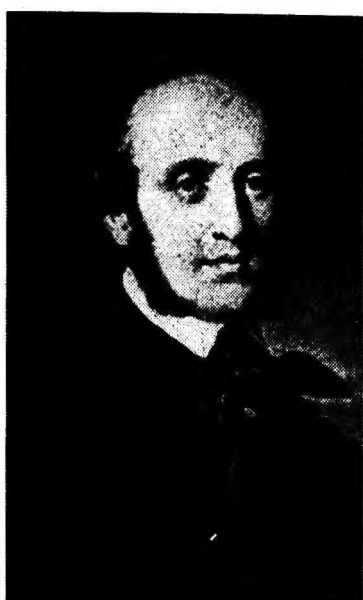
When the first set of numbers was completed, the key and the signatures were next given and then all the elements were assembled on a piece of manuscript paper. The melody was found to be a good one. Mendelssohn then wrote, "I will place X after the numbers in the upper octave and Y after those in the lower octave." Next the number of beats on each note was indicated by the movement of the Ouija Board. One complete movement meant one beat: two complete movements two beats: half a movement, half a beat, etc.

Since the two sitters had their four hands upon the board, they were unable to interfere with what came through, and any change in pitch, high or low octaves, time or key would have decidedly changed the character of the music. Mr. Norden says none of the melodies are of the type of any of his compositions, and he defies anyone to write a good tune by working this way. In actual composition the form and general texture of a melody are conceived as a whole, yet the music came through in dissected parts.

The communications began in January last and Mr. Norden has now received the three themes complete. He was next told the first theme was for strings and wood wind, in fact the composition of the orchestra was clearly indicated. Since September last, however, progress has been more rapid, as communications are now made through trance mediumship rather than through movements of a board.

Music has often been received from the other side of life, but this is the first case I have heard in which the composition of a musical work has been received by

Even HE used the "Lowly" Ouija Board



"Psychic Observer" MENDELSSOHN-BARTHOLDY

table movements, even though the table was only that of a Ouija Board. It is interesting to learn from the communicators that Chopin and Mendelssohn are now working together and they have promised to give the world more music. It is claimed that these musical productions are quite characteristic of the Mendelssohn style.

Norden also records messages of interest from Robert Louis Stevenson and others.

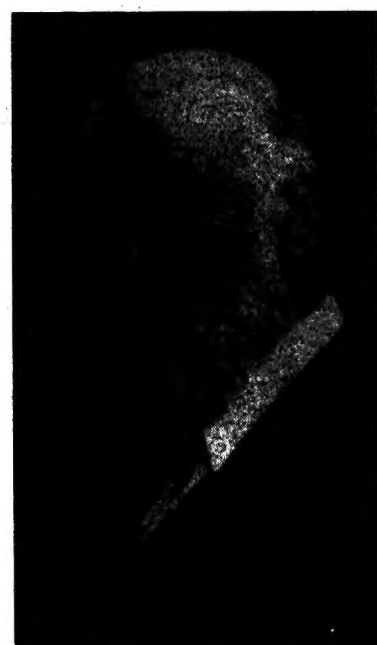
"Two Worlds"

SIR OLIVER LODGE

Eminent Scientist and Spiritualist

Said . . .

MY WHOLE CONTENTION rests on a basis of experience and on acceptance of a class of facts which can be verified at first hand by others if they take the trouble.



SIR OLIVER LODGE

EMANCIPATE YOURSELVES FROM SO GROSS A SUPERSTITION

We ourselves never enter the tomb; we continue an uninterrupted existence. We may probably have another mode of manifestation—another body in that sense—though no longer made of matter; the old material body is dead and done with . . . there have been times when it was really believed that the graves would yield up their dead, and that there would be a general resuscitation of the bodily mechanism, and that our poor worn out agglomerates of earthly particles would be collected together and be tortured or petted to all eternity. Emancipate yourselves from so gross a superstition.

SOONER OR LATER, ALL CAN BE RECTIFIED

The permanent human element is the character—the will. That is what determines man's destiny. This earth is a region of struggling and aspiring souls, hampered and yet strengthened by their disciplinary association with matter. Terribly mistaken are some of the efforts: selfishness dogs and damages the ideals; but sooner or later all can be rectified.

MEDIUMSHIP DOES NOT APPEAR TO BE EVEN A RARE FACULTY

Mediums are persons who have the faculty of allowing their machinery to be set in operation by other minds than their own. It (mediumship) does not appear to be even a rare faculty, though it differs in degree, and it is probably susceptible of cultivation and improvement.

THESE SIMPLE UTTERANCES ARE TO THE CHURCH A STUMBLING BLOCK

The messages got through are often simple, sometimes only words of affection, followed by attempts to establish their identity against life-long and traditional incredulity by aid of trivial reminiscences and characteristic phrases . . . These simple halting utterances are to the Church . . . a stumbling block, and to Science . . . foolishness, but to the bereaved . . . a power and a comfort of inestimable value.

"DEAD" ENGLISH PILOT TELLS WHY HIS AIRPLANE CRASHED

REPRODUCES OWN EARTHLY SIGNATURE INQUIRY PROVES HIM RIGHT

He Proves His Identity



"Psychic Observer" PILOT OFFICER ALEX TEMPLE COX

This is the story of a bereaved mother who set out to discover whether Spiritualism was true—and succeeded.

Grief-stricken because her son, Pilot Officer Alec Temple Cox, had been killed when his plane crashed, a woman was placed in a quandary when a sympathetic neighbor handed her a copy of *Psychic News*—an English Spiritualist Journal.

She read of other mothers being comforted by messages from their sons in the spirit world. She yearned for personal proof of his survival.

But she was the daughter of an Anglican clergyman. Her father had preached against Spiritualism and, brought up in that atmosphere, she thought it was wrong to attempt to pierce the veil.

But she needed comfort. She telephoned the London office of *Psychic News* to ask whether they thought it would be all right for her to go to a seance.

Eventually she made up her mind. Choosing George Daisley from among those whose names appeared in the church announcements, she went for a sitting.

At that time, Mrs. Temple Cox had not received her son's effects

from the authorities. She did not know why the plane crashed, for the Air Ministry telegram had stated that the cause of the mishap was unknown.

She took to the sitting her son's last letter, written a few days before he "died." She put it in a plain envelope and handed it to the medium.

She was a stranger to Daisley and had selected him at random. But the evidence given by her "dead" son was so convincing that she left the seance knowing Spiritualism to be true and that communication was possible and right.

When Daisley held the envelope containing the letter, he told Mrs. Cox it had been written by someone who had passed on suddenly and recently. The passing, he said, was connected with water and with an airplane. Mrs. Cox knew that her son's plane had crashed near a river in Yorkshire.

Daisley described her son, said he was in uniform and then mentioned that he was connected with another uniform—he was, in fact, in the Air Force but attached to the Army—and said his work was associated with defense and photography. This was true.

Then, giving information that was unknown to the mother, he repeated the spirit's statement, "Something wrong with the tail of the plane caused the trouble."

Mrs. Cox's telegram had said the cause of the crash was unknown. To check the spirit information, she wrote the commanding officer of her son's aerodrome, asking whether anything was wrong with the tail of his machine. The reply was that an official inquiry had established that the tail was faulty and had caused

the crash. But how did Mrs. Cox know about it?

At the Daisley sitting, the boy mentioned his funeral and made evidential references to it. He referred to an occasion when his mother visited his grave alone, knelt down and cried. She had been alone to the cemetery on only one occasion, and then the incident described had occurred.

The spirit spoke of a new photograph which his mother had brought with her. This was an enlargement from a snapshot taken of four officers, including Cox, which his mother had had made since his "death!"

She handed the medium a bundle of photographs. Daisley picked out the enlargement to which reference had been made. It was the CORRECT PICTURE.

Seen in the Home

The "dead" son proved that he had been with his mother in her home by asking about things which had been moved or had become broken. "The house is not as it was," he said. This was evidential, for Mrs. Cox's Essex home had recently been bombed!

He spoke of airmen who were with him, giving their names. In one case, a friend he had known since school days, the man had been missing for some months. A few weeks after the sitting, his mother had news from the Air Ministry that all hope had been given up and her son must be presumed "dead."

Mrs. Cox then had sittings with several other mental and physical mediums. At every seance she was (Continued on Page 2, Col. 1)

MENDELSSOHN

(Continued from Page 1, Col. 5)

given more evidence from her son. Usually, he was accompanied by his grandfather, Mrs. Cox's parson-father, who was very fond of the boy. He said he had changed his mind about Spiritualism and now wished he could reach the people who heard him preach against it so that he could tell them of his altered views.

Described by Medium

Then, booking the appointment by telephone, Mrs. Cox had a private direct-voice sitting with Leslie Flint. Before the seance started, Flint described a young man in R.A.F. uniform who was accompanied by a brown dog. From the description, Mrs. Cox realized it was her son with a dog the family had in India some years before.

The spirit son was again described by Micky, Flint's guide, at the seance, and Mrs. Cox was told the name had something to do with Temple. "He calls you

Mental Medium



GEORGE DAISLEY

Through his Psychic Ability, English aviator "comes back" to prove his identity.

The Editors of PSYCHIC OBSERVER met Mr. Daisley in London in 1937.

Mother," said Micky, who then spoke to Mrs. Cox's father, who had again come with the boy.

Soon, Mrs. Cox's son spoke himself. His voice was weak, as it was his first attempt, but at subsequent seances he improved remarkably and Mrs. Cox was able to recognize her son's voice as it was on earth.

His mother asked him about something that had puzzled her for days. She had been given copies of *Psychic News*, which she placed in an unused room. When she went to get them, they had disappeared. A few hours later she went into the room again and saw them in a prominent position. But they had been rearranged, and the issue of September 21, 1940, was placed on top. It was on September 21 that her son had crashed.

Spirit Moves Papers

"Do you know about the copies of *Psychic News*?" Mrs. Cox asked.

"Yes," replied the spirit. "I did it, to show you what I could do."

Then the spirit mentioned a watch given him by his mother. She had not yet received his belongings, he said, but when they came she would notice that his wrist watch would not be included. He said what had happened to the watch and why she would not receive it. When her son's effects were sent, the watch was missing. Her subsequent attempts to get it have failed.

Mrs. Cox has since sat with Flint several times. At the next seance she took with her another son. Alex spoke, kissed his mother, took her head in his hands, held

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Photographing THE ASTRAL HEAD

This photograph (TO THE RIGHT) is most remarkable, for here has been photographed for the first time, and physically, an astral or spirit head. The photographer (Mr. W. J. Clayton) was not a spiritualist, and the only reason he was present at the seance was that he possessed a camera. This camera was of the box type and fixed to an ordinary though somewhat rickety tripod.

This photograph is so important that consideration is given to the possibility of error on the part of the photographer or complicity on the part of the medium.

The question of a double exposure is ruled out by the precision of the sitters as well as the body of the medium. It should be borne in mind that a period of several minutes, with the white light on, occurred between each exposure (the flash bulb had to be changed and plates withdrawn and new plates inserted). The rickety state of the photographer's stand was also an item that would have prevented such precision if it had been a double photograph. It is not credible that a sitter could so precisely retain or resume a posture so photographically exact.

The photograph was taken at an exposure speed of one-fiftieth of a second, by sashalite flash. Knowledge of the number of exposures made and the recording on the other plates in the camera, prevents the theory of double exposure remaining tenable.

If it were possible for the medium to register these two distinct impressions, he would have to have done so within a fraction of the fiftieth of a second exposure without movement, leaving each image to register precisely on the plate. Also he would have had to have judged the changing of his expression to coincide with the precise fiftieth part of a second during which the flash occurred—an obviously impossible feat.

Thus, there can be no other conclusion than that the two faces were in physical being simultaneously during the exposure.

THE GUIDE HAS SAID THAT THE OUTER FACE IS "THE SPIRIT FACE."

It is impossible to suggest any other reasoned statement as to what the outer face can be, and it therefore remains that this must be the astral or spirit counterpart of the medium. Further examination of the photograph supports this view.

The inner face is not Mr. Webber's normal face but shows a transfiguration by the Guide, a tenable thesis when the astral body is outside the physical body and the Guide is in control.

The outer face is a perfect face, devoid of expression. It should be noted how the chin of the astral face stops short where it meets the lapel of the coat, showing the harmony of density between the dematerialized coat and the astral face.

The alignment of the two faces is precise, but whilst it can be seen that the eyes and mouth are in line, the ears are not, which indicates that a rotary motion is necessary for one head to join the other. This rotary movement provides evidence that the two heads are three dimensional, that is, it is not one face superimposed over the other, and is further evidence that the picture is not the result of a double exposure.

THERE IS NOT A PHYSICAL HEAD IN EXISTENCE.

The rear part of the inner head is in a state of partial dematerialization, as is seen by its transparency. The darker part within the two heads is where the two heads merge, bringing the total density of the two heads to normality.

The astral head possesses breadth, as evidenced where the strand of hair on the astral head is shown over the hair of the inner head. This may be more readily understood if the rotary motion of the merging of one head over the other is taken into account.

This photograph was obtained primarily in order to illustrate the dematerialized condition of the coat when being removed or restored to the medium's body.

It provides proof of the thesis held by spiritualists that each person possesses, while in the physical condition, an astral body, which leaves the flesh at the time of the physical death, to continue in a "spirit" sphere of activity.

Since this photograph was taken, there have been further incidents in Mr. Webber's developing circle that bear out the ability of the Guides to dematerialize the physical body. The first incident occurred in a good red light, when the medium's head, hands, and

his brother by his knee and recalled an injury this boy had received to it years before in India.

"You have had a new strap put on my watch," he said. This referred to another watch, which had belonged to Alec. His brother was then wearing it, having put on a new strap.

"Do not think of me as some poor ghost," he told his brother. "I am more alive than you are."

Greetings From Beyond

There was another sitting on Mrs. Cox's birthday, when her son and many other "dead" friends and relatives wished her "Many happy returns." She asked Flint to give her a sitting in her home. Alec was in high spirits, calling all the sitters he knew by name. He picked out gramophone records he had bought himself and played them.

