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THE PSYCHIC OBSERVER

TRUTH

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



NUMBER ONE HUNDRED NINE Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A. SEMI-MONTHLY MARCH 25th, 1943 10 CENTS

From Beyond the Unknown There Comes a Way of Life

"I discovered the most fundamental principles of metaphysics ONLY IN SPIRITUALISM."

SOLVE YOUR OWN LIFE PROBLEMS Immortality Is the Key

"I was unable to give full service in prayer to others until survival became a living fact TO ME."

By DORTCH CAMPBELL

Light flashes into the world in this age out of the night, and when lights come on again in full splendor we shall understand the definite relationship between *Spiritualism* and *Metaphysics*. Today the wall wears thin in places. Many are breaking down that wall. None has done more to remove the barrier than *Stewart Edward White* and his dainty, charming and beloved wife, who has gone to join the Choir Invisible.

You will find a subtle change in Spiritualism in the "Betty Book," "Across the Unknown," "The Road I Know" and the "Unobstructed Universe." I rather think the radiant ones of Summerland are trying to unite or mate *Metaphysics* and *Spiritualism*.

In the Betty Books there is prayer and there is religion. Other books reputedly coming from the Invisible World show that definite trend toward *Metaphysics*. The books are beginning to teach us *how to live—how to solve life's problems*. For the first time perhaps there is page after page filled with the processes, techniques and principles involved in the literature of so-called metaphysics.

Jane Revere Burke

No better technique of prayer to solve one's problems is to be found than in this passage from "Across the Unknown," in which Betty observes:

"Now I am taking the point of view of a very highly-developed person on this side, one of the really great Radiant Ones. If I were such a one, and wanted to help someone, how would I go about it?"

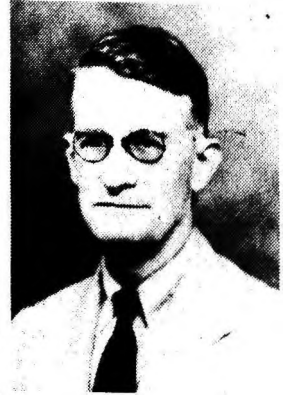
"Why, I think I would just come close, and contemplate him, and so bring the effect of my radiation on him . . . Make him visible to him. Do you see? *It was all darkness before, but now he can perceive himself because of this reflected light.* . . ."

Betty's metaphysics is all there in all her books on *Spiritualism*. *Metaphysics* is the chief aim, not to prove an invisible life. *Jane Revere Burke's* do the same thing, but in a different way, the tendency being to some extent theology, but there is much of the technique of prayer in them. But we need not look entirely to *Modern Spiritualism* to find *Transcendentalism*.

At the very beginning, even as far back as the *Fox Sisters*, you get glimpses of the relationship, and, of course, there is plenty of metaphysics as well as theology in *Swedenborg's* works.

Andrew Jackson Davis' books give this way we are looking for.

NOTED AUTHOR-WRITER



"Psychic Observer"
DORTCH CAMPBELL
623 Cherry St.
Clarksdale, Mississippi

In his book "Death and the After-Life," he wrote:

"The spiritual doctrine teaches that the inmost man is 'a spirit,' which flows through these nerve-sensations; that easily contracts and expands these sturdy muscles; which causes the blood to throb through the frame; which thinks and reasons; which feels better, nobler and purer than the forms, forces and things about it, which teaches the intellect and the heart to recognize something higher than the circumstances to which it is harnessed and by which it is constrained. That is Spirit. It is the invisible presence of the Divine in the visible human . . ."

That is modern metaphysics though it was written in Eighteen Fifty-nine. Spiritualists, looking at life from high peaks of consciousness, see the world as it is, and they come back to tell us there is only one universe. But some of them do far more than this; they give us a way that will make life free and happy.

Survival Already Proved

But there is not a sufficiency to clarify the way; mostly, it is to prove *Spiritualism*. For seventy-five or more years the tendency has been to prove Longfellow's thesis that there is no death, but

it is mere transition. All who want to know, know this by now, proved in a thousand books as a result of investigation and research. But why try to prove that which is already proved?

Unity of Man and God

It is a waste of time to give additional proof of the hypothesis of *Spiritualism*. If you possess any sense-perception of Truth—and I admit that not many persons possess that sense—you know that humanity can not change forms or conditions in the twinkling of an eye at the Gate Called Death. We merely lay aside the garments of mortal flesh and emerge with the same thoughts, the same desires and longings.

We have proved the oneness of the universe. We have proved the consciousness is the one and only reality. Let us devote ourselves, consequently, to a manner of life that will enable us to live finer and more glorious lives in that near Summerland.

The great light now coming into the world is to prove, I think, the unity of man and God. The change that is at hand is so subtle and unobtrusive that it is liable to be overlooked or not recognized save by the reasoner and the discriminating. But it is here; it has come about, this shift to a firmer foundation in metaphysics.

Mary Baker Eddy

At the same time this newer metaphysics that is breaking through is amazingly different from that taught by *Phineas P. Quimby* and *Mary Baker Eddy*. The practices are different. The newer revelations are nevertheless related to the work of some of the modern metaphysicians like *Brown Landone*.

A complete and satisfying metaphysics can come only from the Invisible World, for all revelations are from Spirit. Metaphysicians sometimes think they produce their own teachings; *I know it is not so*.

Metaphysical, or psychological, technique may stem from Quimby or other seers, but we are refreshed by Spirit. Actually, modern metaphysicians scarcely speak the same psychological language as Quimby; for the thoughts of men have widened with the setting of each sun.

Fundamentals of metaphysics are found in revelations regarding immortality; these largely are the divulgence of *Spiritualism*.

See Pages 5 and 6 for

THE REAL TRUTH ABOUT Harry Houdini (WEISS)

HIS CODE WAS RECEIVED



"Psychic Observer"
HARRY HOUDINI

MRS. HOUDINI'S DEATH Marks End of World's Greatest Hoax

Repeated Denials
Contrary to Her Authentic
SIGNED STATEMENT

Conscious personal survival and
Spirit Communication
IS A PROVEN FACT

If you don't believe it then . . .

WAIT 'TILL YOU'RE DEAD

Spiritualism progresses in spite of its antagonists. Fools deny, the wise investigate.

THE ASSOCIATED PRESS

GENERAL OFFICE
50 Rockefeller Plaza
New York, N. Y.

February 15, 1943.

Mr. R. G. Pressing, Editor
The Psychic Observer
Lily Dale, N. Y.

Dear Mr. Pressing:

Below is the copy of an add to the Los Angeles story of yesterday reporting the death of Mrs. Beatrice Houdini, which I think covers the point contained in your letter of February 9.

After receipt of your letter, this was the first opportunity we have had since the February 4 story of an interview with her, to bring out your contention.

My thanks to you for calling my attention to the matters. Of course, The Associated Press wants to cover all angles.

Sincerely yours,
GLENN RAMSEY,
Chief of Bureau.

A142 (NYC OUT)

(NY) Los Angeles—Second add Mrs. Houdini dead (New York folo was suggested in Ed. Note as first add) XXX unsuccessful.

R. G. Pressing, Editor of "THE PSYCHIC OBSERVER" of Lily Dale, N. Y., has maintained that Mrs. Houdini did receive a message from her husband after his death.

He said the message was received in 1929 in New York City through a medium, Arthur Ford. A photographic reproduction of a statement over the name of "Beatrice Houdini" carried in the August 25 1938 issue of "THE PSYCHIC OBSERVER," read as follows:

"Regardless of any statements made to the contrary, I wish to declare that the message, in its entirety, and in the agreed upon sequence, given to me by Arthur Ford, is the correct message prearranged between Mr. Houdini and myself."

The statement bore the names of the following persons as witnesses: Harry R. Zander, Minnie Chester and John W. Stafford.

EZ1147AEW

Andrew Jackson Davis and others tell us that multitudes who pass over are amazed that they are not annihilated by death. There are

those who will not believe that they live. An understanding of life's immortality has scarcely penetrated the minds and reached the hearts of the sons and daughters of men. We ought to recognize the fact that life can not be annihilated; that life can not be defeated.

Immortality is a key to the solution of life's problems. Believe in it and you can solve your problems; you can help others. Once this understanding is in heart and mind and you begin to learn really *how to live*.

I, myself, was never able to give full service in prayer to others until immortality became a living fact with me. Now I can pray more effective prayers. For at least forty-one years I sought to know, I engaged in research, my mind ranging everywhere in search of Truth. *I discovered the most fundamental principles of metaphysics only in Spiritualism.*

95th Anniversary of Modern Spiritualism March 31st, 1848



Katie Fox
Taken June 11th, 1871

Everyone knows the history of the FOX COTTAGE. The story has been told for the past ninety-five years. Through the mediumship of the three Fox Sisters (Katie Fox was one of these sisters, see picture) spirit rappings were heard that startled the world. Vested interests, tricksters and conjurers have, as in the Houdini incident, tried to cause confusion, stirring up denials, admissions and counter denials. In the face of all of this heckling, SPIRITUALISM MARCHES ON.

The Fox cottage is now located at Lily Dale, N. Y. During the summer months, through the mediumship of FLO COTTRELL, spirit rappings can be heard. These rappings continue to defy the efforts of all who have tried to explain them away or duplicate them by mechanical means. Visit Lily Dale this summer (July or August) and witness this phenomenon. If you cannot make the trip, read the book "KATIE FOX" (\$1.50) by W. G. Langworthy Taylor.

Does Suicide End All?

PART II

(See last issue this journal for PART I)

"Why did I take my own life? I cannot say . . . I was so alone . . . I cried and cried and cried . . . then I prayed and prayed and prayed . . . at last help came to me."

"THERE WAS A GOD; HE HEARD ME"

By GLADYS FREEMAN

An article published in the *Psychic Observer* some months ago, written by Jane Revere Burke of Boston, automatic writer and author of several books, recalled to my mind a script received by me in the same manner in April, 1938.

In this article, Mrs. Burke mentioned the late Edward S. Martin of New York, well known as an editor and an ardent advocate and believer in spirit forces. Mr. Martin and "Julia" his deceased wife play a big part in Mrs. Burke's scripts.

I, also, knew Mr. Martin and through him made the acquaint-

ance of a relative of his and she, too, believed in the life of spirit. One morning I received a telephone message from Mrs. L., as we will call her, asking to see me. She wanted my help to contact, if possible, one who had passed out of this life by her own hand and, knowing something of the consequences of this rash act, she wanted to give her aid and comfort.

Mrs. L. stated that her grandmother, Cornelia Martin, was known to be a worker in that dark realm on the other side of life in which all suicides find themselves upon awakening and she wished to get in touch with her so that she might seek out this hapless one and give her a helping hand.

How Help Is Given

Mrs. L. herself had known the ill-fated woman but slightly and the link between them was a mutual friend beloved by both. Nevertheless, she was deeply grieved at this one's untimely death of which she had only recently heard. The last time she had seen and talked with her was in England, on a railway platform where they had met to see their mutual friend off on a train journey and considerable time had elapsed since that meeting.

So, distressed at the sad news, she sought my aid and I gladly consented to make the trial. With pencil and paper we sat and waited and soon the pencil in my hand began to move. After a few preliminary gyrations it began to write rapidly and with increasing power and the following script came through:

"We are the ones who ever seek the dark ways to give help to those who have passed to us by their own hand. Tell us the name of this one who hath done this? . . .

"Wait ye, then, and if we can reach this one then will we do so. Now, tell us the name of the one who is a worker in the dark spaces for so we call them . . . we ask ye not to speak while waiting . . . We will reach her for ye and speak with her then can ye give her full speech and then will we tell ye the way in which ye can help this one and all others who are in need as she.

"None of those who come to us

U. S. A. SPIRITUALIST ASSOCIATIONS

Spiritualist Associations or Societies listed in this column (minimum cost, limit 6 lines) . . . \$1.00 per insertion; 6 insertions (3 months) \$5.00; 12 insertions (6 months) \$9.00; 24 insertions (1 year) \$15.00. Address all communications to Dale News, Inc., Lily Dale, N. Y.

GENERAL ASSEMBLY OF SPIRITUALISTS OF THE U. S. A., President John Heiss, Room 301, 225 Lafayette St., New York City; Everett F. Britz, 225 Lafayette St., New York City. (P-112)

INDEPENDENT SPIRITUALIST ASSOCIATION OF THE U. S. A. Secretary, Nettie J. Spykerman, 214 Powell Ave., S. E., Grand Rapids, Michigan. (P-112)

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When communicating with any of the above Associations, please mention PSYCHIC OBSERVER.

from your plane by their own hand can be as those who come in the ordained way of life and by that we mean by the decree of fate which sends them to us.

"Daughter, tell this one not to be sad or grieve for we see she does at times." . . . there followed a personal message to Mrs. L. and then the script went on. "My dear, my dear, how nice that I can speak with you today. This is your grandmother, Cornelia Martin. Can you tell me how Ned is?" . . . One says: "Tell her (Mrs. L.), that never again will she be with him as now for soon will he pass to us.

