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SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC Observer

NUMBER FOURTEEN SEMI-MONTHLY

Published by DALE NEWS, Inc., Lily Dale, New York, U. S. A.

10 CENTS

Was Jesus a Myth? -- No!! ♦♦♦ THE PSYCHIC LIFE OF JESUS

Did He Live and Perform a Mission on This Earth Plane?

EMPHATICALLY "YES"

This article is written specially for PSYCHIC OBSERVER by Marcella DeCou Hicks, Detroit, Michigan. Always fearless, Mrs. Hicks deals with her subject with frank friendliness and downright sincerity. Her earnestness and compelling vigor of expression is not only convincing but fascinating as well.

I approach the subject of my Lord humbly for, after all, who am I that I should presume to write about the Christ? Still — others have done it; others, no better qualified than I and some, perhaps not so well qualified in that they have not had access to the supernal knowledge which has at times been available to me through spiritual contact with avatars on highly evolved planes of discarnate thought.

At Easter time Jesus, His life and His mission, are uppermost in the thoughts of most Christians and yet to many minds, despite the religious teachings of their Christian denominations, comes the blunt query, "Did Jesus really live? Couldn't the whole story be just a beautiful myth — a fabrication — a legend? What actual proof is there?"

Jesus DID Live

In this discourse I am not going to discuss the origin of Jesus, the virgin birth, the vicarious atonement, the resurrection or any of those moot points of ecclesiastical or theological controversy. I shall attempt merely to present reasonable proof, for those whose doubts torment them, that the man Jesus did live and did perform a mission on this earth plane.

To begin with, many have come to question the actuality of Jesus of Nazareth because of the fact that there seems to be practically no secular proof of His ever having lived; no reference to Him in any but new testament literature although history is replete with reference to those living contemporaneously with Jesus and even hundreds of years before Him. The question is one of historicity—if Jesus lived why do we not find mention made of him in the histories that record the names, the lives, and the doings of others of His time and those hundreds of years preceding Him?

Apollonius

Some students of antiquity have concluded that Jesus is a myth evolved out of traditions and legends concerning Apollonius of Tyana, a Pythagorean philosopher of the first century, a noted teacher and writer who had attributed to him the same miracles that mark the ministry of Jesus according to the New Testament. Conversely, other students take the stand that those writers who recorded the life and work of Apollonius, deliberately attributed to him the miracles performed by Jesus in an attempt to create a religion that would take precedence over Christianity.

Apollonius is an historical character — there is no question of his having lived; there are in-



The Christ

From Painting by Hoffman, 1824

numberable references to his life and work in secular literature down the centuries. Personally, it would make no difference to me if Jesus and Apollonius were one and the same, since to me, it is the teaching, the example, the living ideals that matter, rather than the personality. But I have been many times assured from Spirit that both Jesus and Apollonius lived — distinctly separate individuals — the former serving the poor, the latter the rich.

Jesus' Teachings Ignored?

Let us first take up the matter of the dearth of historical reference to Jesus in the literature of His time, still extant. Could there not have been a very good reason for thus ignoring Jesus in the writings of His time? In the time of Christ the Roman State which ruled all the known civilized world was pagan in its religious practices. Its religions were Pantheism, Paganism, Mythology and Idolatry and the Roman state was founded upon the principle that "might makes right." It espoused everything that the young Galilean preached against — hate, cruelty, torture, blood, war. By those civil dignitaries who deigned to pay Him any attention at all, Jesus, who taught love, kindness, patience, forbearance, charity, generosity, purity and the brotherhood of man, and the fatherhood of God, was looked upon as a pretentious young egotist, preaching "polly-anna" twaddle. A person of no consequence, and the less said of Him the better. But, just in case there might be some truth in the reports of the cures and the miracles ascribed to this odd young preacher or even in His teachings, would it not be safer, from every standpoint, to suppress the whole matter? Would it be expedient to call the atten-

tion of the people definitely to this miracle worker by making reference to him and his doings in the reports and secular writings of His time?

Could This Happen Today?

Today, if some one were to come into public prominence, preaching a philosophy inimical to governmental policies and that might revolutionize prevailing thought trends to the extent of interfering with governmental practices by reason of intriguing the mind of the people as a whole, would "the powers that be" favor publicizing such a philosophy? Probably not.

For the populace as a whole to have been converted to Christ's teachings would probably have meant the finish of Rome's whole pagan regime. Could it not be that this constituted one of the reasons for ignoring Jesus, His work and His personality in the reports and the literature of His time?

Few Believed HIM

Remember too, that Jesus died shamefully and ignominiously on the cross between two thieves, repudiated by those purported to be His own people — the Jews. Only a handful of His followers believed in Jesus. To the Romans who looked upon Him as a knave and a criminal whose own people had finally decreed His death, He was, in final analysis, an imposter. Would Rome accord any historical importance to such a fellow? Truly I believe that this constitutes another reason why historians of the time gave Jesus no mention.

Secular records concerning trivial people and trivial events were no more saved in the archives of immortal literature in Jesus' time than matters of no

(Continued on Page 2, Col. 1)

"Yesterday's Miracles Are Today's Natural Laws"

Mediumship Is the Solution to the Wonders of Jesus

Chapter I, taken from the book THE PSYCHIC LIFE OF JESUS by Rev. G. Maurice Elliott.

The life-story of Jesus is a psychic narrative from beginning to end, and in dealing with it I shall take the four gospels just as they are.

I shall avoid the use of the term "miracle," which usually means an arbitrary contravention of natural law. Jesus never used the word.

At present, we know only a very few of the laws of nature. Yesterday's "miracles" are today's "natural laws," and today's miracles will be tomorrow's natural laws. And, not many days hence, we shall discover that the only eternal natural laws are spiritual laws.

Virgin Birth

I shall avoid also, as far as possible, all reference to the age-long and fruitless Christological controversy with its questions: Was Jesus God or was he a man who was guided and controlled by the highest spirit? Did he have a "Virgin Birth" or was he born in a natural way? Were his "signs and wonders" unique because due to the power of his God-head or were they natural to one so spiritual? And so on.

All religious teachers are, I think, agreed that Religion is Revelation, and that revelation is dependent on capacity to receive it.

But only few religious teachers realize that the psychic faculty is essential to the reception of revelation. Granted that the more spiritually-minded the psychically-gifted person is the fuller and purer will be the revelation, yet there can be no revelation apart from the exercise of the psychic faculty.

The Old Testament seers and prophets revealed as much of God's will and of god-powers as they were capable of revealing.

In Jesus the revelation reached its greatest heights but was by no means completed. He said so. The Spirit which had guided him was to guide his followers into all truth.

His followers were to do greater works than he did. He said so.

Psychic Phenomena

His "signs and wonders" were signs of God's Love and Power, and also of the love and power inherent in man. Jesus insisted that, if men would but love God and their fellows as he did, they too would be able to perform his "signs and wonders," and greater.

I shall therefore deal with the psychic phenomena manifested in the life of Jesus in the same way as I dealt with the psychic phenomena manifested in the lives of the seers and prophets of the Old Testament.

The four gospels contain stories of Jesus stilling the tempest, walking on the sea, feeding the multitudes, healing the sick, raising the so-called dead, and such-like supernatural occurrences.

If these things occurred today — if a man stilled a tempest at Stornoway and walked on the

English Author



REV. G. MAURICE ELLIOTT
"He is a frank, modern clergyman who believes that the only orthodoxy is Truth."

Thames — the vast majority of men would be nearly struck dumb with amazement.

But the people who witnessed the "signs and wonders" performed by Jesus had been brought up in the Old Testament atmosphere of them.

They were familiar with clairvoyance, clairaudience, materialization, spirit writing; in a word, they were familiar with what today is called Spiritualism.

Conscious of "Spirit" Power

They knew that Abram's spirit guide had materialized and conversed with him, and that two other spirit visitants had materialized sufficiently to partake of quite a hearty meal.

They knew that Abram had found a wife for his son Isaac by purely psychic means. They knew that Joseph had the psychic gift of interpreting dreams.

They knew that Moses's guide had spoken to him from a burning bush and that, by purely psychic means, a rod in his hand had changed into a serpent and back again into a rod.

They knew that the stories of the ten plagues, the pillars of (Continued on Page 6)

TABLE OF CONTENTS

Was Jesus a Myth?—Hicks.....	1-2
The Psychic Life of Jesus.....	1-6
Woodrow Wilson	2
Abusing Mediums—Editorial....	3
TODAY—Will J. Erwood.....	3
Life—Hereward Carrington.....	4
Libel Suit Filed	4
A Lillian Tashman Experience..	4
Helen Keller—Psychic	5
Unity vs. Spiritualism	5
Maude Kline Travels	5
Good Books to Read	6
Psychometry Explained	7
Church Directory	8

COMING FEATURES

INSPIRATION — Edna Ferber, Robert Louis Stevenson.
Spirit Photography—Dr. Clara E. Barnett.
The Vital Message—Sir Arthur Conan Doyle.
Parish—The Healer, Maurice Barbanell.
Dean Hears Invisible Choir.
Psychic Housewives.
The Historic Watch—Etta Wreldt.
GOETHE—A Psychic Story.

