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SPiritualism's Pictorial Journal

The PSYCHIC OBSERVER

TRUTH



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

Munn's Cryptic Broadcast Explains WHY SCIENTIFIC AMERICAN FAILED The Truth About That \$15,000.00 Award

The Story Thus Far: For over 20 years the *Scientific American* tried to convince the public, and themselves, that their desire was to determine the authenticity of physical manifestations and psychic phenomena. Plainly speaking they doubted the genuineness of spirit mediumship. About two years ago, they renewed their efforts. The threadbare and mythical \$15,000 award was again offered. Feeling that they were sincere, Edward Lester Thorne, a New York medium met their committee and came through with an excellent demonstration of Independent Spirit Writing, sufficient proof of spirit power for even scientific minds. Apparently this was too much for the committee, the \$15,000 award was sidetracked with a request for another seance and additional proof. PSYCHIC OBSERVER printed the story and challenged them on the score that the committee appeared to lack the necessary experience to qualify them as jury. Nothing more was heard from the *Scientific American* until Mr. Munn's recent broadcast. Strange he made no reference to the Thorne seance. He was there!

Here's The Broadcast

BELIEVE IT OR NOT this is
An interview with Orsen D. Munn,
Publisher "Scientific American"
General Electric Science Forum
(Station WGY—Schenectady, N. Y.)

MARKHAM: Mr. Munn, you people have been interested in psychic affairs for a long time, have you not?

MUNN: We began our first *Scientific American* investigation over 20 years ago. For many months we tried to find a basic, scientific truth upon which the wide-spread belief in spiritism could be founded. Recently we have renewed our efforts. In both instances we have had the help of an impartial committee of prominent men who had a common interest in the subject.

MARKHAM: Do I understand, Mr. Munn, that you and the committees have been trying to find out whether spirits of the departed actually communicate with the living?

MUNN: Yes. We want the truth about what are commonly called psychic phenomena.

MARKHAM: That is quite a large order. How did you go about it?

MUNN: We announced our intentions in *Scientific American*, published the names of the committee members, the regulations governing the investigation, and invited mediums to demonstrate their powers before the committee.

MARKHAM: Well, tell me Mr. Munn, did you get any messages from the spirits through the mediums who appeared before the committee?

MUNN: We were not after just plain spirit messages. Table rappings, mental telepathy, and the ordinary oral messages have not been included in either of our investigations. We want specific evidence in physical form that the spirits do converse or try to converse with the living.

MARKHAM: What forms would that evidence take?

MUNN: Certain mediums claim that with the help of spirits forces they can lift a table with their fingertips and move it around the room. This is known as levitation. Others try to produce writings on paper or a slate to prove their connection with the after world. When they do, they call it automatic or spirit writing. Then, again, there are so-called spirit photographs. Faces of forms appear in semi-darkness. Eyes may be seen by some members of the audience, and a number of other apparently strange things take place. All of these are claimed by mediums as means of communication with the dead.

MARKHAM: I have heard that there have also been moments when a hand or the hair of a woman seems to brush against a person attending a seance. Is that so?

MUNN: Yes, people in the audience—sitters, as they are called—have often spoken of such experiences.

MARKHAM: Are those things sincere, Mr. Munn? Do they really happen, or are they based on a sort of slight-of-hand—magician's tricks, so to speak?

MUNN: The one question that we have tried to answer in both of our investigations has been:—Do the physical phenomena of the seance room occur in good faith at any time?

MARKHAM: And do they?

MUNN: In our experience to date, they definitely do not.

MARKHAM: In other words, your committees have yet to see an honest-to-goodness ghost, or other physical manifestations of return from the spirit world?

MUNN: That is correct.

MARKHAM: But you did come across some rather thrilling experiences, didn't you? Some of the things your committee ran into were puzzling at first, weren't they?

MUNN: Yes, some where. There was the medium who called herself Margery, for example. She performed some really remarkable feats

(Continued on Page 4)

Here's Our Answer

AN OPEN LETTER TO MR. MUNN

Lily Dale, N. Y.,
April 25th, 1943.

Orson D. Munn, Editor and Publisher,
SCIENTIFIC AMERICAN,
24 West 40th St.,
New York City.

My Dear Mr. Munn:

I was amazed when I read the script of your interview with Mr. Markham over a Schenectady, N. Y. radio station. I immediately sensed there was something radically wrong. Could it be that, through no fault of yours, you have been misguided by those who have, for years, been trying to belittle the religion of Spiritualism.

I have seen you on several occasions and although we had no opportunity to chat, yet I know you must be a man of high ideals else you would never have been able to earn a position as Editor of so astute a publication as *Scientific American*.

In addition to what I know and have learned from reliable sources in New York City, you have also gained for yourself an enviable reputation as a prosperous business man in your own specialized field. Suffice to say, your honesty is above reproach and so consequently, lacking the time to make a thorough investigation of psychic science yourself, you have been obliged to listen to people with closed minds on the subject to the end that you have taken a warped attitude toward one of the most profound subjects ever to intrigue man.

Now about your broadcast which was written up under the heading "Spooks and Things." It would seem beyond the dignity of one who holds the high place of Editor to allow his name to become associated with any article using the word "Spook," since this word, Mr. Munn, is most disrespectful when referring to phenomena of Modern Spiritualism.

Of course, you can be forgiven for this because you, no doubt, were not asked to choose the heading for the article. I know magazine editors do not have an opportunity to edit publications other than their own so blame for this cannot be yours BUT your script, all of which I have not printed on this page, did include such phraseology. Possibly you were not permitted to edit the script. I have been confronted with like problems.