Prepare for Good

"Make the most of it and be to him as a true daughter in all for so he looks upon ye and tell him that soon again will ye return, for he wishes it . . . Bid him God-speed and goodbye when you leave him for not again will you look upon him on this side of life. We wish you to know this . . . Be prepared not for evil but for good and await the day when word comes to you of his passing. It will not be just yet . . . maybe a year or so . . . we cannot say for time is naught to us but it will be on a dark day of the year.

"We see the curtains drawn and the lamps lighted and all is quiet as he who shall lie in peace in his own home. And do ye be as now, not sorry, not glad except that ye will be pleased for him who, as ye say, lives now upon this plane as much as upon yours.

"Will you speak to us on any other subject for as yet we have not found this one for ye and she who came to ye hath gone in search of her?" (Here there was a short wait and Mrs. L. asked a personal question and was answered and then the script went on) . . .

Why Did I Do It?

"We are here with this one for now hath she found her. Let this one speak for herself. Did ye know her well? We ask ye this for she seems not to know ye. Let her speak.

"What train are you talking about? O-oh, now I see! I remember you now but I said I didn't know you. Now I do, of course, and it was such a pleasant meeting, wasn't it?

"Well, my dear, let me tell you it has been terrible. Why did I ever do this . . . why did I take my own life? I cannot say now, it all seems like a dream, a horrible dream of some sort, for now I am out of the darkness and the gloom and the despair and I am growing

(Continued Page 3, Col. 3)

The Human Radio

A group, embracing known or unknown mediums, constructed by concerted effort, based upon principles recognized as necessary, may become a social organism for the reception of heavenly broadcasts of unique value to humanity.

CANADIAN RESEARCHER

About the

Psychic Researchers

DR. T. GLEN HAMILTON

and

DR. ARTHUR J. WILLS

By REV. D. McKEEN REID

The writer has never forgotten when a classmate said to him one day at College: "To be a perfect illustration of a matter, the illustration must be *the thing itself*." In that sense, the radio is a perfect illustration of spirit communication.

The broadcast is the business of the spirit co-operator, useless without a medium, the instrument of reception, which is a human radio. The "circle" constitutes an important part of that instrument: a "seance" is the result of its actual operation. The members of a circle must synchronize with the instrument exactly as the several parts of a radio operate in perfect rhythm.

As the structure of a radio follows a well defined pattern based upon the knowledge of certain essential principles, so the human radio must conform to a design based upon experimental knowledge. Each sitter is selected because of his particular qualities and must be content to fit in as a unit of the whole, making a necessary though humble contribution, often without recognition.

Jesus Used Mediums

A radio may be built of one tube and its structure may be very simple; yet, for a good reception, a more complex instrument is best and must contain several tubes.

A circle with only one medium has limited possibilities at best because the strain of psychic effort may be too great a tax upon the personality. Some of the weaknesses of phenomena arise from the idea and practice of reception through a single medium. When one is part of a social order the temptation to exploit individual gifts for one's material good or renown is absent. The idea of contributing one's quota to a common effort with others is ennobling.

Jesus made no reference to mediums, yet he deliberately used them. James and John, Simon Peter, Cleopas, Mary Magdalene and his own Mother were all powerful mediums, yet they are never mentioned in that connection yet their presence was required to produce the phenomena upon which the

STUDY AT HOME

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"Psychic Observer"

DR. T. GLEN HAMILTON (1866-1935) Scotch-Canadian; author of the book "Intention and Survival" (Dale News, Inc., \$4.00) with 42 illustrations; the book contains a wealth of data assembled over years of study and explains the bearing of Intentional action by Trance Personalities, over the problem of Human Survival.

FREE LIBRARY

The National Hungarian Spiritualist Ass'n, Inc., announces its Free Library; All books in Hungarian language; over 100 publications to choose from; write for book list to Julius Tamassy, Librarian, 4407 Bridge Ave., Cleveland, Ohio (P102-115)

faith and power of the early Church were based.

Had there not been One Hundred and Twenty disciples as a unified body in the Upper Room embracing these aforementioned mediums, the Church would never have secured the experience of Pentecost, spoken of in New Testament language as the baptism of Holy Spirit.

The presence of four psychically gifted folk recognized as mediums in the sittings of the late Dr. Glen Hamilton's circle in Winnipeg, as described in the book entitled "Intention and Survival," written by his son, rendered that circle a powerful instrument for genuine scientific investigation.

Rev. John Dill

Recently, in Winnipeg, at the regular church service and in a fair light, the phenomena produced by the visiting medium, Rev. John Dill of Nebraska, were shown as more noteworthy when he strengthened his instrument by inviting first one and then another whom he recognized as mediums to sit with him facing the audience.

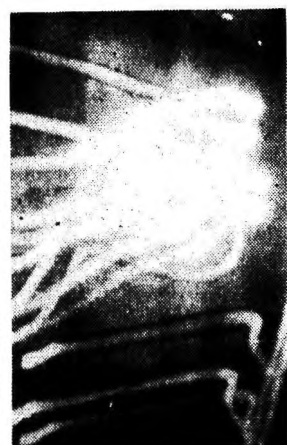
In Dr. Arthur J. Will's recent book "Life Here and Hereafter," he describes the taking of infrared-ray photographs at two sittings. The first evening, one materializing medium, a Mrs. Musa, was present and during the sitting was in trance. One materialization and one photo only were secured.

Two weeks later, a second person, her materialization mediumship only partly developed, sat with Mrs. Musa in red light and without either being entranced, fifteen spirits materialized and were photographed in turn.

So great was the psychic power that all present, including the mediums, conversed with the visiting entities.

A group, embracing mediums, known or unknown, may become a social organism for the reception of a heavenly broadcast of unique value to humanity. Such a human radio may be constructed by concerted effort, based upon principles, now recognized as necessary or contributory.

ECTOPLASMIC PHENOMENA



The above photograph, "Ectoplasmic Phenomena," illustrates the psychical value of a group of mediums, according to D. McKEEN REID. It is a time exposure, taken by a city photographer April 25th, 1933. The negative was exposed in the dark for several minutes.

This experiment took place in a little chapel, 325 East Broadway, Vancouver, British Columbia, where lived a gifted medium, MRS. HALLIOTTE, then an elderly woman. She was the daughter of BISHOP SMITH, an Anglican missionary who had served in India.

Five young ladies, forming a class for spiritual unfoldment, sat before the camera. The first exposure had shown the five ladies illuminated. In the second exposure (see picture above) the ectoplasmic streaks seemed to entirely blot out the girls. Owing to illness, the group did not continue their class, yet it is of value to show the potentialities of a unified number of mediums.

See Rev. Reid's article Column 4, This Page

Spiritualists Attention!

THE UNITED SPIRITUALIST CHURCH, 257 Columbus Ave. (Corner 72nd St.) New York City, announces its SUNDAY MORNING SERVICE at 11 A. M. for Prayer, Meditation, Hymns and Sermon. REV. EDWARD LESTER THORNE, pastor, conducts message services daily. No messages given at Sunday Morning Services. JOIN US IN PRAYER. (P104-110)

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A Dead Man's Sermon

THE MEDIUMSHIP OF

Elizabeth Dennis

Should anyone choose *not* to investigate Spirit Mediumship, then let them be honestly silent and admit their ignorance of the subject.

By MAURICE BUCHOFF
2339 West North Ave.
Baltimore, Maryland

The old pirate's dictum of "Dead men tell no tales," can be substantiated no longer. For dead men can . . . and do . . . tell tales; and more than just tales. Under favorable conditions, they can reveal all sorts of astonishing things about us that we alone thought we knew. They remind us of our past actions and "thoughts," state our fluctuating present, and yes . . . often tell of our future if we will just listen; if we will discard ingrained unreasonable attitudes towards all that is unusual and seemingly so complex.

The following is a true factual account of a biblical sermon delivered by a man who had been dead many years ago . . . that is, his "spirit" or whatever you prefer to name it entered the body of an entranced woman and then addressed a group of interested listeners, of which I happened to be one.

But before I relate any further, I would like to make certain points plain so as to avoid any misunderstanding.

Chiefly of my intentions in putting on paper the account of this marvelous performance is, that it is only in the interest of truth and fascinating knowledge that I write this. And, if you say that I am superstitious for accepting the strange phenomenon I witnessed, then I must retort that it is *you* and the unbelieving "trained" scientists who are stubbornly superstitious . . . and not I.

Trance Mediumship

For as someone so aptly stated: "Anyone is superstitious when he readily objects to an act of an idea's plausibility without being willing to investigate said act or idea open-mindedly; and refuses to accept it when incontrovertible proof is ascertained. If he chooses not to investigate for any reason whatsoever . . . then, let him be honestly silent and admit ignorance of the subject."

Now to continue . . . For almost an hour we sang songs, read the verses of the Sermon on the Mount and discussed its biblical implications. All the while Mrs. Elizabeth Dennis, the medium was seated in a comfortable chair and was gradually entranced. When our discussion ended, Mr. Dennis, the medium's husband, and superintendent in charge, announced that all was ready for the spirit lecture.

As he finished, he took his seat. At once the body of Mrs. Dennis arose quickly and erect with eyes shut tight. She faced "seemingly" the intense listeners. Now though I had read quite a bit about these strange phenomena and felt psychologically prepared, I was momentarily spell-bound at what

BALTIMORE MEDIUM



"Psychic Observer"
ELIZABETH DENNIS

occurred.

A strong, almost booming, male's voice came from Mrs. Dennis' moving lips. It was the spirit of a man delivering his sermon on the subject we had just discussed.

The voice was sturdy, distinct, and came forth unhesitatingly. I had heard Mrs. Dennis speak on several occasions and could not in the least detect any similarity of voice. Also, the "Spirit," though speaking a good English, pronounced very many times his W's as V's; something that Mrs. Dennis didn't do ever . . . being American born.

Unchallengeable Phenomena

After speaking a few minutes the "Spirit" turned toward Mr. Dennis and asked for a glass of water. He stated that his instrument, on arrival, (Mrs. Dennis) had a dry throat, not having prepared herself satisfactorily for his discourse. He then asked Mr. Dennis to kindly request her in the future to drink sufficient water before he entered her suspended body. After the first few minutes of wonderment, I became acquainted to hearing a dead man speak sanely, forcefully, and interestingly . . . aided by a living body.

He delivered for an approximate hour and in all that time you just knew positively that a "spirit" man was speaking . . . even though through the body of a woman. After he finished, he permitted, and answered, questions from his listeners germane to his subject. After fifteen minutes or so, this finished and concluded the spirit sermon.

At a gesture from the superintendent, we all arose and in silence watched Mrs. Dennis slowly relax into the armchair. The pianist was requested to play softly, as we accompanied with our low-toned voices the song designated, taken from a book we received. At the closing of the song, we then quietly resumed our seats and waited.

Intently I watched Mrs. Dennis and in a few minutes her body gave a sudden twitch and she became conscious once more. She asked for water and drank. I believe, two or three glasses before her thirst was quenched.

I should now like to state my position regarding the above reportorial occurrences. My main interest in witnessing this strange (and, to my mind) unchallengeable phenomenon was to ascertain its verifiable actuality. Of its religious aspect at this time, I

prefer not to discuss either pro or con. However, regarding the irrefutable performance of the lecture by the "Spirit" through the mediumship of Mrs. Dennis, I hold not the slightest doubt of its truthful authenticity.

Regarding Mrs. Dennis, I'm satisfactorily convinced that she is a truly gifted medium. A woman of seeming integrity and honesty.

Mrs. Dennis feels that she has been given a rare gift, from a God she believes in, to help those in need of comfort and advice. In this I feel that she succeeds very well . . . being sympathetic, tactful, and considerate. For although acting as an entranced medium for a "spirit" return, she can as easily converse with, and see, spirits while conscious. I consider her a truly sincere person.

For those interested in receiving spirit messages from departed friends and relatives, I suggest that they visit her church. She heads the "TEMPLE OF WISDOM" located at Greenmount Ave. and 39th St., Baltimore, Maryland. All are welcome. There is no charge, merely a voluntary collection for the upkeep of the church, radio program, etc.

DOES SUICIDE END ALL?

(Continued from Page 2, Col. 3)

into the light every day now.

"It was a long time before help of any kind reached me . . . I was so alone . . . so horribly alone it seemed and yet there were so many others like myself but we were always alone . . . none helped each other and each one had to climb his lonely way alone. Oh, it was terrible! I cried, and cried, and cried, and then I prayed, and prayed, and prayed, and at last help came to me.

"Only a whisper at first and then, in my joy at even so small a boon, I cried again and then a voice said, 'Cease your tears and pray,' and so I prayed again and again and gradually I began to feel a hand was guiding me, a light was shining before me through the mist that seemed ever to enshroud us. No London fog was ever so deep, so dense, as this one and I cried out, 'Oh, God, let me see light, just the faintest ray,' and at once there was a light where before there was none and I knew there WAS a God and He had heard me!

"I was so overjoyed and from that day my progress has been rapid. Once I heard and knew and saw that help was being given to me I made rapid progress. Now, I feel that the upward way is not so hard and though I have still far to go until I reach the spheres of light, still, I am happy in the knowledge that I will reach them, and that I am getting help as I go.