WAS JESUS A MYTH?

(Continued from Page 1)

importance are hoarded in our great libraries of today. And Jesus, by and large, was considered a trivial fellow. One might infer that the manner of His death alone was enough to provoke historical comment but not so — crucifixion was a common form of punishment. It is only in retrospect that Jesus has achieved greatness.

Records Destroyed

Supposing now that Jesus may have been mentioned in contemporary writings of importance — what would be the likelihood of such records surviving? In the great ancient library at Alexandria, Egypt, were gathered together some seven hundred thousand manuscripts, embracing the histories, records, documents and immortal literature of Rome, India, Egypt and Greece. After having been in existence nearly six hundred years a mob of ferocious, religious lunatics partly destroyed it, and later, in 638 A. D., it was wholly demolished, during the siege of Alexandria by the Arabs. Furthermore the libraries at Athens, harboring priceless manuscripts, papyri and parchments, some of which might or might not, have contained reference to the Christ, were looted many times by barbarians. Some Greek literature, that had been transferred to Rome survived these particular raids, but then again, Rome itself was sacked by Vandals times without number. And so finally, if any scribe, living contemporaneously with Jesus, had written anything at all about Him in his historical records — what chance would such records have had of surviving to this day? Had there been any secular reference to Christ sufficiently important to have been preserved it must have been destroyed over a thousand years ago. And it is not as if there were in those days thousands, hundreds or even dozens of copies on any manuscript in any phase of literature, as there are in this age of printing presses that turn out copies by the million. What was destroyed was gone for all time and only in exceptional cases could it be duplicated or replaced. Parchments were laboriously transcribed by hand and so precious as to be worth their weight in gold.

Proof of Non-existence?

Therefore I say that the fact that secular literature — the writings of the great rulers, leaders and philosophers of Christ's time, still extant, make no mention of Him — the fact, too, that historical records ignore Him — has no significance whatever as proof of His non-existence.

First — Because in His lifetime He was of too little consequence to His contemporaries to be written into their records and the history of His time and, second, because had such reference been made it had practically no chance of surviving the vandalism to which ancient libraries were subjected.

Evidence Can Be Found

So far as is known there are but two pieces of evidence in ori-

Author-Lecturer



MARCELLA DE COU HICKS, author of "Hiding Man's Divinity," "Jesus—The Light of The World," "Eternal Verities" and "Studies in Boy-Ology."

ginal form in existence today which may be construed as referring to Jesus of Nazareth, and would seem to have been written by one living contemporaneously with Jesus. The first is a contribution to the Roman archives from Palestine in 31 A. D., sent in by a scribe or historian — a news gatherer, analogous to a "reporter" of our times. Loosely translated it reads as follows:

Vivid Description of Jesus

Here in Palestine there has appeared a man whose power is extraordinary. He has the title of the Great Prophet and his followers call him the son of God. He raises the dead and heals all manner of diseases. He is a tall man, well proportioned; there is an air of serenity in his countenance which at once attracts the affection and respect of those who see him. His hair is the color of new wine. It is curled and falls down to the lowest part of the shoulders. Upon his forehead it parts in two. His forehead is flat and fair. His face is without any defect and adorned with graceful vermilion. His air is majestic and agreeable. His nose and mouth are very well proportioned and his beard is thick and forked, of the color of his hair. His eyes are gray and extremely lively. In his reproofs he is terrible but in his exhortations and instructions, amiable and courteous; there is something wonderfully charming in his face — with a mixture of gravity. He is rarely seen to laugh but he has been observed to weep. He is very straight in stature. His hands are large and spreading and his arms are very beautiful. He talks little but with gravity — and is the handsomest man in the world." End of quote.

If Not Jesus — Who?

It seems entirely reasonable to assume that this may well have been a pen portrait of the great teacher whom we know as Jesus the Christ. And if the writer were describing Apollonius of Tyana, would he not have referred to him by name, since Apollonius was a well known and famous character, having no mystery in connection with him? The writer of this

Fireman Forecasts His Own Death

Premonition that he was going to meet an untimely death was expressed by Lieut. Ray E. Bauder of 128 Milbourne Ave., Syracuse, N. Y., less than a month before he plunged to death with seven other firemen.

Bert W. Day, funeral director, said that the fire department lieutenant visited his office to make known a desire that he be buried in Morningside cemetery.

"I've got a hunch that I'm going to meet an untimely death," Day quoted him as saying. The fireman explained that he had a premonition that "there will be a whale of a fire here and I'll go with it."

Bauder's premonition might have been aroused by the outbreak of several big fires in Syracuse recently.

Lieut. Bauder's desire was fulfilled when he was interred in Morningside cemetery.

quoted report would seem to be describing some person hitherto unknown to him, who has suddenly appeared among the people, accompanied by a group of disciples.

Plaque Discovered

The second piece of concrete evidence, secular in character, that our Lord did live, and died a martyr to His teachings, is a copper plate or plaque discovered through the research of antiquarians. The Commissioners of Arts of the French army found it in a vase while excavating in the ancient city of Aquila in the kingdom of Naples in the year 1810. On one side of the plaque is inscribed in the Hebrew language the following:

Sentence by Pontius Pilate, acting Governor of Lower Galilee.

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stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the Emperor Tiberius Caesar, and the 27th day of March, in the city of holy Jerusalem — Annas and Caiaphas being priests, sacrificators of the people of God — Pontius Pilate, Governor of Lower Galilee, sitting in the presidential chair of the praetory, condemns Jesus of Nazareth to die on the cross between two thieves, the great and notorious evidence of the people saying:

1. Jesus is a seducer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple followed by a multitude bearing palm branches in their hands.

Condemned To Die

Orders the first centurion, Quilius Cornelius to lead him to the place of execution.

Forbids any person whatsoever, either rich or poor, to oppose the death of Jesus Christ.

The witnesses who signed the condemnation of Jesus are:

1. Daniel Robani, a Pharisee.
2. Joannus Robani.
3. Raphael Robani.
4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus."

On the opposite face of the plaque was inscribed these words, "A similar plate is sent to each tribe."

A French translation of these Hebrew inscriptions was made by the Commissioners of Arts, after which the plate was enclosed in an ebony box and preserved in the sacristy of the Carthusians. The Carthusians, being the most austere, severe and silent of all monastic orders — founded by St.

Bruno in 1086 and located in the Chartreuse valley of the French Alps.

Genuine Death Warrant

The Antiquarians who made the discovery of this plate during their excavating would seem to accept it as the genuine death warrant of the one whom we know as Jesus the Christ.

In this discourse I have attempted to demonstrate:

First — That prejudice and hatred of Jesus by those having temporal power who regarded Him an inconsequential young upstart, railing against the Roman regime and policies, would have caused Him to be ignored as a matter of expediency by those in power so that no reference to Him would likely have been made in the current reports and records of His times.

Second — If, by any chance, such reference had been made by the few scribes who did all the writing, documents containing it would have had practically no chance of surviving the destruction of ancient libraries through vandalism.

Third — The only secular matter in existence that would seem definitely to refer to Jesus, ostensibly verifies the fact that He was a man of great beauty, magnetism, wisdom, power and kindness, and that he died on the cross because He dared preach a truth and a doctrine contrary to the policies of the Roman Empire which ruled the world.

There is a little book called "Antiquity Unveiled," the contents of which purport to come from the spirits of Apollonius, Pontius Pilate and other notables of the time of Jesus, who deny ever having known or heard of, such a character as Jesus of Nazareth. It is all very confusing to the student who studies from all angles but I would just like to say this: There is as much deception coming, under certain circumstances, from the spirit side of life as there is coming from human agents on the earth plane and what could better please the "dark forces" than to take Jesus out of the lives of earth's people?

My own spiritual counsellors declare that Jesus lives in Spirit though far above their own phases of existence. My especial co-worker in Spirit, Dr. Henry Ward Beecher, declares that he has seen Him pass his own plane of progress much as we of earth see a comet sweep across the heavens.

Jesus—The Light of the World

I am going to quote a paragraph or two from my latest book, "The After-Life of Henry Ward Beecher" the manuscript of which I have just finished and which was dictated to me by Dr. Beecher.

"It was not only my hope but my belief that when my time came to give up my house of clay, my Lord would come for me and I had preached for many years that those who died 'in the love of the Lord' were met by Him when their time came to leave earth environs, and were conducted straight to the throne of God. Well, I have already told you that Jesus did not meet me. In the beginning of this little book I have told of all my bewilderment of transition. And now, child, I have been in spirit life some fifty years as measured in earth time and I have not yet seen my Jesus closely enough to recognize His glorious features. We see Him sometimes as you of earth witness a comet in its flight across the heavens. Word comes to us from higher planes that Jesus will pass in our vicinity and we gather in groups to see His brilliant effulgence appear in the distance and disappear in glory. Some day I shall see Him face to face but not until my vibration velocity has been lifted to the point that I can synchronize, or rather, approach a harmony with, the Christ Vibration. Toward this end I am steadily and earnestly working for I love my Lord now as never before. We feel His beneficent influence here and we know His guiding, patient love and tenderness. There is only one Jesus—'Jesus, the Light of the World.'"

