COMING!

THE PSYCHIC ADVENTURES OF CHAUNCEY DEPEW

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC Observer

LIFE AFTER DEATH PROVED

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SPIRIT TEACHINGS BY STAINTON MOSES



WILLIAM STAINTON MOSES

Through his mediumship, the books, "SPIRIT TEACHINGS" ($2.50) and "MORE SPIRIT TEACHINGS" ($1.00), were published.

TRUTH -- A Chapter Taken from "SPIRIT TEACHINGS"

(As a specimen of a message written at a later period, I append the following. It is a fair sample of some of the more elevated teaching. It is written with vast rapidity, and is printed precisely as written. There was no need to alter a word. As it was being given, I was conscious of a most powerful and elevating influence which permeated my whole being.)

By STAINTON MOSES

The blessing of the Blessed One rest on you. We have opportunity now which may recur of answering some of your inquiries, and of conveying to you some necessary truth. From letters which you have received of late you will be led to see that the times of trouble and distress which we have warned you of are expected by others as well as by us. Be prepared for trouble; it will assuredly come. It is necessary for the training of the soul. It is as necessary as physical discipline for the body. No deep knowledge is to be had without it. None is permitted to scale the glorious heights but after discipline or sorrow. The key of knowledge is in spirit-hands, and none may rest it to himself but the earnest soul which is disciplined by trial. Bear that in mind.

Divine Truth

Ease and luxury are the pleasant paths in which the soul lingers and dreams away the summer day. Self-denial, self-sacrifice, self-discipline are the upward tracks, thorn-vext and rocky, which lead to the heights of knowledge and power. Study the life of Jesus and be wise.

Moreover, the present is a time of hard and bitter conflict between us and our foes. We have told you that you feel the reflex of that struggle. It accompanies every great development of Divine Truth. It is, as it were, the darkness that precedes the dawn; the gloom which is the pre-requisite for growth; the period of trial wherein the earnest soul is purified. "Your hour and power of the darkness," said Jesus as He agonised in Gethsemane. It is so now; and it will not pass lightly. The cup must be drained.

As each revelation of the Supreme grows old, it is overlaid by man's errors, and loaded with his inventions. It dies gradually, and loses its hold on men. Bit by bit human error is pared away, unable to stand the shock of criticism, and men's faith is shaken, and they ask with old Pilate — What is truth? Then comes the dawn in the new birth of a higher revelation. The throes of its birth shake the world, and around its cradle the powers of the Spiritual world contend. Great is the dust and din of the convention.

Equality — A Dream?

As the light dawns upon the world, and the clouds lift, the watchers, whose eyes are spiritually opened to discern the signs of the times, they who stand on the watch-towers to catch the first gleams, these are ready and welcome with joy the break of day. "Joy comes in the morning." "Sorrow and sighing flee away." The terrors of the night, "the powers of darkness," are past. But not for all. Full many there will alway be for whom, no ray of light is visible till the sun has gained his meridian and splendor. They slumber on, heedless of the light that is breaking on the world.

Hence the days will never come to your world when all equally will know the truth. There will always be many for whom it has no charms, for whom it would be fraught with danger to tread the upward paths of progress, and who prefer the beaten track worn by the feet of those who have trod it through the ages past. There will be such always even as there will be souls who catch the foregleams that herald the dawn. So do not hope that the open vision will ever be the same to all. No such dream of equality is possible. Nor is it more desirable than possible. To some are given powers avoid. These must be the leaders and guides among men. And those who are so-called are they on whom lies the most solemn duty of personal preparation and earnest, life-long struggle with self, until it is dominated and subdued, and the free soul soars untrammelled. We have long since told you of this. See you heed it.

Do not be discouraged that so much of what most believe as truth seems to you hollow and uncertain. It is so. There are divers

(Continued on Page 2, Col. 1)

"HOW IT FEELS TO BE A MEDIUM"

ARTHUR FORD'S GRAPHIC DESCRIPTION

"Are psychics born or made? Are they to be envied or despised? May one be psychic and not be a medium, and vice versa? How does a person become aware of the capacity? Is it safe and sane to practice such things? How does a psychic feel while he is working?

By ARTHUR FORD

I have had all the questions above and many similar ones hurled at me by all sorts of people all over the world. Well . . . . I AM A PSYCHIC AND A MEDIUM.

Thousands of people declare that through my psychic powers they have proved the survival of consciousness after so-called death. Many of these people are famous and outstanding in their respective fields of endeavor. Most of them are just average men and women such as make up the bulk of our civilization — people like myself and most of those who will read this article.

Every One Psychic?

I am convinced that every intelligent person is psychic. Intuition and what we call "hunches" play a part in lives of the most ordinary people. What are known as psychic faculties are simply extensions of the usual five senses into a higher range of consciousness.

ONE MAY BE A VERY GOOD PSYCHIC AND NOT BE A MEDIUM AT ALL.

A medium is one whose psychic faculties are developed to the point that he becomes an instrument through which discarnate intelligences are able to produce what is known as psychic phenomena and thus convey messages from the next plane of consciousness.

I do not know how other mediums may feel while they are working. On this question I can speak for myself only. Clairaudience, which I employ in my platform demonstrations, is simply a matter of assuming a certain mental attitude and then listening for the sound of a subjective voice. I sometimes hear the voice audibly; often it is purely subjective; sometimes it is simply an inner awareness.

I Appear Normal

My job is to repeat exactly what I hear, or interpret, as accurately as I can, what I feel or seem to know. I must be constantly on guard not to embellish or read into the message anything that might spring from a desire to comfort or convince the person addressed. I am told that I appear perfectly normal, but the fact is that I am so intent upon what I am doing that the audience often seems not to exist at all. It is only by an effort of the will that I force myself to become conscious of the particular person in the audience to whom I am speaking.

Occasionally the person addressed may ask a question, or even attempt to engage in an argument with me. It is usually impossible for me to hear or understand him until I have, by a definite mental effort, focused my mind on him and away from the entity purporting to speak.

In trance work which I do privately and for small groups, I simply allow myself to go into what may be called a deep sleep, a sort of self-induced hypnosis, and then a "control" speaks through me. In my case this "control" is known as Fletcher and claims to be the spirit of a Canadian chap with whom I went to school and college many years ago. Whether Fletcher is the actual spirit of my old friend, or simply a creation of my sub-conscious mind, I cannot state positively. I believe him to be what he claims. It is the most simple and logical explanation. But whatever he is, there are thousands of people all over the world who claim to have received through him evidence which neither he nor I could have known by any normal means. Trance is, in my opinion, a pleasant sort of experience. I feel myself getting drowsy and fall into what appears to be a perfectly normal sleep. I am totally unconscious of all that takes place while in this state. I awake feeling refreshed, as though I have had a restful nap.

Mediumship Varies

Mediumship is varied in its manifestations. It is mental, or subjective, when purely mental vibrations are contacted. It is physical, or objective, when tangible phenomena occur. There is a mediumship of the spirit in which only things of a spiritual nature are received; and there is a transcendental mediumship in which both time and space are non-existent.

If we accept the modern view of the universe—that it is a universe of law and order and therefore a universe in which "miracles" do not occur—then all the great religious geniuses of the race become mediums of an exalted order. They knew and demonstrated psychic laws which were not understood by their contemporaries. Krishna, Buddha, Moses, Jesus, Mahomet, John Fox, and Mary Baker Eddy were all ounders of great religious systems. All of them were credited with "miracles" and all of them were certainly instruments for divine revelation. Jesus was the supreme example of mediumship. He gave all honor to God, Who inspires alike both mortals and immortals, the same "I AM" dwelling in all of us. He neither sought nor was deceived by the applause of the world. His whole passion was to serve . . . to make the earth a purer and fairer place for humanity to attain the spiritual state. The modern medium cannot follow a better example than Jesus set.

In this scientific age in which we live it was inevitable that sooner or later the most sacred things should be submitted to the laboratory method. The modern mind is not content to accept authorities, however hoary and sacrosanct. This great wave of

(Continued on Page 2, Col. 5)

Internationally Known Psychic and Medium



ARTHUR FORD, Hollywood, California, Lecturer, Trance and Mental Medium.

He will fulfill numerous engagements in the East during July and August, returning to the West coast in September.

Mr. Ford, Honorary President of The International General Assembly of Spiritualists, was the principal speaker at their recent Annual Spiritualist Convention held at The Mayflower Hotel, Akron, Ohio.

In Buffalo, last month, Mr. Ford gave a public demonstration of Clairvoyance at The General Assembly of Spiritualists Annual Convention held at The Statler Hotel.

During the first week of July, (4th, 5th, 6th and 7th), Mr. Ford was featured at The Homestead Spiritualist Camp, Mansfield, Pa.

VISITS LILY DALE

In the PSYCHIC OBSERVER SEANCE ROOM at Lily Dale, a special seance was held June 19th. Arthur Ford was the medium. He gave a demonstration of Trance Mediumship in response to a special request from the Editors of PSYCHIC OBSERVER.

In the seance, definite evidential messages, not only of a personal nature but of national importance, were recorded. FLETCHER, Ford's principal spirit collaborator, spoke the entire time through his entranced instrument.

Fletcher relayed a message which he said was given him by W. J. Colville, who evidently has been keeping in close contact with world affairs. Colville discussed the war situation at great length and then expressed his desire for the increased circulation of PSYCHIC OBSERVER, even to suggestions as to just how this should be done.

Mr. Ford's California address is 2232 North New Hampshire Ave., Hollywood.

Spirit Teachings

(Continued from Page 1, Col. 2)

degrees of truth. From the many-sided crystal gleams are shot off in many directions. And it is not every soul that can receive even one ray unclouded. To few, very few, comes more than a stray glimpse, and even that is filtered through many a medium, until its clearness is all dimmed. It must needs be so. Hence the varied views of truth. Hence the divergent notions, the errors, the mistakes, the fallacies that pass current among you. Men think they see a momentary gleam, they grasp some view, enlarge on it, add to it, develop it, until the tiny light is quenched, and what was a ray of truth is distorted and destroyed. And so the truth is maligned, whereas it should be the imperfection of the intervening medium that is blamed.

Truth Direct From Spirit

Or, to take another view. That which came as the answer to the yearnings of some aspiring soul is deemed to be of universal application. The truth was so beautiful, so ennobling, so pure and holy in its essence, that it must surely be so to all. And the jewel is dragged out from its casket, and prepared for open exhibitio The lily is plucked from its stem, and paraded before men. And it loses its purity; its vitality diminishes! it withers and dies; and he to whom it was fair, so lovely, wonders to find that it loses its freshness in the heat and dust of the world's busy strife. He marvels that what was so pure and true to him in the heart's secluded temple should seem tame and out of place when advertised to the world. He learns, if he is wise, that the dew of Hermon is distilled in the silence and solitude of the heart; that the flower springs up in the gloom of night, and withers beneath the noon-day beams; that truth, the holiest and purest, comes direct from spirit to spirit, and may not be proclaimed on the world's housetop.

Truth — Esoteric

Doubtless there are coarse views of truth, rude blocks which man has hewn, and which all may use alike. These are the foundations—stones which every builder must use. But the richest and purest gems must be preserved in the spirit-shrine, and be gazed upon in silence and alone. So when John the Seer told of the jewelled walls and pearly gates of the Heavenly City, he spoke of the outer truths which all must see; but in the inner temple he placed no jewel nor purest ray of light, but only the Presence and Glory of the Lord.

Marvelous it is that you do not see this. That which to you is Divine Truth is only that atom, that speck of the whole unbroken circle which has been cast off in answer to your cry. You needed it, and it came. To you it is perfection; it is God. To another it would be incomprehensible, without a voice to answer to his cry, without any beauty that he should desire it. You cannot parade it if you would. It would die, and its hidden charm would make no convert. It is yours and yours alone, a special creation for a special want, an answer from the great Spirit to the yearning aspiration of your soul.

This Truth will always be esoteric. It must be so; for only to the soul that is prepared can it be given. Its fragrance is too evanescent for daily common use. Its subtle perfume is shed only in the inner chamber of the spirit. Remember this; and remember too that violence is done to Truth by forcing it on unprepared minds, while harm, great and far-reaching, is done to those who cannot receive what is a revelation to you but not to them.

Moreover, remember that the pursuit of Truth for its own sake as the altogether lovely and desirable end of life is the highest aim of spirit on your plane of being, higher than earth's ambitions, nobler than any work that man can do. We do not now take note of any of the vulgar aims that fill up human life. The struggles and ambitions that exercise mankind, born of vanity, nurtured in jealousy, and ending in disappointment — these are plain to view as Sodom apples. But there is a subtler temptation to more refined souls—that doing good to their fellows and adding another stone to the cairn that the pioneers of the past have raised. To them comes the desire to proclaim in accents of enthusiasm some truth which has taken hold upon their lives. They are possessed with it; the fire burns within them, and they speak. It may be a noble word they utter, and, if it meets the needs of men, it is reechoed and taken up by other souls like-minded and developed till men are stirred and benefited by it. But it may be the reverse. The Truth, so true to one, is true to him alone, and his voice is the voice of one crying in the wilderness, a proclaimer of idle tales. He speaks in vain, and it had been well that he had saved his energies for the quest of Truth, and have learned more before he spake to men.

Better To Learn

It is well to teach, but better still to learn; nor is it impossible to do both. Only remember that learning must precede teaching; and be sure that the truth is one that man needs. The student who dives deep into the mysteries that enshrine Truth will not recklessly violate the seclusion in which alone she dwells at ease. He will tell of her beauties, and proclaim to those who have ears to hear the words of healing which his inner sense has caught from her lips; but there will always be to him a sacred reserve, a holy silence, and esoteric revelations too pure, too dear for utterance.

(In answer to some unimportant question it was written:—)

Nay; you will be informed in time. We may not save you the exercise which is part of your discipline. Be content to walk in the path. It leads direct to truth; but you must tread it in care and pain. We have directed you to it because it is well for you to garner up the wisdom of the past, and to learn of those who are gone before you. We foresaw long ago that those who should faithfully pursue the study of the intercourse between our world and yours, would receive rude shocks from the follies and falsities that cluster round the subject in its most exoteric aspect. We looked with confidence for the time when these should force themselves into prominence, and we prepared for it. We would teach you that there are, and ever must be, two sides to this science, as there were in the mysteries of the ages past. Having passed the one, it is necessary that you penetrate the other.