"Oh, my dear, are you praying for me? I can feel that you are, now . . . Oh, help me and keep it up and tell — to do so also, I know he can help me a lot for he has a beautiful soul and a will to help everyone . . . Tell him I'm all right, I'm getting on now and soon again I'll try to reach you as now for there is a way to do this I know.

"Help me, help me, my dear friend . . . give me a thought and I shall find peace such as I have not known all this time. Can you give him this message? Say to him this:

"Why are you thinking of death at times? Think of life . . . for had I always done that, I should not have done what I did. I was desperate, no one knew but myself, and I simply was so over-

Great Farm Laborite Has No Further Political Ambitions

Spirit Communication possible through the right medium.

By LLOYD R. BLACKWELL
521 Grant Ave.
Mankato, Minnesota

I have on many occasions, during the colorful career of Minnesota's late Governor, *Floyd B. Olson*, listened to the deep expressive voice and eloquent persuasiveness with which he molded the thinking of so many people along political lines. To say he was the life of the movement was putting it very mild indeed. He was the spirit as well!

Governor Olson still carries on with me. This is an established fact, but not in the field of politics. To be sure, the field of spirit, where this great soul is weaving the chain to loftier unfoldments, holds greater strands.

A few nights ago, I was attending a seance with Minneapolis's well known trumpet and direct-voice medium *R. L. Green*. Suddenly it was as though the ethers had turned back a few years and in the same familiar tone of expression came clear and distinct the following message: "Good evening friends . . . This is *FLOYD B. OLSON*. I wish you to know that during my sojourn on this material plane, I had a thin veil of understanding about this spiritual



"Psychic Observer"
LLOYD R. BLACKWELL
Governor Olson, his spirit collaborator; See picture page 9, Col. 4.

side of life, which was entirely overshadowed by my political ambitions. I want you to know now, however, I have no further political aspirations whatsoever."

His entry to our seance was spontaneous but calm and clear. No less than thrilling to hear, decidedly realistic in presentation.

In twelve years of research, it was to me, a great manifestation. Although I have in those years made notes on many more personal contacts, this proved to my satisfaction that the soul of man, through the right medium may at the desire of purpose, bridge the gap of separation and enlighten our minds with greater understanding.

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wrought I could not control myself. But now I am calm and sane and have a new desire for growth and feel that I shall find a way soon out of this labyrinth, for it is like a labyrinth, always winding, winding, and always the dark shadows about me passing and re-passing. But it will end I know and I am told so by one who often comes to me now and gives me light and a helping hand along the way.

"Speak to me, won't you? I want to hear your voice for I am here and can see you . . . it seems strange, but I can see you plainly as you sit in the chair with your hands to your face."

"We want you to pray for this

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one as now you do . . . she hath need of such help, and if you will, her progress to the upper realms will be rapid. Leave her now for she is being lead away, back again to the labyrinth as she called it . . . a labyrinth of darkness and of woe for sighs and tears are there and laments from all these sorrowing ones.

"Let me say but this ere I, too, leave ye: All who go out into the dark as this one did, by her own hand, must travel the same weary road. No hand is given them nor help of any kind for, by their own act and will, did they place themselves there. So as they awake, so must they remain, in darkness and gloom until they, themselves, cry out for help to God.

"Then and then only does He answer them and ye, who art on the plane of earth whom they once knew and loved, if ye will think on them with love and pity, casting out all thought of aught that might have been between ye of in-harmony or unkindness, do ye it and pray for them.

"As ye do, will they have light and aid and a new way of peace will open for them. And in time, as they strive and ye pray, will they come out into the higher ways of light and there will they find many eager and waiting to help and teach them and lead them to that sphere where they rightfully should be. It takes time, it takes love, and it takes prayer for prayer reaches to God and His Highest Angels.

"And thus do these who art the servers and the workers carry out the thoughts which are given to us. Thus it is they serve, and thus it is we serve who art the workers upon the Higher planes of life, and thus it is ye serve upon the plane of earth when ye love and pray for these unhappy ones.

"And now go we for the time is set for ye, and for me, to do other things. But for us all there is no time set when we cannot serve our fellow man. And so we leave ye with our blessing and our peace upon ye.

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Experiment Extra-ordinary A Scientist Explores

Psychic Research on the Mental Plane

By BRUNO FURST

The Research Institute for Extra-Sensory Perception, 306 W. 92nd St., N.Y.C., is working very successfully with new experiments in telepathy.

The success of these experiments proves again that many persons are so gifted but few are aware of it . . . never having participated in experiments in this field.

In conducting experiments in telepathy, the Institute uses pictures, playing cards, "E.S.P." cards, drawings and written sentences. The experiments are conducted partly in the same room and partly by long distance up to hundreds of miles. Very interesting results are obtained when the same picture is used for transmission to several persons and at various times.

For instance, the picture of a painting by Van Dyck, "Portrait of the Earl of Warwick" was used in one experiment. Dr. Bruno Furst, the Research Director of the Institute, acted as sender in the following three instances. He held the book which contained the picture that was to be used in this experiment behind a large desk so that it was absolutely impossible for anyone of the receivers to get the slightest glimpse of this picture.

Here are the results:

Mr. Ernest Kresse, 109 Grand Avenue, Englewood, New Jersey. November 24, 1912.

"One person. A man standing in the middle of the picture, age about 35-40 years. Very rich."

"How old is the picture?"

16th century. He is dressed in the fashion of that time. He has a sword on his side and trousers reaching to the knees."

* * *

Mr. William F. Baker, Hotel Winthrop, 47th and Lexington Avenue, New York. December 5, 1942.

"A man alone, tall, standing relaxed. Long legs, loosely hanging clothing. Worldly, sophisticated, a pleasant expression. A jaunty hat, a symbol of foppishness. Wealthy."

"What period?"

"Seventeenth century . . . in the 16th."

"What class of people?"

"Royalty. European continent, a northern country."

"Which country?"

"Flanders."

* * *

Mrs. Vilma Costello, 55 Clifton Place, Jersey City, New Jersey.



"Psychic Observer"
This pictures used for experiment described by Mr. Furst.

December 8, 1912.

"A man standing in the middle of the page. It is a painting. It is a mediaeval painting. He is very rich. He has full sleeves, tight trousers, only to the knee. Stockings and low shoes. He has a sword on the side. A hat with plumes."

"What is around his neck?"

"Ruches, lace like, also lace on his sleeves."

* * *

There is no doubt that the ability of receiving a picture so clearly by thought-transference is a gift which not all people possess to the same degree. On the other hand, it cannot be doubted that such a gift can, in some cases, be trained and educated.

As far as these three persons acting as receivers in the above mentioned experiment are concerned, Mr. Kresse has been working with Dr. Furst for several years; Mrs. Costello for about one year and Mr. Baker only for several weeks.

The development of these experiments will be watched closely during the next few months and we shall continue to inform our readers about them.

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ON THE HIGH ROAD

With
ROBERT G. CHANEY

Today's
Scribes and Pharisees
Are Inconsistent

If we listen to the Scribes and Pharisees of today, the opponents of Spiritualism as a religion, we would soon be of the opinion that Spiritualism is Public Enemy No. 1—a slinking culprit, brought before the mighty judges, to be tried for its misdeeds against humanity!

Spiritualism today is in the same position that Christianity found itself in its early days. Contrary to the self-complacent attitude of many of its followers, Spiritualism is still pioneering, and will be for many years to come.

In New Testament times, the priests were alarmed because the temples were not filled...the people had caught a spark of hope, and of knowledge, and were turning away from the accepted beliefs of the day. This must be stopped, the priests reasoned, so they resorted to force, with the help of Roman legions, in an attempt to bulldoze or frighten people into deserting their new religion, and returning to the slavery of the old.

Courage Under Fire

But we have progressed since that day. The modern opponent of Spiritualism knows that force is not the weapon to use, so he tries to make people ashamed of Spiritualism by giving it a bad name, and by attempting to discredit its leaders. He finds this to be much more effective than the methods of his ancestors.

It remains to be seen whether the modern counterpart of the ancient Christian is made of the same stuff or not. Will he take his place, unafraid, among the lions in the arena? Or will he yield and bend to the will of others, giving up his religion at the first show of opposition?

The answer to these questions lies not with the mediums and ministers of the faith, but in the hearts and spirit of its many followers. In the past, the medium has often shown his courage under fire, but he cannot withstand the barrage of opposition alone, for he is only one among many. To insure you the comfort and consolation of your religion in the future, he must have your support.

"I Am a Spiritualist"

Now, as never before, Spiritualism is under fire. The war cry of our opponents has sounded with the rising sun, and today we must prepare for the onslaught. Our opponents say that war brings a rise in Spiritualism, and they speak the truth, so let us face them with fortitude, and the knowledge that it is a good thing there is a religion to which the bereaved may turn in their time of despair.

Benjamin Franklin has said that he could judge a church by the people that were associated with it. Then let us so act that anyone would be proud to say, "I am a Spiritualist."

Let us not be cowed by the Scribes and Pharisees of today. Let us not ask for battle, but let us demand the same respect for our religion that others expect of theirs. This is our privilege as Americans . . . may we not fail.

This article is one of a series prepared especially for the PSYCHIC OBSERVER by REV. CHANEY, author of the book, "Hear My Prayer," Dale News, Inc., 75c.

REV. JOHN W. BUNKER

By Psychic Observer
Special Correspondent

The early days of the developed mediumship of Rev. John W. Bunker, Presiding Clergyman of the Spiritualist Episcopal Church, were probably as unusual and novel as any medium who ever lived.

For many years, Rev. Bunker was a funeral director in his home city of Eaton Rapids, Michigan, and oddly enough, used his mediumship in the art of necro-surgery, or the rebuilding of mutilated bodies. One case in particular will illustrate this.

One evening after returning from a football game at the University of Michigan, where he had attended college, Rev. Bunker received a call from an undertaker in a neighboring city, asking him to prepare for burial the body of a man who had taken his life by blowing off the top of his head. The head was damaged beyond all recognition, but by the use of his spiritual vision, or clairvoyance, Rev. Bunker was able to model from the spirit of the man, and restore the body so as to be easily recognized.

His ability to perform this type of operation won him wide recognition as a necro-surgeon, and he is now sometimes called in by undertakers, even though he gives his entire time to spiritual work and the administration of the Spiritualist Episcopal Church.

Rev. Bunker first became interested in psychic happenings when a young man of fourteen. His Methodist Sunday School teacher had told his class of strange happenings that had occurred in her life. From that time on, Rev. Bunker never lost interest in psychic and mystic phenomena, though he had never identified them with Spiritualism until about 12 years ago.

Apport Mediumship

Shortly after hearing of these things in Sunday School, his own mediumship rapidly developed, including the apport phase for which he is now known throughout the United States.

Once, while attending the University of Michigan, Rev. Bunker missed a fountain pen from the pocket of his coat, while working in the laboratory. After a great deal of searching, the pen was found in a trunk drawer that had not been unlocked for days, and which was located blocks from the lab in his room.

This and other psychic manifestations strengthened his faith in the supernatural, and while an instructor in the Eaton Rapids Methodist Sunday School he taught his class the power that could be developed by spirit.

After leaving the University of Michigan, Rev. Bunker attended the Cincinnati College of Embal-

HE FOUNDED S. E. C.



"Psychic Observer"
REV. BUNKER

ing, then served his home community for 21 years as a funeral director. During this time, he often used his mediumship to startle people, causing raps to be heard, footsteps, etc.

At one time, a fragile dish was removed from the dining room table in his home, and placed on the floor without breaking it. The telling of this the next day, to his brother-in-law brought only a laugh of derision from him. Immediately a cut glass sherbet dish sitting directly in front of the brother-in-law was smashed to bits.

Later the same day, the story was told to a friend, who explained it as coincidence — the sound of a crash came from the china closet and investigation proved that another cut glass sherbet dish had been smashed!

Civic Leader

Rev. Bunker became interested in Spiritualism through the passing of his daughter, Eva, of whose death he was forewarned twice by sensing a spirit arm about him.

Ten years ago, he founded the First Spiritualist Church of Eaton Rapids, which has now become the Mother Church of the Spiritualist Episcopal Church, which was also founded under his leadership.

Before the founding of this Church, Rev. Bunker served as Treasurer and Vice President of the I. S. A., and as Trustee for the M. S. S. A. He has given up his funeral work in order that he might devote his full time to the Spiritualist Episcopal Church.

Rev. Bunker, at 49, is one of the outstanding mediums of the country. He has been on the staff at Camp Chesterfield, Indiana, as a medium and teacher for eight years, and has won wide popularity among the thousands who visit the camp each year.

He is a member of Eaton Rapids F. & A. M. No. 63, Council, Chapter, and the Eaton Rapids Kiwanis. He is Chairman of the Kiwanis Vocational Guidance Committee, and organized the first Junior Kiwanis in the United States. This movement has spread till it has been adapted by Kiwanis International, and as such, is a tribute to the type of service rendered by Rev. Bunker, for through his works and his mediumship has always come that which has been a help to others.