Now, Mr. Munn, let's get at the facts concerning the recent psychic investigations of the *Scientific American* Committee. You state, "we have had the help of an impartial committee of prominent men." This was a good start but the fact that they "had a common interest in the subject" should not have been enough. You should have ascertained whether or not they had any knowledge of the subject. "Common interest" does not qualify men to be members of a committee investigating such an important and complex subject.

There are dozens of men in New York City to be called upon. Have you ever heard of DR. EDWIN F. BOWERS? He wrote the book, "SPIRITUALISM'S CHALLENGE." I believe he would have been glad to co-operate with you. His honesty and integrity is unquestioned. And then, there is ED BODIN, noted New York author's agent. His knowledge of psychic phenomena is worth tapping. And another, JOHN J. O'NEILL, Science Editor of The New York Herald Tribune. His association with Psychic Research Societies in New York City has been most helpful to him. In fact, he might obtain sittings for you with some of the best mediums New York City has to offer.

There is really nothing wrong with your committee except that the men chosen have not been privileged to spend much time acquainting themselves with the subject. If you wish plumbing done, you would get a plumber, now wouldn't you? Furthermore, if you wanted a plumbing job tested, you would get an expert on that particular art. It seems strange that men selected for such an assignment must be chosen from fields of experience diametrically opposed to the subject at hand.

Now about the \$15,000.00 award, etc., etc. Why didn't you include in the challenge that your conjurer would duplicate any psychic phenomena UNDER THE SAME CONDITIONS suffered by the medium? No, you left out "under the same conditions" and so consequently all your conjurer had to do was to explain away the phenomena or duplicate it by trickery or accomplices.

For this reason, it so happens that the \$15,000 never had to be paid. BUT, now really, Mr. Munn, you were there the evening EDWARD LESTER THORNE produced the independent

(Continued on Page 4)

The Real Easter

The idea of a PHYSICAL resurrection is that of an unthinkable and flagrant violation of the divine law of eternal progression. It would be as preposterous as putting a university graduate back in primary school.

THE DOORWAY OF REFORMATION IS NEVER CLOSED

By PALMER EMERSON
5 Scott Street, Augusta, Maine

Easter commemorates a visible resurrection . . . that of the Great Master Spiritualist, Jesus of Nazareth, a few days after he had been tortured to death at the behest of his enemies.

Throughout "Christendom," organizations calling themselves Christian churches, celebrate the event on a day chosen to represent the anniversary of that resurrection; but the trouble is, they celebrate it in an inseparable connection with a false dogma which wholly robs it of its REAL meaning. This false dogma is that of universal resurrection of the old material, physical body.

The real meaning of Jesus' resurrection . . . the real meaning of Easter . . . is something infinitely more glorious than any physical resurrection could possibly be; and it is only in Spiritualism that this TRUE MEANING OF EASTER is to be found.

Proof Beyond Doubt

The resurrection of Jesus demonstrates spirit return, and has nothing whatever to do with any such thing as a reassembling and resuscitation of the scattered particles of long-since disintegrated material bodies.

It was not the mortal, material body of Jesus that appeared after his resurrection; but Jesus manifested his immortal, spiritual body to those whose spiritual vibration-rates rendered them capable of seeing him . . . thus proving beyond all doubt the existence of spirit man and spirit life after physical death, as well as the fact of spirit return and intercommunication.

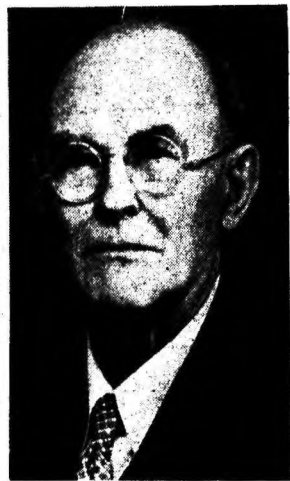
Perhaps the question may arise in your mind: "How, then, could so non-psychic a man as the doubting Thomas perceive Him?" First of all, how do you know that Thomas really was non-psychic?

Many persons, whether psychic or non-psychic, when they find themselves face to face with something that seems "too good to be true," also find themselves in exactly the frame of mind in which Thomas found himself.

No "Doubting Thomas"

Their feeling is, if the longed-for thing IS true, they want it proved in so incontestable a way that they never can be subjected to this torturing doubt again!

The writer of these lines has been through that and knows all



"Psychic Observer"
PALMER EMERSON

about it. No "doubting Thomas" was ever more hypercritical than he. And it was a great blessing that this was so; because, after all his extremist tests had been thoroughly met and satisfied, there was no possibility of further doubt, ever.

Personally, I do not believe that Thomas was non-psychic, because in such case it is not at all likely that Jesus would have selected him as one of the disciples, afterward to become Apostles.

Yet even if, for argument's sake, we were to yield that point provisionally, there would still remain this answer to your question: Even a non-psychic Thomas could have been made to see the arisen Jesus by means of one or the other of two methods of temporary materialization: either by that of ectoplasmic "sculpture" or else by that of odic condensation.

Judgment-Slumber

Whichever way it was, that detail is not at all vital. It does not in the least affect the main truth: Thomas DID see, his test WAS met, he DID get his full proof. And then he KNEW! Never again could he be shaken from his glorious KNOWLEDGE-FAITH!