Then his brother said, "Can you give us your signature?" at the same time holding out pencil and paper. These were taken from his hand. After the sitting they saw a penciled note. "All my love to all, Alec." The writing, his mother declares, is similar to Alec's before his passing.

Then the sitters heard the voice of a Major Winter, an old family friend who formerly owned the house in which they lived. He proved his identity and his association with them by referring to

the house and mentioning the condition of the property.

Now Mrs. Cox, having added knowledge to her faith, knows that her son has survived "death"—and the knowledge has made her very happy.

"Psychic News"



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"THE OUTER FACE IS THE SPIRIT FACE"



This picture reproduced from the book "The Mediumship of Jack Webber" published by E. P. Dutton & Co., New York City.

This photograph shows the coat on medium, Jack Webber, almost dematerialized. Note badge on coat lapel. The outer face is the astral head, the inner face being transfigured by the controlling Guide.

The double density in the center is where the two heads merge. No fully physical head was in existence at time of photographic exposure.

arms were seen to have vanished. The sitters, near by, were able to look down into the cavity formed by the neck part of the clothing and only a black void was to be observed. Mrs. Webber, who sat near to the medium on this occasion, was rather alarmed at the condition of the medium.

On a subsequent evening, in a duller red light, one not sufficient to see the medium as clearly as on the above occasion, the Rev. Maurice Elliott and Mr. Byerley of The Link, who were present, were invited by the Guide to feel the space where the medium's hands and arms should be roped to the chair. They were not there and the Rev. Maurice Elliott slid his hand up inside one of the medium's coat-sleeves, but could feel no arm there. Then the medium's hands and arms returned almost instantaneously.

This chapter is a recital of fact without elaboration; much could be written upon the implications of this photograph, and the importance of being able to provide a physical photograph of the spirit body.

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THE MEDIUMSHIP OF

MAUDE FOX

By

Juliette Ewing Pressing

Despite the turmoil and distress rampant in the world today—natural law—the Laws of God, remain unchangeable.

It was because of natural law that the incidents of Biblical days occurred. And so it is today... these laws are always in operation. To prove my point, I shall share an experience with you. It all happened at a direct-voice seance in the automobile metropolis.

Perhaps the real reason I was so deeply impressed with this particular seance was because of an experience Mr. Pressing and I had while in Detroit. On this particular occasion, the crowds were rushing hither and yon... cars were dashing around corners... one could feel the tenseness in the air... the very atmosphere seemed to cry out "Hurry, Hurry, you must rush."

Through this turmoil, we drove out to 734 West Grand Blvd., the home of Maude Fox, well known voice medium. Immediately upon our arrival, Mrs. Fox was busy but at the hour of our appointment, she appeared and ushered us upstairs into her sanctuary where she conducts all seances and classes for spiritual unfoldment.

Courtesy Extended

We chatted for a while, and then the medium, who does NOT work in trance, told us that our seance could begin. Shortly after the lights had been extinguished, and a short prayer had been uttered, we heard the movement of the trumpet in what seemed to be the far corners of the ceiling, high above our heads... a powerful masculine voice called out clear and precise, announcing: "This is Dr. John Hester Wilkerson."

I particularly made note of this, because of the fact that the occurrence was a bit unusual. Dr. Wilkerson is one of MY OWN spirit teachers. The usual procedure was abandoned. The medium's own guides generally make introductory remarks. However, on this occasion, a courtesy was extended which, to me, illustrates perfectly the naturalness of life in the spirit world. My own doctor greeted us and gave numerous suggestions relative to the continuance of our work.

Rosy's Philosophy

Then we heard Rosy's voice. She is the little, adorable child guide of Mrs. Fox. Rosy is greatly beloved by her wide circle of earth plane friends. Her message was one that proved her understanding, and also her great love for humanity. She said in part,

"Dear Friends, I know the cause of the troubled condition in the world today. People have lost the idea of the true sense of eternity. They have forgotten what they call 'God.' They are busy grasping things and seeking power. Instead of realizing that souls live forever, they think they can destroy them. Won't you please tell them that every deed, every thought and every act lives forever."

"Also, please tell them, that the law of compensation is unchangeable. It is one of the real laws of the universe... everyone, without a single exception, will one day turn about and start their journey back to their 'Father's House'... and not only that, before they can have peace, and really make headway with their progression, they will have to, individually, make right all the wrongs they have committed—whether by word, thought or deed."

"Oh, please, tell them to

think of these eternal truths... tell them to weave pure love into the fabric of their souls... tell them that 'we' are ever ready to help them... AND PLEASE DO NOT WAIT... tell everybody the truth about life eternal, and that they will some day have to start their own progressions... Why?... simply because IT IS THE LAW."

What WE CAN DO

The pleading voice of this little one made a deep impression on us. Yes, 'a little child shall lead us' to truth and worthwhile action.

Oh it is so true, each of us can harken to Rosy's message. We cannot spiritualize and teach the whole of humanity, but we can truly accept her advice... individually.

Now, visualize for a moment... suppose each one who reads this little article would start right now to live... to think, and to act the GOLDEN RULE—would we not be quite a power for good? It is so. Our peaceful vibration from all those in rhythm with such a thought would do a great deal towards stabilizing our troubled world.

Indeed, we could establish "Peace upon Earth, and Good Will Toward Man." Oftimes we repeat these words, but it is pathetic when we look about us and find how few have put these words into action. We may say: "Oh, well, we cannot stop wars, we cannot of ourselves establish peace"... quite true, but we CAN establish peace in our own SOUL, and start OUR OWN progression. Furthermore we can awaken the Divine spark that lies "sleeping" within our breast. We can water, so to speak, this God within us, by expressing love for our fellow man. Then and only then, can we be co-workers with the God we all try so hard to pattern.

Red Feather Proves

And now back to the seance... the next spirit to manifest—our faithful Indian Guide, Red Feather. He has his own characteristic way of proving his identity... not by word, not by tone quality, but by the peculiar way he manipulates the trumpet... opening, closing... then re-opening it with a familiar clash and clatter... always while the trumpet is in mid-air. The sound is unmistakable... and impossible for any human to duplicate. Once hearing the noise caused by this demonstration, we always know it could be no other entity.

After this conclusive proof of identity, Red Feather gave a brief sketch of his earth-life... saying he was a member of a Mohawk tribe—about 189 years ago... and that he lived in Eastern New York—later moving westward to a section which is now Oklahoma. When asked about his age prior to his passing, he replied without hesitation, "I was killed by an arrow when I was forty-four."

Red Feather's wisdom, gentleness and humor has been proven and demonstrated many times. He has learned a great deal about the laws of vibration... always striving to give us a better understanding of the laws governing mediumship. Another most interesting demonstration which repeatedly takes place when this Indian manifests can well be related here.

Anyone who is a student Psychic Science knows that the voice of any particular entity varies when heard through DIFFERENT mediums... not always, but this is USUALLY the case. However, Red Feather has learned to change almost instantaneously, from one rate of vibration to another... first speaking in broken English, characteristic of most Indians and then with a tone quality of a cultured person. In the latter instances, his English

Detroit Medium



"Psychic Observer"

MAUDE FOX

During the summer months, July and August, she conducts private classes and seances at Chesterfield Spiritualist Camp, Chesterfield, Indiana. She is also scheduled to deliver lectures and demonstrate mental mediumship at the camp's public meetings in the Auditorium.

and diction are perfect, and on these occasions, he is always prone to deliver short discourses on the laws of vibration. These lectures are usually followed by an actual demonstration of changing from the Indian dialect to a well modulated voice... the change or tuning-in on a different wave length so to speak, is, in my opinion one of the most unique demonstrations that I have ever heard in any seance room.

Astral Chemists

Now, for a moment, I shall digress again from this particular seance. I shall relate an experience we had recently, when sitting with another medium. I have been told, and I am satisfied that such is the case, that I possess a certain degree of direct-voice power. My teachers stated that "they" were going to test my psychic faculties by drawing certain voice producing chemicals... just what they draw I cannot say, but I believe it is a certain ectoplasmic substance that is used in conjunction with the mediums and perfected by the astral chemists.

Be that as it may, at this particular seance, the medium was seated across the room, over six feet away. I could sense the trumpet directly in front of me—when suddenly I heard what I would swear to be my own voice.

Heavens knows, I did not have the trumpet in my hand, nor was I speaking through it... the medium certainly was not anywhere near the trumpet and yet, just as sure as you are reading these lines, I actually heard a southern voice similar to mine—accent and all.

"Modus Operandi"

Now friends, is this not definite proof that spirit people do build upon the medium's vocal organs? So, henceforth, when YOU hear a voice that sounds "just like the medium's," rest assured that this is merely an undeniable fact that must be reckoned with when a complete analysis is made of the whys and wherefores of the "modus operandi" of voice mediumship.

It seems to me that so many people continue to stumble around in an abyss of complete darkness, when it comes to the subject of the "how" of these marvelous contacts. Each person making their quest for psychic knowledge must grow, as it were, and visualize, not only by reading but by experience. If this procedure were adopted, there would be less criticism of mediums, and the time spent in worrying about the sound of a voice—would be put to better advantage.

I feel that we are missing many valuable teachings... allowing

our minds to be troubled by trying to learn about things that we will never really understand. Instead, we should be grateful for these communications and praise God that we have at least learned a little bit about natural law.

In regards to this very same perplexing question, Hannen Swaffer, famous English propagandist for Spiritualism, has often said: "The most startling fact I know is that 'they' say anything at all; what 'they' say or how 'they' say it doesn't bother me."

And now, back to the seance again... after Red Feather's talk about vibration, Dr. Moore, Mrs. Fox's principal spirit collaborator, continued the discussion. He said: "The children of earth must turn WITHIN to the spirit of God—which is the power that generates magnetism, if they really desire to receive guidance from the world of spirit." He continued by saying that it is your own magnetic aura that attracts or draws us to you.

The "Fourth" Plane?

Dr. Moore also told us: "We live natural lives here in this expression of life—our duties are manifold... we can enter your vibrations almost instantly if, and this is important, you send out a thought for our help. But, unless we receive the signal, we may be about other duties."

"You see," Dr. Moore said, "we spend much time studying and learning about this vast subject—VIBRATION. The information received from the teachers in the higher spheres is endless... we spend about an hour of your earth day in repose... we recharge our spirit, a certain may, and by so doing, we can vibrate back to the earth plane."

"There seems to be a great deal of confusion in the minds of occult students as to the planes of expression in the spirit world." Relative to this subject, Dr. Moore said: "After reaching, what you call the fourth plane, all spirits—regardless of race, creed or color, have the same understanding... all earth children are spirits... NOW. Proclaim this great truth to the world... urge mankind to begin development of that elusive something called 'the spirit within'."

Use Logis ! ! !

After a number of other spirit teachers voiced, many members of our immediate family brought greetings... their messages were very evidential. My mama, who passed on fifteen years ago, discussed each of her children and clearly proved her knowledge regarding their everyday affairs.

If you follow the sequence of the communicators, you will note the masterly manner used to prove the identity of spirit... also the technique used to impress us of the real importance of the philosophy and teachings of Spiritualism.

It seems most feasible, and I always use this logic. If my own people can come to me with messages, and definitely prove their own identity, why can I not accept

Do You Want To HELP!!

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other messages in good faith? To me, this is just common sense... I know that my mother was a good, honest, sincere woman, and most certainly does it not follow, that her associates in the spirit world would be in the same category?

Even though I have attended hundreds of seances, and heard the voice of my own little spirit helper, dozens of times, it seems that when this experience is repeated—it always comforts me. On this occasion, Pink Flower, for that is her name, sang a beautiful song in high soprano. When asked why she did not sing on every occasion, she said: "The conditions have to be right." This explanation is typical but true nevertheless.

Wish To Find God?

At this moment, and like a flash, another little Indian spirit, Red Dart, came in for a brief greeting. She is the guide of James Laughton, another Detroit Direct-Voice medium.

It is really wonderful to be cognizant of life in the two worlds... one has a host of what some term etherial friends, but they are real to me... they become dearer and dearer... almost as much as those upon the earth. On many occasions, we have attended seances where James Laughton was the medium. So to me it was perfectly natural for Red Dart to grasp this opportunity to say "Hello".

Our seance with Mrs. Fox lasted well over an hour. All the while, the same spirit of graciousness, practiced by the medium's guide, was countenanced to the very end. My own spirit helper, Dr. Dunlap, was even privileged to close the little meeting. Dr. Dunlap said in part, "Justice demands that the fountain of love and truth flow freely... these channels have become frozen in the heart of humanity. Tell all people to look within... if, indeed, they wish to find GOD."

"Come Unto Me"

That Mrs. Fox is an exceptionally well developed medium goes without saying. I am sure that anyone who desires to learn more of spirit communications will be cordially received by her able teacher. Furthermore, I am satisfied that anyone who sincerely seeks will truly find that God's natural laws are still in operation today. After the turmoil, created by the topsy turvy down-town rush, is it any wonder that this seance recalled to my mind "Come unto Me, ye who are weary and heavy laden, and I will give you rest"?

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MORE ABOUT WHITE EAGLE SPIRITUALIST CAMP

(Continued from Last Issue)

By J. GILBERT WRIGHT
Industrial Research Chemist

An incident happened at the Decker-Bias sitting which I have forgotten to mention and as it is extremely important, I hasten to record it here.

At the close of a seance, neither Frank nor Cliff, are accustomed to wait. As soon as the light is on they arise immediately and go upstairs, leaving the trumpets and the guests to chat among themselves and discuss results. After the seance in question, Mrs. Kelley Hack drew me aside and said: "See this trumpet I have, Mr. Wright? It was pushed between my legs at the sitting. At least, I think it was pushed. It may have fallen but I think not. Now listen." We were now outside the door in the long corridor which lies parallel with the "ship deck" and which is pierced with windows throughout its entire length like a nurseryman's hot-house, besides being lit from above by a row of electric lamps. In other words, we were in bright light. She held the trumpet to my ear and I could distinctly hear spoken words. It was like listening to a lecturer from the far end of the hall where one can catch only an intelligible word here and there. We distinctly heard the word "imperator," however, several times. Two other persons were called forward and added their confirmations. It lasted about a minute. What I am about to relate, therefore, is a little out of place. It happened immediately after the next seance which I will describe as soon as I have finished with the Pow Wow.