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Evidence of Immortality

By ALDA MADISON WADE

Seances I Have Attended

INTRODUCTION

Science is classified knowledge. One's range of knowledge is bounded by those ideas which he knows to be true beyond the least shadow of a doubt. To attain knowledge, one must approach the subject at hand with OPEN MIND and a WILLINGNESS TO ACCEPT TRUTH, whether it be found in the laboratory, in the open field, or in the well authenticated experience of others. That a straight line is the shortest distance between two points is an axiom, self evident, requiring little, if any, study to be established as fact.

The evolutionary principle of creation is harder to comprehend and assimilate, because here one meets many mythological stories which, if accepted, offer proof to the contrary.

It must be remembered, however, that mythology has no place in the category of science. Clairvoyance or clairaudience must be just as foreign to those who know not their principles as geometry is to a pupil of the kindergarten. One cannot ask the untrained child to demonstrate the pythagorean proposition, nor can one expect the unknowing to blindly accept the truth of clairvoyance. Yet, there are millions who do accept its principles and, to those millions, clairvoyance represents knowledge to just as great an extent as the Proposition of Pythagoras to the keenest mathematician.

My own knowledge of the matter has come by the route which had its beginning in doubt and unbelief, to be followed by a period of strengthening faith which led in the end to a certainty that transcends any shadow of a doubt.

This knowledge had its inception in the experiences I have heretofore related, all doubts being erased at the conclusion of my second seance. As a supplement to what I have heretofore written on the subject, I propose to review briefly certain of these seances to clarify the knowledge thus attained.

★ ★ ★

1.

PSYCHIC PHENOMENA IN RED LIGHT

Less than three weeks ago, as I write these words, a postal card came from my friends, the Swishers, announcing a seance to be held April 14, 1942, at the brownstone church at the corner of Second and Ledyard in Detroit. I was pleased to be thus informed as I had an active interest in gaining first-hand knowledge of the conduct of a seance. To me, at that time, such ideas as direct-voice, materialization, levitation, ectoplasm, trumpet messages, etc., were merely vague and hazy repetitions which had little, if any, meaning. Of course I attended.

The medium, J. J. Carroll of Buffalo, N. Y., improvised a cabinet, which, in this case, was located in a small room housing the baptistry. As a prelude to the demonstration to follow, the medium invited a thorough examination of the cabinet to prevent any possible criticism.

After informing those in the circle as to what they could reasonably expect, he set up a card table in the cabinet. On this he placed a guitar, an old-fashioned music box, a tambourine, a trumpet, a writing tablet and pencil.

Under Test Conditions

By way of further preparation, a black curtain was suspended over the entrance to the cabinet about four feet up from the floor. Those in the audience occupied three rows of seats facing the cabinet. The medium stationed himself at the left side of the entrance, in front of the curtain, with his back to the cabinet. He asked two others from the group to join him. They likewise sat in front of the curtain, with their backs to the cabinet, all three completely spanning the entrance.

All arrangements having been completed, the medium requested that we sing a verse or two of Nearer My God to Thee. Before this, the bright lights of the room were turned out, leaving only a dull red light, sufficiently bright to illuminate the faces in the

room. When the song was ended, a movement was audible in the cabinet.

"Are you there, Connor?" asked the medium.

In answer, there came three distinct raps on the floor of the cabinet.

"As soon as you are strong enough, please address the audience."

Presently, a masculine voice came from a trumpet in the rear of the cabinet. The words were well articulated and the diction revealed that the speaker knew his English. Among other things, he spoke of his happiness to see so many in the circle and promised a good demonstration.

Spirit Writes Messages

I had presumed before this that a spirit voice would come through the tongue of the medium, and was indeed surprised to note this voice coming from a trumpet fully seven or eight feet behind the medium.

"Connor, you will now demonstrate levitation by causing the guitar to pass up over the curtain and the heads of the audience," directed the medium.

The guitar came up over the curtain, passed above those in the circle, fully visible, and was played by unseen hands. In like manner came the music box, playing as it rose above those in the circle. The trumpet came next, passing slowly over our heads, and fully visible.

Like the guitar and the music box, the trumpet returned to the table in the cabinet by passing above the curtain. The tambourine came next and, after completing a short circuit, it came to rest on the head of one of the women sitting in front of the cabinet.

The medium then asked if there were those who would like a message from the spirit world. A number gave their names. As each name was given, three distinct raps were heard on the floor of the cabinet. This was followed by the sound of a pencil, writing on paper.

"When you have finished your message, Connor, tear off the pa-

PART III

Note: Part I of Evidence of Immortality began February 10th issue; Part II continued March 10th.

HIS PHENOMENA IN RED LIGHT



"Psychic Observer"
JOHN J. CARROLL, 559 Tonawanda St., Buffalo, N. Y. He travels throughout the East and middle west, demonstrating his various phases of physical mediumship.

per and send it over the curtain." The message that came to me read: "There is no Death."

The spirit writing was followed by the partial materialization of the head of a girl, which the medium said was an Egyptian princess. A fully materialized hand, back of which no arm was in evidence, next came into being. I was rewarded by a touch of this

hand when I extended mine over the curtain.

"Connor, you will now clear the cabinet," directed the medium. "First, pass over the guitar."

The guitar was wafted above the curtain and came to rest on a table in the room. Similar orders were given for the music box, the tambourine, the trumpet and the table, each coming over as did the guitar. The bright lights were turned on and we were invited again to examine the cabinet. This we did, to find it as barren as it was before this part of the seance started.

During the trumpet seance which followed, the medium announced:

"Here is a person who gives her name as Mary Wade, and, with her, is Floyd Lockwood."

Well, my friends, Mary Wade was my deceased wife, while Floyd Lockwood was one of my close friends of high school days who passed during the first World War.

The feminine voice in the trumpet spoke of deep love for me, of her nearness to me much of the

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time, of the son and new daughter-in-law in Florida, and of those who had passed on. This was, indeed, a new revelation, the memory of which lingered with me for days to follow.

The seance was closed by an appropriate lecture and benediction by Doctor Alexander, the spirit teacher of Mr. Carroll.

★ ★ ★

2.

DIRECT-VOICED PHENOMENA MEDIUM, JAMES LAUGHTON

The principal collaborators in this, as in all other James Laughton seances and unfoldment classes, were Doctor Albert James and Red Dart, a remarkable Indian spirit who manifests as a girl.

The circle consisted of about twenty people, so arranged as to form a diameter of about fifteen feet. In the center was a heavy, round, oak dining table, about four feet in diameter. Beside it, on the floor, were two collapsible trumpets. The lights were turned out and the room left in complete darkness.

After a few remarks from the medium, the seance was opened by all repeating in unison the Lord's Prayer. This was followed by the singing of two or three stanzas of "In the Sweet By and By."

My Wife Speaks!

Before its completion, we were joined by other voices coming from above those in the circle. A trumpet was heard to leave the floor and, the song being ended, from high in the room, a voice in the trumpet addressed the audience:

"This is Doctor James," it said. "I am the spirit teacher of James Laughton, your medium."

"Are you James, the psychologist?" I asked.

"No, that is Professor James. I am Doctor Albert James."

"How long have you been in the spirit world?" I questioned.

"For over one hundred years," was his reply. "I see that you are new to this circle. Will you kindly give me your name?"

"My name is Wade . . . Alda Madison Wade."

"Henceforth I will call you Alda. Who is the one you have with you?"

"It is Thomas Pomeroy, the minister of my church."

"I am glad to have you with us, Thomas. Most ministers object to attending seances. You are broadminded. Alda, there is a man here by name of Floyd Lockwood who asks to speak with you."

"Why, that's my old high school classmate!"

"You old son-of-a-gun!" It was the voice of Floyd Lockwood, slightly modified by the trumpet. "I am so glad to see you! What would the people back there have thought of anything like this? I have waited long to talk with some one I knew, and, thank heavens! you have found this place at last!"

(Continued Page 8, Col. 1)

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TO ANY MAGICIAN"



"Psychic Observer"

DENIS P. S. CONAN DOYLE

On all of his lecture tours, propagating the truth of spirit communication, he states conclusively that his father never left a code to any magician or conjurer. This refutes statement made by New York trickster, who claimed he had Sir Arthur Conan Doyle's code message. Says Denis: "If my father wanted to leave a code he would never have given it to any conjurer for he despised their unethical tactics."

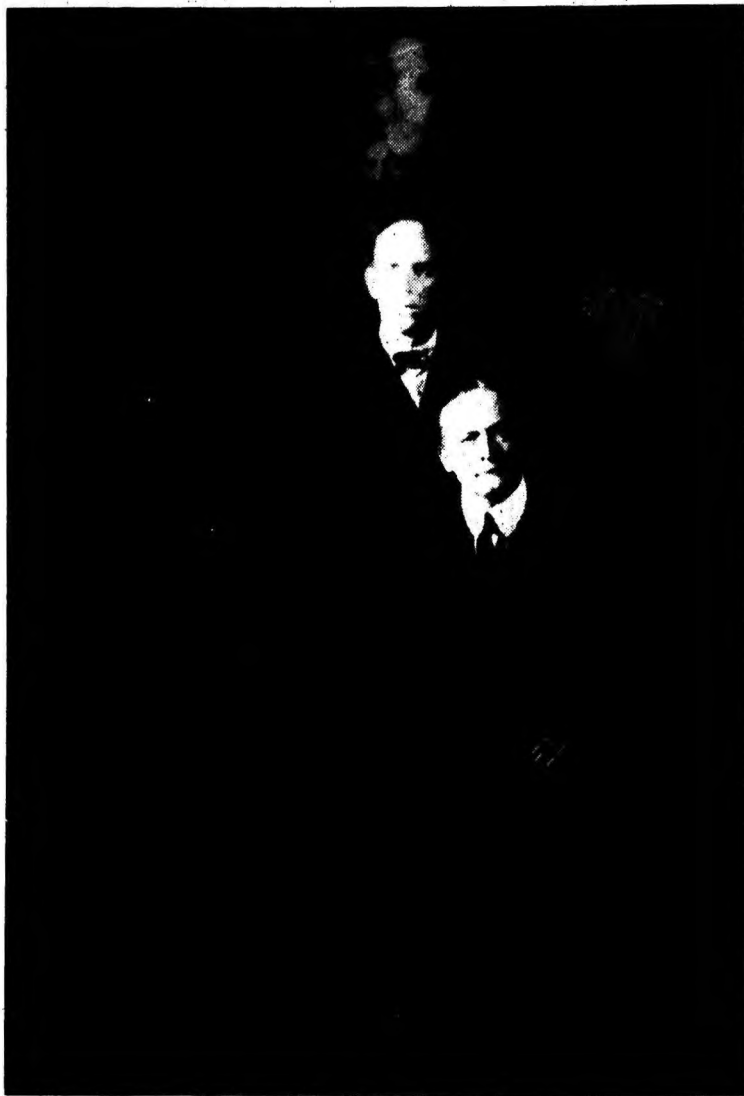
HOUDINI'S MASTER



"Psychic Observer"

In the picture above, taken in 1925, Houdini is consulting with his close friend, Alex Martin, noted Denver psychic photographer. During their acquaintance, Mr. Houdini sat with Martin many times (see large picture above). At no time, by word or pen, did Mr. Houdini ever condemn Martin's mediumship, according to Mr. Cosman.

HOUDINI SITS FOR SPIRIT PHOTOGRAPHY



"Psychic Observer"

In the picture above, taken by Alex Martin, spirit photographer, Houdini is seated; his assistant stands behind him. Houdini never did explain away the four spirit faces, nor has he ever duplicated this picture. All the so-called claims to the effect that genuine spirit pictures can be duplicated is a lot of nonsense. Of course, there is such a thing as trick photography, double exposure and all that BUT the pictures produced by mechanical means are grotesque and so horrible that even a school boy can tell the difference.

N. Y. Mental Medium Frustrates Houdini

It is interesting to note that, during the time Houdini was trying to expose mediums in New York City, he called at the home of MRS. CAROLINE CHAPMAN, 235 West 76th St. Thinking he would not be recognized, Mr. Houdini asked for a reading. HE GOT IT and was flabbergasted not only because he was told things he could not deny but because Mrs. Chapman would take no money from him. When he tried to incriminate the medium by putting a \$5 bill in a vase before his departure, Houdini was laughed to scorn by the medium and made to take his "stage" money with him.

NOTED TEST MEDIUM



"Psychic Observer"

FRANK DECKER, 30 West 72nd St., New York City. Through his mediumship, the spirit voice of Harry Houdini was heard.

The Truth About Greatest Hoax Ever Foisted On STANDS EXPOSED

Mrs. Houdini DID Receive The
Positive Proof On Tape

By THE EDITOR

What could be classified as the world's greatest Hoax is at an end with the passing of Beatrice (Mrs. Harry) Houdini, February 18th. The wife of the greatest magicians and tricksters could not evade the so-called "grim reaper" in her heart that there IS AN AFTERLIFE. Why else would she keep denying something if it never existed? Was she trying to be a super

She was evidently carrying out her husband's wishes, but the ways. Even before the end, Mrs. Houdini was a broken woman. In New York City, where she intended to create another stir with her blatant claims, she received the code message from Harry Weiss (Houdini's real name) in an oxygen tent, but too late. She died.

Aside from the signed message on this page, the real truth is as plain as shananagans carried on by The Houdini's in their effort to dupe the public. Suffice to say, Mrs. Houdini did sign the statement on this page. SHE NEVER DENIED IT.