To this end you must learn who and what are those who do communicate with men. Not otherwise can you read aright the riddle that now perplexes you. You must know and under what conditions truth can be had; and how error and deceit, and frivolity and folly may be warded off. All this man must know if he is safely to meddle with our world. And when he has learned this, or while he is learning it, he must see, too, that on himself depends most or all of the success. Let him crush self, purify his inmost spirit, driving out impurity as a plague, and elevating his aims to their highest possible; let him love Truth as his Deity, to which all else shall bow; let him follow it as his sole aim, careless whither the quest may lead him, and round him shall circle the Messengers of the Most High, and in his inmost soul he shall see light.

"Spirit Teachings"

Chesterfield Mediums Lecture and Demonstrate Clairvoyance at Detroit's Book-Cadillac Hotel





One of Spiritualism's Youngest Mediums

MAUDE FOX and JAMES LAUGHTON, Pastors of the Church of Spiritual Harmony (N.S.A.), Book-Cadillac Hotel, Detroit, Michigan.

Sunday, June 16th, the Editor of PSYCHIC OBSERVER attended their evening services. Rapid, concise and evidential spirit greetings were given by Mrs. Fox. Her mental mediumship is most convincing—after the service, many volunteered with statements as to the authenticity of the messages received.

The lecture delivered by Mr. Laughton was based on the most misunderstood subject "MEDIUMSHIP," which has always been difficult for the students of Psychic Science. Laughton's presentation of his views on mediumship were both interesting and understandable.

Both are Direct-Voice mediums. They will be at Chesterfield Spiritualist Camp, Chesterfield, Ind., during July and August.

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LILY DALE, N. Y.

Conan Doyle's Widow Expires In London

Lady Conan Doyle, widow of Sir Arthur Conan Doyle, the creator of Sherlock Holmes, died in London June 27th last.

Both Sir Arthur and Lady Conan Doyle were firm believers in spiritualism.

Sir Arthur contended not only that the dead remained in communication with the earth, but also that in some cases spirits were able to materialize themselves.

Lady Doyle had claimed to be in frequent communication with the spirit of Sir Arthur since his death July 7, 1930.

—Associated Press

Shackelford-Griffith

Simplicity marked the details of the wedding of Mrs. Alla Shackleford formerly of Kansas City, Mo., to John H. Griffith of Jackson, Mich., which took place in the Goodfellow Spiritualist Church, Jackson, Mich., on Sunday, June 9th, at 1 P. M.

The Rev. Clifford Bias of Huntington W. Va., newly elected Pastor of the Goodfellow Spiritualist Church, performed the ceremony.

Mr. and Mrs. Griffith had as their attendants, Mr. and Mrs. Charles Gulick, and Mr. and Mrs. C. E. Johnson.

Mr. and Mrs. Griffith will reside at 662 Oakhill Avenue, Jackson, Mich.

You Can Find

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

They Have Been Invited to Visit Spiritualist Camps



JULIETTE EWING PRESSING and RALPH GEORGE PRESSING, Editors of PSYCHIC OBSERVER, Lily Dale, N. Y.

They have been invited to visit a number of Spiritualist Camps during the summer months. Their itinerary is as follows: CHESTERFIELD SPIRITUALIST CAMP, Chesterfield, Indiana, August 1st to 6th, incl.; LAKE BRADY SPIRITUALIST CAMP, Brady Lake, Ohio, August 24th and 25th.

The Editors were present at the opening of WHITE EAGLE SPIRITUALIST CAMP, Lake Hopatcong, N. J., June 23rd, and the following week, they were guests of Ethel Post-Parrish at CAMP SILVER BELLE, Ephrata, Pa.

No definite date has been set, but Mr. and Mrs. Pressing expect to spend a few days this summer at FREEVILLE SPIRITUALIST CAMP, Freeville, N. Y., and WONEWOC SPIRITUALIST CAMP, Wonewoc, Wisconsin.

At the HOMESTEAD SPIRITUALIST CAMP, Mansfield, Pa., the Editors were present the first few days at the opening services. Arthur Ford was the featured medium at the time.

Arthur Ford

(Continued from Page 1, Col. 4)

psychic phenomena which is sweeping through the world becomes an invaluable agent in establishing upon a scientific basis many of those beliefs which an earlier age was content to accept upon the authority of a book or a person.

Therefore, the medium, if he has a true conception of his office, becomes the ally of the Church.

Whether it is safe and sane or not depends upon one's approach. The medium deals with other personalities. All sorts of people live and die, and return through mediums, if they can. If one is mentally and spiritually balanced, honest and motivated by ordinary human decency, it is just as safe to deal with people out of the body as with people in the body. If one is weak and vacillating, with no sure direction in his life, it is unsafe for him to engage in any enterprise which requires close association and co-operation with an indiscriminate mass of humanity. That is a law which applies to both sides of the veil.

My attitude towards my work is summed up in the words of W. E. Gladstone, who, when invited to become a member of the Psychical Research Society, accepted in these words: "The work you are doing is the most important work being done in the world, by far the most important." That many people do not agree with this and that our whole movement is misrepresented in certain quarters, does not disturb me in the least. I know history too well to be upset by the popular attitude towards a new science.

PSYCHIC PHENOMENA AT THE STOTT SEANCES

Apports, Levitation, Direct-Voice, Independent Voice, Automatic Writing, Independent Writing, Psychic Lights, Partial Materialization and "Trumpet-in-the-light."

THOMAS GRIMSHAW'S SPIRIT MESSAGE

By GRACE P. SCHAFER

Spirituality blossoms in the comfortable home of Joseph B. Stott where each member of his interesting family vibrates harmoniously together in Spiritual At-one-ment. They were not always so spiritually attuned however—for almost twenty-two years Mr. Stott was skeptical of all psychic phenomena and with difficulty maintained a mild tolerance of his wife's clairvoyance and her mediumistic activities. Hannah Stott was not discouraged by her husband's attitude; she remained firm in her faith and continued her daily meditation and prayer in the privacy of a room (in her home) which she reserved for the sole purpose of spiritual communion.

In seeking to discover for what individual phase of mediumship she might be particularly qualified, Mrs Stott equipped herself with a double slate and a trumpet. These became permanent fixtures in the sanctuary. After a time she was successful in receiving writings and drawings on the slate, but the trumpet remained stationary and was finally regarded as a useless ornament to the room.

Manifestations Begin

On October 28, 1937, Leonard, (Mr. and Mrs. Stott's son), happened to be in the sanctuary with his mother when they suddenly noticed the trumpet being independently levitated to the ceiling and remained suspended there. A little later, when Joseph Stott returned home from his day's work, he was greeted by excited voices calling from above:

"Oh, dad! . . . come here. Come upstairs, quickly!" called the family in a chorus.

"Goodness! what is all the fuss about? What is going on up there?" he asked.

"Just come and see . . . See for yourself! The trumpet has levitated," exclaimed Mrs. Stott.

"What! Do you expect me to believe that nonsense?" said Mr. Stott with disdain as he mounted the stairs but, on arriving at the entrance of the room he stood still and gazed in wonderment. Scarcely believing what his eyes actually registered. Sure enough! there it was . . . just as they had said: **the trumpet levitated to the ceiling . . . in mid-air . . . without support!** Joseph Stott's credulity was stretched to the limit but the test of his own eyes withstood all investigation of trickery. It was truly, an **authentic** psychic manifestation.

Leonard—The Medium

Soon the Stott family learned that the trumpet's levitation was dependent upon Leonard's presence. The enthusiastic family then began to sit in a dark seance circle at regular intervals. In exactly one week, from the day of the trumpet's ascent, spirit voices were distinctly heard through the trumpet. During the following two years of faithful seance attendance Leonard has developed into a splendid medium. A succession of remarkable physical phenomena has been witnessed by many who have attended their seances through public invitation.

The different phases of phenomena produced are: Independent writing, Direct-Voice, Spirit pictures, Spirit lights, Levitation, Apports and Partial-materializations.

The Stott family consists of Mr. and Mrs. Joseph Stott, their son, Leonard, his wife, Edith, and their eight year old son, Joseph, who promises to be a very important member of the family since he discovered, quite by accident, that when he walked into the seance room one day, the trumpet tipped toward him.

Little Spirit Helper



The picture of BARBARA (Above) was reproduced from a painting by the author of this story, Grace P. Schafer.

The painting was copied from a faint spirit etching which appeared on a silk muffler which was taken into the seance room by Ralph Yagel, a member of the Stott "Home Circle."

The interesting spirit group of guides and teachers at the Stott seances, names and duties are as follows:

TIMEVALUVA: Hindu poet. Teacher of the spirit band that imparts his philosophy to the Stott family and their friends.

"UNCLE JIM": Mr. Stott's uncle who served twenty-one years in the British army in India with the Scottish regiment of the "Black Watch."

Opens and closes the meetings. Through his East Indian service he attracted the interest of TIMEVALUVA.

WHITE EAGLE: Great Red Indian Chief. Guards the door and keeps out undesirable spirit intruders. (He is the guide of Mr. Joseph Stott and his grandson, Joseph).

NATHAN RILEY: An old friend of Mr. Joseph Stott . . . and a friend of the Stott family.

"Master of ceremonies." Introduces other spirits and assists them to enter. Also teaches. (NATHAN has lately been succeeded by BARBARA).

BARBARA: Barbara Hutchinson of Toledo, Ohio. Present "Master of ceremonies" and special ambassador of TIMEVALUVA.

(Her rapid progress in the three years on the spirit plane has placed her first in rank).

BEATRICE: A niece of Mr. Stott. Writer of messages. Acts in a secretarial capacity for the spirits.

Others: Doctors, healers, teacher and friends.

"I pray that I may sink myself into Thy will —and through Thy will—awaken to another day, to follow Thee, my Master, closely all the way."

Lapsley C. Ewing.

(Prayer received by the author through independent writing at the home of Joseph Stott — L. C. Ewing was the father of Juliette Ewing Pressing)

A Typical Seance

A typical seance at the Stott home is conducted as follows: Mr. Joseph Stott begins with prayer and a recitation of some beautiful poem which has been received through independent writing. Then with a few explanatory words to those who have never witnessed psychic phenomena, the lights are turned off and the room is in complete darkness. Songs are sung for a few minutes while Leonard Stott is being entranced. UNCLE JIM enters first and announces his arrival by addressing Mr. Joseph Stott and the group; he then departs and does not return until the end of the meeting.

NATHAN RILEY, who has been the "master of ceremonies" until recently, entered the spirit world three years ago. He was an old friend of Mr. Stott. He is a splendid informant — answering all questions accurately, discriminately and with profound logic. In doing his work he says that he is helping himself proportionately. He is kind and gentle as he helps other spirits in their first attempt to talk through the trumpet which is difficult to accomplish. NATHAN says that a certain amount of development is required (on the other side) to enable a spirit to contact the earth plane . . . to talk through the trumpet . . or for a spirit to materialize. He has quite a time joking with Mr. Stott. One evening he said:

Spirit Pictures

"It's no easy matter to talk through this trumpet. I'm just waiting for the time to come when **YOU** enter the spirit world and attempt to talk through a trumpet . . . I'll surely have the laugh on you, Joseph Stott."

One night NATHAN gave his picture to Mr. Schafer. Mr. Stott says it is a very good likeness.

The spirit pictures are truly amazing. Often as many as six have been given to different persons at one seance. NATHAN RILEY explained how the chemicals of our bodies are used to produce the pictures. They appear to be perfect little prints and are usually wet or damp when we receive them. The work is done rapidly and just a few minutes before the meeting is closed. NATHAN says they are experimenting in this spirit photography on the spirit plane. Mr. and Mrs. Stott have a large collection of these photographs which are likenesses of historical characters as well as of their loved ones, and of strangers.

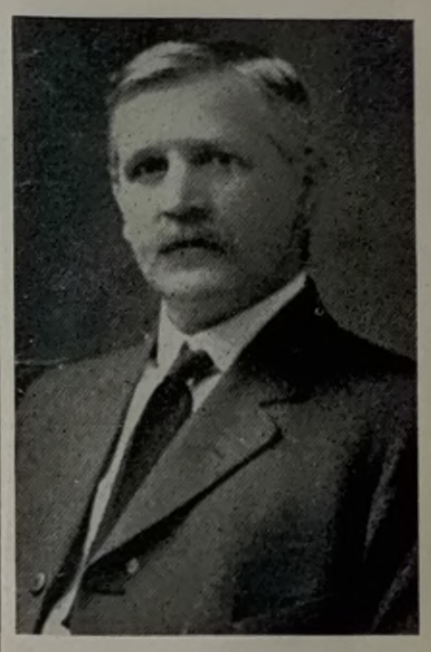
Ralph Yagel comes regularly to the Stott seances and has made great progress in his development. He can now see and hear spiritually. On New Year's day, 1940, Mr. Yagel found it urgent to clean a white silk scarf which he wished to wear that evening. Being a bachelor, he washed and pressed the scarf himself. Satisfied that it was spotless he laid it aside. That evening, when he started to put it on, he noticed dark spots on the ends, near the fringed edge. On examining it closely he found they were photographs . . . such as those which manifest at the Stott seances. One picture is of his grandfather . . . the other is of the little spirit, BARBARA, (see picture this page) who attached herself to the band about six months ago and has made such rapid advancement that she has earned first place in the spirit band. Mr. Yagel can plainly see her and easily recognized her picture that was reproduced on his scarf.

Barbara's Progression

BARBARA was only four years of age when she left this earth about three years ago. Her name was Barbara Hutchinson and she lived in Toledo, Ohio. The teacher, TIMEVALUVA, is assisting her with great expediency. We (who have witnessed her progress) would not know her to be the same little spirit who entered the seance room six months ago looking for her father. She has accomplished feats of physical phenomena hitherto unknown to the Stotts.