As soon as the seance was over, I seized one of the trumpets from the floor and rushed out into the brightly-illuminated corridor and called over Miss Lillian M. Quinlan and two other persons. We distinctly heard a voice saying: "This is Sylvia, Sylvia, Sylvia. This is Sylvia," even before we had time to raise the trumpet to our respective ears. It was audible to all four of us while I was holding the trumpet in my outstretched hand! And there still are those who maintain that the so-called direct voice is either due to fraud or is a grand illusion.

To return now to the Pow Wow, all those that had received cards proceeded to examine them. I will pass over the individual messages and examples of Indian picture writing. Two women received cards which interested me very much. Both were inscribed with elaborate drawings which one associates with the Tarot Cards, Masonry, the Kaballah, etc. I

felt I had seen such drawings somewhere before, either in a book on Masonry or as a design on some of the Tarot cards, a pack of which I possess. I examined these drawings scrupulously, therefore, and decided that when I returned home I would seek diligently for the originals. Imagine my surprise when in examining Eliphas Levi's book for the name "Basil Valentine," I found these two drawings. Now, I want to make this absolutely clear. The drawings these two women received are not copies of the drawings in Levi's book. **THEY ARE THE SAME DRAWINGS.** I mean that whoever drew the pictures in the book, also drew the pictures on the cards. I will stake my life on that. And understand, they are not traced. They are free-hand drawings.

Photographs of these drawings taken from *Transcendental Magic, Its Doctrine and Ritual*, are reproduced with this article. The one with the two intersecting triangles is known as "the Wheel

much earlier. My friend, Mr. Louis Rask, who is a student of esoteric masonry places him about 1260. Mr. Rask is a 32nd degree Mason and one of a body of ten from the ranks of the entire Masonic Order throughout the world, engaged in seeking Masonic origins. Of the ten, two alone are Americans. I value greatly his opinion on such matters. One reference to Basil Valentine I have found states: "... a celebrated German (sic) alchemist of whom so little is known that it is even disputed whether he lived in the 12th or the 13th century. It has been maintained that he was a monk of the order of St. Benedict in St. Peter's convent at Erfurth; but his name does not appear on the Erfurth list, nor on the general lists at Rome. His work was mostly written in the old upper-saxon dialect, and were not printed until 1602, after which many of them were published in the form of French translations." He told me distinctly he was English. Maybe he was. Obviously, not much is known of him. At any rate, he also seems to be of the band.

It would be interesting to ascertain if Cliff, Bias is a mason. I am inclined to believe he is from what happened in the following seance. The Masons, Rosicrucians and other esoteric orders were

remembered that I am giving only a very sketchy account. You must imagine all these people, sometimes up to thirty, each receiving a message of some sort. Often there are several voices in the air at once. I have counted as many as four, all overlapping. So, the mediums may be counted out. One woman is spoken to by her first husband although the second is by her side. She bursts out into tears which must be a little embarrassing to the second. Then the first chaffs the second about taking over his responsibilities. And thus it goes. In the seance which I am about to describe a beautiful masculine English voice came through for some one. It was definitely Oxford which I challenge any non-English person to imitate. It was one of the many little evidential things that are always turning up.

Patsy grabbed me by the lapels of my coat and drew me to my feet and guided me to the middle of the room. "Put out your hand." I did so. "Now, what is happening?" "My hand is grasped by another, an unusually large one. (Patsy's hands are small) He has a strong clasp. He is now giving me what I judge to be the masonic grip, but I am not a Mason, you know." "No, no. Do thumb prints mean nothing to you?" "Heavens! This is not Walter, is it?" The prolonged Walter whistle and then: "Hullo Mr. Wright, this is Walter, this is Walter. I hear Lo-is has got married. (He pro-

Cleveland Medium



"Psychic Observer"

MABLE MEINKE DeVRIES,
Independent and Direct-Voice Medium.

An interesting account of one of Mrs. DeVries' seances, accompanied by a statement—signed by everyone attending has been submitted to the Editors of *PSYCHIC OBSERVER* by Catherine D. Kaase, 1242 Hird Ave., Lakewood, Ohio.

Here is the statement:

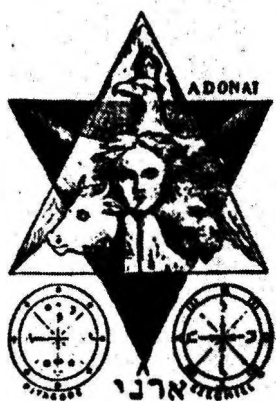
"On March 4, 1941, at a seance held for our Tuesday night class, through the mediumship of Mable Meinke DeVries, 813 Thornhill Drive, Cleveland, Ohio, we heard the spirit voice of Thomas A. Edison, inventor of the electric light; the spirit voice of Alexander Graham Bell, inventor of the telephone, and the spirit voice of Abraham Lincoln, sixteenth President of the United States.

"Six languages were spoken, English, Holland Dutch, German, Slavic, Russian, and Hungarian, between those attending the seance and their spirit friends. At various seances, conducted by Mrs. DeVries and her main control Jimmy Valentine, we heard the spirit voices of Madame Schumann-Heink, Jean Harlow, John Slater, Will Rogers and Wiley Post.

"Those present at the seance, when these manifestations took place: Wellszetta S. Deisher, 15019 Lake Shore Blvd., Cleveland, Ohio; Mrs. Herbert Smith, 9319 Clifton Blvd., Cleveland, Ohio; Mrs. Nellie Ott, 5210 St. Clair Ave., Cleveland, Ohio; Mr. Steve Lack, 4312 Buchner Ave., Cleveland, Ohio; Mrs. Hattie Dorr, 1511 Lakeview Ave., Rocky River, Ohio; Mrs. Ida Grant, 11806 Clifton Blvd., Lakewood, Ohio; Julia Novak, 5204 St. Clair Ave., Cleveland, Ohio; Mrs. E. Oren, 7218 Dellenbaugh Ave., Cleveland, Ohio; Mrs. Deloris Yelitz, 813 Thornhill Dr., Cleveland, Ohio; J. C. DeVries, 813 Thornhill Dr., Cleveland, Ohio; Catherine D. Kaase 1242 Hird Ave., Lakewood, Ohio."

NOTE: The signatures of all persons above attesting to this seance are in the files of the *PSYCHIC OBSERVER* Office.

PSYCHIC "FREE HAND" DRAWINGS AUTHENTICATED



of Ezekiel." whatever that may mean. The drawing was the same except that the two circles were missing. I particularly noticed the shading in the lion's cheek. **The same hand is responsible for both drawings.**

Now, the question is: Who is the artist? Both pictures in the book are unsigned and the only clue I have is this: All the drawings in the book are obviously by the same hand. One alone is signed and that is the peculiarly evil one depicted on evil one. At the bottom one reads: "Eliphas Levi Del"—i. e. Delineator or artist. It would appear therefore that Eliphas Levi is one of Clifford Bias' band. But why did I get the name "Levi" from Ceney? Is he, like Valentine, attracted to me because I possess his book?

Eliphas Levi Zahed is a pseudonym which was adopted in his occult writings by the Abbe Alphonse Louis Constant. He dates from 1810. Basil Valentine is

much tied together in the middle ages. Mr. Rask favors the idea that "Imperator" is not the Roman Emperor he is sometimes supposed to be but is Friessan, who was "Imperator" of the Fraternity in 1468 or possibly, Brother Philaletes who was invested with power of "Imperator" in 1507 (a statement by Cornelius Agrippa). The thought here is that all these men, Basil Valentine, Eliphas Levi, "Imperator" would be drawn together because they shared the same philosophy and mode of thinking and that they are now united in a band behind Bias. I can well believe this for I naturally draw Sir Conan Doyle, Dr. L. R. G. Crandon, Baron von Schrenck-Notzing, Hamlin Garland and I believe that I shall yet get in touch with Dr. Gustave Geley and Dr. Eugene Osty. After all, we are all of a kind. I have come to put a great deal of faith in the general law of attraction that Like attracts Like. Mr. Rask and I together are following up this angle.

At dinner that night, Frank said to me: "Mr. Wright, do you know a MacDonald? I mean, did you ever know a MacDonald?" "I don't know, Frank," I replied, "There was a MacDonald at school, or rather college, I used to know. We called him 'Wee Mack'." "No, it's not him." "Is this an impression, Frank?" I asked. "I'm not sure. Skip it. He's dead anyway. He seems to have gone all to pieces after his wife's something or other. It's gone. Forget it." I did.

At nine o'clock that night we had another Decker-Bias sitting. The group numbered somewhere between twenty and thirty.

In all these seances it must be

nounced it as such, not Loys to rhyme with boys)" "What do you think of my new son-in-law?" "Tell him that if he doesn't take care of Lo-is, I'll knock his damned block off." "How is Margery?" "Shes not well at all. I'm quite worried about her." "Is she still up at her farm?" "Yes, No, I don't think so; I guess shes back at Lime Street again. Good Bye."

A spirit Mason then came through and gave the Masonic grip to several Masons in the circle. Patsy was curious as to the nature of these signs but the spirit said that no Mason, either dead or alive, would reveal them.

I thanked Patsy for having brought Baron von Schrenck-Notzing to me. "What would you say, if I should bring you Geley? (He pronounced it Zhaylay correctly) Hows that Gilbert?" So I am evidently promised Geley. I feel convinced I shall talk to him sometime. "Well," I replied "I hope he speaks to me in English for my French is pretty poor. Je peut le lire assez bien je ne peut pas le parle courament." I think you're doing pretty well," said Patsy.

Sylvia asked if everyone had had a message. "No," replied a couple of women from Montreal. "We came down specially for a (Continued on Page 6, Col. 4)

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THE MEDIUMSHIP OF CHESTER GRADY

By GRACE P. SCHAFER
"Trails End," Arden, Delaware
Psychic Observer Feature Story Writer

"A medium has the power of rolling the stone away from the sepulcher . . . if he is aware of his responsibility and does not abuse his life." It is Chester Grady who is speaking. The well known medium's conversation is richly interspersed with extracts from a vintage of rare experiences and accumulated knowledge. Between Juliette Pressing's and my interpolations we succeeded in prodding him on to give information about himself. He continued:

"My aim is to help the individual to live a more constructive life; not to satisfy a selfish ego by administering a false narcotic with superficial messages, but to raise a soul from its transient hour of darkness by imparting strength and courage. In teaching a person to understand himself he is thereby released from self-bondage."

"Have you given up your concert stage work?" I asked. (Friends had informed me about his fine tenor voice . . . and that he had won a scholarship to Germany through the auspices of the great Schumann-Heink, at the beginning of his career).

"Well, I suppose I have . . . for I believe in doing everything well; and we cannot serve two masters. I worked very hard during my musical career."

"You were on a trans-continental tour with Fred and Adele Astaire . . . also Elsie Janis, were you not, Mr. Grady?"

A Medium's Viewpoint

"Yes. It was all very interesting. I firmly believe that we are led into certain experiences for definite reasons. Each person has a specific work to accomplish and it must be done regardless of dreams. Even though our heads are in the clouds, we must keep our arials grounded. It would have been foolish for me to have plunged into mediumistic work, before my controlling forces came to remain with me, as they now are. I could not have conscientiously assumed the responsibility, required of mediumship, before I was sure of myself. I have the utmost confidence in my controls. If I hear what is a command, I believe implicitly . . . knowing they have a greater understanding than I. Remember, I am speaking of my own trustworthy guides."

"I do not presume to endow a spirit with certain qualities which they did not possess while on the earth plane . . . even though that spirit should happen to be my mother. She would not necessarily be an oracle because she is in spirit. For instance: I have heard such questions as a mother asking her infant child, now in spirit, 'Is mother doing right in investing her money in certain stocks?' 'It is ridiculous to assume that the child could render advice on mundane matters from which she is probably removed . . . or cares nothing about.'"

"Who are your main controls, Mr. Grady?"

"White Horse . . . and one who

New York Medium



CHESTER GRADY

calls himself, The Easterner."

"Do you think that a person who is not born with psychic powers can develop them?"

"Yes . . . it is possible. I maintain that mediumship is acquired by analysis. One grows with understanding. One medium is not greater than another! It is a matter of growth. A medium should not be censured because he cannot help everyone. He can give only what he receives . . . and information is spontaneous; it comes from unexpected sources."

"I have always been an idealist and I did not particularly wish to commercialize my gift. Although, I am aware that, 'the laborer is worthy of his hire,' for many years I resented a fee from those I advised. Finally my time was so monopolized that it jeopardized my livelihood and a friend suggested that I begin to do something about it . . . if I wished to continue my mission of helping people."

"Have you always been psychic?" I asked.

Psychic at Early Age

"Yes, I think I have, although I may not have been conscious of the fact, I was convinced of a force which worked now and then. I would receive information at unexpected times which was then unexplainable to me. I made my first prophecy when I was eight years old." He hesitated.

"Please tell us about it?" I asked . . . and Juliette seconded the plea.

"Well, I predicted my mother's death. I was away from home and very ill. My father came to see me and for some reason, I insisted that my mother was dead. I saw crepe on the door and I saw her body floating through the window. Then, I saw a white dove on the snow . . . at a grave. I told father what I saw but he attributed my vision to the anti-toxin . . . or feverish hallucinations."

"It happened that my mother was dead at the time. Her body was taken from a window; and a week later, when I first visited her grave, there was a solitary white dove resting in the snow on her grave."

"During my teens, I began to search for an understanding of

my unique gift. I wanted a satisfactory explanation about it, but my search was fruitless. One day, unknown to my family, I attended a Spiritualist Church. A friend had told me he had received marvelous messages at Rev. Frederick A. Wiggin's church in Boston, so it was there I went . . . arriving late. A medium, when I later learned was Emma Nason, was giving messages and as I walked in she said:

"I can't go on without talking to you, Chester. I see a priest supporting a young woman in his arms. I would like to call her Sarah, but she would not answer me. She is dressed in lavender and old lace. She wears lilies of the valley and heliotrope. That message convinced me of immortality. My mother's name was Sarah. The incident of the priest was true . . . and she invariably wore lavender and old lace . . . lilies of the valley and heliotrope."