WOODROW WILSON



Psychic Revelations Of Woodrow Wilson Have Explanation

President Harding's Death Forewarned.

An extra-sensory message from the bedside of the dying ex-president, Woodrow Wilson, so dynamic that it aroused a man suddenly from a deep sleep and so impressed him with its authenticity that he left by early bus the next morning to go to the S street home in Washington, is revealed in the final installment of an article by the widow, Edith Bolling Wilson, in the Saturday Evening Post.

The President growing gradually more feeble from the time he left the White House had become a care that sapped the strength of the whole household. His personal servant, Scott, however, had the knack of doing things in a manner that soothed the sick man and as a result he became indispensable and his duties more and more wearing.

Mrs. Wilson late in July, 1923, finally decided that Scott needed a rest. President and Mrs. Harding had gone on a trip to Alaska, the White House was closed for repairs, and all the servants were given a month's leave. Mrs. Wilson took the opportunity of securing a substitute for Scott in the person of Wilkins, one of the White House staff on leave who had frequently served Mr. Wilson.

Scott left and Wilkins succeeded him but could not take his place. The change completely upset Mr. Wilson, his wife relates, although he tried to conceal it. In five days the ex-president was really ill and very nervous. Mrs. Wilson tried to do more of the personal service for him but this also irritated him. When Mrs. Wilson called Wilkins at lunch time on August 2, the ring was answered by Scott; instead of Wilkins, and Mrs. Wilson could hardly believe her eyes.

Scott said simply that he had stayed long enough and so he returned, but later, alone, she got the real answer.

The night before he had been awakened by someone seemingly calling him, saying that he was needed by Mr. Wilson and urged him to return to the S street home in Washington. This he did on an early bus.

Mrs. Wilson said the story made her feel that something unusual was about to happen. She retired that evening with her mind on a peaceful sleep but in a few minutes came a newsboy's cry outside the home.

"Extra, extra, President Harding is Dead!"

The significance of Scott's strange message was then clear to the president's wife. Wilkins would have to return to the White House and had Scott not received this psychic message, the sick and nervous Mr. Wilson would have been without an attendant.

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The PSYCHIC OBSERVER

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

Published by DALE NEWS, INCORPORATED

Juliette Ewing Pressing Established 1937 Ralph G. Pressing

Headquarters, 5 Melrose Park, Lily Dale, N. Y., U. S. A. Phone, Cassadaga 45-F-2

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

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

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 Fourteen April 10th, 1939 10c a Copy

ARE WE ABUSING OUR MEDIUMS?

How would you regard an organization that would ask a committee of grocers—for instance—who had not themselves acquired education beyond the grammar grades, to conduct an examination of a teacher of trigonometry and pass upon his mathematical qualifications? Or invite a group of plumbers to examine a teacher of languages?

Physicians are examined by a Medical Board composed of other physicians; musicians are tested by qualified teachers of music; students of the arts and sciences are examined by educators and boards composed of educators. That is as it should be.

But—is the medium examined or tested by a board consisting of other mediums and psychics—those who are familiar with the principles of phenomena, the fundamentals of psychism, the laws of manifestation? HE IS NOT! Who examines and tests the medium as to the authenticity of his gifts and his manifestations—his qualifications to perform the offices of his mediumship? Tom, Dick and Harry—the butcher, the baker and the candle stick maker—Mrs. Smith, Mrs. Brown, Mrs. Jones, or even a couple of IDIOTIC NEWS-PAPER REPORTERS.

UNQUALIFIED INVESTIGATORS

A group of which, none are necessarily possessed of any phase of psychism, or any knowledge thereof; a group of which none are required to know any of the laws governing phenomena, any of the fundamentals of psychic philosophy and science—any of the principles of mediumship; a group that frequently has among its number those who are not even familiar with the terms used to designate the various types of manifestation.

They truss up the medium like a Thanksgiving turkey ready for the oven; blindfold his eyes, tape his mouth shut, tie his hands behind him; thrust his feet in pans of flour and even nail his trouser hems to the floor. Do everything but "wring his neck!" Then, when he can neither see, hear nor move—in fact can do nothing but breathe and think—even though he bring forth all manner of phenomena—spirit voices and forms, messages, telekinesis, apports—if he happens to sneeze inadvertently and dislodges some of the flour in which he is immersed, then presto!—he's a fake. Somehow, by clever trickery, while tied up, and wound up, and taped up and nailed up, he managed to fake all those marvelous manifestations all by his little old lonesome.

"CONDITIONS" MUST BE RIGHT

A group of people, ignorant of psychic matters, MAY be able to find the true medium when conditions HERE—and IN SPIRIT are conducive to perfect performance and demonstration, but when conditions are NOT conducive to satisfactory results, a testing group, not understanding the laws involved are just as likely to repudiate the best of mediums.

Many a genuine medium has been repudiated because the examining board did not know that the most gifted medium of authentic phenomena cannot ALWAYS function. A singer is not always in "good voice" and cannot always reach his highest note and sometimes even does very badly. This, by no means, proves that he has not the gift of a great voice. The batter cannot always hit the ball, nor a marksman always hit the bull's eye. This does not minimize their ability.

More than any other gift, mediumship is subject to conditions—conditions of harmony in vibration rates, conditions of physical health and mental equilibrium, conditions of spiritual receptivity and even atmospheric conditions. If a medium be under par physically, spiritually or mentally—worried, grieved, unhappy, nervous, ill, or under any grave mental strain—he may not be able to make his contacts. Conditions and circumstances on the other side of life and among his personal associates in spirit may be such that they cannot serve him at certain times. Even atmospheric conditions can interfere. It is very difficult for spiritual manifestations to demonstrate with any degree of strength or force when the atmosphere is laden with fog or rain or when an electrical storm is in progress.

A PSYCHIC SHOULD BE PRESENT

A medium, or one who had really acquainted himself with psychic fundamentals, would know the difficulties encountered in manifestation and would be able to judge fairly of the propitiousness of circumstances. I suggest that mediums be tested by a board consisting at least in part, of other psychics who are practicing mediums, known to be genuine. A clairvoyant on the board could instantly detect any attempt at faking—likewise could the clairaudient. And both, being attended by their own spirit counselors, would be told exactly what was transpiring. Thus could a faking medium be quickly and surely detected.

Some cynic, now, is sure to say, "O, yes—set a thief to catch a thief." Well, so be it. The fact remains that the psychic "knows the ropes" while the average individual does not—and he is therefore better qualified to judge of the integrity of another medium and far less likely to repudiate the genuine when adverse influences prevent perfect performance.

It all boils down to this: Would you care to have your future depend upon an "intelligence test" given you by someone who had not achieved your intellectual level and did not himself know any of the "answers," or would you prefer to take the test from someone who knew his subjects? WE ARE ABUSING OUR MEDIUMS!

Marcella DeCou Hicks.

TODAY!!--- THE EVER PRESENT NOW

By WILL J. ERWOOD

In man's vocabulary there is no word of more value, of greater comprehensiveness than that little, but mighty word NOW.

It is the pivot upon which swings the mighty fabric of time, and upon which all great achievements turn.

It is the one pigment on the palette of eternity which gives color to the picture of success or failure.

Nothing will cause a man to deteriorate so rapidly as the continual putting off until tomorrow that which belongs to today. Those things which really belong to tomorrow will not present themselves until that time comes, hence those duties, and opportunities which come crowding in upon us today, belong to the NOW, and are craving attention, and endeavoring to incite action—action, which will eventually bring fruition.

The fact that all men and women are endowed with the attributes which make for positive growth, and the fact that this makes development of noble manhood and womanhood a possibility



WILL J. ERWOOD

until no man can form an adequate concept of the scope they cover.

Each one of those todays, while with us, presents to us things to be done — starts to be made — which belongs to that particular day.

While we have all the time there is, we cannot call that day back when it is gone; nor can we conjure up out of the misty past, the deed we should have done, the word we should have spoken or the caress we should have bestowed, but neglected until the day was gone.

Shall we not conclude then, that there is but one thing for each of us to do? That all important thing is to take hold of the problem of self-culture today.

Introduce system in our thinking and select only that kind of thought which may be called "preferred or select stock," and which will gradually evolve for us that kind of character which may well be called "gilt edged" security at the bank of happiness, success and health.

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is evidence of the ultimate and actual sway of just law in the outward manifestation of things.

No power on earth or anywhere else for that matter, can prevent us from using our inherent forces and aspiring for that which is right, if we only will.

Right here, it may be well to answer the statement so often advanced, "We are not to blame because we are ignorant; therefore we should not be amenable to the law." In a very large measure we are to blame because we are ignorant. And even though we were not, it is right that we suffer for that ignorance.