"Orthodox" denominations teach the resurrection of the literal flesh-and-blood body of mortal man after unnumbered eons of duration utterly wasted in pre-Judgment slumber! And then that at some far-off "Judgment Day," away off somewhere in remote eternity after the "end of the world," every person will arise from his grave and in some manner his long-disintegrated flesh and bones will be reassembled for occupancy, and the spirit will reanimate that resuscitated cadaver!

Then they conclude by saying the good and the bad will be brought before the bar of judgment and will either be assigned

CHRISTIAN SPIRITUAL ASSOCIATION, 1011 S. Harvard Blvd., Los Angeles, California; is translating the Hebrew and Aramaic Scriptures for Spiritualists, to the end that vision shall not perish from the earth. (P-108-113)

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as heard in the heart of AN UNKNOWN MINSTREL

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to eternal heaven, or else will be condemned to never-ending torture by A GOD OF LOVE!!! And THAT is what "orthodoxy" condemns us for not accepting!

One of the minor flaws in such a fantastic brainstorm is this: they insist that all this happens to material bodies . . . eternal hellfire included, while everyone knows that even the unspeakable torture of fire to a material body is of limited duration in time!

Easter's True Meaning

In a mass resurrection of material bodies, what happens to those who have been buried in graveyards which have been scattered to the four winds to make room for cities that have crept completely over them? What of the man who has been blown to bits and completely obliterated physically? What of the man who has fallen into a cauldron of molten steel, leaving no trace of himself whatever? What of all the cremated and innumerable others who have no graves from which to emerge at the sound of "Gabriel's trumpet"?

Spiritualism alone brings a sane, reasonable interpretation of the resurrection. Spiritualism alone appreciates the TRUE meaning of Easter! When man . . . the spirit-soul . . . passes out of mortality, AT THAT INSTANT HE IS RESURRECTED!

And so, through the pangs of this second birth he has worked himself clear from the bondage of his coarse, ugly, cumbersome house of clay, and henceforth manifests as a free spirit . . . a spirit-soul grown greater in understanding, through the accumulation of earthly experience.

Not Sound Logic

The fantastic doctrine of a miraculous material, physical resurrection of the earthly body of mortal man "orthodoxy" attempts to bolster up by citing the fact that the body in which Jesus appeared after his resurrection manifested the wounds of his physical body.

This alleged argument reveals utter ignorance of psychic law. In spirit return, the spirit manifests the exact counterpart of himself at some period in his earthly life. Of course Jesus reproduced his wounds AS POSITIVE PROOF OF HIS IDENTITY!

Jesus came through closed doors. He appeared suddenly from nowhere and as suddenly vanished. Now these are phenomena familiar to all students of psychism. How is it, then, that "orthodox Christians" . . . while accepting these psychic phenomena POSSIBLE ONLY TO SPIRIT . . . yet insist that Jesus rose in a physical body? Not very logical, IS it?

Jesus . . . Greatest Psychic

Furthermore, these same Orthodox ministers proceed to condemn as heretics or followers of demons, all of us who insist we are familiar with the *modus operandi* of such manifestations and frequently come into contact with other spirit entities who appear among us (in *ether* spiritbodies or materialized ones) even as Jesus did!

Thirteen months ago, that remarkably brilliant propagandist for Spiritualism, the late Marcella DeCou Hicks, made the following statement just a few months before her transition:

I have been assailed, she said, with this question: "If Jesus did not arise in his physical body, what then became of the body that was laid away in the tomb?"

To this she replies: The highest authority I have been able to contact, Sarabo, my Hindu teacher . . . who had been in spirit life

Headquarters of the
International General Assembly of Spiritualists
154 Seaboard Ave., Portsmouth, Virginia



Attention Patriotic Spiritualists

LIEUTENANT FRED JORDAN, United States Navy and President of the International General Assembly of Spiritualists, wishes to announce that REV. RAYMOND E. BURNS, one of America's outstanding lecturers, teachers and mediums, has enlisted under the banner of the International General Assembly of Spiritualists and has accepted the pastorate of two I.G.A.S. Churches, one located in Norfolk, Va., and one in Portsmouth, Va. Rev. Burns has also accepted a General Missionary portfolio.

William B. Darden, editor of the Portsmouth Star and 2nd Vice President of the I.G.A.S. has accepted the office of Treasurer. Don A. Fuller has accepted the office of Secretary which was held for many years by the late Frederick W. Constantine who passed to his Higher Reward during the year of 1942.

Lieutenant Jordan, with over thirty years of active service in the United States Navy and with twenty-five years of active service in the religion of Spiritualism, calls to the attention of all Spiritualist Churches and workers that there is a challenge issued to all Spiritualists, by well organized groups in America, to discredit the true teaching of Jesus "THAT THERE IS NO LIFE AFTER DEATH." Do we Christian Spiritualists accept this challenge?

Lieutenant Jordan announces the acceptance of this challenge on ALL FRONTS not alone by some of our worthy workers but by tens of thousands of boys who have passed and will pass into the Higher Side of Life during this war. They will find their way to prove "THERE IS NO DEATH."

Due to the removal of the office of the Secretary from Buffalo, N. Y., caused by the passing of F. W. Constantine, to Portsmouth, Va., all interested parties, together with all affiliated churches and workers, are requested to address all communications to the I.G.A.S. Headquarters, Don A. Fuller, Secretary, 154 Seaboard Ave., Portsmouth, Va.

We are marching to VICTORY. ENLIST NOW, HURRY, we need your co-operation on this Spiritual Front.