Frederick Wiggin

"I often went to Mr. Wiggin's church and received some wonderful messages from him. He was a splendid medium. His messages were always startling I remember (at one time, he said to a person in the audience, 'Mary Baker Eddy would turn over in her grave if she knew your were here.' The party admitted as much. 'Well, he continued, 'she is here.'"

"You have been summoned by royalty . . . notables and celebrities of many European nations, have you not, Mr. Grady?"

"Yes, I have, indeed . . . but professional ethics prevent me from disclosing their names. This unique scarab ring, which I greatly prize, is a gift from a certain crowned European ruler. I have sat in seances with my friends, Mr. and Mrs. Stewart Edward White and Hamlin Garland . . . whose names I can quote circumspcctly. My clients have come from all walks of life . . . priests, ministers, lawyers and professionals of all description. I have worked at the American Society of Psychical Research when they were at the Hyslop House at 15 Lexington Ave. . . seven or eight years, for several months each year. Also, I have worked at the British College of Psychic Science, London. The work was similar: They call a medium for seances, but the medium is never told for whom he is sitting."

"Do you also teach the laws governing psychic development?"

"Yes. Everyone has latent psychic powers within, but fear and

HAZEL RIDLEY and Grey Wolf



"Psychic Observer"

The pictures above are familiar to many Spiritualists—the world over. HAZEL RIDLEY, formerly of Buffalo, N. Y., was internationally known as a VOICE Medium. Her phase of mediumship, while on the earth-plane, was "solar-plexis" direct voice. She "sat" in the light . . . all spiritual contacts being made through her entranced instrumentality.

GREY WOLF was Miss Ridley's principle spirit collaborator. His picture (above) was reproduced from the original painting, which can be seen during the summer months, in the Marion Skidmore library at Lily Dale, N. Y.

timidity are obstructions." Mr. Grady was silent for a moment as he removed the scarab ring from his finger.

"Now, both of you ladies can receive, if you will but permit yourselves to believe." He handed the ring to Juliette and said, "Hold this ring and see what you can receive."

Juliette closed the ring in her hand and, behold! . . . she began to SEE! She called a name . . . locations . . . conditions . . . circumstances . . . and a tragedy, which rendered Mr. Grady speechless! He said:

"Mrs. Pressing, you have spoken the name of one who was at the place which you have described. The events were exactly as you have said; and the experiences of that day were the turning point of my life . . . causing me to turn to Spiritualism with my whole heart. Lady!" he exclaimed . . . "YOU should be reading for ME." (But, WE were far more surprised than HE!)

That night, Juliette and I talked late. Mr. Grady had left us with a feeling of spiritual elation; and while we talked of him; his great gift and Spiritualism we suddenly received a very, very strange psychic manifestation . . . unusual

and indescribable. Whenever we speak of it now, it is with awe and reverence.

Somehow, we associate the experience with Chester Grady. Undoubtedly his spirit teachers were able to "raise our vibrations" to the subliminal heights of spiritual contact. We shall ever be grateful to Chester Grady for that wonderful evening!

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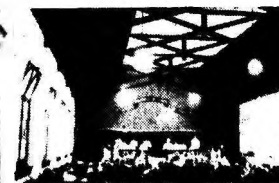
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THE THIRD EYE

By EDWARD LESTER THORNE
United Spiritualists' Church
257 Columbus Avenue
New York City

There is a spiritual projection existing within man's astral body in this present stage of evolution. Many years ago there was a physical faculty, but not as has been said in the middle of the forehead, but an organ located in the back of the head represented now by the pineal gland. Astrally, the third is still in existence, and acts as a definite faculty on the astral plane for man to use individually.

When we are studying Hindu metaphysics we find that Shiva (one of the Gods of the Hindu trinity) is known as the generator and destroyer. It is a part of man's power to plumb the depths of spiritual existence and put aside material things and take on spiritual things. Man is then an agent within himself and for himself a destroyer and regenerator. The Third Eye enabled man to discriminate between good and evil, between the physical and spiritual.

Downfall of Man

This is now resident within man's mind, and based on his reasoning faculty. The Third Eye has been transformed, but not transmuted, into the reasoning faculty. The Third represents a complete change in man's personality and individuality. Prior to its removal, the Third Eye was a spiritual individuality but now it is being transformed into a personality which is an instrument of the individuality. Man's outward appearance is constantly undergoing transformations. The superiority of man's state when possessing the third eye was a superiority being over that which he is now for it enabled him to deal with all dimensions, fourth, fifth and sixth. The seventh is all inclusive of the other six. In the abuse of the Third Eye was the downfall of man as far as entering into physical matter was concerned.

As we approach the time when there is a choice to be made, man will make that choice according to the center of his faculties being all focused in the reasoning power principle. Just as before the abuse of the Third Eye brought about the downfall of man, so now will the abuse of the reasoning power result in the downfall of humanity.

Physical Perfection

As we approach the material facts about man's identity we find that there are certain organs which have been prominent with the hands, feet, and internal organs in some of the recent skeletons found fossilized as far as man is concerned now.

Man is coming back to the time when he will be a spiritualized being on the inner spheres and also a more complete being on the outward spheres. This will concern his final incarnations on the earth plane. When first placed in a physical body man was enabled to go about in the great course of activity and function in a way not known to man today, because of the highly spiritualized functions. In order to free himself from future responsibility, it is the occult law that he must attain first physical perfection. Not

as determined by everyday rules but along lines such as laid down in original patterns in eternal prototype of the akashic life. This will be the future of man's physical pattern. When this has been attained, then it is no longer a necessity for anything to result further and it becomes dissolved in the astral life. This takes the place of the physical and after that comes a further state of the eternal consciousness which ensues over a long period of time which ensues until the next manvantara (cycle of manifestation of the cosmos).

Master Keys

There are individuals constantly seeking wisdom through Master Keys. But these Master Keys elude them, and they deal with Divine Wisdom only on the exterior. Firstly, we must consider ourselves growing in the light of knowledge. On the exterior the concept brings us along only intellectually. Pure intellect is more apt to suffer than increase in the study of occultism.

The Neo-Platonists dealt with inspiration as a source of wisdom coming from God. Ammonius Saccas was the God-taught. He was taught by the gods, and not by a Deity considered as God. What is God? We must enter into those metaphysics which make clear the fundamental essence of the universe. We cannot attach any name to it. This is impossible.

As we are approaching any spiritual philosophy like SPIRITUALISM, we know that Deity resides in the atom within man and includes everything in the universe. This cannot be comprehended by the intellect. It must be realized from within.

Set Aside Ritual

The average person is concerned only with events as they proceed in his material existence, and he is not aware of the spiritual identity. Everything is in terms of personality and the restriction of life, as the truly spiritual is lost. It is important that the student understand the difference between personality and spirituality.

Anyone interested in the truly spiritual must put aside ritual and exterior ceremony. The forces that get about in ceremonies are not the forces of the Divine Masters. They are elementary forces and concerned only with the exterior. Why have so many different ceremonies and rituals? It is only the exterior force that enters into ceremonies and ritual.

If we approach the question from the standpoint of tranquility, meditation and the realization of man as a threefold being of body, soul and spirit, we come to the realization that this identity as unity is not subject to ritual. It proceeds according to evolution, and life is thus proceeding and it is the universal law. Ceremony and ritual deal only with forces of retrogression rather than the completion of cycles. In your approach to the occult do only the plainest kinds of things. The plainest kind of metaphysics, (such as a Spiritualist service) is the sure way and the pathway of the Higher Ones.

To go to extremes, whether it be ritual or non-ritual, is unwise. We must come to a middle point. We are in a constant ceremony in our daily lives. On the other hand, this is the middle point between action and non-action. To be in-

ert throughout the day would be the opposite of what is intended. It would be the same with constant ceremony.

The laws of vibration are in the astral plane. Here we have repetitions just as in a phonograph. As long as people are proceeding along ceremony and ritual in religion, that will be continuously going on until it has worked its way out on the astral, as the gramophone is worn out. The records in the Akashic Light have a wearing out also and are brought into existence again only after silence has ushered them in on a new plane.

It is natural to go to some extreme when working in occultism, to go completely active or completely inactive. It is along this line that the Higher Forces have been careful to give instructions to beginners. They are aware of the forces amongst men in civilization today. The recluse is placed in a vibration conducive to his own vibration and can remain simple, yet partially active and inactive.


A Spiritual Vow

The restriction placed on the average novice (beginner) is this: A spiritual vow is important, but this should be made in a natural way according to the individuality and personality of the student. You only can determine this. You must understand yourself first before making any spiritual vows. You must understand that you have the ability of carrying them out. Vows that are broken have an effect on the spiritual evolution of the soul. Make your vow according to the way you think fundamentally. To desire the idea, and change yourself with the idea that it can be done, is idle nonsense. Everyone comes to the physical with the ability to disseminate according to his own individuality. Thus can he progress spiritually. Your physical body may be a restriction to you, and may be that which you need for your progression. Let us understand what it can do and what it cannot, and whatever your spiritual vow, it is in direct alignment with your own personality and individuality.

The Name of God

The name of GOD is here given in 70 languages, as follows:

Aeolian, Ilos; Arabic, Allah; Assyrian, Ellah; Breton, Doue; Bengali, Ishuar; Cartalan, Deu; Creolese, Godt; Chaldaic, Elah; Chinese, Zung; Croatian, Bogu; Danish, Gud; Dalmatian, Rogt; Doric, Ilos; Dutch, Godt; Egyptian, Zeut; English, God; Etrurian, Chur; Finnish, Jumala; Flemish, Goed; Fiji, Kalou; French, Dieu; Galic, Dia; German, Gott; Greenland, Gudib; Greek, Theos; Hawaiian, Akua; Hebrew, Jehovah; Hungarian, Isten; Hindustani, Rain; Icelandic, Guo; Irish, Dia; Italian, Iddio; Japanese, Kami; Kafir, Utixo; Latin, Deus; Lapland, Jubmal; Madagascar, Tannan; Magi, Orsi; Malay, Alla; Manx (Isle of Man) Jee; Mohawk, Yehovah; Norwegian, Gud; Namacqua, Eloba; Old German, Diet; Persian, Syria; Piedmontese, Iddiou; Polacca, Bung; Polish, Bog; Portuguese, Deos; Provencal, Dion; Peruvian, Llan; Russian, Bott; Runic, As; Rorongan, Atua; Saxon, God; Spanish, Dios; Scandinavian, Odin; Swedish, Gud; Swiss, Gott; Slavic, Buch; Syrian, Adad; Teutonic, Goth; Tembloan, Fetiyo; Turkish, Allah; Tartar, Magatal; Tyrrhenian, Eher; Vandois, Diou; Wallachian, Zenc; Welsh, Duw; Zulu, Tixo.



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EXPLORING PSYCHIC PHENOMENA

(Continued from Page 4, Col. 4)

message and we have got nothing so far." "We'll have to see about that," said Sylvia. The voices continued for a minute or so and then a voice in front of me burst out: "W. W. Butler, Bill Butler. Who wants Bill Butler? Say, what the H - - - what the dickens is this anyway? What am I doing here? I don't know anyone here, do I?" Silence and then as though he had made his way across the circle to where the women from Montreal sat: "Oh, it's you. Now, I'm beginning to understand. This is W. W. Butler, commonly known as Bill Butler. I ran that business in Montreal in so and so street. We made so and so. But I don't know you. Oh, I see. I remember now. My kids used to speak about your family. You're so and so and live down in West Mount in so and so street." The dramatic effect of this was very powerful. It was just as though a message had been sent out to get someone who was likely to know something of these people from Montreal and this Bill Butler was the best they could find and was dispatched to do what he could. So much for this sitting.

A Scotchman Speaks!

It was about half past twelve or one in the morning when Frank remarked: "I'm feeling fine and I always work best alone. What do you say to another seance?" So about eight of us yelled "Swell," and down stairs we all trotted. This, last, which was not over until about half past two was in good American a "Wow"! Burt Welles came through and Jim Riley, his voice booming like a loud-speaker on "high," and many of the Indians. Patsy was in his best form. My wife came through and said: "I suppose the children would not think much of this?" "Well, I think Lester is a little interested. I don't know about Lays." "I'm quite sure Noel wouldn't be," she replied. Right! This is very evidential but only those who know my oldest boy would understand. A voice then announced himself as Edwin MacDonald. "That's for you, Gilbert," said Patsy. "For me? I don't know any MacDonald." "Ay, fer you, mister. This is Edwin MacDonald Gee us a fag, brother," this is Glaswegian Scotch for "Give us (me) a cigarette, brother."

"Gee ye a fag. You must be a fellow Scot."

"Ay, ahm Scotch. I was just passin' an' thoct Ah'd jist come in an' say hullo as they told me there was a Scotchman in the circle."

"Where do you come from?"

"Frae Glesgae (Glasgow)."

"Can you tell me the name and number of the street where you lived?"

"Naw, Ah've forgotten a' aboot that noo. Ah'll look it up fer ye sometime. Guid Nicht!"

Another of those dramatic episodes that are very convincing.

We then had cool breezes and all kinds of floral odors wafted at

us. When I protested that being a chemist I had a very poor nose, the odors were blown in my face from a distance not over eight inches. It had all the force of an atomizer.

Then Patsy said:

"Gilbert, how would you like to make me sweat?"

"I would like nothing better, Patsy."

"Where would you like me to play the harmonica now? I suppose you'll say in the inside of your shoe."

"That's a good idea, Patsy. Inside my shoe, it shall be!" And I proceeded to take my shoe off.

"Hey, mister, give a fellow a chance. You don't want anything difficult, do you? He's got me on the spot, folks."

"Put That In P. O."