One of the most amazing psychic demonstrations as yet performed at the Stott home on April 23, 1940, was in the presence of nine persons, including Mr. and Mrs. R. G. Pressing, George Schafer, Ralph Yagel, the Stott family and myself, where we witnessed, **with our physical eyes,** the trumpet levitate in the light and remain pivoted in mid-air for at least fifteen minutes (or more) floating around, twisting and turning and darting about in a manner to convince us that there could not possibly be any of the artifices of legerdemain. On June 2, 1940, I again witnessed this unusual

Spirit Collaborator



NATHAN RILEY

demonstration of phenomena. At this time the trumpet was handed to one of the witnesses who held it for awhile and it was then taken from her hands while she felt the strong tug from an invisible force, as it was pulled from her two hands and floated to the ceiling and around the center of the room . . . contrary to the laws of physics as we know them which should challenge the minds of our greatest scientists who claim to understand the laws of gravitation.

Independent Writing

At the beginning of the independent writing development, the Stotts were instructed to always have present, a **new, ruled tablet.** The word ruled was particularly stressed to prove later, how impossible it would be for anyone to write so perfectly upon ruled lines in the complete darkness.

BEATRICE, the spirit secretary, who writes the messages at the dictation of the spirit guides, passed from earth-life forty-five years ago. She was then twelve years old. She is the niece of Mr. Stott and is present at each seance. Although she never speaks she does all of the writing in a beautiful, back-hand script. The messages are sometimes very long yet they are written with incredible rapidity. All can hear the scratching of the pencil . . . the dotting of the I's . . . the crossing of the T's. Lately, she uses a fountain pen for her messages which is placed on the floor for her. (These messages have been written with the tablet resting on my arm). As each message is finished she tears the page from the tablet, places it on the floor, at the feet . . . in someone's hand . . . or on the lap of a "sitter."

BEATRICE has been appointed as amanuensis for the group for her own progression as well as helping those who attend the seances, we were told.

Past celebrated characters, writers and orators deliver lectures, in

(Continued on Page 4, Col. 4)

GRIMSHAW'S SPIRIT MESSAGE RECEIVED AT STOTT SEANCE



THOMAS GRIMSHAW

During his lifetime, he was one of the outstanding officials of the NATIONAL SPIRITUALIST ASSOCIATION.

FOR WHAT SPIRITUALISM STANDS

"Our religion does not say, thus far shalt thou go and no farther. It reaches up to the heights until you have reached the infinite spirit.

"For this, friends, our religion stands. It stands for growth; it stands for progress; it stands for the establishment of the Kingdom of God in man, and in that Kingdom do we find wisdom. It stands for a larger and better humanity; it stands for a universal love; it stands for a divine out-pouring like a shower of light from on high to all the world, because it tells of eternal light, or an endless mortality. There is no such thing as life without an unfolding potency from within, and it stands for unfolding that force of human spirit that leads us to the higher, the better, the truer, the nobler wisdom of God.

"Friends, it stands for a larger science. It stands for a science of life. It stands for a scientific investigation of every principle, for a science that shall open the avenues of the spiritual world here as well as elsewhere. It stands for a larger and sweeter spirituality, and what does this mean? It means a closer kinship by which you are all bound together, then there is the product of a sweeter brotherhood.

"Through silent contact you receive the co-operation of definite workers on our side in the healing of your physical and mental problems."

Thomas Grimshaw.

FREEVILLE SPIRITUALIST CAMP 1940 SEASON – JULY 7 TO SEPT. 1

RAYMOND BURNS, President

The 45th Annual Season of The Central New York Spiritualist Association will open July 7th and close September 1st, according to Rev. Raymond E. Burns, President.

Message services will be held every evening except Saturday at 8. Every afternoon except Monday, Tuesday and Thursday, the official program lists a lecture and message service at 2:30. Every Sunday there will be three services—the 10:30 morning service being included.

The Special Days are: July 7th, CORTLAND Day; July 21st, ELMIRA DAY; July 28th, SYRACUSE Day; August 4th, ELMIRA N. S. A. Day; August 18th, ALBANY and SCHENECTADY Day; August 25th, ROCHESTER Day; September 1st, BUFFALO Day.

Philosophy classes will be held every Tuesday and Thursday afternoon at 2:30; at 4 a message service is held by the mediums in the new Forest Temple. In the Wigwam, healing services are conducted daily.

The speakers and mediums listed on the official program are: Mary Olson, Miami, Florida; C. L. Sharp, Fort Worth, Texas; Frederic Harding, Wynnewood, Pa.; Edith L. Green, Detroit, Michigan; Marguerite Hanny, Buffalo, N. Y.; Raymond E. Burns, Buffalo, N. Y.; Lucy A. Walker, Buffalo, N. Y.; Robert Macdonald, Rochester, N. Y.; Elizabeth Fisher, Buffalo, N. Y.; Frederick Nicholson, Boston, Mass.; Mae Merritt Cortright, Cortland, N. Y.; Christine Eddy, Elmira, N. Y.; Leila Williams, Syracuse, N. Y.; Mable Merrill, Elmira N. Y.; Frank E. Carl, Syracuse, N. Y.; John Carlson, Albany, N. Y.; Leota B. Maxwell, Rochester, N. Y.; Gloria Hatton, Buffalo, N. Y.; and Ann Keiser, Buffalo, N. Y.

The Freeville Spiritualist Camp is 12 miles Northeast of Ithaca, N. Y. and 12 miles Southeast of Cortland, N. Y.

The 1940 Board of Directors are: President, Raymond E. Burns; Vice President, Hugh D. Mitchell; Secretary, Mrs. Ford Wickham; Treasurer, Mrs. Herman Whiting; The Trustees are: Jerome Holl, Ford Wickham, Celestia A. Wood, Leland P. Hughes and Georgia Bates.

Write to Mrs. Ford Wickham, Burdette, N. Y., for a 1940 program.



EDITH GREEN

LAKE PLEASANT CAMP

The 1940 Convocation and Convention of The National Spiritual Alliance, will be held at Lake Pleasant, Massachusetts, during July, according to Shirley C. Whicher, Secretary.

Lecture and message services will be held every Sunday during July at 2:30 and 8 P. M. The week day services will be held every Wednesday and Thursday at 8 P. M.

Those listed on the official program are: Jesse M. Bellegrade, President; Eleanor Gillette, Organist; Rose Niles, Lyceum Superintendent; Mona Oram, Soloist. The speakers and mediums are: George Guilmette, Jennie Clough, Elmer R. Bartlett, Adelle C. Williams, Ida R. Foster, Gladys Worsencroft, Mary A. Church, Howard W. Blinn, Robert Walker, Clara Egbert, and Jennie Bellegrade.

The business sessions of the Annual Convention will be held July 29th, 30th and 31st. After the official count, the election will be declared September 1st.

The Board of Directors are: President, Jesse M. Bellegrade; Vice Presidents, Grace Egan, Georgina V. LaRoche, Zoa Weston; Directors, Joseph Henneberg, Lillian Wright, Harriett Clark, Florence E. Pace, Clara L. Egbert, Elizabeth Benjamin, Grover C. Mundy; Treasurer, Rena T. Kieth; Secretary, Shirley C. Whicher.

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LUCY A. WALKER



MARY OLSON

South Jersey Spiritualist Camp Sunday Services Until Sept. 15th

DELAIR, NEW JERSEY

The Third Annual Season of The South Jersey Spiritualist Camp will continue through September 15th, according to T. Chandler Reed, Secretary.

Services that began June 9th will be held every Sunday at 2 P. M. throughout the season at Velde and Day Ave., Delair, New Jersey.

Speakers and mediums on the official program are: Gertrude Rowe, Catherine Jungen, Ida Hill, Mrs. V. E. L. Vanderslice, Mrs. W. H. Boehm, Catherine Broome, Alice Ludwig, Marie Juanatto Pizarro, T. Chandler Reed, Martha Reinick, John B. Green, Albert Erbach, Mary Reiss, A. Wilkie, Mable Exely, Mrs. M. McDett, Mrs. M. Stonebach, Mildred K. Brown, Mary Morgan, Mary Krall, Mary White, Joseph Lilly, Mrs. H. S. Frawley, Minerva H. Gray, Luda Skiles, Nellie Myers, John Mathews, Mrs. S. Showers, Sophie Maus, Mrs. Charles Leonard, Minnie Bishop, Ann Hoggett, Elizabeth Jones, Albert McCoach, Edith Hamond, G. Richardson, and Caroline Rebhorn.

The 1940 Board of Directors are: President, Ida Hill; Vice President, Mrs. V. E. L. Vanderslice; Secretary, T. Chandler Reed; Treasurer, Margaret Kramer; Trustees, John B. Green, Howard Plaskett, Catherine Broome, Minnie Bakley and Paul B. Scholz.

CATHERINE BROOME



MILDRED K. BROWN



LAMBERT-AUGESTINE

Jack Lambert and Patricia Augestine were united in marriage at The First Spiritualist Church, 121 So. Main, Wichita, Kansas, June 2nd, 1940, before a large gatherings of friends.

The ceremony was performed by Rev. Neva Durham, mother of the groom.

STOTT'S MEDIUMSHIP

(Continued from Page 3, Col. 5)

brilliant and inimitable style, through the trumpet and by independent voice. One night, Thomas Grimshaw came through at the seance and said:

"I shall tell you for what Spiritualism stands." He then gave us a clear outline of the fundamental principles of Spiritualism in masterful oratory. After his address, Mr. Schafer remarked that he wished he had been able to write it down just as Mr. Grimshaw had rendered it . . . to which he replied:

"I will have BEATRICE write it for you before you leave. Within a few minutes the copy (printed at the bottom of page 3) was placed on Mr. Schafer's knee.

TIMEVALUVA, the Hindu poet, teacher of the spirit group comes through only occasionally. On May 21, 1940, BEATRICE wrote this message, at the teacher's dictation:

"Knowledge brings righteousness and righteousness brings eternal happiness. He who has never known the peace and joy of understanding has not yet entered into life or its reality. He who has once known the peace and joy of understanding can never be happy while violating the laws of his Creator. If we would work in the vineyard of righteousness, we must go into the field of unrighteousness, and uproot the weeds and preserve the flowers. The weeds are the thoughts of ignorant minds; the flowers are the inspiration, thoughts and revelation of truth to mankind.

"My dear friends, I would that there were those here amongst the doubters, amongst those drawn in by curiosity, who could have their spiritual eyes opened just for a moment or two. They would see that although they, in body, are in material and physical conditions, that by the dedication, by the self-sacrifice of those who have called this gathering together, they are surrounded by those not of earth at all. Indeed there are beauties of the Spirit built up in that which represents a temple for this night."

TIMEVALUVA.

Flowers Apported

Fresh flowers are frequently apported into the room and distributed to those present. Margaret Fletcher sits for development with the Stott class group. She received a sermon dictated by a spirit, Rev. J. E. C. Welldon, to BEATRICE who wrote it and gave it to her. This happened in September, 1938, and at the time she was promised the book from which the sermon was produced would be given to her. The promise was almost forgotten until January 21, 1940, when the book was apported into the room and placed on her lap. The name of the book is: SERMONS TO HARROW BOYS, in the years of 1885 and 1886, by the Rev. J. E. C. Welldon, M. A., Headmaster of the Harrow School (an English School).

Another phenomenon which manifests is the little spirit lights. Sometimes they come singly . . . and again in groups. The lights are about the size of a thumb nail . . . some larger or smaller. They float about the room or remain in front of a person. One evening we were given the privilege of contacting them. A spirit light was laid in my open hand. Most definitely, it was not as an ordinary light ray; it seemed to have weight which felt almost metallic—as of a mecurial substance, although it was as lucid as a sunbeam. The spirit instructor explained that if it remained long in the hand it would gradually disseminate.

Physical Medium



LEONARD STOTT, Philadelphia, Pa., whose mediumship is described in this article.

The spirits usually announce their names when their lights appear. A group of the spirit guides and teachers arrange their lights to form a sunflower which is the symbol of Spiritualism, the flower that turns its face to the sun. Each light forming the sunflower petals has an elongated appearance.

The greatest lesson I have learned in attending the Stott seances is THE POWER OF THOUGHT and its magnetic attraction. Sooner or later we will attract that to which we affinitize ourselves. A writer's presence will attract writers; a linguist attracts other linguists. Mr. Schafer, who was in the U. S. Air Service (overseas in the World War) often attracts aviators. Frequently Amelia Earhart's co-pilot, Frank Noonan comes through. He claims to have been with the "Keystone Division." He demonstrates the whole dramatic scene of the fatal airplane tragedy . . . "Just as the accident happened," he said. The whirr of the plane with the motor's vibratory accompaniment . . . the engine trouble . . . just as though the plane were in the room, was perfectly recorded. It it to be classed as a most unusual phenomenon.

In some future article I shall tell of instances where help has been rendered in mysterious ways by the great LAW OF ATTRACTION.

Why do the spirits come? . . . For what purpose? It is always with a view to help—to teach—to advise. They have chosen an unselfish path of progression. Those who have a sympathetic attraction for the pitifully ignorant and helpless humanity, deign to help those who merit help by their faith and understanding. And . . . to those who

"Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truth and grasp the whole."
Ella Wheeler Wilcox.

WORLD EVENTS FORETOLD

WHAT ARE THE BIBLE PROPHECIES?
WHAT ARE THE PROPHECIES OF THE GREAT PYRAMID?
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WHAT PART WILL THE UNITED STATES PLAY IN COMING EVENTS?
WHAT WAS GOD'S PROMISE TO ISREAL?
WHO WERE EPHRIAM AND MANASSAH?

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WONEWOC SPIRITUALIST CAMP Now Open – Closes Sept. 1st

The 39th Annual Spiritualist Camp meeting will be held at Wonewoc, Wisconsin, June 30th to September 1st, according to Fred Hostak, President of The Western Wisconsin Camp Association.

Services will be held in the afternoon at 2:30 every day except Saturday; in the evening at 7:30 every day except Monday and Tuesday; and each Sunday there will be four services, 10:30, 1:45; 3:30 and 7:30.