The Official Board of the I.G.A.S. has "RESOLVED TO ENLIST ON THIS SPIRITUAL FRONT."

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more than two thousand years dissolving anything at all is simple.

When Jesus was among men . . . tells me this: "Jesus was the greatest psychic of all time . . . an adept in psychic law. Through the law of creation (or, as you call it, precipitation) he turned water into wine, and multiplied the loaves and fishes to feed the multitude. He drove out obsessing spirits; healed the sick, the deaf, the blind; and raised the dead. After death came to his physical body, he was able . . . by using the law and bringing to bear upon it certain elements and vibrations . . . to cause it to dissolve and return to the original chemicals and gases of which it was composed. Thus did he dematerialize his physical vehicle."

HE Knew the Law

The ether contains, in gaseous, molecular, and electronic form, all the elements from which everything in the universe is made. Is it, then, difficult to understand how one who knew the LAW could cause a physical body to disintegrate in a few minutes, and return its divided elements to the ether out of which it first came? For one who understands the LAW of dematerialization, as Jesus did

Already Resurrected

Furthermore, we know that the spirit-souls of those who have left the body are not in a condition of unconsciousness in some murky vacuum somewhere in eternal space; nor yet are they asleep in the grave with their disintegrating bones, waiting for some far-off day of mass resurrection!

WE KNOW THEY ARE RESURRECTED ALREADY! We know that they have already passed the bar of their own judging, and have taken their places just where they belong and in exactly the condition they have earned. And we know that from this justly deserved starting point

(Continued on Page 3, Col. 3)

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SPIRITUALISM THE REAL EASTER

The Religion of Joy

... teaches you to manifest love and forgiveness within your own temple through which the real YOU speaks.

By H. GORDON BURROUGHS

Modern Spiritualism started the world nearly a century ago. It changed the thinking of men and women: it changed their mental attitude. It caused a great deal of contention as did the message of Jesus when he said, "I come not with peace but with a sword." This seems a very harsh statement, but it was made by Jesus because his message was a revolutionary one... a message which first tore down the old structure before it could build a new one.

Spiritualism came when the human family needed a new dispensation. It cried from the mountain-tops, "God is love; God is just; God is immutable. There is no hell; there is no heaven of golden streets; there are no angels with wings." ("Angel" means a messenger. Heavenly angels are, therefore, messengers from God.)

It proclaimed further that there is only one law, one life, one power, one intelligent action, and that is God himself; that there is no other power in the universe but God, and all of that which seems adverse to the law of God is God-power misdirected.

Knowledge... NOT Faith

The message of Spiritualism is that life is eternal for every human heart; that the door of reformation can never close; that eternally it stands open and that, no matter how you have wandered from the path which we think is righteous, somewhere and sometime the door stands wide open to receive you when you, like the proverbial son eating the husks, rise through your own desire, saying "I have spent my all and now I rise and go to my Father." And the Father, who is love, will make ready to receive that one who has wandered so far.

Spiritualism has been proclaimed the religion of joy. What do we mean by joy? We mean that state of ecstasy in which we hope for a consummation of things promised. Religionists have promised a heaven of joy, of peace; we have been hopeful that that promise might be true.

Spiritualism brings you the angel as your proof that the promises already made are a truth: that your Loved Ones do live; that eternal life is a fact. Voices speak, physical phenomena take place, and the angels open the door wide. Not only do the angels of light exist, but with those you love they exist and manifest; and the veil between the two spheres of activity is growing so thin indeed that by a mere breath of those spiritual beings may the curtain be torn asunder and the two spheres of God's ever-present eternal manifestation mingle as one.

Life is not short; it is eternal and victorious because it is a mani-



"Psychic Observer"
REV. HUGH GORDON BURROUGHS, lecturer, teacher, mental and direct-voice medium; Minister for the Church of Two Worlds, Continental Hotel, Washington, D. C.
For the past 7 years, Rev. Burroughs has been one of the mediums featured at Camp Silver Belle, Ephrata, Pa., during the summer months.

festation of God himself.

Establish within yourselves knowledge instead of faith. Those of you who have received that knowledge and have been blessed by the ever-shadowing presence of angels may look out into the world today and recognize that this earth upon which you dwell is only a crude manifestation of a real world to which you are journeying day by day. Knowledge thus takes the place of fear and doubt.

The religion of joy brings to you the realization, while yet on the material plane, that you live eternally and that you have the power to communicate with Loved Ones who have gone on to the next plane. Let praise come forth and mingle with the praise of angelic hosts for this assistance to mankind!

Religion of Liberty

Joy it is then to know that your efforts are not in vain, that your very thinking is eternal, that you become a pupil of God Himself when you create, when you labor, when you manifest. This body of yours is merely your servant and as such should not enslave you. You can so attune it in its beauty and manifestation that it vibrates with God and picks up the God-thoughts of all mankind, revitalizing you and making you free because you have learned how to think and how to manifest with God.

Spiritualism... the religion of joy, the religion of liberty, the religion which banishes fear, the religion which makes it possible for us to forgive and to be love in manifestation, saying to everyone, "Thou art the living substance and glory of God."

So shall we find beauty in all with which we come in contact; and all we are glorified the name of God the Father of which we are a part.

Spiritualism is the religion which enables man to approach the grave in trust saying, "O Lord, I humbly come. My boat is crossing over; I hear the tolling of the bell which calls all men to the glorious reunion with those who have gone on before; I open my eyes in paradise, clasped in the arms of those I have loved and lost." Death annihilated; life eternal!