What a travesty on justice it would be, if every man or woman could escape simply because of ignorance: Would not the number of those, who would cry out against their just penalty, abundantly increase?

Therefore, the principle of justice demands that the men who transgress physical and moral law shall be sufferers — and they are. The law strikes whomsoever it listeth and makes no mistakes.

We have all eternity before us in which to reap the harvest which springs forth in response to that which we have planted — today.

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THE MEANING OF LIFE

"IS A SCIENTIFIC EXPLANATION POSSIBLE?"

By DR. HERWARD CARRINGTON

While the inhabitants of Europe were roaming the forests dressed in furs and hunting animals, or killing each other with clubs, bows, and arrows, the philosophers of India and China were spinning fine metaphysical theories and writing extensive volumes on introspective psychology. We are perhaps inclined to overlook that fact in estimating our "civilization" and the progress of mechanistic science.

Ours is a very mushroom growth, after all, and our progress — though remarkable, it is true — has been largely in material directions. Our interest and attention, in short, have been turned almost exclusively toward the objective world, while for centuries the Oriental races have devoted their attention to the subjective realm — and each regards the other as lost in a fog of illusions and false beliefs.

East vs. West

We of the West tend to regard those of the East as impractical dreamers, wasting their lives in a set of hazy vaporizings. They, on their side, look upon us as a race interested only in material baubles, of no permanent value, which a man cannot take with him when he dies. Our inner development and spiritual perfection have, they believe, been almost totally neglected — while we pity them because they have no electric lights, telephones, or radios.

It is not my purpose here to ask the question, Which of these viewpoints is the correct one? Obviously, the answer must largely depend upon the attitude we assume, and the relative value we attach to things material and things spiritual. In India, for instance, a man has only to become known as a great spiritual teacher, and live the life he teaches, for men to cluster about him — just as they would cluster about Henry Ford in our own land if he were to speak from a public platform. To them, Spirit is a great reality; it actually enters into their daily lives, and they feel it and believe in it. The majority of Occidentals do not. They may pretend to — may profess a creed and go to church on Sundays — but beyond that they are very little interested in such matters, and tend to ridicule and reject all mention of them.

Man—Not Interested

As Professor F. D'Albe once remarked: "The twentieth century is too busy to occupy itself much with the problems presented by death and what follows it. The man of the world makes his will, insures his life, and dismisses his own death with the scantiest forms of politeness. The churches, once chiefly interested in the ultimate fate of the soul after death, now devote the bulk of their energies to moral instruction and social amelioration. Death is all but dead as an overshadowing doom and an all-absorbing subject of controversy. . . .

"The spectacle of two billion human beings," he continues, "rushing to their doom, with no definite knowledge of what that doom may be, and yet taking life as it comes, seems strange and almost unaccountable. The spectacle somewhat resembles that inside a prison during the Reign of Terror, when prisoners passed their time in animated and even gay conversation, not knowing

Psychic Research Officer



DR. HERWARD CARRINGTON

who would be called out next to be trundled to the scaffold.

"Every year some forty million human corpses are consigned to earth. A million tons of human flesh and blood and bone are discarded as of no further service to humanity, to be gradually transformed into other substances and perhaps other forms of life. Meanwhile, the human race, in its myriad forms, lives and thrives . . . The individual perishes, the species survives."

Subject of "DEATH"

"Death is a topic," says F. C. S. Schiller, of Oxford University, "on which philosophers have been astonishingly common-place . . . Spinoza was right in maintaining that there is no subject concerning which the sage thinks less than about death, which, nevertheless, is a great pity, for the sage is surely wrong. There is no subject concerning which he, if he is an idealist and has the courage of his opinion, ought to think more and ought to have more interesting things to say. . . .

Anyone who has traveled thru Egypt must have gained the impression that it was largely a land of death. The houses, even the houses of the rich, were intended for temporary occupancy; but the tombs—as exemplified, of course, in the tombs of the kings and the Great Pyramid — were constructed to last for eternity. Perhaps they placed a somewhat morbid accent on death; but it is also probably true that we in the West think too little about it, and the extremely interesting problems connected with it.

Senseless World?

Life and death are inseparably connected. Life is the opposite of death, and death is the cessation of life. At least, it is so far as our material senses tell us. Whether or not death ends all, or whether there be some form of survival, is, of course, largely a religious and a philosophical question; but there are many today who feel that it can also be made a scientific problem, and that definite evidence bearing upon it may be procured. It is not my intention to argue the point. Suffice it to say that evidence has been presented by reputable scientific men, seeming to throw light upon this momentous question.

Of three things we may feel very sure: that life exists; that the earth on which we live was at one time too hot to support

Medium Predicts Woman's "Passing"

Mrs. Margaret Cerenzo, 34-year-old Canonsburg, Pa., mother, was told by a medium that "something terrible is going to happen to you."

Mrs. Cerenzo died of burns in Canonsburg General Hospital several hours later. The medium's prediction and the woman's own premonition came true.

Soon after Mrs. Cerenzo visited the medium, she went to the Canonsburg police station. Through an interpreter she asked to be placed in a cell "so nothing can happen to me." The officers on duty laughed at her request and attempted to point out that mediums do not always know what they are talking about.

Reluctantly, Mrs. Cerenzo went home. She was worried. She had a premonition and told her daughter, Margaret, about it. The girl tried to comfort her mother.

Twelve hours later Mrs. Cerenzo was seriously burned by an explosion of kerosene as she attempted to light a stove in her home. A physician ordered her sent to the hospital where she died.

Libel Suit Filed

On Thursday, March 2nd, 1939, Rev. Bessie Woodworth and Mr. Wm. Woodworth filed a suit for libel (No. 39S2174) against The Illinois Publishing and Printing Co., a corporation publishing a paper named The Herald-Examiner, which published an attack upon the teachings of Spiritualism and Mr. and Mrs. Woodworth in their issue of February 22nd.

The suit is against the publishing company, Robey Parks and Jayne Miller, the reporters. The damages claimed are for \$50,000 and have been filed by Attorney Charles A. Wagner.

On the outcome of this suit, we can know whether it will be possible to teach and practice the religion of Spiritualism, as there is nothing regarding fortune-telling, but simply the teachings of Spiritualism. — Progressive Thinker.

life upon its surface; and that the time will come when this world will be too cold to render life possible. Thus life, as we know it, exists between two eternities. From this standpoint it is a mere flash-in-the-pan. Is this flash-in-the-pan everything? There is a species of water-gnat which is born, matures, propagates, and dies within the span of one summer afternoon. We pity its short term of life. From the standpoint of Cosmic Time, is there much difference between the life of this gnat and that of a man who lives to the "ripe old age" of three-score and ten?

Millions of years elapsed before the first appearance of life upon our globe; millions more were consumed in the gradual evolution and perfection of life as we know it. "From amoeba to man" is a far cry. Homo sapiens has developed a self-consciousness and a certain degree of spiritual growth and attainment. To what end? With what object? Ever since the appearance of life upon our planet, it has been increasing in power and complexity; mind has been rising higher and ever higher in the scale. If all is to end in nothingness, it is a senseless world, indeed!

True Mystic Science

In Memoriam

JOSEPH E. WHITE
1852 — 1939

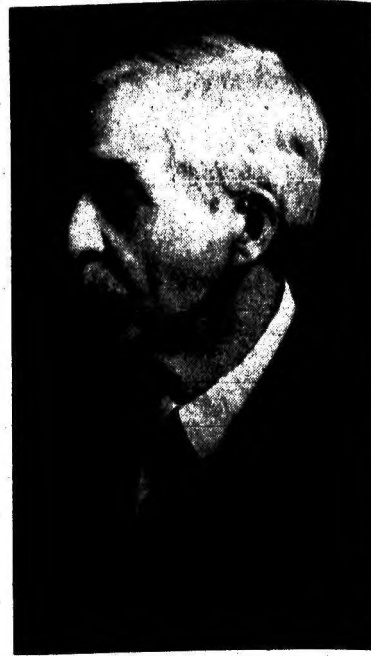
Born at Jordan Creek, Green County, Wisconsin. Mother — Rachael Thomas White; Father—Rev. Thomas L. White.

Married, 1887, Nellie White, Newark, Ohio, who "passed on" several years later.

Married, 1892, Ada Sherman, Whitewater, Wisconsin. Moved to Deerfield, Wisconsin, 1918.

Passed to the higher life February second, last, Melvina E. Hostak, Spiritualist Minister, Minneapolis, Minn., conducted the funeral services.

Mr. White was a medium, healer and a sincere Spiritualist.



"TRY THE SPIRIT"

A LILLIAN TASHMAN EXPERIENCE

By JULIETTE EWING PRESSING

Many people who have never seen clairvoyant visions or heard with the inner ear may appreciate a detailed account of one of my early psychic experiences.

I was lying down one afternoon, when suddenly, inside my forehead, as it were, appeared a perfect miniature scene.