Speakers and mediums listed on the 1940 program are: Joseph P. Whitwell, President of the N.S.A., Chicago, Ill.; Etta S. Bledsoe, Santa Cruz, California; Frank Joseph, Chicago, Ill.; Anna Heusser, West Allis, Wisconsin; Emma Ordrop, St. Louis, Mo.; John Koorn, Minneapolis, Minn.; Emil Reichel, President of The Wisconsin State Spiritualist Association, Milwaukee, Wisconsin; Martha Schmaelzle, Milwaukee, Wisconsin; Max Hoffman, Clinton, Iowa; Lester Miller, Madison, Wis.; Rose DeWarzeger, Green Bay, Wis.; Chief Ho-To-Pi, Indian tenor, Ft. Pierce, Florida; Victor H. Blunck, president of the Minnesota State Spiritualist Association, Minneapolis, Minn.; Helen Marth, Milwaukee, Wis.; Louie A. Ward, West Hollywood, California; Clara Johnson, Minneapolis, Minn.; F. Lorenz Lamping, Milwaukee, Wis.; Melvina E. Hostak, Minneapolis, Minn.; Elizabeth Grokowsky, La Crosse, Wis.; Dorothy Hellie, Minneapolis, Minn.; Cyrus F. Denman, Richland Center, Wis.; Mrs. Chas. Williams, Minneapolis, Minn.; Harriet Robinson, healer, Portage, Wis.; Nellie K. Baker, [illegible] Wis.; Chas. Williams, healer, Minneapolis, Minn.; Mae Nass, Milwaukee, Wis.; Mrs. M. E. Chapman Milwaukee, Wis.; Bessie Magnusson, Duluth, Minn.; Esther Drake, Minneapolis, Minn.

President



EMIL REICHEL, President of The Wisconsin State Spiritualist Association.

Physical Mediums

R. Lee Green, trumpet medium, Minneapolis, Minn.; Clarence Britton, materializing and spirit photography; Mrs. Clarence Britton, trumpet; Mrs. E. Burnside, trumpet medium, Oakland, California; Louie A. Ward, trumpet medium, West Hollywood, California.

Classes in philosophy and mediumship will be held during the season.

Healing classes will be held twice a week under the direction of these healers: Elizabeth Grokowsky, John Koorn, Anna Heusser, Chas. Williams, Cyrus F. Denman, Frank Joseph, Mrs. Chas. Williams, Lester L. Miller and Harriet Robinson.

The Hackett reunion will be held on the camp grounds on June 22 and 23.

Chief Ho-To-Pi will give entertainments and lectures on Indian life.

The Board of Directors of The Wonewoc Spiritualist Camp are: President, F. G. Hostak, Wonewoc, Wis.; First Vice President, Dewey Rowin, Wonewoc, Wisconsin; Second Vice President, Alois J. Hettwer, West Allis, Wisconsin; Financial Secretary, Cecelia Ray, Wonewoc, Wisconsin; Corresponding Secretary, Cora Barge, Wonewoc, Wisconsin; Treasurer, Rose DeWarzeger, Green Bay, Wis.; Trustees, Henrietta E. Williams, Boyceville, Wis.; Verna Kuhlig, Chicago, Ill.; Anna Heusser, West Allis, Wis.; Elizabeth Grokowsky, La Crosse, Wis.; Martha B. Connor, Boscobel, Wis.

I. S. A. CONVENTION at Battle Creek

RE-ELECT SAME BOARD

The Independent Spiritualist Association closed its 16th annual convention at the Post Tavern, June 16th with the re-election of all seven members of the board. South Bend was chosen for the 1941 convention. About 100 persons, most of them leaders, many of them of the ordained clergy, in member churches attended. Mrs. Nettie J. Spykerman of Grand Rapids, association secretory, reported a paid up membership of about 250, from a score of churches in Michigan, Illinois, Indiana, Ohio, New York and West Virginia.

The convention banquet, June 15th was held in the main dining room of Post Tavern Hotel.

The program was arranged by the Rev. John Armistead of Battle Creek. About 180 attended the dinner. Muskegon Heights church won the cup for greatest paid-up membership, 125.

Sunday morning, June 16th, dedicatory services were held for the Battle Creek church at 28 West Fountain. The structure, formerly occupied by the Nazarene church, has been purchased by the local congregation, which the Rev. Armistead said numbers about 110.

Members of the board of the association reelected are: The Rev. Amanda C. Flower of Grand Rapids, president; the Rev. George Jewett of Lansing, vice president; Mrs. Nettie J. Spykerman of Grand Rapids, secretary; the Rev. Malcolm Riddell of Flint, treasurer, and these trustees, the Rev. Harry Hillborn of Chicago, the Rev. John Armistead of Battle Creek, and the Rev. Grace Kilmer of Syracuse, N. Y.

The church, according to Mrs. Flower, life president of the organization which she guided at its founding 16 years ago, supports no seminaries for the training of clergy but admits members to its clergy without specific assignment to churches after four years of study in church circles, giving them the status of associate ministers. Fundamental tenet of the church in practice is its faith in the efficacy of prayer as direct communication with Deity, and as intercessive means for the influencing of friends or loved ones.

Any church with 15 members in good standing may request to join the association.

CREMATION'S PROGRESS

Spiritualists will rejoice in the progress being made by the Cremation Society, for spirit messages praise this hygienic method of disposing of the discarded earthly body.

In the past five years the number of crematoria in this country has almost doubled, while in the same period the number of cremations has increased from 9,600 to 19,800.

The objections to cremation have come from the orthodox—those who, believing in the resurrection of the body on a Day of Judgment, feared that cremation would prevent the re-assembly of the earthly fragments!

—Psychic News

I. S. A. Medium



FRED FELIX

His mediumship was witnessed by the Editor of PSYCHIC OBSERVER during a Sunday afternoon service held at The Post-Tavern Hotel, Battle Creek, Mich.

Mr. Felix is a blind-fold ballot medium. The folded ballots were placed on the table — after the Editor had securely fastened the black blind-fold.

His spirit messages are short, clear and accurate—delivered by his spirit collaborator in a plain, distinct voice which could be heard by everyone in the packed lecture room of the Hotel. The ballots are not "read" by the medium at any time, the message service being conducted much the same as independent clairvoyance.

His Church Dedicated At Battle Creek



JOHN ARMSTEAD

His new church, The Church of Spiritual Truth, 28 West Fountain St., Battle Creek, Michigan, was dedicated Sunday, June 16th.

Rev. Amanda Flowers, President and the entire Board of Directors of The Independent Spiritualist Association were present at the dedication service.

If you see anything in any publication dealing with Spiritualism, please cut it out and send it to us. Kindly give name and date of publication.

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EMMA E. WHITTAKER, 305 Park Ave., Rutherford, N. J. (X-51)

NELL M. SMITH. No. 5 Melrose Park, Lily Dale, N. Y. (X-47)

LUCY A. WALKER, 19 Glenwood Ave., Buffalo, N. Y. (X-45)

R. E. STREETER, Box 1202, Jacksonville, Florida. (X-47)

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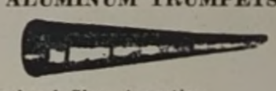
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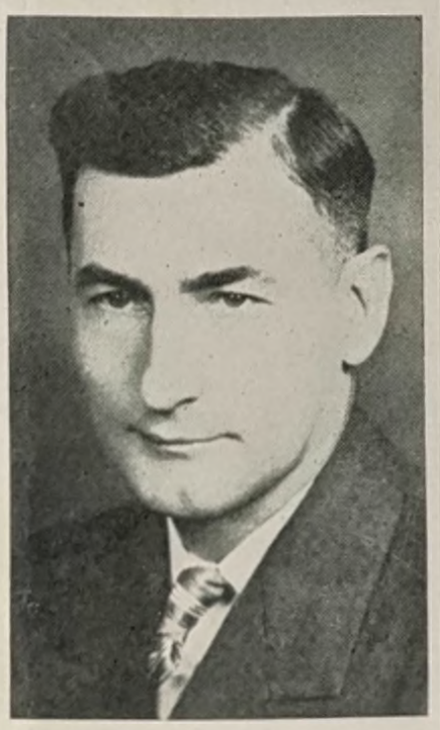
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The 39th Annual Spiritualist Camp meeting will be held at Wonewoc, Wisconsin, June 30th to September 1st, according to Fred Hostak, President of The Western Wisconsin Camp Association.

Services will be held in the afternoon at 2:30 every day except Saturday; in the evening at 7:30 every day except Monday and Tuesday; and each Sunday there will be four services, 10:30, 1:45; 3:30 and 7:30.

Speakers and mediums listed on the 1940 program are: Joseph P. Whitwell, President of the N.S.A., Chicago, Ill.; Etta S. Bledsoe, Santa Cruz, California; Frank Joseph, Chicago, Ill.; Anna Heusser, West Allis, Wisconsin; Emma Ordrop, St. Louis, Mo.; John Koorn, Minneapolis, Minn.; Emil Reichel, President of The Wisconsin State Spiritualist Association, Milwaukee, Wisconsin; Martha Schmaelzle, Milwaukee, Wisconsin; Max Hoffman, Clinton, Iowa; Lester Miller, Madison, Wis.; Rose DeWarzeger, Green Bay, Wis.; Chief Ho-To-Pi, Indian tenor, Ft. Pierce, Florida; Victor H. Blunck, president of the Minnesota State Spiritualist Association, Minneapolis, Minn.; Helen Marth, Milwaukee, Wis.; Louie A. Ward, West Hollywood, California; Clara Johnson, Minneapolis, Minn.; F. Lorenz Lamping, Milwaukee, Wis.; Melvina E. Hostak, Minneapolis, Minn.; Elizabeth Grokowsky, La Crosse, Wis.; Dorothy Hellie, Minneapolis, Minn.; Cyrus F. Denman, Richland Center, Wis.; Mrs. Chas. Williams, Minneapolis, Minn.; Harriet Robinson, healer, Portage, Wis.; Nellie K. Baker, Portage, Wis.; Chas. Williams, healer, Minneapolis, Minn.; Mae Nass, Milwaukee, Wis.; Mrs. M. E. Chapman Milwaukee, Wis.; Bessie Magnusson, Duluth, Minn.; Esther Drake, Minneapolis, Minn.

President



EMIL REICHEL, President of The Wisconsin State Spiritualist Association.

Physical Mediums

R. Lee Green, trumpet medium, Minneapolis, Minn.; Clarence Britton, materializing and spirit photography; Mrs. Clarence Britton, trumpet; Mrs. E. Burnside, trumpet medium, Oakland, California; Louie A. Ward, trumpet medium, West Hollywood, California.

Classes in philosophy and mediumship will be held during the season.

Healing classes will be held twice a week under the direction of these healers: Elizabeth Grokowsky, John Koorn, Anna Heusser, Chas. Williams, Cyrus F. Denman, Frank Joseph, Mrs. Chas. Williams, Lester L. Miller and Harriet Robinson.

The Hackett reunion will be held on the camp grounds on June 22 and 23.

Chief Ho-To-Pi will give entertainments and lectures on Indian life.

The Board of Directors of The Wonewoc Spiritualist Camp are: President, F. G. Hostak, Wonewoc, Wis.; First Vice President, Dewey Rowin, Wonewoc, Wisconsin; Second Vice President, Alois J. Hettwer, West Allis, Wisconsin; Financial Secretary, Cecelia Ray, Wonewoc, Wisconsin; Corresponding Secretary, Cora Barge, Wonewoc, Wisconsin; Treasurer, Rose DeWarzeger, Green Bay, Wis.; Trustees, Henrietta E. Williams, Boyceville, Wis.; Verna Kuhlig, Chicago, Ill.; Anna Heusser, West Allis, Wis.; Elizabeth Grokowsky, La Crosse, Wis.; Martha B. Connor, Boscobel, Wis.

I. S. A. CONVENTION at Battle Creek

RE-ELECT SAME BOARD

The Independent Spiritualist Association closed its 16th annual convention at the Post Tavern, June 16th with the re-election of all seven members of the board. South Bend was chosen for the 1941 convention. About 100 persons, most of them leaders, many of them of the ordained clergy, in member churches attended. Mrs. Nettie J. Spykerman of Grand Rapids, association secretory, reported a paid up membership of about 250, from a score of churches in Michigan, Illinois, Indiana, Ohio, New York and West Virginia.

The convention banquet, June 15th was held in the main dining room of Post Tavern Hotel.

The program was arranged by the Rev. John Armistead of Battle Creek. About 180 attended the dinner. Muskegon Heights church won the cup for greatest paid-up membership, 125.

Sunday morning, June 16th, dedicatory services were held for the Battle Creek church at 28 West Fountain. The structure, formerly occupied by the Nazarene church, has been purchased by the local congregation, which the Rev. Armistead said numbers about 110.

Members of the board of the association reelected are: The Rev. Amanda C. Flower of Grand Rapids, president; the Rev. George Jewett of Lansing, vice president; Mrs. Nettie J. Spykerman of Grand Rapids, secretary; the Rev. Malcolm Riddell of Flint, treasurer, and these trustees, the Rev. Harry Hillborn of Chicago, the Rev. John Armistead of Battle Creek, and the Rev. Grace Kilmer of Syracuse, N. Y.

The church, according to Mrs. Flower, life president of the organization which she guided at its founding 16 years ago, supports no seminaries for the training of clergy but admits members to its clergy without specific assignment to churches after four years of study in church circles, giving them the status of associate ministers. Fundamental tenet of the church in practice is its faith in the efficacy of prayer as direct communication with Deity, and as intercessive means for the influencing of friends or loved ones.

Any church with 15 members in good standing may request to join the association.

CREMATION'S PROGRESS

Spiritualists will rejoice in the progress being made by the Cremation Society, for spirit messages praise this hygienic method of disposing of the discarded earthly body.

In the past five years the number of crematoria in this country has almost doubled, while in the same period the number of cremations has increased from 9,600 to 19,800.

The objections to cremation have come from the orthodox—those who, believing in the resurrection of the body on a Day of Judgment, feared that cremation would prevent the re-assembly of the earthly fragments!

—Psychic News

I. S. A. Medium



FRED FELIX

His mediumship was witnessed by the Editor of PSYCHIC OBSERVER during a Sunday afternoon service held at The Post-Tavern Hotel, Battle Creek, Mich.

Mr. Felix is a blind-fold ballot medium. The folded ballots were placed on the table — after the Editor had securely fastened the black blind-fold.