She Denied



"Psychic Observer"

BEATRICE HOUDINI. She is "dead." The old saying is "If you don't believe that there is life after death, wait 'till you're dead." She was

HERE IS MRS. H.



REGARD ANY

MENTS MADE

I WISH TO DENY

MESSAGE, IN

THE AGREED

GIVEN TO ME

IS THE CORRE

ARRANGED

AND MYSELF

WITNESSED

Harry H.

Minnie

John W. Stafford

EDITOR'S NOTE: The above is a true statement of fact that such a man actually existed. MRS. MINNIE HODGINS, wife of T. H. HODGINS, and MR. JOHN W. STAFFORD, of T. H. HODGINS, only last year, The Houdini's, one of those \$10,000 award bugged claim, \$15,000 as bait for unsuspecting people after they ran into a snag. Edward Weiss was for them. Thorne's address is 257 New York

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HOUDINI

For Man
EXPED
ve Thrit Message
On Page

DITOR

t Hoax is at the end of this fiasco came
February 18th, wife of one of the great-
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ie trying to be super . . . till the end?

shes, but the compensation works in devious
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her blatant the fact that she had ever
ni's real name down: was rushed to an

real truth and wherefore of the
effort to dritualism. may never be

Denied

He Proved



"Psychic Observer"
E HOUDINI HUR FORD, Gorham Hotel, 136
The old saying with St. New York City. Through
ve that there is a mediumship, the Houdini
ill you're dead was received.

S MRS. HARRIS STATEMENT

NEW YORK CITY.
JAN. 9TH, 1929

REGARDING MY STATE-

MADE CONTRARY,

TO DENY THAT THE

E, IN FACT, AND IN

NEED SEQUENCE,

TO ME, MR. FORD,

CORRESPONDENCE PRE-

GED BY MR. HOUDINI

MYSELF

SED:

7TH

me

U. S.

TE: The above statement made by Mrs.
ter receipt of witnesses: Mr. H. R. ZANDER.
HE UNITED Houdini has passed away but the
actually existing friend of Mrs. Houdini
, MRS. MINNIE STAFFORD, of The Scientific American.
st year, The Scientific American claimed to have as much as
award bugle attempted to launch another
unsuspecting mediumship ended in utter failure
a snag. Edward's mediumship was too much
address is 251 New York City.

PSYCHIC OBSERVER, Thursday, March 25, 1943

7

LET OUR CRITICS DUPLICATE THIS

ARDENT SPIRITUALIST

Swears He Heard Houdini's Voice

New Yorker Allows Statement To Be Made Public

"I swear that it was Houdini's voice." These were the exact words expressed by CAL HARRIS, 30 East 76th St., New York City, after he had attended a seance. The manifestation of Houdini's spirit voice was made possible through the mediumship of FRANK DECKER, internationally known direct-voice medium, who sat "controlled" and UNDER STRICT TEST CONDITIONS.

The seance was held in The Wellington Hotel, New York City. Those present: Dr. and Mrs. Harry P. Van Walt . . . Mr. Van Walt is a noted psychic researcher and served as interpreter at The International Spiritualist Congress at The Hague, Holland, before World War II; Mr. and Mrs. Fred Buniel, Santiago, Chile; Mr. and Mrs. J. Frank Hogue . . . Mr. Hogue is a prominent New York business man whose integrity is beyond reproach; Dr. M. Spencer Rohde, noted New York physician; Juliette Ewing Pressing and Ralph G. Pressing, Editors of Psychic Observer.

The fact that the medium was "controlled" does not mean that the medium was in trance (incidentally Frank Decker is a Trance Medium and always conducts his seances that way). "Controlled" means that some one actually holds the medium.

Although this seance took place last year, the story was never published because a promise was made, to Mr. Harris, NOT TO RELEASE the story until Mrs. Houdini's death. Mr. Harris knew Houdini well. He was his press agent. During the seance, Mr. Houdini related two instances, no one but Harris knew about. The messages were of a personal nature BUT proved conclusively that, aside from the voice of Houdini, there was additional irrefutable evidence of personal identity.

Here is Cal Harris' statement: "I sat in a seance with Frank Decker during the evening of March 1st, 1942, at Hotel Wellington, 7th Ave. and 56th St., New York City. During the above stated seance, I sat behind the medium, Frank Decker, and held both his hands. I heard a Voice that I recognized as that of Harry Houdini and am satisfied that the medium was not speaking at the time because I had one hand over the medium's mouth."

Signed,

CAL HARRIS.

Note: Cal Harris' signature is attested to by Dr. Van Walt and Dr. Rohde.



"Psychic Observer"
The spirit picture above, classified as one of the most conclusive proofs that Houdini has manifested, shows a Denver woman standing with her right hand on the chair to the left. Houdini's face can be seen plainly, extreme upper left, second from the bottom. Mr. Martin's integrity and honesty as a medium has already been attested to by one of Spiritualism's oldest and most reliable members, none other than Rev. Dollie E. Seybold, 422 North Market St., Wichita, Kansas. Rev. Seybold is minister of a church in Wichita, a lecturer, writer and medium. She is a member of The National Spiritualist Association and one of their accredited teachers.

BEATRICE HOUDINI WRITES WINCHELL

It would be perhaps difficult to express Mrs. Houdini's attitude more completely than in the letter which follows:

Dear Mr. Walter Winchell: I want to let Houdini's old friends know that I did not betray his trust.

I am writing you this—because I wish to tell you emphatically that I was no party to any fraud.

Now regarding the seance: For two years I have been praying to receive the message from my husband; for two years every day I have received messages from all parts of the world. Had I wanted a publicity stunt I could not doubt have chosen any of these sensational messages. When I repudiated these messages no one said a word, excepting the writers who said I did not have the nerve to admit the truth.

When the real message, THE message that Houdini and I agreed upon, came to me, and I accepted it as the truth, I was greeted with jeers. Why? Those who denounced the entire thing as a fraud claim that I had given Mr. Arthur Ford the message. If Mr. Ford said this I brand him a liar. Mr. Ford has stoutly denied saying this ugly thing, and knowing the reporter as well as I do, I prefer to believe Mr. Ford. Others say the message has been common property and known to them for some time. Why do they tell me this now, when they know my heart was hungry for the true words from my husband?

The many stories told about me I have no way to tell the world the truth of or the untruth, for I have no paper at my beck and call; everyone has a different opinion of how the message was obtained. With all these different tales I would not even argue. However, when anyone accuses me of GIVING the words that my husband and I labored so long

to convince ourselves of the truth of communication, then I will fight and fight until the breath leaves my body.

If anyone claims I gave the code, I can only repeat they lie. Why should I want to cheat myself? I do not need publicity. I have no intention of going on the stage, or, as some paper said, on a lecture tour. My husband made it possible for me to live in the greatest comfort, I do not need money. I have gotten the message I have been waiting for from my beloved, how, if not by spiritual aid, I do not know.

And now, after I told the world that I had received the true message, everyone seems to have known of the code, yet never told me. They left it for Mr. Ford to tell me, and I am accused of giving the words. It is all so confusing. In conclusion, may I say that God and Houdini and I know that I did not betray my trust. For the rest of that world I really ought not to care a hang, but somehow, I do, therefore this letter. Forgive its length.

Sincerely yours,
BEATRICE HOUDINI

The above letter to Winchell and the signed statement of Beatrice Houdini (to the left) were taken from a booklet, published by Francis R. East, 150 Broadway, New York City. The booklet contains the complete code message acknowledged by Mrs. Houdini.

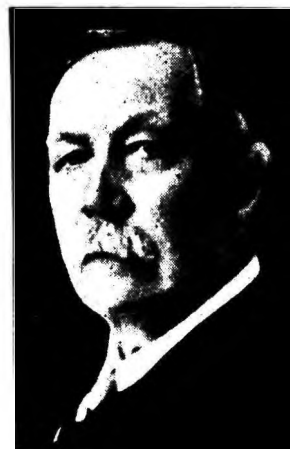
The name of the booklet "THE HOUDINI MESSAGE"; or Facts concerning the Spirit Messages received through the mediumship of Arthur Ford. In case sufficient requests are made, the Psychic Observer will reprint the entire booklet in their columns.



"Psychic Observer"
PHIL C. COSMAN, Chiroprapist, former U. S. Army School of Orthopedic Surgery, U. S. Army General Hospitals, 14, 16 and 21; U. S. Army Post Hospital, Key West, Florida. Mr. Cosman's former address was 1032 Clarkson St., Denver, Colorado; his latest address, 730 South Catalina St., Los Angeles, California. He visits Florida in the winter.

The Psychic Observer is indebted to Mr. Cosman for submitting for publication, the two large spirit pictures, appearing on this page. Mr. Cosman has lectured in a number of Spiritualist Churches and Societies. When presenting his subject "Spirit Photography," he uses lantern slides.

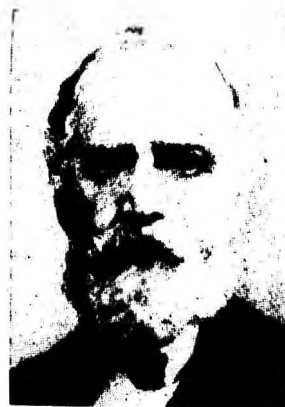
HOUDINI FEARED HIM



"Psychic Observer"
SIR ARTHUR CONAN DOYLE
During his visit to America, Doyle called Houdini's bluff many times, both publicly and privately. That he (Doyle) had left Houdini a code message is preposterous BUT a more or less insignificant conjurer in New York City, claimed, after both Houdini and Doyle died, that he had a code message from Doyle, given to him by Houdini. This New York magician also claims to have a code from Lodge, Edison and a lot of famous "dead" people. The codes are always locked up in a cement vault somewhere . . . just figments of a distorted imagination.

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1943

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EVIDENCE OF IMMORTALITY

(Continued from Page 5, Col. 5)

Hold up your hand and I will come down and touch you."

I raised my hand, and was at first awarded by a touch of the trumpet. This was followed by the clasp of a heavy masculine hand. As a student in high school, Floyd was an outstanding athlete, above six feet in height and weighing over two hundred pounds. The first world war marked his passing.

"Floyd, did you ever come to me in a table seance at the Reid Hotel?" I asked.

"Yes, I shook that table, and I'll show you that I can shake this one." From the way this ponderous oak table jumped up and down, one gained the impression that he was as athletic as ever.

"Floyd, do you ever see my wife?"

"She is with me now, and will doubtless speak to you later."

"How do you like that message from your old classmate?" asked Dr. James.

"Fine! And when do I get a chance to speak with my wife?" I queried.

"Don't worry! The meeting is young yet, and there is plenty of time."

"Don't Become Excited"

A deep, rich feminine voice announced: "This is *Jessie Bonstelle*." The logical address of flawless diction which followed could have been taken from Shakespeare. In substance, it was:

"All the world's a stage, and all the people the players. It is not that you've acted, but how you've acted that counts."

Many others came in, among them one who gave his name as *Bagley*, a one time governor of Michigan. He mentioned that his home was located where the Statler Hotel now stands. He spoke of his attendance at the Unitarian church at the corner of Woodward Avenue and Edmund Place.

I had begun to fear that nothing further would come to me, when a voice was heard directly above my head.

"This is Mary!" It came in at first as a whisper, but grew stronger as we talked.

"Is this my Mary?" I asked.

"Yes, this is your Mary, and quit being so excited! Why do you have to talk so much about my hair? You know that when we were married it wasn't so bad, and, even though it was white when I passed out, I wasn't so old!" This was said in a jocular vein.

"Mary!" . . . I feared that she was about to leave.

"Yes, Darling."

"Do you know that I received a letter from *Electa* this week?"

CHESTERFIELD MEDIUM



"Psychic Observer"

REV. JAMES LAUGHTON, 9116 North Martindale Ave., Detroit, Michigan. He is Minister for the First Spiritualist Episcopal Church, fourth floor, Maccabee Building, in the city of Detroit . . . services every Sunday, 8 P. M.

"Yes, I prompted her to write it."

"Should I go to her on Mother's Day?"

"Yes, I think you should."

The seance was closed with a scholarly address from Dr. James.

★ ★ ★

3.

ANOTHER

LAUGHTON SEANCE

This seance, as also the one of May 5th was held at the brownstone church, corner of Second and Ledyard, Detroit. On this occasion, there were thirty in the circle, and its diameter widened to fully eighteen or twenty feet. An added feature was a bouquet of peonies which was placed on the table. The medium was James Laughton.

I fear trouble if I fail to mention here, as I failed when reporting on the seance of May 5th, something about that little Indian girl, *Red Dart*, whose witty remarks kept the circle in a state of jubilation, for most part, throughout each of the seances.

In opening, the same order was followed as in the preceding seance. Before Doctor James announced himself, however, one of the trumpets was raised violently, rattled above the heads of those in the circle, and returned to the

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floor. Dr. James then introduced himself, made inquiries as to those who had never before sat in a seance, and proceeded to introduce members of the spirit audience.

Early in the meeting, Red Dart dropped one of the peonies in such a manner that the stem fell on my left knee and the flower in the lap of the person sitting at my left. We then sensed that water was being sprinkled over us.