Spiritualism, then, is a religion of continual peace, of gracious living. It teaches you to manifest love and forgiveness within your own temple through which the real you speaks, thus enabling you to find your way back to God in joy, peace, and happiness.

(Continued from Page 2, Col. 5)

each is working his way into better and better conditions.

Many we find to be vitally, vibrantly, victoriously happy... loving, working, achieving.

No man, after having definitely cast off his old, coarse, worn, torn, wrinkled physical "overcoat," and stepped forth in his gloriously free and beautiful spirit-soul, would ever wish to re-enter that physical thing left behind in the grave!

The idea of a physical resurrection is that of an unthinkable and flagrant violation of the divine law of eternal progression onward and upward. It would be as preposterous as putting a university graduate back into the primary school.

The real resurrection for us comes to each person as an individual matter, and is accomplished immediately upon his transition from the physical to the spiritual life. And his day of judgment comes to him individually upon his entrance into spirit realm: where he gravitates (according to immutable divine laws) to those of his own kind, where irrevocable JUSTICE places him.

And right here it seems well to repeat for emphasis what has been said already... that, from the startingpoint of the spirit

TO CELEBRATE CHURCH'S 24th ANNIVERSARY



"Psychic Observer"
KATHERINE HAZELWOOD, pastor of The Church of Spiritual Promotion and Harmony, 532 Springfield Ave., Newark, N. J.

The 24th anniversary of the church will be celebrated April 24 by an educational, religious and musical program. Visiting speakers and mediums are invited to attend.

plane and the spiritual condition which he has earned, each individual works his way onward and upward into better and better conditions; for the door to reformation, and to improvement, and to unceasing advancement, is never closed to any human soul here or hereafter!

A Young Marine Writes To His Mother

"Those Who See Home Again Will Enjoy the Blessings of Peace."

To the New York Herald Tribune;

I am inclosing a copy of a letter written by my seventeen-year-old nephew to his mother. Early last summer the boy came to my office and announced that he had enlisted in the American Field Service for immediate overseas duty in Libya. I told him I couldn't advise his mother to sign the waiver necessary due to his age until he had completed a year of college. He was terribly disappointed, talked and thought of nothing but enlistment. A few weeks later his mother called me to say that Loudon had enlisted in the marines. This time we both agreed that he should have her permission.

While probably the youngest in his group, he has completed Boot Camp, at Parris Island, etc., and has been selected, along with a few others, as a member of a small group for special service.

Stuyvesant Wainwright.
New York, Dec. 2, 1942.

(Inclosure)

Dear Mother: I just got your letter saying that you almost burst into tears when you saw a marine private on Forty-second Street. If I could only give you the strength, mother. You showed your real spirit when Daddy went by, making a great effort to carry on with what he had done. You did it because you felt that you had to make a life and a home for you and me—a new home in place of the old one that suddenly disintegrated with the departure of my best friend and father and your man, the one we both loved above all else. You have done a splendid job.

I realize now what a torture your life must have been since that awful day in January. But, mother, this is a time in history that has brought torture into every home. All over the world mothers cry at night. All over the world boys like myself are sad. But, toots, we are all coming back some day. Some of us will not come back physically, but we will all see the fruits of our efforts and the rewards of our sacrifices. Those who are lucky enough to see home again will know again the happiness that comes from a peace that we, at least my generation, had so long taken for granted! Those who don't come back will watch the lucky ones from eternity and be satisfied.

NONE OF US ARE AFRAID. THERE IS NOTHING TO BE AFRAID OF. THERE IS MUSIC, PEACE AND HAPPINESS IN THAT OTHER WORLD OUR RELIGION TEACHES US IS THERE. WE WILL BE TOGETHER AGAIN SOME DAY, WHETHER IT BE HERE OR IN THE WORLD TO COME.

Wherever I am, my heart is always with you. My thoughts are always of you. Let the fact that I love you and worship you for your splendid courage and patience be a comfort to you whenever you feel my absence. Remember that, like Big Loids, I am always with you.

Louds,
Parris Island, S. C.
November.

Clipped from a New York paper and sent to Psychic Observer by Gladys Freeman, N. Y. C.

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Markham Interviews Munn

(Continued from Page 1)

which puzzled a lot of people for quite a while. Even the late Dr. Walter Franklin Prince, who was then head of the American Society of Psychical Research and a member of our Scientific American Committee, couldn't at first put his finger on any fraud.

MARKHAM: Margery must have been a very clever person.

MUNN: Yes, and Mr. Harry Houdini, the master magician, who was chairman of our committee 20 years ago, was also momentarily non-plussed. Later on, however, he duplicated all of Margery's demonstrations and added a few more of his own for good measure.

MARKHAM: Margery didn't really communicate with ghosts, then?

MUNN: No, she didn't. It was finally proved beyond a doubt that nothing she did in the darkness of the seance room was genuine. Her control, as mediums usually call the spirit they claim to contact, was called Walter. He was supposed to be her dead brother, and it was said he had been a locomotive engineer who had died a kind of Casey Jones death in a railroad accident.

MARKHAM: And did it seem that Walter returned to the seance, Mr. Munn?

MUNN: Well, there were voices, lights, and so-called spirits that became faintly visible in the dark. Things known as apparitions appeared and sometimes were tossed about the room. An apport, by the way has been known to be anything from the sprinkling of perfume to the appearance of live lobsters. Mediums say the spirits bring them.