His spirit messages are short, clear and accurate—delivered by his spirit collaborator in a plain, distinct voice which could be heard by everyone in the packed lecture room of the Hotel. The ballots are not "read" by the medium at any time, the message service being conducted much the same as independent clairvoyance.

His Church Dedicated At Battle Creek



JOHN ARMSTEAD

His new church, The Church of Spiritual Truth, 28 West Fountain St., Battle Creek, Michigan, was dedicated Sunday, June 16th.

Rev. Amanda Flowers, President and the entire Board of Directors of The Independent Spiritualist Association were present at the dedication service.

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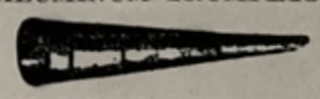


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J. HEWAT McKENZIE, LONDON AUTHORITY, EXPLAINS:

Shell Materialization, Fluidic Materialization, Astralization, Etheric Skin-Envelope, Mechanical Spirits and Psycho-Plastic Transfiguration

Most Misunderstood of All Phases of Mediumship

SHELL MATERIALIZATION

This form of materialization is commonly adopted where a limited supply of psycho-plastic matter is available, and by this method more rapid creation of forms may be produced, providing a more varied program than is commonly to be obtained in the seance for full-form phenomena. The soul of the medium is projected about a foot in front of him, and upon this is moulded the psycho-plastic matter in the likeness of the manifesting spirit. When completed, the spirit, Mr. A—, enters the materialized shell, and his concentrated will power moulds the mask or shell to a more accurate reproduction of his former physical features than the spirit modeller has produced.

These masks are often very shallow, being little more than a slightly curved flat surface, similar to a theatrical mask, so that the observer, when looking behind it, views seemingly empty space. Such masks, however, often present a most excellent likeness of the individual desiring to manifest. All the illustrations in Baron von Schrenck Notzing's book on Materialization represent such shell forms, and a reference to it will help the reader to a better understanding of this particular phase.

Be Sympathetic

The spirit artist, in working up the mask, labors under several serious disadvantages, first because he is usually working between two planes of matter, that of physical and the astral world, and while thus moulding the shell he is often quite unable to see his spirit model, for if he places himself upon the astral plane, where the spirit is, he is out of touch with the physical plane, where the matter rests upon which he is operating, and so he must learn to adjust himself to both. This may partly explain why serious blunders are sometimes made, such as forgetting to place hair on the head, etc., and some of the grotesque figures which appear in the psychic laboratory at times, are the result of these difficulties of the spirit artist.

All students of this subject should learn to be sympathetic with a spirit worker, for not only has he these conditions to contend with, but further complications often arise through spirits desiring to manifest who may have considerably changed their appearance since passing from the earth, and who fail to remember their old form. These differences in a spirit may be due to the loss of deep facial lines, once caused by worry or ill-health. They may have grown considerably older or even younger in appearance, slimmer or stouter, darker or fairer—though the usual tendency is for a spirit to grow more fair. Their plan of hairdressing may have altered, or beards or moustaches been discarded, and considering all these possibilities, especially with those who have been in spirit-life for some years, some of the difficulties of the artist may be realized.

A spirit who has recently passed from the body can often give an excellent manifestation of himself in the seance room owing to his memory being still fresh regarding his earthly appearance, and the soul being still of a somewhat physical nature; but those who have left earth for ten or twenty years, have been busily engaged in the new world with thoughts and occupations that have been deeply interesting, find that the effect of the new thought has been almost to revolutionize their features and form through the action of the mind upon the soul, often giving them a beauty far transcending their earthly appearance. Spirits laboring under such difficulties sometimes look up an old photograph or picture of themselves on earth, and reproduce from it an astral counterpart, from which the artist may copy, modeling his shell to its appearance.

* * *

FLUIDIC MATERIALIZATION

Fluidic materialization is quite different from that of the psycho-plastic materialization, the latter being the creation of a solid body, the former of a fluidic body, somewhat more closely resembling the orthodox ghostly type and luminous in appearance. The spontaneous so-called ghost, so commonly talked about and sometimes seen, is probably in a very large number of cases of the fluidic nature now about to be described. Such forms may range from a degree of refinement so rare that only those with very keen eye-sight can perceive them, to that of a degree where a slight resistance would be felt by the hand if passed through them. In cases where the spirit apparition is clearly manifest to the ordinary eye, the substance is similar to a damp cobweb, but with a distinct phosphorescent luminosity. These have for their foundation a portion of the human soul, usually that of the medium, and it is upon this structure that the particles of matter are built by which they become visible. Such appearances are frequently called "astralization," but such a term is incorrect, for a fluidic materialization under good conditions has the power of speech, and may talk as rationally in answer to questions as any mortal, but with an astralization this is impossible.

When highly condensed, the clothing has a peculiar, heavy movement, as if loaded with moisture, and swings very much as a heavily-beaded lace garment might upon a dancing girl. The matter which goes to compose these bodies is drawn by the manifesting entity from the body, or bodies, of persons in the immediate neighborhood. As an article when electrically connected within a plating vat, draws to itself refined particles of silver from the bar deposited within the vat, so, much in the same way, does the celestial visitor draw refined particles of matter upon his soul through magnetic attraction.

* * *

ASTRALIZATION

The appearance called an "astralization" derives its name from the spirit body of discarnate man which functions upon the astral plane or lowest sphere of the spirit world. It must not be supposed that all spirits manifesting as astralizations are souls who have not yet risen above the astral plane, for those upon higher planes may also show themselves as such. The difference between souls of varying degrees of advancement, is manifested in their power to illuminate the form by which they make their presence known. The lowest or astral beings have a dull phosphorescent appearance, some of the very lowest being of a dusky hue, but the higher spirits show themselves in brighter raiment, some appearing in a glow of golden light. The latter are, unfortunately for the world, seldom met with or seen only by the clairvoyant, but where a circle of highly developed experimenters meet regularly, such will sometimes manifest, and this should become more common as the inhabitants of earth learn to develop themselves and make a study of the laws of which the phenomena rest.

Magnetic Influence

An astralization is produced by a spirit-being drawing upon itself a fine coating of earth matter, sometimes by accident, and at other times by design. In the former case a spirit may quite unconsciously, while traveling near the earth, enter into a magnetic current arising from the earth's soil, which for the moment clothes his soul with a coating of matter. The spirit may be entirely ignorant of this, until his attention is called to it by some startled mortal staring in his direction, and only then does he realize that he has become visible. Other spirits can accomplish it by intention, when conditions are suitable, but this does not often happen, and it is probably more often owing to accident rather than to design, when souls become manifest as astralizations.

• • •

ETHERIC SKIN ENVELOPE

This phase of spirit power far surpasses any other form of manifestation, for by it one is able to get a representation of the departed exactly as they live in spirit spheres, with lively movement, dress, and coloring. With most forms of materialization there is a rigidity of form and feature, and a great lack of natural coloring, but with the etheric skin envelope, every line in the face, every smile that moves across it, every detail of the dress even to the buttons and the thread by which they are attached may be seen in minutest detail. These beautiful creations, though looking to the casual observer most real and solid, are just the reverse, being constructed of a skin so refined that the finest sheet of gold-leaf is a heavy armour plate compared to it.

The matter is so fine that it is useless to try to feel it, for the magnetic power issuing from the fingers causes disintegration as the hand approaches it. This etheric skin is constructed from a soul essence, by discarnate operators, who collect it and form it into a wide sheet. The spirit who wishes to manifest is subjected to magnetic treatment on the spirit side of life, which makes his soul and all attached to him attractive to this etheric skin, and he is wrapped in it as one might be in a sheet. When within this, the spirit immediately becomes visible to ordinary physical eyesight, and while he has no power of speech, an extremely free movement is possible.

After one spirit has manifested for a moment, the etheric skin is unwound and another immediately enters it. He may be succeeded by others, the change usually being made with lightning rapidity as the matter quickly disintegrates. Each manifestation may not last more than from ten to twenty seconds, but much depends upon the physical conditions and the number of spirits who wish to show themselves.

Through the etheric skin one is able to view spirits in their natural spiritual conditions, and there is no phase of spirit manifestation to be compared to it in its marvellous beauty and perfection. When a soldier from spirit spheres appears in his uniform within this etheric skin the glint of his sword hilt and polished brass buttons may be seen distinctly. These manifestations are not common, and only on a few occasions during fifteen years of close investigation has the author witnessed them. If the creation of this etheric was more common, a most marvelous advance would be made in the art of spirit intercourse, and the whole phenomena of materialization would take upon itself a

(Continued on Page 8, Col. 2)

English Authority



J. HEWAT McKENZIE

He is the author of this article on Materialization, taken from his book "SPIRIT INTERCOURSE—Its Theory and Practice."

In England, McKenzie was recognized as an authority on life beyond death. Today, the facts clearly explained in his book remain unchallenged.

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31st Annual Season

KLINE, HOFFMAN AND MANY OTHERS ARE ON PROGRAM

The 31st Annual Spiritualist Camp meeting of The Sherwood Spiritualist Camp will be held at Crystal Fountain Park, Sherwood, Ohio, July 14th to September 1st, inclusive, according to the Secretary, Frank J. Renollet, Cecil, Ohio.

A lecture or message service will be held every evening at 8 except Wednesday and Saturday. There will be four services every Sunday, 10, 2, 4, and 8.

Crystal Fountain Park is located in the northwestern part of Ohio, 12 miles west of Defiance, in the village of Sherwood, at the junction of the B & O and C. N. Railroads and on U. S. Highway No. 127.

Speakers and mediums listed on the official 1940 program are: Maude Kline, Kansas, Mo.; Max Hoffman, Denver, Colorado; Hazel Hoffner, Defiance, Ohio; Velma Renollet-Gasper, Wheeling, West Va.; Mr. and Mrs. William Clyde, Martins Ferry, Ohio; C. E. Renollet, President; Don G. Miller; Claris V. Francis, Columbus, O.; Nellie C. Brown, Columbus, O.; H. L. Bowman, Youngstown, Ohio; Mrs. B. D. Dupler; Mattie E. Failor, Akron, Ohio; Blanche O'Neil, Lima, Ohio; Charles Kessler, Lima, Ohio; G. B. Flewellin, Delta, O.

The Board of Directors of The Sherwood Camp for the 1940 season are: President, Calvin E. Renollet; Vice President, Myrta Blackburn; Secretary-Treasurer, Frank J. Renollet. The Trustees are: L. D. Renollet, Irvin Renollet, Levi Keegan, Maud Keegan, Etta Musselman, Georgia Renollet and Thomas Wentworth.

The Officers of The Ladies' Auxiliary are: Mayme Holzer, Georgia Renollet and Iva Keegan.

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EDITOR'S NOTE: Please Disregard "Bledsoe Notice" in this issue, Page 12, Col. 1.—Details of Mrs. Bledsoe's passing will appear in August 10th Psychic Observer.

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DOCTOR BANKS, Spirit Collaborator of Ethel Post-Parrish.

At a seance held June 30th at Camp Silver Belle, Ephrata, Pa., Dr. Banks spoke to the Editors of Psychic Observer. He said: "Peace to all the world—this is our message to all nations."

What Does the Spirit World Think About War?

The answer to this question was received through the Direct-Voice mediumship of Ethel Post-Parrish. It was the VOICE OF DOCTOR BANKS, he said:

Anyone who has had the benefit of much communication with the Spirit World is quite sure of the fact that war is absolutely against all principles of right living. Ever since the beginning of time there have been peoples who have believed that might could dominate right and that it was fundamentally correct to kill one another because they could not come into harmony regarding some national or religious principle. Many wars have been caused by religious differences, and millions of souls have been sent into this World of Spirit because of disagreement regarding their own particular man-made creed, for no one has ever been intolerant and bigotted about his God and his religion. Personal greed of the leaders of your earthly countries has been the basis of many other wars, greed for more territory and thousands of other reasons too numerous to mention. While there have been wars founded upon a desire to fight for and uphold a principle of right, yet each and every one of those victories could have been accomplished without the shedding of blood. God gave us life and God alone has the right to take that life.

Only through the processes of Natural Law should that life be ended. And we are taught by the great Teachers of the higher spheres that all men who take the lives of others, or even their own lives, are morally responsible to God and man for so doing.

This is the Mental Age and we who manifest in this Higher Phase of life are constantly striving to impress the minds of earth with the importance of the Thought Vibrations that they are sending out upon the ether. Thoughts of love and peace could dominate the world if a concentrated effort and force were placed behind them. The Peace Treaty, which many think to be so inadequate, could be the means of solving all the difficulties between nations if man could bring himself to think constructively instead of destructively, but the clouds of war darkened by the jealousy, hatred and ignorance of those poor souls who live in the countries involved, still hang over your world and I am afraid they will continue to do so until your minds rise above materialism and attain greater spirituality. Pray with us that the day may come upon your plane, that the laws of God will be understood and complied with and then war, suicide and Capital Punishment will become obsolete and the earthly children will come into a full realization of the words of the Master when he said—

"Peace on earth, good will to men."

MATERIALIZATION

By HEWAT McKENZIE

(Continued from Page 6, Col. 3)

beauty far transcending the usual presentation.

* * *

MECHANICAL SPIRITS

These are phosphorescent bodies, constructed from the psycho-plastic matter in a particular stage of solidification, and are thought-moulds of spiritual beings trained to this work. In appearance they resemble floating cotton-wool figures. The outline is often indistinct but made to represent well-known public characters, or even a relative or friend. Such forms are endowed with a limited power to move about the room, and act as a mechanical figure might, gliding a few yards to the right or left. These are termed by some as toys and playthings of the seance room, but they demonstrate the power of mind over matter.

* * *

Spirit operators in the materializing seance room often give a representation of a departed friend through psycho-plastic transfiguration. This process consists in drawing from the medium sufficient matter to clothe the medium's face, which is then moulded into the likeness of the spirit who wishes to manifest, the hair and beard and other matter being added by the spirit operator until the medium is wholly transfigured.