A stunning woman was ascending steps leading to a broad terrace. She turned, and audibly (as though over a telephone) said "Good afternoon, Juliette, I want to help you." Aloud, I said "Thank you, what is your name?" She replied, tilting her head, so that I could see beneath her broad brimmed hat, "Don't you recognize me — Lillian Tashman."

The vision disappeared. I was quite puzzled. Never having experienced clairaudience and clairvoyance in this clear-cut manner, it seemed that it could not be real, yet, wide awake in a bright "sunshine" room, I knew that it was.

St. Paul told us to "Try the spirits to see if they be of God."

Some weeks later I had occasion to require a new gown. It occurred to me that now is the time to test Lillian Tashman. She was considered the best dressed woman in Hollywood. I proceeded in this manner. I remembered my past experience of asking God in the name of Jesus Christ and stated that Lillian Tashman had requested to help me, and that if it was God's will, would she please accompany Mr. Simmonds, a local dealer in women's ready-to-wear, to New York and select for me a costume suitable for the Kentucky Derby.

I desired a soft blue, trimmed with fur. I did not tell a soul, because I was "testing the spirit."

About ten days later, the Simmonds' shop telephoned me to call, saying Mr. Simmonds had a gown to show me for the Derby.

(I was a regular customer hence the procedure was not uncommon.)

The gown displayed for my approval fitted perfectly — correct in every detail and was soft blue in color, trimmed with dyed fox, same shade as the gown.

This experience has deeply interested many of my friends. It illustrates perfectly that those in spirit carry their interests with them into the other world, and that they do help us with earth-plane affairs.

It would never have occurred to me to request help in such matters but we can know that "Before ye call, I shall answer." Since that time, I have been guided to shops where there are splendid bargains, thus saving much time and trouble.

I recall having purchased a coat in one city, later in the season, it was in Nashville, Tennessee. Lillian told me to go to Weinbergers, they had a suit that was of the same material as my coat. I had learned to follow the advice of spirit. I visited the shop, found the suit, exactly as she said.

People frequently say, "Well, what of it, suppose the dead return, what is the good of it?"

One is guided and directed in all ways both spiritually and materially.

Spiritualism is a practical religion because one works with God's natural laws. There is no division in the worlds, visible and invisible, when one gets in tune with universal laws.

I do not regularly call upon the spirit world for help in material affairs, but I do send out thoughts of love and strength to them to assist their progression, and know that "they" stand beside me, guiding me in all my ways.

Is not this the meaning of "resting in the everlasting arms?"

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Psychic Experiences of Helen Keller

Communicates with Her "Dead" Teacher

In Helen Keller's Journal, published recently in England, the blind and deaf woman known over all the world for her conquering of the material in spite of her physical handicaps, tells the story of her experiences in communication with her beloved teacher, Anne Sullivan, now in the spirit world.

Almost as beautiful as the story of the companionship between these two persons, who became almost one in thought, feeling and mutual understanding because of their peculiar relations with one another is, Helen Keller's story of their communication after Miss Sullivan's passing to the spirit world.

The account is perhaps the more interesting because Miss Keller is not a professed Spiritualist.

Miss Keller writes that while enroute to England aboard the S. S. Deutschland: "Most of the time I seem to be a somnambulist, impelled only by an intense faith. It is sweet because it helps me to cross halfway with Teacher into her new and infinitely richer life."

Later in London she records: "So strongly did I feel Teacher's nearness, it was tantalizing almost beyond endurance. Several nights before, Teacher had kissed me in a dream, and literally her face against mine breathed youth, sunshine and flower-sweet air. Since then I have had a sense of following, following, following her some where — in London or up in the Scottish highlands cherished by her Celtic soul.

Spiritual Faith

Enroute to Scotland where Miss Keller and Miss Sullivan had often been happy visitors, the bereaved woman had these psychic experiences: "The yearning for her companionship almost unnerved me; but despite her skepticism, she had not challenged for nothing, my faith that our spiritual nearness would outlast death, and I braced myself thinking of her blessedness in seeing without effort or pain and the joyous unfettered use of her powers. I pictured her, brilliant, animated, spreading charm and gaiety among her friends rediscovered. A sweet awareness came over me that the loveliness which she cherished on earth was shining about her as an aura.

"Though beyond my reach, I knew that she had not forgotten our sojourn together amid the shadows, and that she wanted me to share the infinitely higher knowledge and happiness of her unhandicapped life. Since teaching has been her work and her glory, I imagined her tenderly receiving the sensorily crippled passing from this world to the next, and so instructing them that they need not grope, nor be buried in silence, nor stumble along desolate ways. Who knows, this may have been the real news she whispered into my listening mind. Certainly my soul was so conscious of her presence, I could not — I would not — say she was dead, and I do not now."

Intrigued by Swedenborg

While aboard a Japanese ship enroute to that country Miss Keller meditates on the writings of Swedenborg concerning the Other World. She writes:

"As I contemplate it, the curtain between Teacher and me becomes no longer the devouring silence of death, or the desert; but rather a silence interpreted by the music of nature and scanned by the prosody of humanity. . . Having come thus far, she will reinforce my labors, with an inner power, given only to those who have loved deeply and believed unwaveringly. . . And as I stood on deck this morning in the mist of dawn, looking westward to the land where a great adventure awaits me, I thought I could see her at my side."



HELEN KELLER

UNITY VERSUS SPIRITUALISM

Recent Fillmore Article Draws Favorable Comment.

This Is What PALMER EMERSON Has To Say About It

Partly in sympathy and partly in amazement I have read the correspondence between Juliette Ewing Pressing and Charles Fillmore, given in the Psychic Observer for March 10, 1939. It must be recognized that both letters are truly courteous and genuinely kindly, and that both these correspondents are animated by lofty ideals and plane of thought. While much in Mr. Fillmore's communication merits warm praise, the lady's letter shows not only a high degree of spirituality but also a breadth of outlook in striking contrast to the narrower view revealed in Mr. Fillmore's direct answer to her query.

Amazing Logic

Amazement at this feature of Mr. Fillmore's position arises not from uniqueness of the ideas expressed, but, rather, the opposite; for a great many unthinking persons share his fearful attitude. It is astonishing, however, that a gentleman of his attainments should generalize so indiscriminately, when we know that in our complicated existence we cannot generalize without doing violence to truth and justice in many cases. Still more strange, it seems to me, is his apparent tendency to ignore that great law of Divine Evolution which we are wont to term Eternal Progression.

Whether Mr. Fillmore really meant it so or not, he seems to assume that at transition one's destiny is unchangeably fixed for ever. Despite those twenty years of Spiritualism in the past, he still seems to overlook the truth that continuous life is life continuously subject to the naturally modifying influence of experience. Of course it is true, as he says, that mere dying does not make one either good or bad; yet it does inevitably give one a new angle of vision.

Terrific Generalization

To assert without qualification that "they" know no more than we do, is more terrific generalization! To many newcomers into the spiritworld it doubtless does apply; but to state this of all, indiscriminately, would be most reckless! Even under the most favorable conditions, in the nature of things it can be but comparatively few years before Mr. Fillmore, too, must pass into the Beyond—"even as you and I." Does he like

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the idea of himself being reckoned among the "dark forces" of the astral realm? Does he believe that from that loftier vantage-point, that broader view, he will learn nothing? That he will know no more than he does now? And if — from that farseeing viewpoint — he should become aware of danger threatening the welfare of some unsuspecting one on earth in whom he may be deeply interested, would he consider it "risky" for that loved mortal to heed his warning? This is not a fanciful situation at all — it may become a literal, specific case! Who knows?

Fillmore's "Dark Forces"

I think that Mr. Fillmore's full-of-dread view is based upon a shortsighted yet wholly understandable mistake. Looking around this globe of ours, he necessarily must be deeply impressed by the fact that the numerical majority of human beings steadily passing through transition, are of low grade — great numbers of them of frightfully low grade; and it is here that he finds his cloud of darkness — the "dark forces" of the astral realm. And his soul instinctively reaches out to God Himself as the only hope.

Up to this point Mr. Fillmore's thinking is reasonable enough; but why stop here? He knows his Bible. He has long known about the "ministering spirits sent forth to minister." He has long known that there are spirit messengers who are God's own agents, carrying out His plans — doing His will. The key to the situation is not in that numerical majority of earthbound "dark forces," but in " . . . that gravitation of celestial kind, which, acting on the good in man where that predominates, Withdraws him gently to that kingdom where THE GOOD forever reigns."

It is this which the lady recognizes so surely, so completely, so joyfully; and it is right here that the beautiful experience of Juliette Ewing Pressing reveals the true key to the situation.

Like Attracts Like

By careful, earnest prayer — by steadfastly maintaining within her own soul a high plane of thoughtlife — she makes sure to attract into her atmosphere only the good from the spirit realms. She knows that living in this way cannot attract "dark forces" to her, because like attracts like. When she assured Mr. Fillmore in her letter of inquiry that she knew her voices and visions were of high type, I do not understand why he seems so unimpressed by this supremely important fact.