MARKHAM: Was Margery exposed in any other frauds?

MUNN: Yes, there was an investigator from Johns-Hopkins University who somehow managed to clip a piece from one of the ectoplasmic rods that supposedly sprouted from Margery's legs in the course of a seance. The investigator announced later that alleged ectoplasm was only an animal's intestine, stuffed with wire and cotton.

MARKHAM: You spoke of ectoplasm, Mr. Munn, and I believe that term is used quite frequently in the world of so-called spirits. Can you give us a definition of ectoplasm?

MUNN: Webster says it is an emanation from a spiritualistic medium which effects motion and other phenomena. In other words, ectoplasm is claimed to be an exterior demonstration of the medium's contact with the spirit world.

MARKHAM: Has his ectoplasm stuff ever been proved to be composed of anything other than the animal intestines the investigator found?

MUNN: Yes, sometimes ectoplasm appears to come from the medium's mouth. In those cases it is often a foamy substance, which has been proved to be a concoction of glycerine, egg white, and soap contained in a small vial secreted in the mouth. Sometimes ectoplasm has turned out to be a piece of cheese cloth, or a light veil.

MARKHAM: While we're on the subject of definitions, perhaps it would help our audience to have one or two more of these spiritistic terms defined. Just how would you define a medium, Mr. Munn?

MUNN: Again quoting Webster's Unabridged Dictionary:—a medium is a person supposed to be susceptible to supernatural or super-rational agencies to such an extent as to be able to impart knowledge derived from them, or to perform actions impossible without their aid.

MARKHAM: Have there always been mediums, or was there another name for them in the past?

MUNN: I don't know that there has even been another word for medium, but it has become popular and widely known since 1848, when the Fox sisters, through their apparent ability to produce spirit rappings, brought about the beginning of spiritualism, as we know it today.

MARKHAM: That is certainly interesting, Mr. Munn. Now what progress is your present committee making?

MUNN: We have issued a challenge to the mediums to work with our committee. Several have made preliminary demonstrations, but to date none of them has produced anything outstanding nor what it was claimed they could show. We believe the world is waiting for the truth about psychic phenomena, and we shall continue to do our best to find the facts.

MARKHAM: Thank you, Mr. Munn.

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Open Letter To Orson D. Munn

(Continued from Page 1)

writing under the glass. Why didn't you have your conjurer the very same evening duplicate THAT before your committee? He did not even explain it away.

And another thing, why didn't you continue the quest started by The Scientific American, April, 1941. No, the whole thing was dropped in less than a year even after your magazine had clearly stated the challenge would last two years. Was it because even your committee could not explain away the Thorne demonstration?

Of course, I realize you did cover the Thorne seance in your magazine, rather fair report at that but evidently the whole situation became too much for most of the committee who did not understand the various phases of psychic phenomena.

Yes, I did warn all the mediums in the United States not to sit with your committee, not so much because of the way the Scientific American handled the situation but because they called in the photographers and the reporters from LIFE MAGAZINE who set about trying to make a joke of the whole affair. In this way, although your magazine did obtain a lot of FREE publicity, still in all, the account of the seance published by LIFE did not lend any dignity to the SCIENTIFIC AMERICAN, not in the least. To say nothing of the fact that Life headed their article "Spiritualism Exposed" when nothing of the sort took place. Scientific American had to take the blame.

You state, in your radio interview, Mr. Munn, that "table tappings" were not included in the \$15,000.00 S. A. award. Why not? Raps of any kind in the world of psychic science, are, for your information Mr. Munn, classed as PHYSICAL DEMONSTRATIONS of Phenomena. You clearly state in your challenge that you were investigating demonstrations of this caliber.

While we are on the subject of "raps," why don't you take a trip to Lily Dale, N. Y., some time? You would be most welcome. You could view the startling physical phenomena of independent rapping through Miss Flo Cottrell, whose mediumship has been demonstrated here every summer for the past 27 years. She has NEVER been accused of snapping her toe joints, nor of having someone drop apples on the floor in the attic . . . the noise to be pawned off as raps. Besides no conjurer has ever duplicated this phenomena UNDER THE SAME CONDITIONS. They seem to shy at the name, Lily Dale.

Now in your radio speech, Mr. Munn, you say you are looking for actual physical demonstrations of psychic force, (i. e.) levitation, automatic writing, and spirit photography. Lily Dale is not the only camp where these phenomena can be witnessed. Why not go to Chesterfield Spiritualist Camp, Chesterfield,

Indiana? If you will go there in all humility and explain to Mable Riffle, the secretary, that you are not familiar with psychic phenomena and want to learn. I am sure that you will be allowed to attend some of their seances. Of course, it is always necessary to give your right name and in your case, the position you hold as editor of Scientific American should enable you to receive a most courteous welcome. Just tell Mrs. Riffle that you know nothing of spirit return. You can even say you do not believe it, yet I know she will be glad to serve you.

Now, Mr. Munn, I must really bring you to task for saying that nothing Margery did in the seance room was genuine. By the way, she was not just called Margery. That was her real name, Margery Crandon. She was the wife of Dr. L. V. R. Crandon, noted Bostonian.

But then, you probably know all this for haven't you visited the immense psychic library at The Society for Psychical Research, 15 Lexington Ave., New York City? Of course, you have.

Offer to Assist

However, if not, the secretary there would be glad to let you read some of their books. They are not interested in serving the needs of Spiritualists but I know an eminent psychic researcher like yourself would be most welcome, especially if they knew that you just wanted to look at some books and were sure you wouldn't ask them to recommend some medium.