Over the garments of the medium, spirit drapery is thrown, completely concealing his figure, and he is then controlled as in trance mediumship, by the spirit whose likeness has been constructed, and walks and speaks under his influence. Such a likeness is often most accurate, for the medium's face is frequently so ductile that it further lends itself to change by the strong will power of the manifesting spirit. During one such experiment for transfiguration the electric light was accidentally switched on, and the manifesting form, an Eastern spirit, with dusky skin, turban and dark bushy beard, draped in spirit garments from head to foot, stood for a moment sedately at ease under the full blaze of light. The white garment then shrivelled rapidly upwards towards the head and shoulders, the turban and mask melting into a white, shapeless, foggy material, which chiefly congregated around the head and face, and within twenty seconds entirely evaporated, leaving the medium standing in a deep trance where the spirit had previously manifested. The psycho-plastic matter which had been used by the spirit artist to cover the body of the medium in this manner, melted under the rays of the electric light, and returned to his body as a subtle, unseen spirit essence.

Psycho-plastic transfiguration is usually adopted where the matter is insufficient for full-form materialization, and sometimes spirit controls fail to inform the experimenters that transfiguration is being given, thus causing great disappointment and annoyance, especially when an eager skeptic seizes the form of the medium, and thinks he has unmasked something.

Such carelessness, if one cannot call it something worse, on the part of spirit controls who carry on this work is most reprehensible, but it is equally unsatisfactory to allow within the materializing seance room, people so ignorant of the ordinary laws governing the subject that they will act in such a way, and endanger the life and health of one so sensitive as a materializing medium.

The world cannot afford to treat such rare instruments in this way, even though a fool in his folly may sometimes think he demonstrates a fact which is well-known to serious investigators, who have arrived at their truth without taking such drastic steps to secure it. Not until the subject is more thoroughly understood by the public are we likely to have a discontinuance of such incidents, and in the meantime no one should be allowed in the materializing seance room who has not received some conclusive evidence of spirit intercourse through trance mediumship, or has made by reading, some study of the subject and the subtle problems it presents. The phenomena in these materializing experiments is of so startling a nature and so altogether beyond the ordinary experience of a normal man that it is quite natural that skepticism should sometimes get the better of a sitter, and lead him to satisfy his doubts by any means. The day is not far off when such actions, however, will be considered criminal, for many an excellent medium has been lost to the public through such ignorant action. The subtle forces that are at play are so obscure that only competent men of occult science can be expected to investigate them wisely, or attempt an adequate explanation.



MARY BUTE, Pastor of The Starlight Memorial Spiritualist Church, 5419 Grand River, Detroit, Michigan.

She will conduct seances at The White Eagle Spiritualist Camp, Nolans Pont, (Kay's Hotel), Lake Hopatcong, New Jersey, during the entire 1940 summer season—closing September 15th.

The Editors of PSYCHIC OBSERVER were privileged to attend a private Direct-Voice seance at Lake Hopatcong last week. Mrs. Bute was the medium. Claude Swanson again spoke to the Editors (See TIME MAGAZINE, July 1st—Religious Section.) Mr. Swanson proved his idendtity by submitting positive evidence which was checked later through the Educational Department of The NEW YORK TIMES.

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HUMAN PERSONALITY

By FREDERIC HARDING

Writer-Lecturer

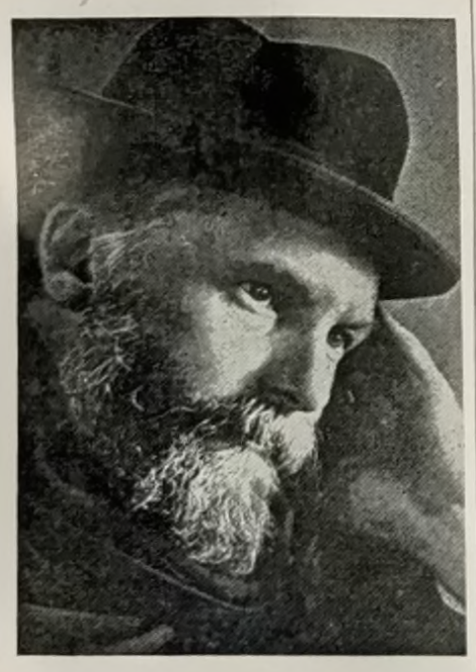


FREDERIC HARDING

It is a curious fact that one of the great pioneers in Psychical Research, Frederic W. H. Myers, who really believed in Spirit manifestation but who wanted, as well, to include any possible psychological explanation for the phenomena, invented an idea which has done harm he didn't intend. He invented the "subconscious mind" which, at first, was known by his early name for it, the "subliminal mind." He conceived the idea of a secondary human mind, one below the threshold of ordinary consciousness. This threshold he described as one which must be regarded as a level above which waves may rise, like a slab washed by the sea, rather than as an entrance to a chamber. Apparently, Myers meant thought-waves from some lower level which would rise up and flow over the level of normal consciousness at times.

Now the antagonists of Spirit truth have tried to explain all psychic phenomena of a mental nature as arising in some mysterious way from this subconsciousness and not from Spirit manifestation. Yet Myers, himself, says in his monumental book, "Human Personality and its Survival of Bodily Death," — "The theory of the subliminal self need not be pushed so far as altogether to negative spirit-intervention; in fact, the two views support each other."

F. W. H. MYERS



What Is Telepathy?

Myers invented, also, the term "telepathy" and while this has been tried repeatedly as an explanation of clairvoyance without Spirit agency, Myers, himself, in the same book, among his definitions of his own word, says:

"Telepathy may thus exist between two men in the same room as truly as between one man in Australia and one in England, or between one man still living on earth and another man long since departed."

Thus we see that Myers meant "telepathy" to include Spirit-clairvoyance, although nowadays, scientists strive to use the term to prove the nonexistence of Spirit-clairvoyance.

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IMMORTALITY

By DR. ALEXANDER J. McIVOR-TYNDALL

Contrary to an erroneaus opinion current among some objectors to Spiritualism, Immortality is not a gift conferred on any, and every individual at the moment of death.

It is true that memory and identity as a rule, survive the grave, but these facts do not guarantee an immortal, a never-ending life.

This much we have learned from wise and highly developed spirits on the other side.

They have assured us that only the wise and the pure in heart shall see God, which means, "to become as God, immortal." It is plain, therefore, that somewhere along the line of the soul's progress, it must learn the lesson of life.

These lessons are something far different than merely conversing with the dead.

They are something infinitely greater than the power to bring those left behind, messages from the Beyond.

Wise See God

It is a mistake to believe that the moment death has closed our mortal eyes, we are at once freed from the mental concepts, the dwarfed notions, the limitations and lack of spiritual consciousness that we have indulged in while here.

Immortality must be earned, each and everyone for himself.

The price is development, much development.

We must develop our mental areas; we must enlarge our sympathies, our understanding. We must increase our capacity for human kindness, for service, for forgiveness, for tolerance, understanding and for knowledge. Someone has wisely said: "To know all is to forgive all," and it is a fact that ignorance is the root of all evil. People are ignorant, no matter how so-called "educated" they may be, unless they have learned to cultivate their spiritual consciousness, and to know that beyond this area of the mortal lie vast planes of conscious activity, where we cannot hope to reach unless we are awake, conscious, and eager to learn the great lesson of the soul.

Spiritualism is the only religion consistent with progress.

It eliminates death dealing only with a living universe—a living God.

Stands for Progressiveness

Spiritualism proves there is no hell, nor Heaven, these words meaning states of mind.

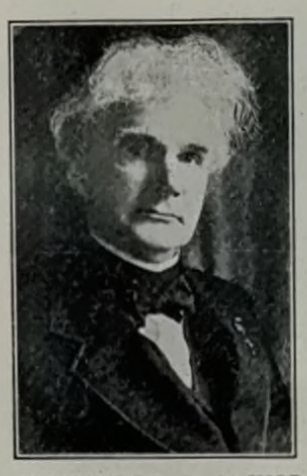
Spiritualism proves there is no special privilege; no bribing the eternal powers; no holier than thou; no lords and kings and superior beings.

Spiritualism proves that as we live—so we are after the change called death.

We earn our right to Heaven, even as we determine our state of mind here and hereafter.

We do not go to Heaven, we grow to Heaven.

For those who imagine that Spiritualism is concerned only with trivial personal messages between the mortal world, and world of spirit, let me say that Spiritualism stands for everything that is progressive; everything that is helpful; everything that will help humanity in its struggle toward freedom and happiness.



DR. ALEXANDER J. McIVOR-TYNDALL, Santa Barbara, California.
He was scheduled to lecture at Lily Dale Assembly. Lily Dale, N. Y., several times this summer, but according to his wife, C. Laura McIvor-Tyndall, the Doctor is seriously ill and will not be able to leave the Santa Barbara Hospital where he has been confined during the past months.
Known to all Spiritualists as "The Grand Old Man," Dr. Tyndall still hopes to be as active as ever. He says: "I'll live another 20 or 30 years—I am full of Life and Joy and Health."
The Doctor is said to be 92.

Spiritualism stands for the abolition of child labor; for the equality of races; for the education of the criminal; for the abolition of capital punishment, and the furtherance of every idea that will make the world a better place in which to live.

Spiritualism teaches us that there is no radical change after death.

We are what we are in our inner consciousness. If we are bad, it means lack of understanding, ignorance.

Ignorance is always the cause of suffering, here and hereafter.

Death does not change human nature.

We grow out of the trivial, and personal here as well as hereafter, and hereafter as well as here. Death is nothing more than going from one room into another.

The door is not closed if we do not close it with our own incredulity, our own unbelief and lack of affection for our relationship to the universe. Spiritualism shows and demonstrates that the greatest virtue is helpfulness to others.

Cringing, fearful supplication of an omnipotent power is not goodness. Kindliness, enlightenment, helpful directions of the doubtful and erring — these are the only true religious practices.

The story of Peter Grimm is true to the tenets of Spiritualism.

When Peter, who had been accustomed to dominate his little world, arrived on the other side, he saw that he had no right to decide for others, no right to coerce or dictate. He had only the right to help.

Spiritualism must become the world's religion, because it is the only religion, that is inclusive; that overcomes the last enemy, death; that affords hope and comfort and relief to a suffering world.

It is the religion, science and philosophy of life, ever-present, ever-aspiring, ever-progressing life.

It is all now, all blended into an eternal now, with death merely a lesson in experience — a station on the road of Eternal Life.

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Psychic Observer Editor Interviewed by TIME MAGAZINE

JULIETTE EWING PRESSING TELLS ABOUT SPIRIT MESSAGE FROM SWANSON

A special representative from TIME MAGAZINE, M. Lorimer Moe, Jamestown, N. Y., interviewed Juliette Ewing Pressing at the office of PSYCHIC OBSERVER, Lily Dale, N. Y., last week.

That America's outstanding magazines are quick to realize the message SPIRITUALISM has for the world is most encouraging.

The article appearing in TIME MAGAZINE, July 1st issue, is printed in full below, it reads:

VOICES AT LILY DALE

The Lily Dale Assembly, in New York, is the "Largest Spiritualist Camp in the World." There each summer Spiritualism bursts into full bloom. Last week its 61st annual session drew believers and skeptics alike for contact with the spirit world. In parlor seances in many a medium's cottage along Lily Dale's wooded roads, the ether was crowded with voices. Reported Editor Juliette Ewing Pressing of THE PSYCHIC OBSERVER: "The heavenly hosts are pleading with us these days to keep our balance and poise."

Plainest talk came from the late Claude Augustus Swanson, Senator and Secretary of the Navy, who for 30 years before his death last July had dogged away at naval preparedness. "Mr. Swanson and I seem to vibrate on the same plane and he speaks to me often," said Mrs. Pressing. "One point, upon which he lays much stress, is the importance of our Coast Guard. His plea is, 'Protect our shores'!"

Two famed victims of World War I, Aviator Quentin Roosevelt and Nurse Edith Cavell, have also advised the Spiritualists about World War II, in somewhat fainter terms. Said Pilot Roosevelt: "All will be well for those who keep their mental and Spiritual balance." *Nurse Cavell* materialized in a seance at Fredonia, N. Y., "held up her hands and asked the blessing of God upon each one in the room and asked that we might keep in peace."

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NUMBER FORTY-FIVE

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

This number is advanced every two weeks—showing the number of PSYCHIC OBSERVERS issued up to date.

The date of this paper is:

JULY 25th, 1940

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"Is Death the End?"

By JOHN HENRY REMMERS

Most of my life has been spent in the fields of civil and structural engineering; if one is not trained to think and observe Psychic Phenomena accurately in these fields, then I do not know where such training may be acquired.

(Continued from Last Issue)

I could write page after page of the most interesting conversation which I have had with personalities of the next dimension. Test after test has voluntarily been given to establish identity. But as such conversation will not assist you directly in establishing communication on your own accord, I shall leave it for a separate work. My aim is to arouse within you such a desire and confidence that you will follow these humble teachings and endeavor to establish communication without the aid of a professional medium. As I have repeatedly stated, there are many fine and honest instruments, but for the good of your own convictions, do not visit them too often. And remember no one can make a medium of you. No amount of money can speed your development. This is one phase of Life where money does not rule. No one can sell or guarantee you results. You can at best only be assisted. Basically, the entire matter will rest with you, your mental attitude, your physical condition, your patience, and your perseverance. Some phase of development, however, in this field lies within the reach of everyone. The Law is no respector of persons. God has no favorites, be he pope or layman.

"The table is spread for all."

Chapter XI

Materialization is the highest phase of physical mediumship, and its development should not be attempted until at least three years of effort have been applied to the unfoldment of other phases. My reasons for this conclusion are as follows: A good independent voice medium is seldom, if ever, developed in less than two years. An additional year is usually required to bring the voice mediumship up to its best unfoldment, providing the medium is not harassed by financial cares or inharmonious environment. And as materialization (when the manifesting personalities speak) surpasses in magnitude the independent voice, it seems only logical that it should follow as a natural sequence. Those who have never witnessed materialization should read the writings of Professor Crookes regarding his experiments with the medium Florence Cook and the manifesting personality Katie King; also "The Phenomena of Materialization", by Baron Schrenk Notzing, "Clairvoyance and Materialization", by Dr. Gustave Geley, and the more recent experiments of various investigators through the mediumship of Mr. Jonson, of California.