"I'll tell you what I'll do, Patsy, I realize you have to have some space to get your ectoplasmic projection into, or whatever you use, so I'll make it a little easier for you. I'll take Miss Quinlan's shoe off. I'll put the harmonica in my shoe, then put Lillian's foot on the top of it. She has a much smaller foot than I have and there will be a little space all around. I'm going to hold her foot in, of course. How will that do?" I did as I had outlined. Miss Quinlan testified that she felt the vibration under her foot even before Patsy began to blow but when the sound came, though it sounded a little distance away. "All right," said Patsy, "Gilbert, stand up. Now, hold the harmonica in your cupped hands." I did as he requested, one over the other. He then with his fingers, spread out my fingers a little somewhat like a squirrel cage. I suspect one must furnish some opening however narrow it may be. He evidently can get through fabric for he played it, as you recall, inside my pocket while my hand was over it, on another occasion. He then blew and to the best of my judgment both sound and vibration came from within my hands. "Will you put that in the PSYCHIC OBSERVER?", asked Patsy. "That I will," I assured him.

"I want to talk to you, Gilbert. You are just about a hundred per cent convinced of the genuineness of Frank's mediumship, aren't you?"

"Yes, I am."

"And you're just about ninety-nine per cent convinced of the genuineness of Cliff Bias'?"

"Oh, I would go a hundred per cent with his too."

"Oh no, you wouldn't. You're just saying that to be nice and I'll tell you what's bothering you. You can't understand how Sylvia who is only eight can talk to you in your own language."

"That applies to you, too, Patsy."

"But then, I'm twenty-one. You see progression on our side is about twenty times as fast as it is on yours, so, you see, that's why Sylvia although only eight is so advanced for her years. That makes it plain, doesn't it?"

Thus ended the last seance.

IN THE NEXT ISSUE, Mr. Wright concludes this article "Exploring Psychic Phenomena" with a summary and some startling revelations.

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The Religious Aspect Of Spiritualism

"Not To Supplant World-Faiths — But To Rationalize Them"

By W. H. EVANS

Opinions differ as to whether Spiritualism is a Religion. Some say it is, other that it is not, while others affirm it is the preamble to all Religion. But, whatever opinion is held, it is clear that a Medium's best work is done in a religious atmosphere and where there is a religious background to the work. This is important and should be kept in mind.

Quite naturally, Spiritualism has found its best means of expression through the channel of Religion. That may be because anything pertaining to a Future Life has always been considered within the province of Religion. Science has been absorbed in this world; philosophy has considered both this world and the next; but the specialists have been the priests and theologians who are supposed to have a theoretical knowledge about the next world. Unfortunately, they are no better off, in this respect, than the scientists or philosophers, for much of their supposed knowledge is pure assumption.

Nonetheless, because Religion dealt with this life and the next, when the Unseen broke through once more the revelation was clothed in the vesture of Religion.

Religion Purifies

It must be admitted that mediumship is not dependent upon Religion for its activities; but it is clear that where mediumship is divorced from Religion and good morals, it rapidly deteriorates and becomes unreliable. Religion should be a purifier of motives and an incentive to the spiritual life; and when it is active in a Medium, the mediumship is more worthy and reliable. That is proved by experience and should be considered more than it is.

Perhaps the prejudice some feel towards associating Spiritualism with Religion arises from confusing Religion with blind emotionalism; and also the assumption that Religion necessarily connotes beliefs which no rational mind can hold today.

But Religion must not be confused with the forms of its expression. There is only one Religion but there are many Faiths. Religion finds expression through Buddhism, Hinduism, Mohammedanism as well as through Christianity. These World Faiths mark the temperamental differences of their followers and believers. At the roots of these Faiths are the same ideas: Belief in God, in a Future Life, and that Man is a Spirit-being incarnate in a mortal body.

What does Spiritualism profess to do? It proposes to demonstrate that there is a Future Life and that Man is a Spirit-being. If that is not Religion what is?

Implications of Phenomena

Spiritualism is more than the study of psychic phenomena. These may be studied in a purely scientific spirit, but their content flows over into the realm of Religion; for the phenomena are dependent upon directive minds, and these minds claim to be the spirits of people who once lived on earth, and they earnestly urge us to live upright lives as best preparation to enter the next stage of being. Is that not a religious rather than a scientific function? How can Religion be separated from Spiritualism when it is clear that the core of its phenomena is so definitely religious in its implications?

What Do These Things Mean?

The division of opinion arises from lack of comprehension of what Spiritualism really is. To confine attention to its phenomenal aspects is to limit and blind the mind.

But, it may be asked: "Can you make a religion of dancing tables,

of raps and psychic lights, etc.?" No one claims that you can. What is asked is: "What do these things mean? What is the implication of the phenomena of the dancing table?"

As a fact, it is of interest providing we are satisfied that tables can dance when no one is touching them. That is a fact of so curious a nature that not only does it arrest attention, it challenges us."

Intelligent Manifestations

Why do tables dance under certain conditions and in the presence of certain people? A table is a piece of inanimate matter which, by itself, cannot move; some extraneous force has to be exerted. That is a fact of scientific interest. What is that force? It is the work of science to find out. We discover by our study that the force is directed by intelligence. The table will respond to our request and do what we ask it to do. To whom do we speak—the table? Certainly not. We address the intelligence which is directing its movements. How does that intelligence respond? It answers by acceding to our requests, thus proving its intelligence.

When we ask the intelligence, "Who are you?" it replies that it is a human being who once lived on earth. By means of a code, it will give facts to prove its assertion. Very well; what does that mean? That a spirit-being is using certain forces to move the table. The dancing table becomes a means of giving us information about someone who is "dead," someone who can communicate with us from his state of life. Thus we prove that man is a spirit-being and survives the change of death.

We cannot make a religion out of the phenomena of Spiritualism, but the heart of these phenomena is Religion itself. Spiritualism is the very core of Religion and the instinct that clothes Spiritualism in the vesture of Religion is sound.

Christianity vs. Spiritualism

The Spiritualist Movement in this country and in America is definitely religious in character. It has kept Spiritualism alive; its humble followers have insisted upon the reality of the facts and demanded their investigation. In its early days, Spiritualism convinced so many Secularists and Rationalists that it won for itself the name of "The Infidels' Savior." To say that a movement which won such an honorable name is not religious, or that Spiritualism is not the core of Religion, is absurd.

When it is said that Spiritualism is the "preamble to Religion," we are at a half-way-house, though attention is still primarily confined to psychic phenomena. The phenomena of Spiritualism are the preamble to Religion just as the Christian faith were a preamble to Christianity. No one claims that the miracles of Jesus and of the Disciples are, in themselves, Christianity; but without the central fact of the Resurrection there would have been no Christianity.

When we turn to the teachings of Spiritualism, we find they are decidedly religious. All the great "controls" insist upon the need of a practical Religion, and they endorse the attitude of the Spiritualist movement in being religious.

Writing through the hand of Stainton Moses, one of the "Imperators" Group said: "Religion, to be worthy the name, must have its two sides—the one pointing to God, the other to man . . . Each system of religion is a ray of Truth from the Central Sun." (Spirit Teachings, pp. 51 and 131).

"One of the cardinal facts underlying your life is Religion, by

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which we mean the intercourse of your spirits with the Great Father of Spirits, through the innumerable ranks of spiritual beings which extend upwards and upwards to Him. When you pray you must believe the ministering spirits receive your prayers, and answer them according to their discretion." (More Spirit Teachings, p. 33).

We find this is reiterated in many other messages from the Other Side. Those on the Other Side are our companions, and we can receive from them help and encouragement.

The object of Spiritualism is not to supplant existing Faiths, but to rationalize them; to cut out all that is unessential. Because of this "Imperator" could say:

"The night of ignorance is just passing away. The shackles which priestcraft has hung around struggling souls shall be knocked off; and in place of fanatical folly and ignorant Pharisaism and misty speculation you shall have a reasonable Religion and a Divine Faith. You shall have richer views of God, truer notions of you duty and destiny. You shall know that they whom you call dead are alive amongst you; living, as they lived on earth, only more really; ministering to you with undiminished love; animated in their unwavering intercourse with the same affection which they bore to you whilst they were yet incarnate. (Spirit Teachings, p. 133).

"Spirit Teachings"

He prophesies that the old Faith will be replaced by one more in line with present needs.

"The time is far nearer than you think when the old Faith, which has worn so long, and which man has patched so clumsily, will be replaced by a higher and nobler one—one not antagonistic but supplementary—and the pure Gospel which Jesus preached shall find its counterpart again on an advanced plane of knowledge." (Spirit Teachings, p. 87).

This indicates that the purpose of those on the Other Side is to enlarge our religious views and give us a firmer ground for our faith. In pursuing that purpose, Spiritualists can do no other than express their Spiritualism in the form of Religion. They are in-

The Mechanics of "Miraculous" Healing

It is not the BODY of the afflicted which is to be healed, but rather the MIND. For whenever the mind becomes distorted in its concept of natural purpose, the spirit body becomes robbed of its freedom of expression in all that is BEAUTIFUL.

A natural life is conducive to a constant rebuilding process of the PHYSICAL BODY in the exact image of the SPIRIT BODY even to the most infinitesimal detail. For the SPIRIT is of GOD and in its natural state is perfection. But the MIND is of the STATE-OF-DEVELOPMENT of the individual and is ever working out its salvation in its own way according to the full rights of choice invested in it by the SUPREME BEING.

There is an ever present coordination between the mind and the spirit. It is the electric circuit through which the mind acts either for good or for bad. And it is this coordination upon which is based all "MIRACULOUS" healing—The perfect coordination of the mind of one individual and the spirit body of another.

LOVE — The Motive

The GOD LOVE in its purified state is contacted by the mind of the healer and a complex phenomenon occurs without which disembodied entities are utterly helpless. For, the function of the entities — when present — is to stimulate the mind of the healer to do GODS work, and to stimulate the mind of the patient so as to remove unnatural mental barriers to the free flow of the divine right! They act only according to that which is written in the New Testament and which we will not practice!

The dog, the cat and the beast of the jungle, when wounded will instinctively partake of no food and will go off seeking seclusion. There; to free its mind of outside things and to commune with its inner self. This is a natural RETURN TO THE SOURCE. To the GOD within—coordination to the utmost!

There is nothing which stimulates this coordination greater than the training of the mind in the love of humanity. For this reason spirit healing is often said to WORK ON A MOTIVE OF LOVE. In this, JESUS was a Master. But the words of the Master are these: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do."

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spired by those in the Higher Life to do so, and any efforts to separate Spiritualism from Religion can only result in a truncated Spiritualism shorn completely of vitality.

"Light"

Ethel Post-Parrish



"Psychic Observer"

CAMP SILVER BELLE OPENS JUNE 21st

According to Ethel Post-Parrish, Camp Silver Belle, Ephrata, Pa., will open their annual summer sessions June 21st—Closing September 1st.

Although the program for the forthcoming 1941 meetings has not been completed, the following speakers and mediums have already been scheduled to serve: Raymond E. Burns, Buffalo, N. Y.; Frederick Nicholson, Boston, Massachusetts; Edward A. Lohman, St. Petersburg, Florida; H. Gordon Burroughs, Washington, D. C.; Emma C. Resch, Brooklyn, N. Y.; Marion Miller, Brooklyn, N. Y.; Charles L. Sharp, Fort Worth, Texas; M. McBride Pantton, Miami, Florida; Nora Pepper Palmer, New York City; Kitty Leith, New York City; Sarah Elizabeth Nelson, West Collingswood, N. J.; Elizabeth Fabian, Ephrata, Pa.; Ernest Holden, Ephrata, Pa.; Harold A. Lumsden, Stamford, Conn.; Kathryn Baxter, Norfolk, Virginia; Dorothy Graff Flexer, Reading, Pa.; Lucy A. Walker, Buffalo, N. Y.; Mary Fulton, Chicago, Ill.; Frank Brace, Boston Massachusetts and Ethel Post-Parrish, Lena Barnes Jeffs and James Parrish—Camp Silver Belle executives.

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If your question is sensible—it will be answered. If your answer is commendable it will be published.

What is Spiritualism?

Spiritualism is the name by which the idea of survival is commonly known. Survival is the idea that man—or the human personality—survives the death of the body.

What is the evidence?

Survival of the human personality or spirit after death is not a matter of religious belief or faith.

It is a scientifically established fact, based upon a tremendous amount of evidence, carefully collected and critically examined by some of the world's greatest scientists.

There are many thousands of ordinary men and women who have had personal proof of the truth of survival.

What is a spirit?

Man consists of a physical body and a spiritual or etheric counterpart.

The soul of man is constituted within the etheric body, which is an exact replica of our physical body.

Under certain circumstances the etheric body can be seen, and has been seen as part of the make-up of the human being.

What is death?

The physical body is merely the covering for our etheric or real self.

Like the diver's suit, it is essential for our existence under the physical conditions of our earthly life.

What survives?

At death, our earthly "diver's suit" is cast off, our real self goes forth free and unfettered to a higher and fuller life of progress.

We take with us all our knowledge, memory, ambitions, love and affections.

Can we communicate with the dead?

This has been scientifically proved beyond the shadow of a doubt.

Scientists in every branch of science, who have set out with the idea of discovering and exposing the fraudulent basis of Spiritualistic phenomena, have been forced to admit, after years of careful study of the subject, that they have been in direct communication with the dead.

If the spirit world is a mind world, how can you tell that it exists apart from the imagination?

Imagination is a mental process. In a mind world, imagination would be as real to people living there as any physical thing is in a physical world.

What is a medium?

A medium is a man or woman whose psychic body so loosely interpenetrates the physical body that it is capable of being used or stimulated by spirit operators to respond to their vibrations.

Do Spiritualists believe in a trinity?

I once heard this question answered by a speaker, who said the only trinity she accepted was one God, no devil, and one hundred cents to the dollar.

Why is it that spirits who do not yet realize they are dead can see and hear things in the ma-

terial world? If they do not realize they are dead, they cannot know how to materialize their eyes and ears.

It is not necessary for these organs to be materialized in order to see things in the material world. They see through spirit eyes.

Is it possible for one person to sit at a table and receive communications from the spirit world, or must there be more? If so how many?

The results obtained through a table depend not on the number of sitters, but on their mediumistic power. Everyone has some power; some have more than others. If the mediumship of one person is strong enough, then no other sitters are required, although, of course, additional sitters obviously increase the power.

What is the Spiritualist attitude towards fatalism?