A Spirit's First Seance

"Where is this water coming from?" asked.

"I'm sprinkling you, said Red Dart.

I cannot possibly tell everything that took place in this seance, and so am obliged to confine myself largely to the things that concerned me.

"Does anyone here know a person in spirit by the name of Jane?" asked Dr. James.

"That was my mother's middle name," I responded.

"What was her full name?"

"Mary Jane Chrysler."

"Yes, it is your mother."

"Alda, my son, I am so glad to see you here." It was my mother's voice as I recalled it from early childhood. "Your father is here, too, Alda, and so is Mary, your wife."

"What do you know about that!" was all I could say at the moment. It brought a good laugh from the spirit world. Several voices joined in,

"What do you know about that! Ha! Ha!"

"Have you ever attended a seance before?" I asked my mother.

"Yes, many of them, but this is the first time I have had opportunity to talk. The trouble is that my people don't, as a rule, believe in this thing. I am glad to know that now I have at least one I can talk to. And here's your father."

"Son, this is your father. Can you hear me?"

"Yes, dad, it makes me very happy." A number of things were said which I do not now recall, but before bidding me "Good Night," he directed me to raise my hand, that he might touch me. This I did and was rewarded by a touch of the trumpet.

"Let me have your hand!" I urged.

"Don't be so fast! Give me a chance!" he ordered.

Etta S. Bledsoe

From the direction of the trumpet came a hand . . . my father's hand, without a doubt . . . first gripping mine, then giving me a slap that was heard throughout the room. From the medium's side of the circle came an exclamation of "OUCH!"

I'm going to the one who said that!" exclaimed my father, and the next instant there came a resounding slap, delivered to the person of James Laughton, the medium. With that slap, he departed.

Next came the spirit of *Etta Bledsoe*, former earth teacher of James Laughton. "I would like to speak to Alda Wade," he said. "I desire to encourage him with the book he is writing."

Came a spirit, addressing me and introducing herself as "Mary."

"To whom would you like to speak?" I asked.

"You know that it's to you, Silly. Just wanted to say that I've seen the children in Florida since talking with you last." Before I could say anything further, she was gone, and now,

"This is Doctor James. Last week you had with you *Thomas Pomeroy*, a minister. He was close mouthed, wasn't he? Do you know that I followed you to his car and heard you ask him if

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EVIDENCE OF IMMORTALITY

(Continued from Page 8, Col. 3)

he thought there was any 'hocus pocus' back of what we had heard?"

"That is right," I answered. "The power is about gone," said Dr. James. "I can only say Good Night and God bless you." The trumpet fell to the floor and a brilliant seance was ended.

★ ★ ★

A CLASS DEVOTED TO PSYCHIC PHENOMENA

I will omit mention of the opening procedure. I have been instructed, however, not to regard this as a seance, but, rather, as a class in the development of mediumship.

While it is true that it was James Laughton's class, conducted entirely by Doctor James, each student medium in the room had a teacher who presented himself to his pupil, at one time or another, during the two hour sitting.

Before going into detail regarding the work, I think it well to mention that I was impressed with the apparent above-the-average-intelligence of those in the circle.

A Dog Manifests

A survey revealed a number of college students. At my right was a well-known attorney, the author of two text books relating to law. He informed me that he had attended his first seance only five weeks before, when he came for no other purpose than that of attempting to expose what he thought were concealed wires.

In spite of that mental attitude, he left his first seance with a changed idea of the matter, and, with his wife, has since been a regular attendant at the classes. I was impressed with the attitude of cheerfulness that lighted the faces of all, whether mediums or students, and, if I myself was in any way downcast in its beginning, anything of a morose nature had left me long before the class was ended.

The revelations of these meetings must, of a necessity, give one a new interest in life, knowing that all the good things acquired in this plane will be retained in the life to come.

It is with this mental attitude that I approach the subject. *Red Dart* was on hand at the start of the seance, and her voice was heard a number of times during the singing of Lead Kindly Light. The song being ended, she greeted each person in the circle by his or her first name. As usual, Dr. James gave the opening address, and then began introducing other doctors, (in spirit, the word "doctor" means teacher) each of whom in turn addressed those assembled, mentioning in particular the name of his student.

A different manifestation, never experienced by me before, resulted when we became aware of a spirit dog. We were told that this dog had just passed into the world of spirit. As in the case of humans, the dog seemed to manifest through the trumpet which had been levitated to the ceiling. As the trumpet began settling toward the floor, the dog set up a joyous barking that continued until he was taken from the room by what seemed to be the same route he had entered.

A sister of charity introduced

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herself by the well-known formula, so much a part of the ritual of the Roman Catholic Church:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. I am a nun of the Roman Catholic Church. My work since coming into the spirit is to look after children coming over in their infancy. I have in my arms a baby which has just entered this plane."

"You should see this pretty baby!" exclaimed *Red Dart*. At this the infant began cooing as infants do when happy.

I am certain that it would be impossible for the average person to retain everything that transpired during this or any other meeting of its kind. Again, I must confine myself to those things which most firmly found lodgment in my memory.

For the second time in two days, my father spoke, this time in a more philosophical frame of mind.

"Alda, my son, this is your father. I want to tell you I have gone through a great change of mind. How narrow were all of my American ancestors! In childhood I was held to the old puritanic idea that I must do nothing on the Sabbath but go to church. I imposed that same belief upon you. Today I look at life quite differently."

Governor Frank Fitzgerald

I broke the thread of thought unintentionally when I asked:

"Father, do you desire that I come to more of these meetings?"

"Can anything keep you away? Certainly, I want you to come whenever possible. Don't disappoint me by staying away! I will snap my fingers to show you that I am as much alive as ever." This he did. All in the room could hear the sound high up near the ceiling.

"Hello, there, Alda!"

"Who are you?" I asked.

"Don't you know, you old Son-of-a-Gun?"

"Is it Floyd Lockwood?"

"Sure, it's Floyd. You don't think you can keep me away, do you?"

"Glad to have you here, Floyd. How about those brothers of yours?"

"Hard nuts to crack, but I think they'll join us in time."

A Mr. Fitzgerald addressed the lawyer at my side. They discussed a certain case that the attorney is about to try.

"I am working on evidence in the matter, and will see that it reaches you before the case comes to trial," assured Fitzgerald.

"Thank you, Frank," acknowledged the lawyer.

"Are you Governor Frank Fitzgerald?" I asked.

"Yes, I was governor for a short time," he responded.

"Do you know that I wrote a poem to your memory?"

"Is your name Wade?"

"Yes, it is," I replied.

"Yes, I have a hazy memory of that poem. There were so many

things on hand that it nearly slipped by. I have come to know your wife on this side, and we had a number of interesting conversations."

"Alda, this is Mary," came a now familiar voice.

"My Mary?" I inquired.

"Yes, dear."

"Please talk to me!" I urged.

"What shall I say, dear?"

"Tell me if you were with me when I wrote that poem to you!"

"Yes, I stood with you at the side of my grave. I helped you in writing that poem. Before that, during my funeral, I recall the bell tolling, and then there was the spraying fountain near the place you buried my body."

"Was that in California?" I asked.

"Yes, in Fresno," was her answer.

At this point Doctor James broke in to say,

"You shouldn't question your wife so closely! *Don't you know that the mind of spirit is just as keen as the mind of one in the flesh?*"

Jesus Not Seen

"Pay no attention to him, Doctor James! He was always a great person to ask questions."

"The power is getting weaker," said Doctor James. "I will take time to answer any questions."

My first interrogation was: "Are spirits visible to each other?"

"Most assuredly!" was his answer. "They have spiritual bodies just the same as you have a body of flesh. All spirits have eyes which are adjusted to the spiritual universe."

"Have you ever seen any of the great leaders of our democracy?"

"Yes, I have seen *Washington, Lincoln, Longfellow* and most of the earlier poets. One person I have never seen, however, is the Galilean, *Jesus of Nazareth*, or any of the early prophets. They left the flesh so many years ago that they progressed to planes we cannot penetrate."

"Would an automatic photograph of Jesus then be possible?"

"What knowledge have we of his appearance? There are many bearded men in our plane who resemble the pictures of Jesus which have been derived from an artist's imagination. Automatic photography of these people might be possible, but of Jesus very unlikely . . . at least that is my opinion."

Some one asked Dr. James as to the appearance of the Heaven Plane.

"It is made up of hills and valleys, and plains and mountains; of sparkling rivers, and lakes and

GOVERNOR FLOYD OLSON



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The late Governor of Minnesota; his spirit voice has been heard on several occasions . . . see article by Mr. Blackwell, page 3, col. 4-5.

seas. The flowers are more beautiful; the grass is greener, and everything is far more lovely than on the earth plane."

I asked him to speak in reference to *reincarnation*. This he did at length, stressing the theosophists' concept of the idea, and venturing the opinion that, in the remote future, there might possibly be a rebirth of one who has lived before. He asked us, however, not to quote him on this most misunderstood subject.

Reincarnation Discussed

The power weakened. Dr. James bade Good Night to the assembly. Not all of the spirits had departed, however, as a trumpet which must have been high up at the ceiling.

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came to the floor with a clatter, the instant the lights were turned on.

Herewith is appended the memorial to Governor Frank Fitzgerald, which was written at the request of Attorney U.S.A. Heggblom of Detroit, who accompanied me to Lansing at the time the Governor's body lay in state beneath the capitol dome. It was subsequently read before an economic group whose plan had been heartily endorsed by Governor Fitzgerald, said meeting taking place in the Northwestern High School Auditorium of Detroit, in the month of April, 1939.

FRANK D. FITZGERALD

In Memoriam

We saw that gallant stalwart then,
As, on the platform there, he stood;
A worthy champion of men,
Imbued with thoughts of human good.
We listened, as, in simple word,
He spoke the rights of common man;
And every one of us there heard
His firm defense of our great plan.

We saw him yet again,
This time Death had had his day.
The load, which was so great a strain,
Sent Spirit on its way.
He kept his pledge—did well his part—
But gave body back to clod.
He fell, indeed, with broken heart,
And then returned to God.

We stood beside his stately bier
As multitudes passed by.
We shed thereon a burning tear,
While others stopped to cry.
Departed to its blissful home,
The Soul was on its way.
What then was left 'neath Capitol dome
Was worn-out mould of clay.

We must not hesitate to raise
The load which bore him down;
Not now content to simply praise,
Not now content to frown;
But, raising high his standard, bright,
Be sure we carry on
Throughout the darkness of the night
Until the breaking dawn.

"O Grave! where is thy victory?"

The visioning poet cried.

"The sting of death but glory!

There's life for him that died."

Olivion can never

Deprive from man his soul,

Nor one iota sever

From the eternal whole.

Such is, my friends, the fate of man,
Whose life upon this earthly sod
Is but a pause in that great span
Which leads us through the realms of God.

We'll miss him, yes, who now departs,
But, where he's gone, we all will go;
We deeply feel within our hearts
That, once again, his life we'll know.

And now, as muffled drums beat out
A requiem o'er his grave
His faith in man we will not doubt—
In Man he aimed to save.
O Leader, Brave! Farewell!
When dawning hour dispels the night,
We'll know, indeed, that all is well,
In day of joy and light.

This Article
"Evidence of Immortality"
to be continued

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Church of Living Thought, 2260 South Pulaski Rd. Charles Golan.

Evangelical Spiritual Church, 654 North Parkside Ave. Harry M. Hilborn.

First Church of Spirit Healing, LaSalle Hotel, Sun., 2:30 P. M. C. A. Burgess.

First Fraternal Spiritual Church, 4039 W. Madison St. McNery Hall. Emma Binz.

First Spiritualist Church of Divinity, 7018 So. Wolcott Ave., Ogden Park Sta. Freda Brown.

Liberal Psychic Science Church, No. 1, 1353 W. Taylor St. Wednesday, 2:30 P. M. Anthony Camardo.

National Psychic Research Societies' First Church, Blackstone Ave. at 66th Place; In St. Paul's Church every Sun. 2:30 P. M. Edgar Struover, President.

Psychic Science Church, Ashland Bldg., 155 North Clark St. Rooms 803-805. Bessie Woodworth.

Puritan Spiritualist Church, 354 West 63rd St., Second Floor. Rose Mackay.

Radiant Starlight Christian Spiritualist Church, 2454 Lincoln Ave. Estelle M. Senick.

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

Scientific Center of Spiritualism, Midland Club Hotel, 172 W. Adams St. Catherine Larney.

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

The First German American Spiritualist Church, 3900 West North Ave., Eagle Hall, 3rd Floor. Mrs. M. Schatz, Pres.; Mrs. E. Olson, Vice Pres.

The Fellowship Society of Spiritual Psychology, Room 1204 Kimball Bldg. Marie Strazantoeili.

The Philosophic Center of Spiritualism, 3900 West North Ave. William Burnett.

Third Spiritualist Church, (O. O. F. S.), 5931 South Morgan. John Skinner.

Cicero, Ill.
First Spiritualist Church, 5033 West 25th Place. Lena Drews.