My own experience in witnessing this most marvelous phase of manifestation has been limited to five occurences, one of which, however, was of such nature that it afforded every opportunity for the most careful observation. The seance took place in my own home and under conditions where fraud of any kind was impossible. This experience brought to me such realization of the reality of the next dimension and the survival of personality that no contrary argument of any nature could alter my convictions. And when I read or listen to the silly postulation which oppose this Truth, I cannot at time refrain from laughing aloud. Ninety-nine per cent of the opposing arguments are not only actually stupid, but highly refreshing, in that they always serve to point out clearly the critics' absolute ignorance regarding the subject. The seance in my home came about in the following manner: I had heard that the medium in whose presence I had witnessed the unusual demonstration of the ectoplasmic envelope was also a very fine materializing medium. I asked her if she would favor me with a seance of this kind. She replied in the negative, adding that the after-effects upon her physical organism were unpleasant, and she had given up seances entirely.

Several months passed, and the occasion arose where I could favor the lady. In appreciation she expressed a desire to repay the kindness, and I suggested a materializing seance. She agreed, and voluntarily offered to hold the seance in my own home under conditions which I might desire. A date was set. The seance took place in the evening, and on the afternoon of the same day I made such arrangements as I felt would eliminate every possibility of fraud and at the same time in no manner hinder genuine results. I had read a number of scientific books regarding materialization, thereby gaining to some extent knowledge of the rules governing the procedure. I had no intention of tricking the medium; my whole attitude was one of fairness, inspired by a desire to gain further knowledge, if possible, in this field, the most worthy of all human endeavors.

The room in which the seance took place is located on the second floor of a dwelling which was at that time our home. The house was erected under my own personal supervision: this fact at once eliminates the foolish assertions of secret trap-doors, etc., which are often proposed as an explanation for the manifestations. The room which was used for the seance measures eleven by twelve feet.

It is plastered and papered throughout. The ceiling is low, not more than eight feet, and has no opening of any sort. In the center of it there is fastened an electric light fixture. At either end of the room there is a plastered closet. The closet on the south wall is large and has but the one door opening into the seance room and a small opening, fourteen by thirty inches which serves as a vent. Both the door and the vent were locked on the afternoon of the seance. The closet on the north wall measures three by three feet and the ceiling is of such nature (due to a slope in the roof) that a person of ordinary height can just stand erect in it. After a fair-sized arm-chair is placed in the closet, very little room is left for body movements. This closet has but one opening, and this into the seance room; the opening measures two feet four inches by six feet. It is finished with a regular door frame, but had at the time no door. With the exception of this opening, the entire closet is plastered throughout, and no one on earth could enter it otherwise than through this opening. This closet I chose as the cabinet. Two curtains the length of the opening were fastened at the top of the door frame, and arranged so as to part in the center. On the west wall of the room there is a large window consisting of two stationary sash and one movable one between them. Its distance from the ground is about twenty-five feet. This window I locked and covered with a frame upon which was tacked black oilcloth. This arrangement not only served to keep out all light rays, but also prevented any one from entering through the window. Five plain wood chairs were placed before the cabinet and within the cabinet I placed a willow armchair. This chair was selected purposely for the medium because of its peculiarity of being extremely noisy when anyone sat in it. It was impossible to move in the chair and avoid the squeaks which came from it. The floor of the cabinet was of wood, having no covering of any sort. The photographer's lamp containing a twenty-five watt electric globe was inserted in the fixture in the center of the ceiling and its distance from the cabinet was six feet. The light from this lamp was squarely upon the curtain.

Test Conditions

About seven-thirty that evening the medium and her husband arrived. After a half hour of conversation, she accompanied Mrs. Remmers to our bedroom and there, in the presence of my wife, changed her attire, putting on an ordinary house wrapper. The two again joining us, we went directly up to the seance room, where the medium, who is almost six feet tall and weighs close to two hundred pounds, crowded into the small cabinet and seated herself in the squeaky chair. The little group formed the half-circle before the cabinet, consisted of Mrs. Remmers, the medium's husband, Ellsworth, our boy, a young lady friend, and myself. After carefully locking the door which led into the hallway and placing the key in my pocket, it was impossible for any individual on earth to enter the room unobserved. Mrs. Remmers occupied chair No. 1, the medium's husband No. 2, Ellsworth No. 3, our friend No. 4, and I, No. 5. In the red light emanating from the photographer's lamp one could distinguish without difficulty the features, limbs and clothing, and observe easily all movements of every sitter. Mrs. Remmers and I purposely sat opposite each other and directly next to the curtains. Our positions gave us the advantage of having between us every manifestation, and also afforded excellent opportunity of hearing every sound caused by any movements the medium might make. Our chairs were within a foot of the curtains and not more than four feet apart. Our physical senses were keenly alert. Imposture under these conditions could not have been attempted without detection. The medium's husband is a tall man weighing more than two hundred pounds. I placed him almost directly opposite me, and no move on his part could escape my attention.

For a few minutes the medium moved about in her chair, coughed violently for a time, then all grew silent. This silence continued for five minutes or more, when I noticed slight movements at the bottom ends of the curtains. These movement continued, and finally grew to such extent that it appeared as though both curtains were blown out into the room by a strong draught.

The curtains actually stiffened out an angle greater than forty-five degrees. Gradually they dropped back into place and then proceeded to bulge in the center as though being held at either end. I have since learned that this was caused by the uncontrolled energies emanating from both sides of Life, and that heavy curtains should always be used to assist the operators in concentrating these energies within the cabinet. The curtains used on this occasion were of a very light material.

Shortly after this interesting occurrence, the curtains parted and there appeared before us the slender form of a woman. She was attired in a white robe of the most exquisite laces, and emanating from her whole being there came a radiance the like of which I have never seen. The manifestation informed us that she was one of the medium's guides, and then gave a short talk on the wondrous beauties of Life beyond the earthplane. I paid no attention to what she was saying but arose and studied her carefully. In no manner did she resemble the medium. Two people could not have been more opposite in features and physique. After a brief interval she bid us adieu, and while the curtains remained closed, vanished before our eyes. But in less than ten seconds a boy's head and shoulders appeared between the curtains and, laughing, he invited his mother and me to come close, study his countenance from all sides, so that every particle of doubt regarding his survival would be eliminated. The boy submitted to every test requested, asking me repeatedly if I could see the cap he wore. This incident of the cap should be of profound interest to the student, because that very day, as a test, I had, mentally, and without the knowledge of anyone on earth, expressed a desire that the boy, if he materialized, would wear a cap similar to the one he wore last while upon the earth plane. The cap which I treasured was locked in a cedar chest in another room of the house. The medium had never seen it. And yet at this materialization John wore a cap similar in every detail to the one locked away in his cedar chest, and he was especially eager that I observe this fact closely! Mr. Critic, what have you to say regarding this? And furthermore, would a medium practicing deception invite a careful scrutiny of her features?

I have heard critics say that under such conditions and environment people give full sway to their imagination and conjure out of nothing the image which they desire. Granting that such may be the case with some, is it not also possible that there are others with whom this does not happen, others who are just as rational and keen in their observations as the critic? Does he alone possess the power of clear and calm discernment? Most of my life has been spent in the fields of civil and structural engineering; if one is not trained to think and observe Psychic Phenomena accurately in these fields, then I do not know where such training may be acquired.

The one question addressed to a critic of this kind invariably closes the discussion, and it is this: "Have you ever witnessed a materialization?" Nine times out of ten the answer is: "No, and I don't want to!" There you have it!—the old prejudice which, like the clam, enjoys only the narrowness of its own little world.

Directly following the manifestation of our boy, the first wife of the medium's husband materialized, stepped away from the cabinet and stood directly before him. Their conversation was of the most endearing nature. In the nobler Life beyond, petty grievances do not exist. There, Love is the governing factor. Jealousy is only of earth; the nearer we approach God the less of it we know.

The manifesting personality I have just mentioned had hardly reentered the cabinet when a slim masculine form appeared. The rapid appearance of each personality is worthy of attention. The most clever actor, with all sorts of assistance and trappings, could not have accomplished those lightning-like transformations.

(To Be Continued)

SPECIAL NOTICE TO OUR READERS

The PSYCHIC OBSERVER does not necessarily agree with statements made by its contributors. In this serial of the book "IS DEATH THE END," Mr. Remmers voices suggestions relative to just how and who people should sit with for development. The Editors do not agree with the author's statement relative to professional mediums. We know hundreds of professional mediums who are conducting splendid classes for Spiritual unfoldment.

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MILLARD L. KNOX, Chairman and President of Lily Dale Assembly, Lily Dale, N. Y. (Chautauqua County.)

The Lily Dale summer season was officially opened by Mr. Knox on June 21st. Regular daily services close Sept. 3rd.

ALABAMA

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

ARIZONA

PHOENIX — First Spiritualist Church, 752 East Portland St. Leroy O. Cady.

ARKANSAS

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

CALIFORNIA

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

ANAHEIM—Maxwell Spiritualist Church, 408 East Sycamore St. M. A. Maxwell.

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

HOLLYWOOD — Progressive Spiritualist Church, 4202 Lexington Ave. Margaret Bright.

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

LONG BEACH — Peoples Spiritualist Church, 2218 East 4th St. Edith Niles.

LONG BEACH — California Assembly Metaphysical and Psychic Sciences, Church No. 17, New Masonic Temple, 8th and Locust Sts. Bert L. Welch.

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

LOS ANGELES—Spiritualist Church of Divine Truth, Inc., 913 South Lake St. Minnie Modlin, President and Pastor.

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

LOS ANGELES—Church of Natural Science, 2587 West 12th St. Anna Srack.

LOS ANGELES — Fifteenth Church of Metaphysical and Psychic Sciences, 4160 South Figueroa St. Estelle Orser.

LOS ANGELES—Church of Light, 808 Union League Bldg. Elbert Benjamine.

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

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

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



MINNIE M. SAYERS, Pastor of The Spiritualist Church of Revelation, Los Angeles, California.

She is a Lecturer and Message Bearer. Serving Lily Dale Assembly, Lily Dale, N. Y., several times during the month of August.

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

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

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

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

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

SUMMERLAND—Summerland Spiritualist Association. Elizabeth Gainor.

CANADA

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

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

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

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

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

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

WINNIPEG, Man., Canada.—Church of Divine Truth, Eureka Hall. I. O. O. F. Temple, Kennedy Street. Rev. Jas. P. Skelton.

COLORADO

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



DAISY DeROUCHIE, (Associate Minister of The Open Door Spiritualist Church, 123 North Union St., Rochester, N. Y.

Mrs. DeRouchie has been a medium and spiritualist for over 40 years. Last winter she visited the Miami churches conducted by Rev. Frank Casebeer and Rev. Sarah W. Cushing in Florida.

DISTRICT OF COLUMBIA

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

FLORIDA

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

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

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

JACKSONVILLE — Spiritual Science Church, 220 East Monroe St. (Odd Fellows' Club). Rev. Rosa Lee Smith, Rev. Elizabeth Byrd and Rev. G. N. Williams.

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

ILLINOIS

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

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

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

CHICAGO—Scientific Center of Spiritualism, Midland Club Hotel, 172 West Adams St. Catherine Larney, 3950 Gladys Ave.

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

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

CHICAGO—First Spiritualist Church of Divinity, 6146 South Ashland Ave. Freda Brown.

CHICAGO—Church of The Spirit. 2651 N. Central Park Ave. Frank Joseph.

CHICAGO — Friendly Spiritual Church, 1655 West 63rd St. Sheldon Northrup.



ELLEN LOWE, 247 Cedarvale Ave., Toronto, Ontario, Canada. During the winter months, Rev. Lowe has served churches throughout Canada and the Pacific Coast states.

Rev. Lowe, who is a message bearer and lecturer, is scheduled to speak at Lily Dale Assembly, Lily Dale, N. Y., on August 21st.

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

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

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

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

CHICAGO—Century Spiritualist Church, 4737 Broadway, Room 214. Mabel Seley Nichols.

CHICAGO — Guiding Light Spiitualist Church, 1157 Belmont Ave. Rena Pretty Badger

CHICAGO—German-American Spiritualist Church 3900 West North Ave., Eagle Hall. Margaret Schatz.

CHICAGO — Temple of Universal Law, 4740 North Western Ave., Room 217. Charlotte Birkner.

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

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

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

JOLIET—Sacred Science Church. 14 W. Van Buren St., Alpine Hall. Etta Fisk.

LE ROY—Crumbaugh Memorial Spiritualist Church. Charles R. Gibson.

PEORIA—Progressive Spiritualist Church, Corner of Jackson and Jefferson. Emma Richardson.

ROCKFORD—First Spiritualist Church, 201 W. Main St. Carrie A. Dermody.

STREATOR — Good Will Spiritualist Church, 116 South Monroe, Benz Hall. Emma Dwyer, Olive Haring.

WESTMONT—Psychic Classes, 11 North Hudson. C. W. Wilson.

INDIANA

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

CHESTERFIELD—Chesterfield Spiritualist Association, (Largest Phenominal Spiritualist Camp in America) 1940 Season July and August. For Programs write Mable Riffle, Sec'y.

ELKHART — Clark's Memorial Spiritual Center, 316 Division St. Jeanette Osborne.

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

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

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

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

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

KOONTZ LAKE (Walkerton)—Northern Indiana Spiritualist Camp Association, 1940 Season, June 29th to July 14th, incl. For programs, write Rev. Eva Kelley, 1308 Jackson St., LaPorte, Ind.

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

LOGANSPORT—First Spiritualist Church, Banquet Room. Barnes Hotel. Fern Rogers.

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

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

IOWA

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

CLINTON—Mount Pleasant Park Spiritualist Camp Association, 1940 Season, August 4 to Sept. 1. Ellen Blocker, Secretary.

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

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

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

KANSAS

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

KANSAS CITY—Spiritualist Camp Mayuower, 38th St. and State Ave. Second Annual Season (1940, Juune 30th to August 4th. Bettie J. Palmer, Pres., 828 Ann Ave.

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

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

WICHITA — First Spiritualist Church, 121 South Main St. A. E. Mitchell, President; Neva Durham. Pastor.