Andrew Jackson Davis, Spiritualism's greatest seer, taught that the child was the repository of infinite possibilities. Spiritualists believe we have free will, but this, of course, is relative and not absolute.

Could not mediums, when describing friends or relatives who have passed over choose one of the many more suitable alternatives to the phrase, "your uncle in spirit," or "your mother in spirit," which irresistibly reminds one of bottled anatomical specimens?

This question can be a warning to mediums.

How do Spiritualists view the tending of graves and erecting tombstones? Do these practices give any satisfaction to the departed?

Old customs die hard. Spirits tell us they prefer flowers in their homes underneath their photographs. After all, the cemetery is not where they are. That is only the resting-place of the physical body they have discarded.

It would appear that the majority of mediums on earth are women, yet their controls in the spirit world are men. Are there any notable women controls?

The answer to this question depends upon the word "notable." There are many women mediums with female controls. Perhaps some reader will give the names of notable ones.

When I do healing work, my hands vibrate. I have noticed this is not so with other healers. Is there anything untoward in this movement?

Again, it is results that matter, not the method. If results are obtained, it matters not whether the hands vibrate or not. Many healers have hands which move all the time they are engaged in treatment.

Is it right that I should communicate with my dead daughter? Certainly it is right, just as it was right for you to speak to her here if there was a reason.

Is it possible to communicate with the dead?

Yes, it is possible, if the dead desire to communicate, and can find the means.

How could I talk with spirits? Join a recognized society and

study the subject. Then communication should become natural.

Do you think it is good or evil for those on the Other Side to force people to take up Spiritualist work on this side?

I do not know what you mean by good or evil. If this is evil, we had better have some more of it.

What takes the place of money in the next world?

In the next world, if you want something, you have to earn it—and when you have earned it, it is automatically yours. Good actions done one for another earn their own recompense. Why, then, have anything to take the place of money?

Materialization in Luther's Family

Materialization was given in the family of Martin Luther by Florence Luther, who had agreed with her mother that whichever died first would, if possible, come back and communicate with the one yet living. And the following is Florence's preface to what was written:

"My father was the illustrious and true man, Martin Luther, the reformer, who, seceding from the church of Rome, wrote books so convincing and true that many were converted to the truth. After leaving the church, he married Catherine Van Vora. She was the daughter of a noble Saxon family, highly educated, polished and refined. They married about the year 1524. I was their second daughter, and dearly beloved by both of my parents, and every advantage that could be given me was mine. I studied Latin, Greek and Phoenician, and took great delight in translating Sanskrit. In those days education belonged only to the higher classes."

Here are excerpts from spirit phenomena which occurred in the family of Martin Luther, as given by Florence Luther:

"One beautiful moonlight night in May, I had been sitting by mother's grave—reading. When lifting my eyes from the book, I saw a thin white mist, when I heard my mother's voice sweet and low beside me saying, 'Florence, my child, I am here, do not be afraid, for I am going to show myself to you. I am a living spirit that can take on the body at will. Remember, dear child, I am your mother, one who loves you, and would not harm you for the world!' All this time I could only see the cloud of white, but as she talked, assuring me of her presence and desire to let me see her face and realize that it was none other than herself, my confidence returned and my fears vanished.

"As the white cloud resolved itself into the human form first, I saw my mother's hand and on the third finger, a ring containing a setting of garnet. I recognized it at once as my mother's hand, and I reached forward to place my own upon it, when she softly said, 'Not yet, Florence; I will show you my face before you can touch me,' and as I lifted my eyes I saw her as clear and beautiful as I had seen her in health, the full blue eyes, her golden brown hair, were as real and as natural as ever when in the flesh. She said, 'As you are governed in the flesh by natural law, so we are governed by spiritual law. The time will come, my child, when spirit communion will be an every-day occurrence.'

"Watching mother's form it slowly descended, seeming to sink into the ground at my feet."

She came again to the family and told Florence that she must have her father and others understand the truth in regard to the continuation of life. He must be brought to realize that the spirit embodied and the spirit disembodied are one and the same. After which, by agreement with her, they had a seance each week,

"GREATER THINGS SHALL YE DO!"

THE GIFT OF THE SPIRIT

[This trance address on spiritual gifts was delivered by a guide through the mediumship of W. J. Colville in 1877. The position described is still true today.]

The illustration which was so beautifully given by that great and glorious teacher, Jesus, when he spoke the glowing, eloquent, and prophetic words of the parable of the talents fully indicates the truth which we desire to convey to you this evening.

No person who has ever carefully, thoughtfully, and devoutly read this parable can for one moment arrive at any other conclusion than the following, and that conclusion is that a man or a woman is not responsible for the number of spiritual gifts which he possesses, but that one and all are responsible for the use they make of those gifts—that they are responsible whether they use those gifts, or whether they use them not.

Your Responsibility

For, remember, there was no distinction made between the one who possessed the ten talents and used them all, and the one who possessed the five and used them all, and the one who possessed the two and used them both—all were rewarded, all were accepted, all were commanded to enter into joy and rest; but it was reserved for the one who possessed but one talent, and who used it not, to be excluded from the peace, from the joy, and from the rest which was the reward and heritage of the others.

This, most emphatically, was not because one talent alone was possessed, but because the talent was not used; for you are none of you responsible for the gifts which you possess, but you are responsible for the use which you make of those gifts.

You are commanded by God and by the spirit-world to cultivate every gift to its very highest possibility; you are not to let one lie dormant, for not one gift has been given in vain, not one talent has been given which is not to be used, and all can be used for a great and useful work.

Humility's Diverse Needs

Furthermore, it is most desirable that the state of things which exists in the present day, and which, indeed, has existed in every day relative to the possession of spiritual gifts, should be retained; and that is, that one person should possess some special gift which someone else does not possess, for there are many different works to be done in the world—there are many different purposes to be fulfilled.

There is very much to be accomplished in various ways be-



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W. J. COLVILLE

fore humanity can possibly be lifted up to the highest level to which humanity shall ultimately be lifted.

Consequently, as humanity is so diversified, as one set of men are perfectly distinct from another set of men, so it is necessary that there should be teachers and reformers, prophets, sages and apostles, suited to deliver a message which should be acceptable, and which should be capable of being received by all classes of the community.

As the possession of spiritual gifts by men is as old as humanity, there is no age of which we have any record that does not furnish us with illustrations and examples of this.

If you turn to the Old Testament of your records, you will find that there was a continual tide of inspiration flowing from God to man and, further, that there were special men raised up to do a special work in every age in every nation of which any account is given.

"The Tide of Inspiration"

Then if you turn to the New Testament of your records you will find that Jesus and his apostles possessed spiritual gifts in no ordinary degree.

You will find that it was one spirit, the same divine inspiration which dwelt in Jesus and his apostles which dwelt in the ancient sages and prophets of old; you will find that the very voice which Jesus spoke, that the very message which Jesus delivered, was but a further unfolding of the one message which God had been delivering from the earliest ages to mankind.

Though the message which Jesus brought was a higher one, though the work which he did was fuller, more complete and more perfect than the work done by any one of his predecessors, nevertheless he possessed the very gifts, only in a larger extent, which had been possessed by all humanity in every age and every nation, and which you yourselves possess this very day.

For Jesus did not make any claim to possess gifts which were not possessed by other men. Though he possessed them in a larger measure, the gifts which he possessed were derived from the same source, were the same in kind and the same in quality as the gifts which were possessed by many a one who delivered a message before Jesus was born.

Furthermore, Jesus himself declared that his disciples should do greater works than he had done when he had ascended to the Father; he declared that the Holy Spirit should be sent from God, and that signs should follow those who believed, and that the tide of inspiration should flow on with irresistible course until all humanity should share the blessing, and should be benefited by the outpouring of the influence of the Most High.

So it is perfectly useless for any persons now to state that spiritual gifts were the possession of any past age, and are not the possession of humanity today.

DO!"

SPRITUALISM'S HISTORICAL JOURNAL

The Psychic Observer

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

Published by DALE NEWS, INCORPORATED

Established 1937

Juliette Ewing Pressing Ralph G. Pressing

Feature Service Writer—Grace P. Schafer

Headquarters, 5 Melrose Park, Lily Dale, N. Y., U. S. A. Phone, Cassadaga 48-F-2

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

Membership Paid and Applied for in the
AUDIT BUREAU OF CIRCULATION, Chicago, Ill.

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.
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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-five May 25th, 1941 10c a Copy

THE BURNING QUESTION OF TODAY

The Psychic Investigation of the **SCIENTIFIC AMERICAN** has aroused the interest of all classes of people here and abroad. The entire Press of the country seems to be in the grip of exciting expectation. They know that the Occult always was and always will be a fascinating subject which stimulates the readers' interest.

This being the case, we regret to note that not all scientific men who are participating in these investigations are aware of the great moral and ethical responsibility which rests upon their conduct and exhibition of seriousness, impartiality and honesty.

No intelligent reader will disregard the fact that it is entirely out of place to LAUGH when serious efforts are being made to establish communication with the spirit world. To consider such efforts a joke of such admitted facts the **SCIENTIFIC AMERICAN** might lose much of its prestige should further developments in the manner of its investigation fail to show an improvement.

Let us hope that those who have become victims of their own prejudice against psychic phenomena, will at last realize that this problem deserves the most serious attention and that they will not overlook the fact that men of science, like those mentioned below enjoy a hard-earned reputation of being honest, truthful and unquestionable in their integrity and competence and that their firm stand in the matter can not be disregarded.

Some day it will be entertaining to hear that those who watched these investigations, from the seat of scorn and ridicule, will be laughed out of court.

The fact that conjurers, who are manipulating under the disguise of pretended mediumship are trapped, will never alter the fact that more than a hundred thousand intelligent people in America are conversing with their loved ones, who are called "DEAD."

The best and most suitable method for the **SCIENTIFIC AMERICAN** to prove or disprove the fact of spirit communication is but ONE; and this is: Not to search for mediums, but DEVELOP ONE AMONG THEMSELVES in their own midst, by following the precepts of those who succeeded in their efforts to receive messages from their loved ones in Spirit.

Many spiritualists look at this investigation with suspicion; they believe that the almost peremptory demand for mediums has but one final purpose: "To please the Christian Churches, the hereditary enemy of Spiritualism, by 'trapping' the most prominent mediums in order to fasten the mark of guilt upon them and thus wipe out Spiritualism." We are far from believing that this is the object of the **SCIENTIFIC AMERICAN**. There are men among the investigators who, we believe, can be trusted; who have an open mind. Nevertheless, we can not overlook the grave danger which lurks in such investigations for the further growth of the movement. There is a mighty and powerful press in this country which in obedience to the will of the powerful twins "money and church" will publish facts as they see fit.

At the final show-down the church will be ruler, its own witness, judge and executor... Once the guilt of fraud is fastened upon a dozen people who were trying to get the 15,000 dollar reward, it needs but one further step to stamp out the existence of mediumship. Legislators will be only too glad to seize the opportunity in order to please those who help them into office. Once more we send our warning message to all the spiritualists of America to ORGANIZE INTO ONE PROTECTIVE BODY and prepare a solid front which shall stand as a bulwark of UNITY OF PURPOSE.

Rough with thorns is the path a medium must travel before the light of truth is earned. Under trials and tribulations, scorn and ridicule, sacrifice and self-denial, the spirit-medium follows the call of duty. Stamped with the mark of suspicion by the finger of a materialistic or fanatic adversary the medium holds the head erect.

Tried in the crucible of sacrifice and suffering the mediator between the two worlds tastes the bitterness of life with a smiling face. At the mercy of the merciless, the medium is often dragged into the house of justice and is treated like a criminal and forced to offer a humble apology for a transgression never committed, as this seems to be the shortest way to escape further notoriety and persecution. The public press uses a stronger language than facts can justify and newspapers are only too eager to treat their readers with a "good joke" or a "funny story," which is in reality a perverted narration of a tragedy.

An ill-advised public, not acquainted with the painful problems of mediumship may consider the Scientific American Investigation a fair proposition. We, who know by actual experience that Psychic Power can not always be successfully harnessed to order, have another viewpoint.

Psychic Power brings us in touch with higher intelligences. Per-

FROM HERE AND THERE

HE LIKES "P. O."

OTTO KAEMMERER, 3801 Sulphur Ave., St. Louis, Missouri, is a consistent booster for **PSYCHIC OBSERVER**. Whilst we rarely publish articles praising our work, still we believe parts of Mr. Kaemmerer's letter are interesting. He says:

"You sure are putting out a fine, attractive, and ably edited Spiritualist paper. It must bring joy to all who have discovered this great truth. Your choice photographic illustrations are indeed helpful; your staff of writers know how to make the facts of communication interesting. The special articles appearing from the pen of J. Gilbert Wright are excellent reading.

"It is great comfort to have a paper like the **Psychic Observer** come out so bold in defense of the facts of our religion; always ready to challenge and put to rout the ignorant and prejudiced — who used to pride themselves in loudly and boldly boasting that all spiritual phenomena was humbug. Facts are stubborn and cannot for long be downed. It matters not whether the prejudiced opponent be Scientist, Psychologist, Clergyman or a News Editor.

"Spiritualism is founded on FACT and these facts can challenge error and falsehood no matter from what source. And no mercy should be shown when exposing all false and prejudiced opposition.

"The twin enemies of Spiritualism are prejudiced and ignorance. Ignorance is the most hopeful of the two, for an ignorant person usually has an open mind and can be taught new truths, but not so with the former. His mind is closed, usually after accepting the prejudiced opinion of some one else.

"Every sincere and intelligent person should frankly consult their conscience, and ask: 'Do I oppose this new truth because I know from personal experience? Have I made a careful and thorough investigation of this phenomena? Should I accept the opinion of some one else?'

"My advice is accept no ones opinion. Rely on yourself in making investigations of mediumship.

"Jesus spoke wisely when he said: 'Seek and ye shall find.' Know the truth, for the truth shall make you free."

MEDIUM JOINS ARMY

Arthur L. Taylor, Wilkes Barre, Pa., a physical medium, has joined the army and states that he is carrying on his work just the same — even to the point of interesting a Priest in Spiritualism. His address: Private A. L. Taylor, Jr., 1301 Service Unit, Headquarters Company, R. R. C., New Cumberland, Pa.