On the other hand Mr. Fillmore himself makes an extremely important point — which it will not at all do to disregard — when he stresses the vital need of following faithfully that highest pattern of Life which has yet been given to the world; and when he emphasizes that "man should develop the spiritual qualities in his own soul and establish the kingdom of heaven here on earth." This is right in line with the lady's thought and life, too; and it is no wonder that — despite contrary statements from teachers in both groups — she yet holds that real "Unity" and real Spiritualism fundamentally are all one.

Spiritualism—Not Spiritism

I believe that a large portion of the apparent disagreement is due not to any soul-difference between these two groups of splendid people, but to the influence of a popular blindness to the tremendous difference there is between real Spiritualism and mere spiritism. Mere spiritism has nothing spiritual in it. It contents itself with the fact and practice of communication with any discarnate spirit, of whatever grade or quality; and if one will not rise higher than that, then such promiscuous association might easily become "risky." But the truly spiritual Spiritualism of Mrs. Pressing is as far removed from that danger as Milton's "Nine times the space that measures day and night!"

PSYCHOR MESSAGE

By

WILLIAM GEIGER

EASTER

THE BUNNY AND THE EGG

Spring is the season of reincarnation, rejuvenation and radiant life. In ancient Egypt the noble egg was a symbol of spring. Many pagan cults considered the egg a symbol of fertility, a new life. The early English gentry used to present each other with gifts of ostrich eggs elaborately wrapped in silk. It was their way of expressing superiority over those who gave the products of the lowly hen.

The ancient Greeks and Romans used eggs in their most solemn sacrifices. In certain parts of Africa the egg is considered a sacred thing and a law prohibits the native eating it. Historians tell us egg rolling was in practice long before the Christian era.

The significance of the Easter rabbit seems to appear first in Egyptian mythology. Legend has it that the hare was a special favorite of Easter or Ostara, the ancient Saxon goddess of Spring.

There is no doubt the Church adopted and consecrated Easter traditions and customs from old pagan customs. Easter would not be nearly so pleasant for youngsters if either the bunny or the egg held no part in the feast. Today live chicks and ducklings and rabbits are presented to little children who are unintentionally cruel to these creatures.

Whatever the origin of the symbols which identify this season to children, is it not important that Spiritualists guard themselves against "pagan" suggestions?

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Lecturer



FREDERICK EDWARDS, Deland, Florida. Former Dean of St. Paul's Cathedral, Detroit, Michigan.

The Dean, now retired, is an ardent supporter of the cause of Spiritualism. He has studied and investigated psychic science for 20 years—has thousands of records of seances, naming most of the well-known mediums in this country.

TRANSITION

ELLA BUNDY

Feb. 18th, Chesterfield, Indiana. Rev. Mable Riffe, niece of the deceased, officiated.

Relatives attending the funeral: Charles Bundy, husband; Ethel Post, daughter; Roland Riley, grandson; J. E. Riley, great grandson; William Dennis, brother; and Mary McGinney, Jackson, Michigan, and Lyda Simpson, Anderson, Indiana, sisters.

Large floral pieces with the inscription "Camp Silver Belle" and "Camp Chesterfield" were placed by the deceased.

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THE PSYCHIC LIFE OF JESUS

(Continued from Page 1)

cloud and fire, the giving of the Ten Commandments were purely psychic narratives.

They knew that Israel's spirit guide had materialized on the Mount in the presence of 74 persons.

They knew that Urim and Thummim, and the Ark, possessed mysterious psychic power. They knew that the tent of meeting was a sacred seance room.

They knew that Moses had received from his guide all details relative to construction of the Tabernacle, and that two psychically-endowed men were chosen to superintend the building of it.

They knew that Israel's spirit guide had promised that the people should never be without an appointed prophet, a medium in holy orders, and that Moses had said, "Would that all the Lord's people were prophets!"

Balaam — A Medium

They knew that in the wilderness the people's clothing did not wear out, but that the clothes grew with the children who wore them, as a shell grows with the snail.

They knew that Balaam was a first-class professional medium possessing clairvoyant and clairaudient powers. They knew that Joshua had been told by his spirit guide how to cause the walls of Jericho to fall down.

They knew that Samson's father and mother saw a materialized spirit, who foretold the birth of their strong son.

They knew that when Saul was in hiding he had been found by purely psychic means, and that Samuel discovered Saul's successor by purely psychic means, and that throughout David's campaign against the Philistines he was the constant recipient of spirit guidance.

They knew about Elijah's spirit-writing, which King Jehoram received some four years after Elijah's translation into the spirit world.

They knew that Elijah raised the so-thought dead to life, dematerialized and was translated.

They knew that Elisha had, by purely psychic means, saved a poor widow from bankruptcy by enormously increasing her store of oil, had fed 100 men with a few loaves and vegetables.

He had recovered an iron axe-head from the river's bed, divined the secret plans of Israel's enemies, predicted a famine, discovered a murderer, and raised the so-thought dead to life.

They knew about the spirit writing on the wall at Belshazzar's feast, of the three men in the midst of the fiery furnace, of the spirit visitant who was seen with them, and of Daniel unharmed by the lions in their den.

Pictured a Utopia

Why am I saying all this? Because, with this amazing psychic background to their thinking, the people ever looked forward to the coming of an anointed, chosen one who would have power over disease, disaster, premature death,

poverty, pestilence, storm and tempest.

The people had read of their seers and prophets who had gained partial victory over these evils, and they were convinced that a day would come when the seemingly unchangeable nature of things would be changed, and the natural be overcome by the spiritual.

They regarded all the ills of life as due to man's folly and sin. They believed that these ills ought not to exist. So they pictured a Utopia, a Messianic order, in which they would not exist.

"Signs and Wonders"

Their Messiah would bring spiritual power to bear upon natural power, spiritual law to supersede natural law. And they must prepare themselves by repentance for his coming.

That was what the pious Jews thought at the time of Jesus, and Jesus knew they thought so. He thought so too and acted upon it. His "signs and wonders" were as much a part of his message as the Sermon on the Mount.

He aimed at destroying every form of evil. And we make a great mistake in regarding sin as the only evil to which the flesh of man is heir.

Sin is indeed a giant ill. But poverty, pestilence, disease, premature death, storms and tempests are also ills. And if sin, as men understand the word, were de-

Rev. Elliott resigned from the Church of England because he could no longer accept their teachings. Mrs. M. A. St. Clair Stobart and Rev. Elliott have gained wide-spread fame in their comparatively new movement known as "THE CONFRAERNITY OF RELIGIONS." Throughout the cities and Provinces of Great Britain these two "Pioneers" have been able to attract the clergy from many denominations and explain the SPIRITUALISTS' understanding of the Bible.

RADIO HEAD—NEWSPAPER, ADMONISHED BY EDITOR

The American Weekly, a newspaper supplement, used by nine metropolitan Sunday newspapers with a circulation of over ten million, devoted three full pages to what they called "A Feature Story."

The article, "Crime Poses as Spiritualism," was credited to a Rose Mecklenberg who has apparently duped her sponsors into believing that she, when writing, confines herself to facts. The article itself contains many glaring errors. Miss Mecklenberg claims association with the late Houdini. "Dead" men tell no tales, she thinks.

The Buffalo Courier-Express preceded their presentation of the Sunday article with a fifteen minute "record" of a silly play in which Miss Mecklenberg was the star. This was supposed to be a "build up" to sell more Sunday papers.

The Editor of Psychic Observer insisted upon being allowed to hear the record before it was released for public broadcast. At Mr. Pressing's request, this state-

stroyed while these other ills remained, we should be miserable.

Jesus overcame sin and these other ills as well, and he meant us to do so too. He was not a moral teacher only; he was also a psychic demonstrator.

The winds and the waves yielded to his psychic power. Spirits materialized in his presence. These were among the works he did, and he calmly told his followers that they could do such works, and greater, if only they would believe. Dale News, Inc., \$1.50.

Psychic Observer Editor



R. G. PRESSING

ment was made: "The Courier Express does not wish this broadcast to be misconstrued. No inference intended toward the organized Spiritualist Churches, Societies and Associations in the United States."

Once started, it took nine years for the Spiritualists in Great Britain to squelch malicious articles about Spiritualism in the English newspapers. Hannen Swaffer led the crusade.

Usually it all happens when the larger newspapers and magazines listen to the "Mecklenbergs," "Dunningers," and "Houdinis" who generally know less about their subject than the editors who accept their articles.

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Philosophy - - Psychic Science - - Spiritualism

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PHYSICAL--SPIRITUAL--MENTAL SCIENCE

PSYCHOMETRY EXPLAINED

CLARA E. BARNETT

The psychic centers, sensitized in this phase of mediumship, are in the region of the throat, heart, and solar plexus. When a medium, sensitive to vibrations, touches or handles an article, the nerve impulses reach the brain through the medulla oblongata. A psychic will instantly recognize the vibrations and speak them with understanding. If you are a medium, you will be assisted by your teachers to the fuller understanding.

There are many students who possess the gift of psychometry but are wholly unconscious of the fact. The Spirit Intelligences understand the laws that govern this phase of mediumship, and contact those desirous of unfolding. (See illustration, upper right.)