No, they do not vouch for mediums at the society because they haven't carried on any mediumistic research for years. The society continues, however, because of the very liberal endowment made during the days when the officers and members were active. Today there seems to be only enough money left to pay rent, salaries, etc. These expenditures are made first so that the society can be perpetuated. There is no money available for the actual psychic research, even though that was the reason for which it was founded. Yet, I know you would be welcome at the A. S. P. R. because most of the members believe about as you do regarding mediums.

I am telling you all this because you seem to be unaware of what is actually going on in the field of psychic science and since you have openly expressed the fact that you

want to be sincere in your search, someone should offer to help you. Always bear in mind, Mr. Munn that in the last analysis, it will be through the spiritualist medium, that the facts, you so earnestly crave, must come.

These mediums are not generally found in psychic research societies, especially the ones in existence today. Rather they are found in the spiritualist churches and private home circles all over the country. BUT so long as so few people can be found outside of the spiritualist movement, who have actually learned the A.B.C.'s of spirit contact, does it not follow that scientific research of spirit phenomena will have to remain crystallized until this age brings to the front distinguished men like Lodge, Crookes, Flammarion and Myers.

Now getting back to Margery, few dared to even infer that Mar-

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gery was dishonest when she was living. The A. S. P. R. were divided on the subject of her mediumship. Didn't you know Mr. Munn, that it is a matter of record that Houdini actually tried to put that ruler in Margery's seance cabinet, so that it would look bad for her? But Houdini did not accomplish the despicable trick. Walter, Margery's brother in spirit, called Houdini's hand and exposed him trying to plant evidence of fraud where there was no fraud at all.

And then, why did you not quote that statement about Margery being dishonest when Dr. Crandon was living? Your magazine started its so-called investigations 20 years ago according to your broadcast. Is this not correct? Then, to make such a statement after Margery herself has passed away is really not sportsmanlike, do you think? Your magazine never openly attacked her mediumship.

And another thing, you never sat in a seance with Margery or have you? There are many prominent men who have and these men I know will vouch for Margery's honesty. Why don't you consult them instead of a lot of data written by conjurers and unqualified psychic investigators?

Margery Crandon

I know of three men who would be glad to vouch for Margery's mediumship. One is associated with the General Electric and lives in Schenectady, the city from which you made your radio talk. One heads a large institute in Boston and the other is past president of the A. S. P. R. I will give you their names if you really want to know the truth from them.

Now you were questioned about the word ectoplasm. Do you differ from Mr. Webster? That's strange. In any case, there are plenty of books written by men of authority who have made a life study of the substance . . . books by Schrenck-Notzing, Geley and Crookes. The latest book on this subject I shall be glad to send you upon request. It is called "The Mediumship of Jack Webber."

In none of these books has there ever been a statement made that genuine ectoplasm was "animal intestines stuffed with cotton and wire." You state that an investigator from Johns Hopkins Univer-

(Continued Page 9, Col. 1)

Evidence of Immortality

By ALDA MADISON WADE

Seances I Have Attended

(CONTINUED)

ADA BESINNET DEMONSTRATES PHYSICAL PHENOMENA FROM OTHER SIDE

★ ★ ★

Another Seance by
James Laughton

One of the things that makes weekly attendance at seances highly interesting is the variety and unanticipatedness of the manifestations. No two seances are exactly alike. This seance was no exception. I was favored by a visit from my father, my brother Will, and my Uncle Madison. Again, my father spoke of his change of mind since entering the world of spirit.

"You were very strong in your belief in hell and the devil when on the earth plane," I suggested.

"Don't rub it in!" he exclaimed. "I admit certain false ideas regarding religion, but all is changed now."

Another voice:

"Hello, Alda! This is Will."

"Brother Will?" I asked.

"Yes, your brother! I've been looking for you a long time and finally succeeded in locating you here!"

"Do you still cling to the old religious ideas you had while on earth?"

"No, those were all nonsense. Everything has changed. I was very superstitious then. Here I have learned open-mindedness and because you are somewhat the same I have found it much easier to approach you than any one else in the family."

A Spirit Remembers

"Tell me, Will, if you still remember the good times we had together in the West."

"How could I forget them? Yes, I remember them well. They are now hurrying me, but before I go, I would like to come down and touch you." First came the trumpet, then the hand, which I had grown to expect, first gripping mine, then patting me on the cheek.

"Alda, this is Uncle Madison."

"Uncle Madison! How happy it makes me to hear your voice after all these years! As a spirit, is this your first experience?"

"Yes, it is. Do you know, I have followed you a long time in the hope that some day you would reach this place? By the way, Mary is not with us today, but has gone to the children in Florida."

I complained of my throat and

was directed by Dr. James to stand up and face the wall. This I did and was awarded with an osteopathic treatment from materialized hands. Into the picture then entered Judy (Red Dart) who exclaimed:

"Oh, Here comes your Indian!"

"Me. Running Elk! I come help you!"

"Are you my chief Running Elk?" I asked.

"No! You my big chief!" was his reply. "I go now, but come back again soon." He departed on his pony, the hoofbeats gradually fading out in the distance.

Doyle and Lodge

Another entered. "I am Sir Oliver Lodge!" The language was the king's English. "I have been with Conan Doyle and we are aiding your country in the cause of democracy."

C. C. Bradner came momentarily upon the scene, identifying himself as a former newsbroadcaster for WWJ. The seance was closed with a scholarly address by the late Etta S. Bledsoe.