PETER GRIMM

Dr. Joseph F. Newton, "Orthodox" minister, has an interesting story to relate. Here is it:

CECIL deMILLE, the dramatist, tells how he got the idea for his play, "The Return of Peter Grimm," which Belasco asked him to write for David Warfield. Some of my readers may remember the play.

Belasco wanted a play dealing with the future life, and deMille went to the Maine woods to work it out. On a lovely lake he was drifting in a canoe, reading, resting, thinking, searching for an idea.

The canoe drifted into very shallow water, and, looking down,

he saw a world of mud, alive with water beetles. One of the beetles crawled up on the gunwale, stuck his talons into the woodwork, and died.

The writer went on with his reading. The sun was hot, and the next time he looked at the dead beetle, it was well parched. Then, suddenly, he saw something happening to the beetle, and he watched closely.

The back of the beetle was cracking open. Out of the back he saw crawling a new form, a moist head, then wings; a beautiful dragon-fly slowly emerging, scintillating all the colors of the rainbow.

As he watched it, fascinated by the transformation, it flew away. It flew further in a second than the water beetle had crawled in days. It hovered a few inches above the water, poised and graceful.

The beetles below did not notice it. With his fingertip the writer touched the shriveled body of the beetle and removed it from the gunwale; it fell back into the lake and sank to the muddy bottom.

The other beetles crawled awkwardly to see what it was. It was only a husk, and they backed away from it. It was a dead and empty shell; they let it be and went about their affairs, uninterested.

If God does that for a water beetle, the dramatist thought, why should He not do it for me? There, before his very eyes, he had seen winged life rise out of dull death, and he had the idea for his play.

Nay more, he had a new sense of the wonder of life that does not lie, but takes other and more lovely forms, colorful and triumphant. He has never doubted the immortal life in himself, and his fellows.

PONCA CITY, OKLAHOMA

Sixteen people, seven never having attended a seance before, were present in a spiritualist circle held in Ponca City, Oklahoma, recently. According to Rev. Edna Bacon, 612 North 4th St., who is a Spiritualist leader in that city, the mediums at the seance were Mr. and Mrs. Otis Rannels of Guthrie.

The Editors of **PSYCHIC OBSERVER** were privileged to sit with "The Rannels" at Mount Pleasant Park Camp, Clinton, Iowa, last summer. Mr. Rannels always sits "test"—snapping his fingers through the Direct-Voice manifestations; proving that he does not at any time touch the trumpet.

ALICE RICH LEAVES CUBA

Having spent the winter months in Havana, Cuba, ALICE RICH, returned—on the "ORIENTE"—to her home in Providence, Rhode Island, 216 Central Ave. She will fulfill several church engagements in the East before making her regular summer visit to Lily Dale.

HOLDEN-MARTIN

Mrs. Marguerite Naus Martin and the Rev. Ernest R. Holden of Ephrata, Pa., were married recently in the Albertson Memorial Church of Psychic Science in Stamford, with the Rev. Harold A. Lumsden, pastor of the Universalist Church, officiating.

The bride was given in marriage by E. W. Van Trees of Buffalo, N. Y. Mrs. Van Trees was the matron of honor. The bridesmaid was Dr. Isabelle K. MacDonald of Stamford.

Argus Kerr of New York was best man.

A bridal dinner was held at the home of Mrs. George Fritches of Forest St. The guests included Rev. and Mrs. Harold A. Lumsden, Mr. and Mrs. Van Trees, Harry C. Todd, Mrs. C. H. MacPherson, Mrs. Ruth Armpreister, Angus Kerr and Dr. Isabelle K. MacDonald.

After a short trip through New York State, the couple will spend the summer at Camp Silver Belle, Ephrata, Pa., and in the Fall will make their home in Stamford.

INTERESTING PICTURES

Some evidential photographs, showing levitation, have been submitted to this office by Raymond DuBois. The pictures were taken during seances held by Lenore DeRae-Rife, Direct-Voice medium of Jackson, Michigan. Those present when the pictures were taken: Mary Bird, Francis and Margaret Holbert, Georgie and Catherine Wells, Emma and Raymond DuBois, Leonard Black, Albert Rife, Nellie Roberts, Bur Wilkes, Ora Wilkes, Gladys and Betty DeRae.

TULSA CHURCH MOVES

The Second Spiritualist Church of Tulsa, Oklahoma, is holding services at its new location, 109½ East Third St. Those to take part at the opening service at the new address were: E. P. Gillis, J. H. Cuddy, Rosa Pigg, Mrs. Leontine Bryant, Mrs. Nete Gillis and Mrs. Mildred Powell.

CINCINNATI NEEDS MEDIUM

Joan Jorden, 3221 Colerain Ave. Cincinnati, Ohio, is opening a new Spiritualist Church center. Speakers and mediums who are able to include Cincinnati in their itinerary, please note.

CHURCH BUILDING FUND

The Temple of Harmony, 27 West 1st Ave., Denver, Colorado, has purchased a new building. According to L. A. Peterson, 3595 South Cherokee, No. 5, Englewood, Colorado, president of the board of directors, the church respectfully solicits all interested Spiritualists to contribute to their Spiritualist Church Fund.

FAULT-FINDERS?

Nothing is easier than fault-finding. Fault-finding requires no brains, no character, no self-denial, no talent, no experience.

Could this be what is troubling the New York City "Psychic Researchers" who are always trying to prove there are no genuine mediums?

CARROLL PLEASES

Mrs. Hazel Hoyt, Secretary of the First Spiritualist Church, 126½ South Main St., Elkhart, Indiana, reports concerning a recent appearance of Dr. J. J. Carroll. Says Mrs. Hoyt: "Sceptics and Believers alike received ample evidence of spirit return and could see demonstrated, right before their eyes—in a red light, various psychic manifestations—all convincing evidence of spirit power."

NOBLE BLUNDERS AGAIN

The staid Ohio State Journal, Columbus, Ohio, has been hoodwinked again. They published editorially the silly pranks of Claude Noble, Detroit erstwhile conjuror, who has no status even among reputable magicians. Poor old Noble is still making his annual attempt to contact Howard Thurston by waiting for some signal at his tomb. Can Noble prove that Thurston ever knew him?

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haps, they do not share the opinion of the wealthy that money buys everything. They might consider it a gross offense against justice to permit a self chosen set of people to receive on a platter the priceless treasure of knowledge for which others had to suffer humiliation, misery, hunger and imprisonment. Thousands of mediums gave their lives for the truth; they were tortured to death or burned at the stake.

No! and again we say No. It would not be fair. Those who seek the truth to KNOW, shall pay a higher and worthier price than money. There could be no greater fallacy than to believe that this investigation would settle the question involved. It is not the first attempt to enter the Kingdom of heaven through a back door, nor will it remain the last.

BE SURE AND VISIT ONE OF THESE

Spiritualist Churches

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

ARIZONA

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

PHOENIX — Psychic Science Church (No. 1), 237 N. 5th St., Services Sun. and Wed., 8 P. M. E. Simmons-Berbridge, Muriel S. Parker.

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 Religious Society of Divine Science, Inc., 744 Mildred Ave. Edna Kelley.

HAWTHORNE—Church of Revelation, No. 6, Prairie & Penn Sts. Annie McNelly.

HOLLYWOOD—Metaphysical and Psychic Science Center, 4071 Ingraham Street. Claude S. Leaf.

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

HOLLYWOOD—Temple of Light, 4712 Oakwood Ave. Dr. F. M. Sebre.

HOLLYWOOD—The Progressive Spiritualist 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 Revelation, 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 Ave. Meetings Tues. and Friday, 8:00 P. M. Tel. GL 9525 Gladys S. Scott.

LOS ANGELES—Church of Light, 818 Union League Bldg. Elbert Benjamin.

LOS ANGELES—Church of Natural Science, 2537 West 12th St. Rev. Mary Carpenter-Vail, Pastor Emeritus.

LOS ANGELES—Church of Philosophy of Apostles, 953 Menlo Ave. Nellie H. Shewbert.

LOS ANGELES — Church of Psychic Light, 617 Venice Blvd. Katie Whittemore.

LOS ANGELES — Institute of Psychical Research, 7021 Hollywood Blvd. Arthur Ford.

LOS ANGELES—People's Spiritual Center, 4909 S. Western Ave. Emma M. Allen, Karol Packard.

LOS ANGELES—Second Christian Spiritualist Church, 2520 West 9th St. Dollie Thunness.

LOS ANGELES—Spiritual Center of Service, 236 W. 46th. Rev. Maria A. Sykes.

LOS ANGELES—Spiritualist Church of Truth, 3916 S. Budlong Ave. Minnie Modlin, president and pastor.

LOS ANGELES — Wilshire Spiritualist Church, 508 South Hobart Blvd. Maud Madden Holcombe.

OAKLAND—Church of Eternal Life, 840 20th St. Rev. Rose Smith.

OAKLAND—C. S. A. and N. S. A., First Temple of Spiritualism, 1454 Alice Street. Mittie Monroe.

OAKLAND—Kosmon Centre, 2073 Telegraph Ave., Aff. Universal Church of the Master, Inc. Services 7:15 P. M.

OAKLAND—Padre of Truth Center, 1444 52nd Ave. Charles E. Walters.

OAKLAND — Psychic Science Center, 16th & Jefferson St., Services Sunday, 2 P. M. Christina M. Irving.

OAKLAND—Spiritual Truth Center, 1419 Harrison St. (Universal Church of the Master). Edna M. Hess.

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

OAKLAND—The Spiritualist Church of Truth, 1918 Brush St., Pacific Bldg. Olive Linge.

SACRAMENTO — Central Spiritualist Church, 1421 Ninth St. Lorena Grace Willis.

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

SAN DIEGO—First Spiritualist Church, 1240 7th Ave. Hildred Hope Langford.

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

SAN FRANCISCO — California Psychical Research Society, 414 Mason Street. Dr. P. S. Haley.

SAN FRANCISCO — First Spiritualist Church, 3224 17th St. H. E. Pitzer.

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

SAN FRANCISCO—The Chapel, 20 West Gate Drive. Adele Halman.

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

SAN FRANCISCO — Universal Spiritual Church, 976 Valencia St. Sunday Services, 8 P. M. Messages, Circles, Friday, 8 P. M. Rev. Della H. Houser, Rev. Ann Schuman.

SAN JOSE — Trinity Center Spiritual Church, I.O.O.F. Hall, Harry and Anna Sites.

SAN JOSE—Universal Church of the Master, 45 N. 6th St. Blanche Hughes.

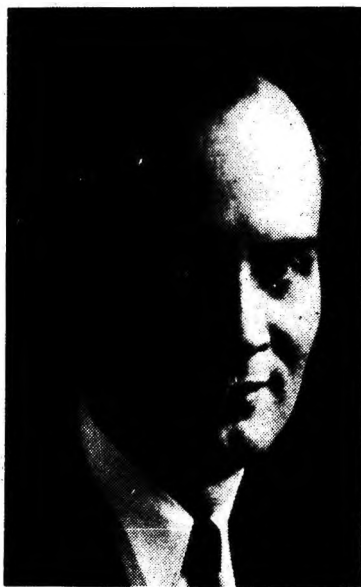
SUMMERLAND—Summerland Spiritualist Association, Elizabeth Gainer.

CANADA

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

CALGARY—First Spiritual Church, 530 Third Ave., W. Alice E. Rushton.

President



CHARLES ALDEN RADCLIFFE, 1349 East 152nd St., Cleveland, Ohio; President of The United Spiritual League, Inc.; President of The Spiritual Science Church, 10427 St. Clair — Rev. Rene Hunt, Pastor.

About Cleveland's new Spiritual league, Mr. Radcliffe says: "The League applied for a charter March 31st, with fifty-five charter members listed.

"A symposium was held March 30th in which the subject entitled 'Our Purpose' was discussed. The results were exceptionally satisfactory—as proven by the numbers who applied for membership immediately following the meeting.

"We are legally authorized now to issue ordinations, practitioners' certificates, church charters, etc.

"We are to have a special block in the telephone book and the newspaper.

"Enthusiasm runs higher as we progress and many more now feel that the League is definitely the answer toward promoting Spiritualism in Cleveland in a more attractive degree—and that the protection for the qualified medium is not too far distant.

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.

TORONTO — Spiritual Psychic Science Church, 750 Bathurst. Kenneth Briggs.

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

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

COLORADO

DENVER — Spiritual Masters Church, 1738 Humboldt. Leona Hutchins.

DENVER — The People's Spiritualist Church, 1487 Glenarm Rd. Pearl B. Ashbrook.

DENVER — The Spiritualist Temple of Harmony, 27 West 1st Ave. L. A. Peterson, President.

PUEBLO—Columbia Church of Universal Truth and Research, 409 West Northern. Leonard Hansen.

CONNECTICUT

BRISTOL — First Michel Spiritualist Church, 2 Riverside Ave. William P. Morgan.

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.

DISTRICT OF COLUMBIA

WASHINGTON—Church of Two Worlds, Continental Hotel. Hugh Gordon Burroughs, 3712 Ingomar St.

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

WASHINGTON—Longley Memorial Spiritual Church, 3428 Holmead Place, N. W. I. G. A. D. J. Cave, Beltsville, Md.

WASHINGTON — Unity Spiritualist Church, 1326 Mass. Ave., N.W. Harry P. Strack, Sec'y, N. S. A.

FLORIDA

DAYTONA BEACH — First Spiritualist Church, 606½ Main St. Katherine Windle, 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 — Spiritualist Temple of Truth, 1621 S. W. 6th St. M. McBride Pantol.

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.

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

SARASOTA—Sarasota Spiritualist 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. Sunday services only. Other services at Parsonage, 656 Eleventh Avenue, S. Nellie Curry, Clara B. Knott.

ILLINOIS

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

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

BLOOMINGTON — Church of the Spiritualist, 608½ North Main St. Floyd Humble.

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 Spiritualist Church, 3900 W. North Avenue. Eagle Hall, 3rd Floor. Mrs. L. Graf.