Proper Development

The spirit doctors and chemists gather about the student who desires to develop; they examine his physical body to determine whether it possesses the necessary requirements for psychometry. They lift the vibrations of certain organs, and lower the vibrations of other portions in order to bring them into complete harmony with the minds and forces of the spirit workers. The physical body is the Temple of God. If the Student has led a clean life, if the physical temple has been cared for properly, then the material which the spirit workers must use will be strong and clean and manifestations of the highest type are definitely possible.



T. JOHN KELLY, Buffalo, N. Y., internationally known blind-fold ballot reader. His public demonstrations of PSYCHOMETRY are outstanding.

When persons come in contact with an article, they leave their "magnetism" on it—containing a record of their life principles. Everything on the earth plane is a living example of the God force. There are the mineral, the vegetable and the animal kingdoms, and then there is the Human Family Kingdom. All four of these kingdoms are represented in the physical body. But beyond all these is the fifth kingdom, the Kingdom of Spirituality.

God Principles

The student's physical body represents every substance found in the first four kingdoms. It is important that students help to mingle these four kingdoms so their elements may co-operate.

The kingdoms all are ruled by the God principles. When two persons come in contact with each other, there is a mingling and blending of auras and magnetism which refills these two people.

The student or medium who has this gift of psychometry—is able to read past conditions from articles that have been carried by another. That sense of touch is in the fingers of the medium who has the gift. That is because the med-

ium, breathing in the life force of the spirit realm, is taking in the magnetisms which have been released from the bodies of the people of the earth. This is done to some degree by breathing through the lungs. The medium is, in fact, a living magnet, filled with the force of God, constantly drawing energy.

Modus Operandi

The medium who has developed this great gift, possesses highly sensitive nerves within the finger tips. Sometimes this power is produced to such an extent that it extends out several inches beyond the body of the medium.

The instant the fingers come in contact with any article, the message is transmitted to the brain and is given utterance through the mouth. The spirit chemists are working with all their power, trying to transfer to the medium the knowledge of what is written upon the article presented. It matters not how many ages have gone by, if some person has used or handled that article, that record can be reproduced through the chemicals of the spirit workers to such an extent that the physical being with whom they are co-operating will know all about it.

Mediumship of Jesus

Thus through psychometry the doors of the spirit realm are opened and it is possible to come quickly in contact with spirit. The spirit workers must toil hard to bring about this phase of mediumship. The sitter can make it easier if he presents an article which has been held close by the spirit loved one.

It is recorded that Jesus had this phase of mediumship. When he asked the woman, at the well of Jacob, in Samaria, for a drink of water, she handed him a pitcher. Jesus told her of her past and the conditions she had faced—because she had handled that pitcher which had been in her family a long time. All of these pictures had been reproduced from her touch and were immediately transferred to the sensitive brain of Jesus.

Everything touched by an earth being retains an electrical force, a record of his being, which is so thoroughly a part of the article that it can be read by the "sensitive."

Mental Development

Dwellers of the earth plane, as a rule, do not use, to a proper degree, the power of their brains. Mankind uses less than a tenth of his mental capacity. That is why spirit seeks to unfold the brain, to bring forth the great knowledge stored there for the benefit of the people of the earth.

The physical body must be refined and made more perfect and more spiritual. Right breathing, right thinking and right living are essential.

The spiritual being must fight back all temptations. Every physical being is surrounded by conditions which will carry him downward rather than upward unless these circumstances are overcome. When "Death" comes, the spirit is brought in contact with those in the spirit world who read the record of life as accurately and easily as man reads a newspaper.

The great force called God has endowed man with these conditions. Every nerve and pore in his body vibrates with this great knowledge, this ability to drink in magnetism and bring it to the fountain of knowledge. Man must use himself as a magnet which will accept all that is good in the universe, seeking a more perfect understanding of what he is and how to live intelligently and employ the great faculties which represent God.



PICK UP YOUR LOAD

Pick up your load and carry it along
Nor let your lips e'er falter in their song,
'Tis by the burdens that we bear that we grow strong.

A heavier load than yours can ever be,
Was borne along the road to Calvary.

Pick up your load, nor yet with tearful eye,
Nor go with lagging step and mournful sigh,
But go with head erect, and courage high.

A heavier heart than yours can ever be,
Went with our Lord into Gethsemane.

Pick up your load, nor seek to shift its weight,
Upon the shoulders of a weary mate,

But, rather, share HIS burden and HIS fate.

Though rough the road, and strewn with many a stone,
Christ bore the burdens of the world alone.

Pick up your load, and bear it day by day—
There's One who walks beside you all the way.

Marcella DeCou Hicks



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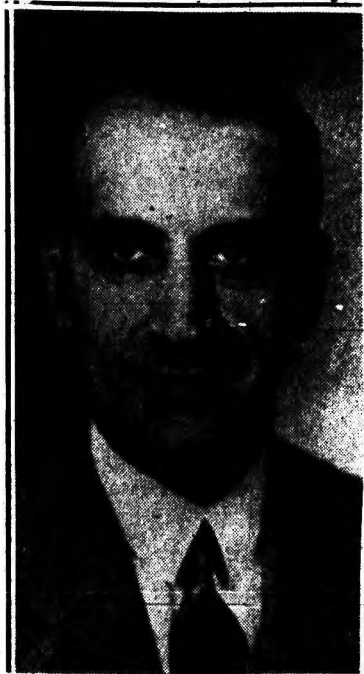
NEW YORK

Spiritualist Church Directory

Churches below conduct regular Sunday evening services

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

To Open New Camp



FRANK DECKER

A long distance telephone call is received at the Psychic Observer office from Frank Decker, internationally known direct-voice medium. Mr. Decker has been in Miami, Florida, all winter and has just returned to New York City.

The conversation:

Decker: "Hello, hello, I'm back in New York . . . it's Frank!"

Pressing: "Why hello Frank, old boy. What's the news?"

Decker: "Plenty . . . I'm opening a new camp in southern Jersey. It's a swell location, Lake Hopatcong . . . fine hotel—perfect setting. Give you all the details later."

Pressing: "Say Frank, what are you going to name your new Spiritualist Camp?"

Decker: "Why White Eagle, of course . . . So long."

CALIFORNIA

HOLLYWOOD—First Psychic Science Church, 6820 Sunset Blvd. Margaret Bright.

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

LOS ANGELES—Science of Soul Church, 6192 West Blvd. Estelle Orser.

OAKLAND—First Temple of Spiritualism, Woman's City Club, 1428 Allice St. Etta S. Bledsoe.

OAKLAND—Church of Eternal Life, 2305 Brush St. Rose Smith.

OAKLAND—The Spiritual Church, 748 21st St. Margaret Foley.

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

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

SAN DIEGO—First Spiritualist Church, 1340 Seventh St. Hildred Hope Langford.

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

WEST HOLLYWOOD—Temple of Immortality, Marquis Theater Bldg., Melrose at Doheny, Katherine Von der Ayn, 3921 Dorrington.

CANADA

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

OSHAWA—Church of the Guiding Star, 204 King St. West, I. O. O. F. Hall. Margaret I. Arkle.

TORONTO—Universal Psychic Center, 7 Irwin Ave. Grace Gurd.

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

TORONTO—Sanctuary of Peace, 1086 Danforth Ave. Mr. and Mrs. Fred Turner.

TORONTO—Spiritual Science Church, 750 Bathurst St. Ann M. Winter.

TORONTO—Berenian Group, 1290 St. Clair Ave. West. William Ellis.

WINDSOR—Church of Christ, S. O. E. Hall, Wyndotte and Devonshire Roads. Mrs. J. Alexander.

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

DISTRICT OF COLUMBIA

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

WASHINGTON—First Spiritualist Church, 181 "C" St., N. E., Alfred H. Terry.

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

WASHINGTON—Longley Memorial Church, 3423 Holmwood Place, N. W. Daniel J. Cave.

WASHINGTON—Christian Spiritualist Church, Grafton Hotel, Connecticut Ave., N. W. Otto Pentec.

CONNECTICUT

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

WILLIMATIC—First Society of Spiritualists, 646 Main St. Caroline J. Connor.

FLORIDA

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

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

MIAMI—First Spiritualist Church (N. S. A.), Frank Casebeer, 27 S. W. 7th Ave.

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

MIAMI—Temple of Continuity, 3510 S. W. 17th Terrace, "Cara Villa," Geraldine V. Pelton.

MIAMI—Beckoning Light Spiritualist Church, 15th Ave. and First St., N. W. Bertie Lilly Hemmings.

MIAMI—Spiritualist Church, Indiana State Community Hall, 2170 N. W. 17th Ave. Sarah W. Cushing.

ORLANDO—First Spiritual Alliance, Town Hall, 56 East Church St. Nellie Cherry.

ST. PETERSBURG—Temple of Love, Truth and Light, 8th Ave. and Tenth St., North. Rev. Clara B. Knost—Rev. Nellie Curry.