WINFIELD—The State Spiritualist Association of Kansas, 1940 Season August 25th to Sept. 8th. For Programs write Grayce Diller, Sec'y, 425 South Sycamore St., Wichita, Kansas.

KENTUCKY

LEXINGTON—Psychic Study, R-2, 104 Delmont Drive. Theresa Hellmueller.

MAINE

ETNA — Etna Spiritualist Association. 1940 Season—last of August, 1st week Septembe,. Mary Drake Jenny, Sec'y.

MASSACHUSETTS

BOSTON—Crystal Spiritualist Temple of Truth, 297 Commonwealth Ave. John E. Reese.

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

BOSTON — Mineola Spiritual Alliance Church, 605-A Tremont St. Mrs. M. Thomas.

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.



MAYE HIBBS, Fort Wayne, Indiana, Lecturer and Message Bearer, Trustee of The Indiana State Spiritualist Association.

She will be featured at The Lake Brady Spiritualist Camp, Brady Lake, Ohio, during the last two weeks of August.

BROCKTON—Occult Science Church, G. A. R. Hall, East Elm St. Jack Barry.

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

LAKE PLEASANT—New England Spiritualist Association, Forrest White, President, Hoosick Falls, N. Y.

LAKE PLEASANT—The National Spiritual Alliance, Shirley Whicher, Sec'y. 1940 Convocation, June and July.

LAWRENCE — First Spiritual Alliance Church, Mayflower Hall, 292 Essex St. O. L. Heinlein.

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

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

ROXBURY—Shawmut Spiritual Center, 638 Shawmut Ave. Ruthena F. Reddick.

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

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

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

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

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

MICHIGAN

BATTLE CREEK—Church of Spiritual Truth, 28 West Fountain St. John A. Armistead.

BENTON HARBOR—Independent Spiritualist Church, R-3, Ravenna Ave. Marie E. Schaeffer.

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

DETROIT — Christian Corinthians, St Paul's Church, I.O.O.F. Hall, Riviera at Grand River. A. Kemsley.

DETROIT — National Bible Spiritual Church, 8032 Charlervoix, at Van Dyke. Fred Roe.



REV. CHARLES LAMB SHARP, Pastor of The First Spiritualist Church, Fort Worth, Texas.

His engagements at Spiritualist Camps this summer is as follows: Camp Silver Belle, Ephrata, Pa., June 22nd to July 7th; Lily Dale Assembly, Lily Dale, N. Y., July 14th to 21st; Freeville Spiritualist Camp, Freeville, N. Y., July 28th to August 3rd; Lake Brady Spiritualist Camp, Brady Lake, Ohio, August 4th to August 10th; and Ashley Spiritualist Camp, Ashley, Ohio, August 21st to August 25th.

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

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

DETROIT—Allen Memorial Temple, 2212 West Grand Blvd. Edith L. Green.

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

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

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

GRAND RAPIDS—First Church of Truth, 26 Shelby St. Amanda Flowers.

JACKSON — Goodfellow Spiritualist Church, Mechanic and Franklin St. Charles Gulick.

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

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

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

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

SOUTH BRANCH—Chain Lakes Spiritualist Camp Association, 1940 Season. July 7th to August 25th.

MINNESOTA

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

MINNEAPOLIS — First Spiritualist Church, 734 E. 15th St. Marie Pierce.

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

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

MISSOURI

KANSAS CITY—7th Spiritualist Church, 8009 Harrison. Mrs. Clara Winnie.

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

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

(Continued on Page 12)



KATHRYN BAXTER, Pastor of The First National Spiritualist Church, Norfolk, Va. She is a Lecturer and Trance medium, scheduled to serve Camp Silver Belle, Ephrata, Pa., during July and August.



ETTA S. BLEDSOE, Pastor of The First Temple of Spiritualism, Oakland, California.

She is scheduled to serve on the following official "Spiritualist Camp" programs: Lake Brady Spiritualist Camp, Brady Lake, Ohio, June 30th to July 13th; Western Wisconsin Spiritualist Camp Association, July 16th to July 24th; Lily Dale Assembly, Lily Dale, N. Y., July 28th to August 1st; Chesterfield Spiritualist Camp, Chesterfield, Indiana, entire month of August.

SPIRITUALIST CHURCHES

(Continued from Page 11)

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

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

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

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

NEBRASKA

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

NEW JERSEY

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

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

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

DELAIR—South Jersey Spiritualist Camp, Velde and Day Ave. Services every Sunday, 2 p. m., June 2 to Sept. 22. Catherine Broome, Ida Hill.

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

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

LAKE HOPATCONG—White Eagle Spiritualist Camp. (Kays Hotel), Nolans Point, 1940 Season begins June 22nd. For Programs write Frank Decker or phone Lake Hopatcong 514.

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

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

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

PASSAIC—First Spiritualist Church, 127 Prospect St. Ida M. Demopoulos. 389 Ellison St.

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

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

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

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

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

NEW YORK

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

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

BROOKLYN—Divine Spiritualist Church, 6 Lafayette Ave., Room 6. Beatrice DeHunt.

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

BROOKLYN—Church of Divine Light. Apollo Studios, Carlton and Greene Aves. Emma C. Resch.

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

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

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

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

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

BUFFALO — Cold Springs Spiritualist Church, Schwegler Hall, 1445 Jefferson Ave., Carrie Yarter.

ELMIRA—Class, 313 Hathway St. Gildis Sargent

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

FREDONIA — International Spiritualist Shrine, Odd Fellows' Hall. Rev. Minnie O'Hara.

FREEVILLE—Freeville Spiritualist Association, 1940 Season July and August. For Programs write Raymond E. Burns, President.

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

LANCASTER—Psychic Science Church, Odd Fellows' Temple, 25 Lake Ave. V. Mattern Bernhardt.

LILY DALE—Lily Dale Assembly (Largest Spiritualist Camp in the World) 1940 Season July and August. For Programs write Carrie Reed, Sec'y.

LOCKPORT — Lock City Spiritualist Temple, 26 Locust St. William H. Bickett.

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



ERNEST HOLDEN, Direct-Voice medium, Camp Silver Belle, Ephrata, Pa., the entire season.

At a special seance held for the Editors of PSYCHIC OBSERVER, definite evidence of the continuity of life was received through Mr. Holden's mediumship. At this seance, held June 30th, spirit messages were received from two former Lily Dale residents, Homer Sibley and "Chet" Westrup.

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

NEW YORK CITY — Church of Spirit Commune, 1947 Broadway. Tues., Wed., Thurs., 8:00 p. m., Message Service. Evan Shea.

NEW YORK CITY—United Spiritualists Church, 257 Columbus Ave., near 72nd St. Edward Lester Thorne.

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

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

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

RENNSALAER—Golden Circle Spiritualist Church, 55 State Road, Hampton Manor. Margaret Lewis.

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

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

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

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

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

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

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

SARDINIA—Church of the Beacon Light, Creek Road. Emily Jane Lickers.

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

SYRACUSE — Golden Rule Spiritualist Church, 227 Webester Ave. Anna Schnider.

SYRACUSE — Spiritual Science Church, 1722 Valley Drive. Rev. Alva O. Johnson, pastor.

OHIO

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



FRANK DECKER, President of White Eagle Spiritualist Camp, Lake Hopatcong, N. J. He is internationally known as a Direct-Voice medium.

Mr. Decker's daughter, Ruth Decker, passed to the higher life two weeks ago. Exactly 56 hours after Ruth's death, a seance was held at Decker's Camp. Ruth "came through" and spoke plainly—giving conclusive evidence of her identity by describing details of her recent funeral. The Editors of PSYCHIC OBSERVER were present at this seance. The mediums were: Bertie Lilly Candler, May Bute, Mabel Beckman and Elinor Bond. Mr. Decker was NOT the medium at this seance.

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

AKRON — Spiritual Temple, 100 South Broadway. Lyda Hosler.

ASHLEY (Wooley Park)—The Ashley Spiritualist Camp Association, 1940 season, July and August. Melvin O. Smith, Sec'y.

ASHTABULA—First Spiritualist Church, 43rd and North Main St. R. B. Peck, President, 416 Garfield St., Geneva, O.

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

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

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

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

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

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

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

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

COLUMBUS — First Spiritualist Temple, E. State—Sixth Sts. Clara B. Knost.

COLUMBUS—The Ohio Ave. Spiritualist Church, 86 South Ohio Ave. Nellie C. Brown.

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

DAYTON — Fraternal Spiritual Church, Industrial Bldg., Room B, Cor. 3rd and Ludlow. Maud Phelps.

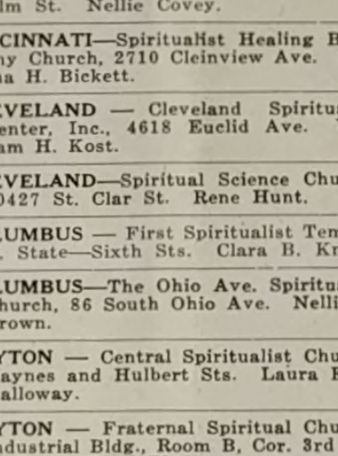
SHERWOOD—Crystal Fountain Spiritualist Camp Association, 1940 Season, July 14th to August 30th—Frank J, Renollet, Sec'y. Cecil. Ohio.

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

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

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

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



ELINOR BOND, New York City, Direct-Voice medium, White Eagle Spiritualist Camp, Lake HoHpatcong, N. J., during July and August.

"JIMMIE" is one of Miss Bond's principle spirit collaborators.

YOUNGSTOWN — First National Free Psychic Church, K. of C. Hall, 269 West Federal, 3rd floor. Freadia Dowler.

YOUNGSTOWN — The Inter-National Constitutional Spiritual Center Church, 303 West Federal St. William McCormick, C. Van Der Wall.

YOUNGSTOWN — Spiritualist Mission, 214 W. Wood St. Bessie Smith.

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

OKLAHOMA

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

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

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

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

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

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

OREGON

EUGENE—Spiritualist Center, 1253 Olive St. Anna E. Rath.



ELIZABETH MOYER FABIAN, Ephrata, Pa., Pastor of The Spiritualist Temple of Truth, Audubon, N. J. During July and August she will be at Camp Silver Belle, Ephrata, Pa. She is a Lecturer, Message Bearer and Trance medium.

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

NEW ERA—New Era Spiritualist Camp, 1940 Season, July 7th to August 11th. Mary Ard, President, Rt. 9, Box 778, Portland, Oregon.

PORTLAND—First Psychic Science Spiritualist Church, Neighbors of Woodcraft Hall. Alma Gudhart.

PORTLAND — Progressive Psychic and Divine Healing Center, Inc., 11 E. 20—Baseline Road. Opens June 23rd, closes August 25th. Lula W. Mittlesteadt. 1825 S. E. 12th Ave.

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

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church, 29 W. 7th St. Alice Getter, 602 Diehl Ave., Bethlehem, Pa.

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

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

EPHRATA—Camp Silver Belle, (Mountain Springs Hotel) 1940 Season July and August. For Programs write Ethel Post-Parrish, Sec'y.

MANSFIELD, (R-1) Homestead Spiritualist Camp, State Road between Mansfield and Wellsboro, Pa.) Rev. Mae Merritt Cortright, President, 22 Homer St., Cortland, N. Y.

McKEESPORT—First Spiritualist Church, 809 Locust St. Winifred McAndrew.

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

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

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

PARKLAND—Parkland Heights Spiritualist Association, Mrs. S. W. Ellwanger, Se'y, 5919 Ellsworth St., Parkland, Pa.

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

PHILADELPHIA—Victors Psychic Scieice Centeh, 3609 Frankford Ave. C. E. Blanchard.

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

PHILADELPHIA — Ninth Spiritualist Church (Psychic Temple), 1936 North 13th St. S. C. Fenner and Emilie H. Fenner, N.S.T.



JEWETT P. CLARK, Writer, Lecturer and Teacher. Chesterfield Spiritualist Camp, Chesterfield, Indiana, during July and August.

He is carrying on the work of the late William E. Hart, noted Direct-Voice medium, according to Hart's spirit collaborators, Dr. Rush and Eineen.

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

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

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

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

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

RHODE ISLAND

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

TEXAS

DALLAS—Christian School of Spiritual Ministry, 625 South Tyler Ave. O. L. Hiett, Dean.

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

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

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

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

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

VIRGINIA

NORFOLK — First National Spiritualist Church, Southland Hotel. Katherine Baxter.

NORFOLK—Light of Truth Church of Divine Healing, Sun Parlor, Montecello Hotel (Sunday evening). Fred Jordan.

PORTSMOUTH—Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305 High St. (Thursday evening only). Fred Jordan.

WASHINGTON

BREMERTON — Good Will Spiritualist Church, 887 Fourth St. Margaret Penny.

BELLINGHAM — Psychic Research Society, 2508 Park Ave., Mrs. John F. Cornett.

EDGEWOOD—Washington State Spiritualist Camp, 1940 season, June 2nd to September 1st. For information and Programs write, Rev. Bertha D. Watson, Pres., 2207 North 60th St., Seattle, Washington or Nettie E. Frew, Sec'y, 127 23rd Ave., North, Seattle Washington.

SEATTLE—Mizpah Spiritualist Mission, (N.S.A.) Service Wed., 7:30 P.M. Room 3012 Arcade Bldg. Ruth P. Huffman.

SPOKANE — First Spiritualist Church, "Star of the East," 816 Riverside Ave., Red Man Hall. Julian A. Fox.

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

WEST VIRGINIA

CHARLESTON — Advanced Spiritualist Church, West Wash. and Tenn. Ave. Etta Hardman.

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

WISCONSIN

GREEN BAY—First Spiritualist Church, Cherry and Madison Sts. Rose Dewzeger, Floyd Thornton.

MADISON—First Spiritualist Church, 118 Monona Ave. Ruth Miller.

MILWAUKEE — Christ Spiritualist Church, N. S. U. of America, Schroeder Hotel, Parlor A, 4th floor. CENTER at 2619 N. 9th St. H. Louise Miller, Anita Kuchler.

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

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

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

WEST ALLIS—Memorial Spiritual Temple, 5812 West Burnham St. Alois J. Hettwer.

WONOWOC—Wisconsin Spiritualist Association, 1940 Season, July and August. F. G. Hostak, President.