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

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

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

CHICAGO — First Roseland Spiritualist Church, 138 E. 114th Street. Mrs. S. Tower.

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—Psychic Science Church, Ashland Bldg., 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 Spiritualism, Midland Club Hotel, 172 West Adams St. Catherine Larney, 3950 Gladys Ave.

CHICAGO—Sixth National Psychic Science Center, 8948 Houston Ave., So. W. J. Elberth, Pastor, Augustin Reyes, Pres.

CHICAGO — Spiritual Church of Truth, 3849 West North Ave. Theo. Siera.

CHICAGO—Spiritualist Church of Welcome, 5 North California Ave. A. Buchel, 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—The Spiritual Harmony Guild, 2426 Van Buren. Netta Schaffer.

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 Friendship. Victoria Wrehang.

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

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

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

JOLIET—First Spiritualist Church, Jasper St. and Glenwood Place. Chas. Kroplin.

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

LEROEY—Crumbaugh Memorial Spiritualist Church. Services 2:30 P. M. C. R. Gibson.

PEORIA—Progressive Spiritualist Church, Corner 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

CONNERSVILLE—First National Spiritualist Church, 608½ Central Ave. Ella Curry, 926 Sycamore St.

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

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

Golden Jubilee Celebrated



"Psychic Observer"

ELIZABETH GAINER, 718 Costello St., Santa Barbara, California, Lecturer and Message Bearer. She is the Pastor of The Summerland Spiritualist Church, Summerland, one of the oldest Spiritualist Churches in California affiliated with the National Spiritualist Association.

Several months ago, this Association celebrated its Golden Jubilee — denoting 50 years of faithful service to the Religion of Spiritualism. Those taking part: Mrs. Richard Robbins, Hanna Syple, President and Eleanor Darling, Secretary. The soloists were Mr. Holcomb and Dr. Koch. Among the visitors, Harold P. Courtney, President of the C. S. S. A., Madison Norris, State Secretary and Mr. Wilson, Secretary of the Central Spiritualist Church of Los Angeles.

ELKHART—First Independent Spiritualist Church, 126½ South Main St. Ruth Fasbaugh.

EVANSVILLE — Union Spiritualist Church, Third Avenue and Michigan Street. Jeanette Hoepfel.

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

FORT WAYNE—Progressive Spiritual Church of Christ, 1103½ Taylor St. 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 Schallan.

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

INDIANAPOLIS — Progressive Spiritualist Church, Park and St. Clair St. Paul Leach; Tom Whitehead, Sec'y.

INDIANAPOLIS—Psychic Science Spiritualist 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.

LAFAYETTE—Church of Divine Truth, Red Men's Hall, Fourth and Ferry Sts. Elsie Fay Brown.

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

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

MARION—Distributor of Light, Spiritualist Church of S.M.A., 319½ South Ave. Mable Pittman.

MARION—Progressive S. M. A. Church, Jr. Order Hall, 110½ West 3rd St. Edward Fawcett.

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

MUNCIE — Divine Spiritualists Church, 103½ W. Jackson St. William Thorp.

REYNOLDS — Guiding Star Research Class. Fern Rogers.

RICHMOND — Independent Spiritual Church, 115 N. 10th St. C. D. Owens.

RICHMOND — Progressive Spiritualist Church, 500½ Main St. Mrs. Laura Osmore, S.M.A.

SOUTH BEND—First Church of Prayer, 410 West Wayne. Bessie Wells.

UNION CITY — Messenger of Comfort Church, 226½ N. Columbia St. Jos. P. Neff.

IOWA

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

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

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

KANSAS

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

WICHITA — First Spiritualist Church, 121 South Main St. Ira Durham, Pres.

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

LOUISIANA

NEW ORLEANS—Divine Fellowship of Spiritualism, 823 Spain Street. Mrs. C. Langhoff.

MAINE

AUGUSTA — Progressive Spiritualist Church, Court and Perham Sts. Madeleine Wing.

MARYLAND

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

MASSACHUSETTS

BOSTON — Church of Spiritual Commune, Hotel Westminster, Copley Sq., 1st and 3rd Sunday, 8 P. M. Evan Shea.

BOSTON—Crystal Temple of Truth, Hotel Westminster, Copley Square. John E. Reese.

BOSTON—National Spiritual Church of Christ, 683 Tremont St. Services Sun., Wed., Fri., 7:45 P. M. Rev. Claude Spence.

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, Johnsons 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 Emmons.

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

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

SALEM — First Spiritual Mission, Bell Studio, Sewell St. Gladys Worsen-craft.

SOMERVILLE—Church of Higher Spiritualism, 170 School Street. J. H. Kier.

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

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

WORCESTER—First Spiritualist Church, 35 Orad St. Wm. R. Irwin.

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

MICHIGAN

ADRIAN—Christian Spiritualist Church, 412 E. Maple Ave. Mrs. Earl Beach.

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 CHURCHES

(Continued from Page 10)

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 Spiritualist Mission, 932 Francis St. De Rae Rife.

LANSING — Psychic Study Club, 118 E. Michigan. Reba L. Post.

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

MUSKEGON — Spiritualist Church of Truth, I.S.A., Odd Fellows' Hall, Cor. Western and Terrace Sts. Services Sunday evening, 7:30. Rev. Constance Betts.

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

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

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

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

SAGINAW—Church of Spiritual Truth, 1833 N. Charles St. Alma M. Eastman.

MINNESOTA

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

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

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

MINNEAPOLIS—Minn. Center of Spiritual Education, 608 Nicolette Ave. Dr. John Le May.

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

ST. PAUL — First Spiritualist Church, H&Kue and St. Albans Sts. Floyd Thornton.

MISSOURI

KANSAS CITY—Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Nettie 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 Maddox.

ST. LOUIS — Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun. and Tues., 2-8. Rev. Jose Erhart.

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

ST. LOUIS—First Church, A.S.A., 2163 S. Grand Blvd., Liederkranz Club Bldg. H. Guth.

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

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

ST. LOUIS — Psychic Center, Biltmore Hotel, Apt. 2-A. Lula Taber.

ST. LOUIS — Spiritual Science Church, 3505 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 (No. 4), 136 Mill Street. Myrtle Eickelberg.

NEW JERSEY

ATLANTIC — Seaside Temple—Psychic Science, 11 So. Arkansas Ave. Emil J. Schmidt.

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

NEW BRUNSWICK — Deans Memorial Church of Psychic Science, 91 Albany St. Rev. Anne Meyer.

CAMDEN — Fourth Spiritualist Church, 503 Market St. (N. S. A.) E. Whitecraft.

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

CAMDEN—St. Marks Christian Spiritualist, Hadden Ave., at Washington St. Services Sun., Wed., 8 P. M., Thurs. 2 P. M. Mary L. ReCorde.

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

ELIZABETH — First Church of True Gospel, 31 Rahway Ave. Herman Tiederman.

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

HOBOKEN — First Spiritualist Church, 527 Washington St. William C. Donovan.

JERSEY CITY—Grace Divine Spiritual Church, 191 Griffith St. (near Summit Ave.) Ethel Arrigo.

JERSEY CITY—Second Church of Psychic Science, 263 Manhattan Ave. Eva Nungesser.

LONG BRANCH — Seventh Church of Psychic Science, 11 Third Ave. Veronica Fileschman.

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

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

Opens New Church



"Psychic Observer"

REV. CLARENCE S. BENEDICT, Grand Rapids, Michigan, Pastor of The Flower Memorial Spiritualist Church, Hastings, Michigan.

It was through the assistance of Miss Sylvia Walters that this Spiritualist Church was organized; in honor of REV. AMANDA FLOWER, former President of The I. S. A.

At the opening service, Rev. George Jewett, President of The Independent Spiritualist Association, was the principle speaker and in the future, Rev. Benedict plans to have guest mediums take part in the services—(i.e.) Clifford Bias, John Bunker, Fred Felix and others. Sunday services, 3:30 and 7:30.

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

PATERSON—First Society of Spiritualists, 142 Carroll 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. Busch, 199 Cambridge Ave., Jersey City.

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

NEW YORK

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

BINGHAMTON—Golden Rule Spiritualist Church, 98 State St. Virginia G. Stiner.

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

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

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

BROOKLYN — Spiritual Center, Hart's Hall, (Blue Room), Gates Ave. and Broadway. Emma C. Resch.

BROOKLYN — St. John's Spiritualist Church, 8015 3rd Ave. Lillian Johnson. Services Sun., Wed., Fri., 8 P. M. Wed., 8 P. M.

BROOKLYN — The Divine Spiritualist Church, 587 Sixth Street, between 8th and 9th Avenues, (basement entrance). Beatrice De Hunt.

BROOKLYN (Ridgwood), (Queens P. O.) —Spiritualist Church of Magdalena, 69-59 62nd St. Marion Miller.

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

BUFFALO — Center of Psychic Science and Church of Spirit Communion. Chinese 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 Brotherhood, Malta Temple, 3296 Bailey Ave. D. Mona Berry (N.S.A.)

BUFFALO — Cold Springs Spiritualist Church, Schwagler Hall, 1445 Jefferson St. George Demarest.

BUFFALO — Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Stephan Nusall.

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

BUFFALO — Unity Spiritualist Church, 786 Ellicott, Near High. Isabell Reed.

EAST AURORA — First Spiritualist Church, Temple St. Mildred Hiney.

ELMIRA—Class, 313 Hathway St. Goldie Sargent.

ELMIRA—First Spiritualist Church, 468 East Church St. Eva M. Bostwick.

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

FULTON—Spiritualist Centre, 216 Cayuga St. Pearl Jones.

HORNELL — First Spiritualist Church, Main St., Macabee Hall. Fred Martin, Annabel Martin, Goldie Tyler.

HORNELL—Spiritual Center, 69 State St., Services Wed. 8 P. M. Dr. W. N. Merrell.

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—Church of Universal Brotherhood, 248 West 73rd St. F. Palmer Gibson.

NEW YORK CITY — Decker's Psychic Studio, 57 West 75th St. Frank Decker.

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

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

NEW YORK CITY—Spiritual Church of God, McAlpin Hotel. Rev. Johannes Greber.

NEW YORK CITY—St. Francis Spiritualist 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—United Spiritualist Church, 267 Columbus Ave., at 72nd St. Message Services, Sunday, Monday, Tuesday, Wednesday, Friday at 8 P. M. Thursday and Saturday, 2 P. M. Edward Lester Thorne.

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

NEW YORK CITY—W. T. Stead Memorial 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. Rosebud Vogel.

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

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

ROCHESTER — Open Door Spiritualist Church, Hotel Seneca, Green Room. Leota B. Maxwell.

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

ROCHESTER—Universal Centre of Psychic Science (Association), 251 East Ave. Rev. J. Bertran Gerling.

ROCHESTER — Universal Spiritualist Church, 669 Genesee St. Louis C. 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.

WOODHAVEN (Queens) — Church of Eternal Light, 86-54 91st St. Services, Sun. 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M. Wm. F. Skidmore, pastor.

OHIO

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

AKRON — Friendly Spiritualist Church, 945½ 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.

BRIDGEPORT — First Spiritualist Temple, 310 Main St. Albert Boergen. W. A. Hollingsworth.

CANTON — First Spiritual Alliance Church, Nusley Studio, Third and Market. N. John Rheamont.

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

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. Rooms 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.

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

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

CLEVELAND—Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.

CLEVELAND—First United Bible Spiritual Church, 1259 E. 112th St. David Franklyn.

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

CLEVELAND — Sunflower Spiritualist Church, East 193rd and Pawnee Ave. Bessie Jacks.

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

COLUMBUS—First Spiritualist Church, 6th and State. L. G. Benjamin.

COLUMBUS — Ohio Ave. Spiritualist Church, 86 So. Ohio Ave. Nellie Brown.

Phoenix Pastor



"Psychic Observer"

REV. E. SIMMONS-BERRIDGE, Mental Medium, Inspirational Lecturer and Message Bearer.

She is the Pastor of Psychic Science Church (No. 1), 237 North 5th St., Phoenix, Arizona; has been in spiritual work for the past 12 years and, in the near future, plans to travel through the Middle West — serving Churches and Societies enroute. She resides at 1115 East Garfield St., Phoenix, Arizona.

DAYTON — Central Spiritualist Church, Haynes and Hulbert. Laura E. J. Holloway.

DAYTON—First Church Occult Science, 44 Franklin St. Ella Davidson.

DAYTON — Fraternal Spiritual Church, Hall Room, Hotel Gibbens, 2nd Floor. Maude E. Phelps, 341 West Monument Ave.

DELAWARE — Spiritualist Science Church, 50½ West Sandusky St. Bertha McLeod.

EAST LIVERPOOL — First Spiritualist Church, Moore Hall, 4th and Wash. Sts. Frances Gillespie.

MEDINA—River Styx Spiritualist Church, Lyceum or Sunday School, 145. Lecture and Message Service, 2:30. Hulda Stewart.

NEW PHILADELPHIA—Church of Divine Inspiration, Hotel Delphian. Robert H. Wilson.

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

STRUTHERS—First National Church of Struthers, 109 Elm St. J. C. Rowe.

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

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

WARREN — Christ Universal Spiritual Church, Room No. 4, McKinley Club. Brandon Block, 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.

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

OKLAHOMA

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

ENID—Spiritual Center, 419 East Maple St. Albert E. von Strode.

GUTHRIE — Spiritual Science Church, 119½ East Oklahoma Ave. Edna Francis Miller.

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

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.

TULSA — Second Spiritualist Church, I. O. O. F. Hall. J. S. Allison.

TULSA—Spiritual Science Church, No. 168, Pythian Bldg. Mrs. Harry J. Swarts.

OREGON

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

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. 24th Ave. Mrs. J. C. F. Grumbine.

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

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church, 28 North 7th Street. Alice Getter.

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

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

BRADFORD—First Church of Spiritualists, 46 Chestnut St. G. F. Shipman.

BRADFORD—The Golden Rule Circle, 30 Hobson Place. Mrs. Elizabeth Schneider, Pres.

CHARLEROI — Dias Spiritualist Temple, 933 McKean Ave. C. F. Dias.

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 Washington St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

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

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

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

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