WEST PALM BEACH—W. T. Stead Memorial Center, 448 Lakewood Road. Mrs. N. S. Themelis—(Cecil M. Cook).

ILLINOIS

CHICAGO—Psychic Science Church, Garlick Building, 64 West Randolph St. Office Room 600—Telephone FRA 9766 —Beattie Woodworth.

CHICAGO—United Bible Grace Spiritualist Church, 1640 N. Halsted St., Grace Iona Kane Conrad.

CHICAGO—Rose Tyrell Spiritualist Church, Lower Hall at 4814 Potomac Ave. Teresa Rene Hayden.

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

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

CHICAGO—Sunbright Spiritualist Church, 818 Altgeld St. Edith Irene Jadin.

CHICAGO—Spiritual Science Church, 159 North State St., 18th floor. Edna Amley Scott.

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

CHICAGO—St. Paul's Spiritual Church, 656 Barry Ave. B. V. Hauck.

CHICAGO—German-American Spiritualist Church, 3900 West North Ave., Eagle Hall. Eva Tognetti.

CHICAGO—First Spiritualist Church Auxiliary, 32 West Randolph St., 9th Floor. Lena Drews.

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

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

EAST ST. LOUIS—Spiritual Science Church, 16th and Cleveland Ave. Goldie Rayburn, Sec'y.

EAST ST. LOUIS—Divine Christ Spiritualist Church, 656 North 79th St. Etta Williams.

GRANITE CITY—First Spiritualist Church, Pythian Hall, 20th and Cleveland Blvd. Lawrence G. Lindsay.

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

ROCK ISLAND—United Spiritualist Church, I. O. O. F. Hall. Margaret Meisner.

ST. LOUIS—Divine Christ Spiritualist Church, 656 N. 79th Street. Etta Williams.

INDIANA

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

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

ANDERSON—First Spiritualist Temple, Mable Riffle, 204 West 14th St.

CHESTERFIELD—Spiritualist Camp, 1939 Season, July 1st to Sept. 4th. Mable Riffle, secretary.

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

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

IOWA

MARSHALLTOWN—First Spiritualist Church, Wilma Smith, 206 S. 5th St.

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

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

WICHITA—First Spiritualist Church (N.S.A.), 121 S. Main St. Dollie E. Seybold. (N.S.T.)

WICHITA—Second Spiritualist, 107 West First St. Mary J. Nichols.

WICHITA—Divine Spiritualist Church, 328½ N. Main St. Violet Jackson.

KENTUCKY

COVINGTON—Psychic Study Class, 219 Sterrett Ave. Helen Montgomery.

LOUISVILLE—Psychic Development Class, St. Charles Place, Apt. 17-B. Second at Guthrie, Nell M. Smith.

MAINE

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

WATERVILLE—First Spiritualist Church, 31 Kelsey St. Clarence I. Davis.

MARYLAND

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

MASSACHUSETTS

BOSTON—Temple of Truth, 218 Huntington Ave. R. E. Ruggles.

BOSTON—Spiritual Church Center, Hotel Vendome. Frederick A. Wiggins.

BOSTON—Alliance Christian Church, Spiritualist, 683 Tremont St. Claude Spence.

CAMBRIDGE—The First Spiritualist Church, 631 Massachusetts Ave. Isabel Brady—George W. Rogers, Pastor.

POINT INDEPENDENCE—W. T. Stead Memorial Center. Mrs. N. S. Themelis.

QUINCY—First Spiritualist Church, 4 Maple St. Louella E. Nims.

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

SALEM—First Spiritualist Mission, Bell Studio, Sewell St. Gladys Worsen-croft.

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

WORCESTER—Inter-National Church, 554 Main St. Rev. Mary Martin.

MICHIGAN

BATTLE CREEK—First Spiritualist Church, Red Mens Hall. Floyd Thornton.

DETROIT—Spiritualist Center, Clara E. Barnett, 2024 Vinewood Ave.

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

DETROIT—Spiritual Messenger Church, 3056 Michigan Ave. Sophia Traeb.

DETROIT—Finnish and American Spiritual Church, 3282 West Outer Drive A. K. Pacific.

DETROIT—Church of Spiritual Harmony, Hotel Book-Cadillac. Maude Fox.

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

FLINT—First Christian Spiritualist Church, 828 S. Saginaw St. John W. Pearce.

MINNESOTA

DULUTH—First Spiritualist Temple, 601 East Fifth St. Beattie Magnuson.

MINNEAPOLIS—Truth Spiritualist Center, 1902 4th Ave., South. Minnie Lambert.

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

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

MISSOURI

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

ST. LOUIS—Third Spiritualist Church, 609 Potomac St. Anna Bothman.

NEBRASKA

OMAHA—National Saints Spiritualist Church, 2004 Nicholas St. Charles S. Bear.

NEW JERSEY

AUDUBON—Spiritualist Temple of Truth, 31 N. Davis Ave. Elizabeth Fabian.

CHAPEL HILL—High Point Spiritualist Chapel. Frances Stevenson, pastor.

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

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

HACKENSACK—Spiritualist Inspiration Church, 26 Passaic St. Amy Dickinson.

JERSEY CITY—The Missionary Guild of The First Survival Spiritual Church, 91 Newkirk St. Rev. C. V. Byrd.

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

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

PASSAIC—Friendly Spiritualist Mission, Carpenter Hall, Main Floor, 147 Jefferson St. M. Leroy.

PATERSON—First Society of Spiritualists, 142 Carroll St., at Broadway. Emma Garner.

PATERSON—Second Spiritualist Church, 176 Broadway. William C. Donovan.

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

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

NEW YORK

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

BAYSIDE—Universal Spiritual Church, 4560 215th Place. Beulah Thompson Haas and Dr. George C. O. Haas.

BINGHAMTON—Golden Rule Spiritualist Church, 93 State St., Elsie Butler Buntz.

BROOKLYN—Cosmopolitan Church, 431 State St. Mary E. Murphy.

BROOKLYN—Child of Grace Spiritual Church, 598 Pacific St. Grace Rapids.

BROOKLYN—Church of Divine Light, Quincy St. and Reid Ave. Emma C. Resch.

BUFFALO—Golden Rod Spiritualist Church, Trinity Temple, 34 Elam Place. Rev. Rose K. Glasser.

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

BUFFALO—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Mr. McDonough.

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

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

BUFFALO—Temple of Understanding, 526 High St., Lucy A. Walker.

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

BUFFALO—The First Christ Church of Psychic Science, Mizpah Temple, Herkimer and West Ferry. George Coe.

BUFFALO—Naomi Church of Spiritual Thought, 478 Franklin St. Isabel A. Leith and R. Newcomb Wells.

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

DUNKIRK—Spiritual Church of Friendly Service, Odd Fellows' Hall, 314 Central Ave. Alma L. Moser.

ELMIRA—Universal Spiritualist Church, Christine Eddy, 519 Union Place.

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

ELMIRA—National Spiritual Science Church of Truth, 112 Baldwin St., Mabel Merrill.

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

LILY DALE—Spiritualist Assembly, 1939 season, June 30th to Aug. 28th. Millard Knox, president.

LOCKPORT—Lock City Spiritualist Church, 26 Locust St. Wm. Bickert.

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

NEW YORK CITY—Universal Inner-Vision Church, Inc., Carnegie Hall, Chapter Room, Pearl Irick Long.

NEW YORK CITY—W. T. Stead Memorial Center, 41 West 88th St. Clarence Tailor.

NIAGARA FALLS—Progressive Spiritualist Church of Truth, 639 Main St. (Unitarian Church Bldg.). William Bickert.

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

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

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

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

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

ROME—Golden Circle Spiritualist Church, 703 W. Court St., Julius Steinemann.

SCHENECTADY—Progressive Spiritualist Church, Lillian Weir, 6 Myndras St.

OHIO

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

CANTON—Christian Spiritualist Church, 812 Walnut Ave., N. E., Enid Leach.

CANTON—Temple of Truth, 433 Tusc. W. Rev. Fred Felix.

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

CLEVELAND—"The Spiritualist Center," 4618 Euclid Ave. Nina DuMound, Sec'y, 7815 Camden Ave.

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

COLUMBUS—First Spiritualist Temple, E. State—Sixth Sts., Clyde J. Kniesly.

JAYTON—Central Spiritualist Church, Haynes and Hubert Sts., Laura Holloway.

SANDUSKY—Spiritual Temple, Calumet Ave., G. A. R. Hall. Bertha Hagaman.

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

VANDALIA—Universal Spiritualist Church (N.S.A.), National Road. Corrine L. Pleasant.

OKLAHOMA

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

TULSA—Second Spiritualist Church, Odd Fellows' Hall, 703 S. Main St. John R. Schwarz.

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

OREGON

EUGENE—Progressive Psychic Society, 740 East Broadway. La Veta Dyer, President.

NEW ERA—Spiritualist Camp, open July 2 to July 30, 1939. L. V. Warren, secretary, 2186 N. W. Kearney St., Portland,