Liberal Psychic Science Welfare Ass'n, 1331 South 57th St. (Phone Cicero 1631) 2 to 4 P. M. 1st Thurs. each month; Supt., Concetta Giordano; Sec'y, Amelia Vitteta; Treas. Elsie Beckmann.

Liberal Psychic Science Church, 1331 S. 57th Court, Sun. 2:30 P. M.; Mon., 8 P. M. Anthony Camardo.

Danville . . . Spiritualist Church, 126½ West Main. Clay Campbell.

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

East St. Louis, Ill.
Soul Communion Spiritualist Church, Broadway Hotel, Red Room. Iona Brandt.

Elgin . . . First Spiritualist Church, 13 E. Chicago St. Nelson's Hall. Jess Perryman, Pres.

Granite City . . . First Spiritualist Church, 20th and Cleveland Blvd., Psychic Hall, Jack Lang, President.

Joliet, Ill.
First Spiritualist Church, Jasper and Glenwood Place. Charles Kroplin.

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

LeRoy . . . J. T. & E. J. Crumbaugh Spiritual Church, Chas. C. Cunningham.

Rockford, Ill.
Spiritualist Church of Christ, 115 North 3rd St. Rev. Ella Robinson, Pres.

Streator . . . Good Will Spiritualist Church, 116 South Monroe, Benz Hall, Lee Crider, Pres.; Olive Haring, Sec'y.

Westmont . . . Unity Spiritualist Church, 13 West Quincy St., A. Deikman-Mitchell, Pres.; P. M. VanBilhuis.

INDIANA

Anderson . . . Madison Ave. Spiritualist Temple. Anna Dennis and Mable Riffle.

Elkhart, Ind.
Clarke's Memorial Spiritual Church, 316 Division St. Jeannette Osborne.

First Independent Spiritualist Church, 126½ S. Main St. Harriet Newell, Pres.

Fort Wayne, Ind.
First Spiritualist Episcopal Church, Randall Hotel Bldg. Rev. Fred L. Felix; Donna Walt, Pres.

Spiritualist Church Center, 1010 Wells St. Mae Safford.

The Light of Truth Spiritualist Church, 1615 Wells St., Services Thurs. 2 & 7:30 P. M.; Sun. 10:30 A. M. & 7:30 P. M.; Jeff Fredericks & Berneice Brock.

Gary . . . First Spiritualist Church, Labor Temple, 6th and Mass. Ave. Reba Schallan.

Hammond, Ind.
First Progressive Church, Odd Fellows' Bldg., State St. Myrtle Wright.

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

Indianapolis, Ind.
Universal Spiritualist Church, Lincoln Hotel (Downtown). Rev. Olga Pritchett; James Florence, President.

Psychic Science Spiritualist Church, 1415 Central Ave. Dollie Clark and Dr. Benjamin F. Clark.

Progressive Spiritualist Church, Park and St. Clair. Paul R. Leach, President.

Spiritualist Center Church, Inc., 38½ N. Penn. C. C. Driskell, President; T. H. Whitehead, Sec'y.

Spiritualist Church, 890 Massachusetts Ave. Mr. and Mrs. John F. Van Meir.

Kokomo . . . The True Spiritualist Church, I.O.O.F. Hall, Rev. Kimbel, Rev. Roberts, Rev. R. C. Sutton. (Third Sunday, all day services.)

Lafayette, Ind.
Church of Divine Truth, Red Men's Hall, Fourth and Perry Sts. Elsie Fay Brown.

Progressive Spiritualist Church, 810 South St. Tannie Solomon.

Marion, Ind.
Distributor of Light Spiritualist Church of S.M.A., Nebraska & Second St. Mable Pittman.

The National Spiritual Science Church, Hotel Spencer. Lucille Murphy Gorrill, Pastor.

Legansport . . . First Spiritualist Church, Banquet Room, Barnes Hotel. Ethel Moore Bower.

Peru . . . First Spiritualist Church, 62 South Miami St. Everett Wilson, Pres. Rev. Mary E. Lytle, Pastor.

Richmond . . . Christ Bible Spiritualist Church, 21 South 16th St. George H. Baker, Nadine Baker.

South Bend . . . First Church of Prayer, 410 West Wayne. Bessie Wells.

Terre Haute . . . Golden Hour Spiritualist Church, 503½ Walbash Ave. Rev. Nellie Hodgers; Goldie Russell, Asst. Pastor.

IOWA

Cedar Rapids . . . Universal Brotherhood of Light, Chapter II, 420-1 Ave. E. K. P. Hall. Services Sunday evening. Ladies' Aux. Friday afternoon; Rev. Jennie J. Morley, President; Rev. Belle Tracy, Vice President.

Hutchinson . . . Universal Spiritualist Church, 233 West 5th. Lois Wright, Pres., 1115 North Washington.

Kansas City . . . Friendship Spiritualist Church, 1210 Troup St. Rev. Ann Jonseher.

Wichita, Kan.
First Spiritualist Church, 121 S. Main St. Minnie Moore; Ira Durham, Pres.

N. S. T. Spiritualist Center, 422 N. Market St. Rev. Dollie E. Seybold.

Oriental-Astro Spiritualist Mission, 415 North Washington St. Rev. Rajah Komekus.

KENTUCKY

Lexington . . . The Spiritual Truth Center, 114 Brown Ave. Mrs. Fred Fichtmaster, Route No. 4. Lexington.

Louisville . . . Psychic Science Temple, 211 West Walnut St. Liberty Hall; Messages service Sunday, 8 P. M.; Lecture-Readings. Rev. Sheldon Northrup.

LOUISIANA

New Orleans, La.
Divine Fellowship of Spiritualism, 823 Spain St. Clara Langhoff.

Church of Divine Revelation and Spiritual Endeavor, 4428 Constance St. Fred O. Pfankuchen.

MARYLAND

Baltimore, Maryland
Temple of Wisdom, 500 East 39th St. Elizabeth H. Dennis.

Church of Truth Psychic Center, 2716 Edmondson Ave., Rev. Bertha Eckroad.

MASSACHUSETTS

Boston, Mass.
Clyde E. Lodge Memorial Spiritual Church, 25 Huntington Ave. Services Friday, 8 P. M. Myrtle C. Lodge, Sec'y; Rev. Henry Lodge, Pastor, 21 Pembroke St.

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

The Spiritual Haven, Richards Hall, 25 Huntington Ave. Services Wed. 8 P. M. Harre C. Miles, 153 Hemenway.

Temple of Truth, Copey Square Hotel, 47 Huntington Ave. Services Sun. and Wed., 8 P. M.; Class Tues., Thurs., Fri., 8 P. M.; Wed., 2 P. M. John E. Reese.

Brockton . . . Occult Science Church, G. A. R. Hall, East Elm St. Violet E. Copeland.

Cambridge . . . First Spiritualist Church, 631 Massachusetts Ave. Marion F. Upham, Pres.

Fitchburg . . . First Spiritual Alliance Church, 21 Union St. Howard W. Blinn.

Lynn, Massachusetts
The Christian Temple of Truth, 29 A Lafayette Park, off Lewis St., Sun. 3 P. M. Rev. C. E. Aldrich.

First Spiritualist Association, 61 Exchange St., Shattuck Hall near Central Square. Della Davis.

Methuen . . . First Spiritualist Church, Center St. Jennie Clough.

Quincy . . . First Spiritualist Church, 4 Maple Street. Everett Kerr, President.

Salem . . . First Spiritualist Mission, Bell Studio, Sewell St. Gladys Worsenroff.

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

First Spiritual Alliance Temple, 187½ State St., Rev. Elmer A. Bartlett, Pres.; Joseph Henneberg, Treas.

Worcester, Mass.
First Spiritualist Church, 35 Oread St. E. H. Mill, Pres.; W. E. Irwin, Sec'y.
First Spiritual Alliance Church, 274 Main St. Rev. A. Thurlow.

MICHIGAN

Adrian, Mich.
Christian Spiritualist Church, 412 E. Maple St. Mrs. Earl Beach.

SPIRITUALIST CHURCHES

(Continued from Page 10)

St. Paul, Minn.

First Spiritualist Church, Hague and St. Abans. L. R. Smith.

Golden Rule Spiritualist Church, 372 St. Peter St. Services Sunday, 7:45 P. M. C. A. Peterson, Pres.

New Age Fellowship, U. C. T. Bldg., 413 Park St. Dr. John Le May, Pres.; Dr. Florence Le May, Sec'y.

MISSOURI

Kansas City, Mo.

Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Nettie Garner Barker.

Highway Spiritualist Church, 3746 Woodland Ave. Bert and Julia Kelly.

Youth Church of Progressive Light, 8009 Harrison. Clara Winnie.

Ninth Spiritualist Church, Science of Progressive Life, 3101 Indiana Ave. Rev. Frances Maud Tucker.

The First Spiritualist Episcopal Church, 3521 Virginia; Dr. Maurice Russell, Pres.; Charles Ball.

The First Church Science of Progressive Life, 2418 E. 31st St. Mary L. Feltes.

Third Spiritualist Church, 2301 Van Brunt Blvd. John Dennis, President.

Maplewood . . . First Spiritualist Temple, 7378 Flora Blvd. Phone St. 3654; Wed. 2 P. M.; Fri. & Sun., 8 P. M. Rev. Floyd L. and Marie A. Schade, Pastors.

St. Louis, Mo.

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

Bright Star Spiritualist Church, 3660 Castleman; Services Wed., 1 & 8 P. M.; Sunday, 8 P. M. Mollie Bauer.

Tenth Spiritualist Church, 4279 Sacramento St. E. W. Sackmann, Pres.; Rev. Jessie Connors, Pastor.

The Modern Spiritualist Church of St. Louis . . . Roosevelt Hotel, Euclid and Delmar Aves. Rev. Emma Olive Stewart.

Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

Memorial Spiritualist Science Church, Melbourne Hotel. Rev. Mary Rogers.

NEVADA

Reno . . . Church of Revelation No. 4, 136 Mill St. Myrtle Eickelberg.

NEW JERSEY

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

Fourth Spiritualist Church, 28 North 26th St. Edna Whitercraft.

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

Second Spiritualist Church, 728 Federal St. Catherine Broome.

East Keansburg . . . First Community Church of the Holy Spirit, Thompson Ave., Services Sun., 8 P. M.; Tues., 2:30 P. M. Rev. D. J. Angelo.

East Orange . . . Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

Hackensack, N. J.

Spiritual Alliance Church, 221 Main St. Edw. D. Berger.

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

Ivington . . . Temple of Light, Moose Hall, Thurs., 7:45 P. M. Henry Diehl, Leader.

Jersey City, N. J.

Grace Divine Spiritual Church, 191 Griffith St. (near Summit), Sun., Tues., & Sat. 8 P. M. Ethel Arrigo.

Sterling Spiritual Society, 101 Magnolia Ave.; Thurs. 7:45 P. M.; Fri. 7 P. M. Alma Lenz.

Long Branch . . . Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood.

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

Paterson . . . West Broadway (Second) Spiritualist Church, 176 West Broadway. Elizabeth Spittler.

Union City, N. J.

Divine Psychic Mission of Consolation, 419-38th St. Rev. Anna Doerner.

Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

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

NEW YORK

Albany . . . Unity Spiritualist Temple, 194 Clinton Ave. Thora C. Pearson.

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

Hornell . . . First Spiritualist Church, Main St. Annabelle Martin.

Binghamton, N. Y.

Universal Church of the Master of New York State, 1248 Vestal Ave. Y. Riggs.

Brooklyn, N. Y.

Christ Church, 987 Halsey, near Broadway. Services Tues. and Thurs., 2 and 8 P. M.; Rev. James Hedenberg.

Child of Grace Spiritualist Church, 595 Pacific St., between 4th and Flatbush Ave. Rev. Grace Rapisarda. Services Sun., Tues., Fri., 8 P. M.; Tues. and Fri., 2 P. M.

St. Johns Spiritualist Church, 8025 3rd Ave. Rev. Lillian Johnson, Pastor; Sun., Fri., 8 P. M.; Wed. 2 P. M.; B.M.L. 4th Ave. Local 77th St. Station.

The Divine Spiritualist Church, 295 Schermerhorn St. (near) Nevins St. Services Sun., Tues., Thurs. and Fri., 8 P. M.; Mon. and Wed. 2 P. M. Beatrice DeHunt.

Cosmopolitan Church, 31 Cranberry St. Corner Hicks St. Mary E. Murphy.

Buffalo, N. Y.

Brooking Memorial Spiritualist Church, Summer St. at Richmond, (Mediums Day 2nd Sunday each month). F. W. Mitchell, phone Garfield 2138.

Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hanny; Sunday, 11:15 A. M.-8:15 P. M.

Center of Psychic Science, Chinese Room, Hotel Statler. Clifford L. Bias, 188 Hodge Ave. Phone, Garfield 6296.

Cold Springs Spiritualist Church, 1445 Jefferson Ave. (Medium's Day, 3rd Sun.). Robert Baham, Pres.

Cosmic Science Foundation, Inc., Terrace Room, Hotel Statler. Theodore C. Russell, 497 Delaware Ave. (Garfield 9877).

Psychic Studio, 17 Glenwood Ave. Message Services, Mon., 8 P. M. and Wed., 2 P. M. Rev. Lucy A. Walker.

Spiritualist Church of Eternal Brotherhood, Malta Temple, 3296 Bailey Ave. (Medium's Day, 1st Sun.). D. Mona Berry.

Spiritualist Church of Life, 34 Elam Place. T. John Kelly.

Sunflower Spiritualist Church, 39 Manhattan St. (Medium's Day, 1st Sun.). Ida Hanson.

Temple of Divine Revelation, East Utica and Verplanck Sts. (Medium's Day, 4th Sun.) Rev. Helen Graham.

The White Center Spiritual Church, Kenmore and Myron Ave., Kenmore, N. Y.; Sun., 7:45 P. M.; Medium's Day, Second Sun. Rev. Eva Saffelder.

Unity Spiritualist Church, 796 Ellicott St. (Medium's Day 1st Sun.). Isabel Reed.

Elmira, N. Y.

First Spiritualist Church, 463 E. Church St. I. O. O. F. Temple. Eva Bostwick.

Universal Spiritualist Church, 225 1/2 Franklin St. Rev. Christine Eddy.

Fredonia, N. Y.

International Spiritualist Shrine, 225 East Main St., Rev. Minnie Cooke O'Hara, pastor; Rev. Viola Miller, Ass't Pastor.

Jamestown . . . Free Psychic Temple, 9 West 10th St., Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.

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

New York City

Beacon Light Spiritualist Church, 206 West 88th St. Message Services Tues. and Thurs., 2:30 & 8 P. M.; Sunday, 8 P. M. Rev. Hermine Leger.

Church of Believers in God; Services Sun., 10:30 A. M.; Green Room, Hotel McAlpin, Broadway at 34th St. Rev. Johannes Greber.

Universal Center of Psychic Science Inc., 147 West 75th St., Services Tuesday, Sunday, 8:30 P. M. Harry B. Villiers.

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

Good Fellowship Club, 895 West End Ave., Apartment 12-D. Pearl Irick Long. Regular meetings, Sunday 3 P. M.

Little Cedar Spiritualist Church, 100 W. 72nd St., Room 308. Mon. and Wed., 2 P. M.; Tues., Thurs., Fri., Sat., Sun., 8 P. M. Beulah H. Brown.

Oakleaf Spiritualist Center, 111 W. 82nd St. Bet. Col. and Amst. Ave. Ser. Sun., Tues., Thurs., 8 P. M.; Wed., Sat., 2:30 P. M. Mrs. Regina Weisz.

Spiritualist Church of Eternal Life, Sun. & Wed., 8 P. M.; 1226 Second Ave. (near 65th). Rev. R. Hauser.

Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday, 3 P. M. (Oct. 5th to May 25th). Office, 608 West 140th St. (Apt. 15). Fred Schneider.

Third Spiritual Church, 100 West 72nd St., Room 408; Tues., Thurs., 2 P. M.; Tues., Thurs., Fri., Sun., 8 P. M. Carol B. Strong.

United Spiritualist Church, 257 Columbus Ave. Rev. Edward Lester Thorne, Pastor; Services Sun., Mon., Tues., Wed., Fri. and Sat. at 7 P. M.; Also Thurs. and Sat. at 1 P. M. Sunday Service and Sat. at 1 P. M. (No Messages at Sunday morning services.)

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

Niagara Falls . . . White Rose Center, Free Psychic Truth. Unitarian Church Bldg., 629 Main St. Rosebud Vogel.

Queen's Village, N. Y.

Church of Magdalena, 212-76 Whitehall Terrace. Services Tues. & Fri., 8 P. M.; Spiritual Unfoldment Class, Wed., 8 P. M. Rev. J. Ivor Difford.

The Spiritual Church of Magdalena, 212-76 Whitehall Terrace (Corner of 214th St., on short block north of Hillside Ave.) Sun., 8 P. M.; Mon., 2 P. M.; Wed., 2 and 8 P. M.; Thurs., 10 A. M. and 2 P. M. Marion Miller.

Richmond Hill . . . First Spiritualist Church, 125-12 Liberty Ave. Sun., 8:30 P. M.; Thurs., 2:30 and 8:30 P. M. Rev. F. Palmer Gibson, Pastor.

Rochester, N. Y.

Plymouth Spiritualist Church . . . Troup & Plymouth St. Rev. Robert J. MacDonald.

ORLANDO SPIRITUALIST LEADER



"Psychic Observer"
REI AMANDA BRADFORD, Pastor
of The First Spiritualist Church, 561
West Columbia Ave., Orlando, Florida.

Centre Temple, "Universal Psychic Building," 67 Edinburgh Street, Sun. and Wed., 8 P. M. Pastor, Rev. Helene Gerling; Ass't Pastor, Rev. Ella Thomas.

Church of Divine Inspiration, 27 Appleton St. Frances Adams.

Open Door Spiritualist Church, Hotel Seneca, Red Room. Rev. Leota B. Maxwell; Dorothy Maxwell, Ass't Pastor.

Rosebud Temple, 261 Broadway, Apt. 7, Tues. and Fri., 8 P. M.; Wed., 2:30 P. M. Mabel MacChesney.

Spiritualist Church of Divine Inspiration, 210 South Plymouth Ave. Rev. Frances Adam.

Spiritualist Church of True Brotherhood, 372 Flint St. Pearl Tygart.

Universal Spiritualist Church, 42 Gardner Park, Rev. Louis C. Brown; Lillian Stauber.

First Spiritual Church of Grace 336 W. Onondaga St. Rev. Grace Kilmer.

Rome . . . Golden Circle Spiritualist Church, 609 West Thomas St., Mrs. Mabel Kusling, Treas., 721 West Dominick St.

Schenectady . . . The Temple of Truth, 968 State St. Services Sun., 7:45 P. M. Rev. James E. Jones, Pastor.

South Ozone Park (L. I.) . . . Helen Memorial Spiritualist Church, 143-16 Sutter Ave.; Tues., 8 P. M.; Thurs., 2 and 8:30 P. M.; Sunday, 8:15 P. M. Rev. G. E. Wagner.

Wellsville . . . Friendship Spiritualist Circle, Meetings 8:30 P. M., Wednesday, 27 Central Place, Elva Burbank.

Woodhaven (Queens) . . . Church of Eternal Light, 86-54 91st St., near Jamaica Ave. Sunday, 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M. Wm. Skidmore.

OHIO

Akron, O.

Christian Spiritualist Temple, 100 South Broadway. Lyda Hosler.

Friendly Spiritualist Church, 945 1/2 Kenmore Blvd. Hulda Stewart.

St. Paul's Spiritualist Church, 370 South Main St. (near Exchange). William Edward Hart, 571 Upson St.

Bridgeport . . . Inter-National Constitutional Church, 209 Howard St. Rev. Albert LeRoy Boerngen.

Canton, O.

Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swale Moore.

Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy.

Cincinnati, O.

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

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

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

Cleveland, O.

Cleveland Spiritualist Center, Inc., 41618 Euclid Ave. William H. Kost.

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

Spiritual Science Church, 10427 St. Clair St., Glenville Center Hall. Rene Hunt.

Sunflower Spiritualist Church, 19303 Pawnee Ave. Bessie Jacks.

Columbus, O.

Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith, Associate Pastor.

First Spiritualist Temple, 77 Sixth St. (corner State), Sun., Wed. & Fri., 7:45 P. M. Rev. Elsie Fishburn, 857 Bryden Road, Columbus, Ohio.

Dayton, O.

Central Spiritualist Church . . . Haynes and Hubert, Rev. Laura E. J. Holio-way, Pastor.

Fraternal Spiritual Church, Circles Thursday evening at 8 P. M., 341 W. Monument Ave. Maude Phelps.

READ . . .

CLAIRVOYANCE

By
J. C. F. GRUMBINE

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PSYCHIC OBSERVER, Thursday, March 25, 1943

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Delaware . . . Spiritualist Science Church, 50 1/2 North Sandusky St. Bertha McLead.

East Liverpool . . . First Spiritualist Church, Moose Hall, 4th and Wash. Sts. Frances Gillespie.

Greenville . . . Christian Spiritualist Church, 529 1/2 Broadway. Rev. Clara F. Heller, Pastor.

Medina . . . Spiritualist Church of River Styx. Revina Roshon.

Sandusky . . . Spiritual Temple, 222 McDonough St. Tuesday, 2:30 and 8. Nora A. Hook.

Springfield, O.

Psychic Center, 531 West Main St. Agnes Van Seyoc.

Spiritual Center, 13 S. Fountain Ave. (I. O. O. F. Hall). Bertha R. Marx.

Toledo, O.

Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engel, 3459-140th St.

Friendly Spiritual Mission, 129 Ontario St., G. A. Kurtz, President.

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

Gods Temple Church, 630 Western Ave. Rev. Vina Kriner.

Vandalia . . . National Road, one mile west. Corinne L. Pleasant.

Warren . . . Christ Universal Spiritual Church, Room No. 4, McKinley Club, Braden Block, High St., N. E. George Watson, Jr.

Youngstown, O.

First Spiritualist Church, 323 W. LaCled; Sunday, 7:45 P. M. Message Service, Thurs., 8 P. M. Mrs. Emma L. Felger, Miss Ruth Fields.

First National Free Psychic Church, 338 Arlington Ave. Rev. Fredia Dowler.

OKLAHOMA

Enid . . . Studio Spiritualist Center, 419 East Maple St. Albert E. Vaughn Strode, N.S.A. Missionary.

Okla. City, Okla.

Dark Room Home Circle, 3304 South Shields Blvd. Rev. Sallie Mae Stone.

Spiritual Science Church of America, 329 N. W. 18th St. Mae Deer McQuestion.

Tulsa . . . Lawnwood Spiritualist Church, 5940 S. S. Road; Sun & Wed. Eve. Rev. J. E. Hutcherson.

OREGON

Klamath Falls . . . Church of Progressive Psychic & Divine Healing Center, Inc., No. 3, 162 East Main. Kathleen Kriz.

Portland, Ore.

Progressive Psychic and Divine Healing Center, Inc., Sun. 8 P. M. 210 "A" Studio Bldg., Rev. Lulu W. Mittlesteadt, 3331 S. W. Clay St.

Medford . . . Psychic Center, 5 East 3rd St. Rev. Anna E. Rath.

Salem . . . The First Spiritualist Church of Salem, K. of P. Hall, 248 N. Commercial St. Services, Sunday, 2:30 and 7:30. Myrtle E. Hudson, Pres.

PENNSYLVANIA

Bethlehem, Pa.

Bethlehem Spiritual Alliance Church, 131 E. Broad St. Rev. Clara A. Arthur.

Christian Spiritual Church, 18 West Garrison St. Mary Ann Deph.

Bradford, Pa.

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

First Church of Spiritualists, 46 Chestnut St. C. J. Heintzman.

Charlertoi . . . Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.

Erie, Pa.

The Spiritualist Episcopal Church, 149 West 9th St., Rev. Mary Olson-Buxton (Phone 05-282).

First Christian Spiritualist Church, 123 West 8th St. Florence Gillespie.

Homestead . . . Spiritualist Foundation, K. of P. Hall, 7th and Ann St. Rev. Ida Wagner and Maud Hesson.

McKeesport . . . First Spiritualist Church, 809 Locust. Winifred McAndrew. Treas., 210 Tenth Avenue.

New Castle, Pa.

The Spiritualist Church of Truth, McGown Hall, East Washington St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

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

Philadelphia, Pa.

Christ Chapel of Healing and Advice, 1235 West Venango St. Minerva H. Gray.

First Association of Spiritualists, N. E. corner of Master & Carlisle Sts., near Broad. Rev. Mamie B. Schulz.

First Church of Silent Demand, 5962 Colgate St. Mabel Exley.

Ninth Spiritualist Church, 1936 N. 13th St., Services Sun. & Wed. 8 P. M. Pastors, S. C. Fenner & Emilie H. Fenner, N.S.T.

Peters Spiritual Alliance Church, 1921 W. Dauphin St. Sun. and Wed., 8 P. M. Henry A. Freeland.

Society of Spiritual Unfoldment, 3049 North 4th St., Sun. and Tues. evening. Rev. William Royall.

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

Universal Spiritualist Brotherhood Church, 3012 West Girard. Rev. Anna K. Rose.

Universal Church of Psychic Science, Inc., 1604 Frankford Ave.; Sun., Wed., Fri., 8 P. M. Wm. L. Salisbury, Pres.; Iva Smith, Sec'y.

Pittsburgh, Pa.

Spiritualist Church of Revelation, 114 Federal Street, Northside. Services Sun., Tues., Thurs., Fri., 8 and 8 P. M. Rev. Katherine Fiddell.

First Church of Spiritualists, 256 Bonquet St., Oakland. Eleanor Fornof.

Reading . . . Spiritualist Temple of Truth, Schwartz's Hall, 10th & Penn. Mary M. Stewart.

RHODE ISLAND

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

TENNESSEE

Nashville . . . Christ Spiritual Church, Maxwell House, Sun. 7:30 P. M. Rev. H. Louise Miller.

TEXAS

Beaumont . . . Golden Rule Spiritualist Church, 894 McFadden St. Pearl M. Davis.

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