★ ★ ★

CLASS OF MAY 20, 1942

As I write these lines, I find myself in a state of genuine happiness such as I have rarely experienced. Although immeasurably delighted with what I have sensed as to the life to come, I am not yet content to stand still, but a deep inner-urge tells me that I must continue to reach out.

The classwork was most profound. The lectures in philosophy, delivered by various Doctors attached to the students in the class, went far beyond any I had ever heard in college classrooms. Not less than ten lectures of fully five minutes each were given during the two hour sitting. These lectures covered various phases of the spiritual life.

It was impossible for me to grasp everything, and, even if it were possible, time would not permit a complete report. I must not fail to mention however, Doctor James' answer to one question:

"Does one retain in the spirit world the knowledge attained in the physical?"

Scientific Discussions

"Most assuredly," was his answer. "The only thing you do not carry into the spiritual world is the physical body. You do have a spiritual body, however, and this is made up of the same organs as the physical body. Nor does one stop learning after his entry into spirit. We also study astronomy, covering the planetary system through telescopes far more delicate than those found in your material universe."

"Do simple organisms, such as the amoeba and paramecium have souls?" I asked.

"Everything that has the least spark of life has a soul," he answered. "The simplest blade of grass, the flower, the tree, and even the table, which I now touch with this trumpet, has a degree of life, and that life is continuous in the spirit world."

"What is the status of a criminal in the spiritual world?"

"Crime is begotten of ignorance. In the spirit world the man you

PART IV

Note: Part I of "Evidence of Immortality" began Feb. 10th issue; Part II appeared in March 10th issue; Part III continued March 25th.

call a criminal is offered a course of instruction in moral values which he must master before he is allowed to associate with men of high ideals. The strength of his desire to advance determines the time required. For some, it may be but two or three years; for others, as much as a thousand."

Current Topics

I was astounded, yet thrilled, upon being addressed as "Alda Chrysler Wade." No one had ever called me Chrysler before, yet, that was my mother's maiden name.

"This is John Greenleaf Whittier, the poet who wrote Snow Bound. You have wondered as to the source of your inspiration in the preparation of some of your poems. Because of your sensitiveness to spirit vibration, it has been possible for me, on certain occasions, to penetrate your aura. I urge that you always keep a pencil and paper handy to be ready to write at a moment's notice, for I shall attempt to come to you in the future as in the past."

I was happy to welcome my father.

"Have you ever talked to any one in seances before?" I asked.

"Why should I cut in where not wanted?" he replied. "Until you came, there was no one for me to

talk to. I have been following you, however, for many years. I was with you throughout your entire activity in the Townsend movement."

"What do you think of the Townsend Plan?"

"It is in harmony with evolution, and a step in the right direction," was his answer. Judy was up to her many wiles. One of those sitting in the circle said,

"I've brought you something, Judy."

Psychic Lights

"Can't come now; too busy locating spirit people," was her rejoinder.

"There is a very beautiful spirit standing before me," said Doctor James. "It is the spirit of a famous medium who was noted for her materializations. I present to you Ada Bessinet."

"My good friends," said she, "I am most happy to be with you. I have been watching Dr. James and James Laughton, for a long time. Dr. James is an excellent teacher, and Laughton is a splendid medium. In time to come I look for him to accomplish most of the phenomena I was able to do." At this, Dr. James spoke up:

"Mrs. Bessinet, I wonder if it is possible for you to demonstrate for the benefit of the class the materialization of light."

"I shall try. Keep your eyes on the ceiling," she admonished the class.

Five distinct flashes of light

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were thrown upon the ceiling.

"Isn't that convincing!" came from the lips of several.

The class was terminated abruptly when Dr. James exclaimed:

"The power is gone!" At this, the trumpet fell to the floor, and a two hour period of intense interest was ended.

★ ★ ★

MAY 26 AND 27

I have indicated the above dates as a means of identifying a seance and a development class. It is now July Second, and, as much has been forgotten, I shall indicate only those things that stand out clearly in retrospection.

My wife comes to me. "This is Mary. Do you hear me?"

"Yes, dear, but where have you been? I miss you so much when you are not here to talk to me. The last time I heard about you was from Uncle Madison who told me that you were in Florida."

"Yes, I was there visiting the children. Do you know, I like Elizabeth, and am happy at the way things have gone."

"Did they know you were there?" I asked.

"No, they could not see me, and they didn't go to any place where my voice could be sounded, and, so, all I could do was to watch over them."

"Mary please tell me how you are dressed."

"I am dressed in white, and have with me a beautiful corsage of flowers."

"What kind of flowers are they, Mary?"

"Sweet peas."

"Please give me one."

Spiritual Flowers

"But, my dear, they are spiritual. But here is a fern that is from the physical, and, as my hands are materialized, I will give it to you."

It was, indeed, the fern that had been in a vase on the table at the beginning of the seance.

"Mary, can you see how anxious I am to have you with me? I think of you day and night."

"I am with you much of the time, dear, but I see that you are disappointed when I fail to come to you in these meetings."

"Yes, darling, please don't disappoint me."

"But you must remember that there are many others who desire to come to their loved ones, and,

(Continued on Page 6, Col. 1)

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EVIDENCE OF IMMORTALITY

(Continued from Page 5 Col. 5)

although I am with you on most of these occasions, I cannot always speak to you. I must now give to others, so Good Bye, dear, and come back soon."

"Well, now, Alda, wasn't that a fine conversation you had with your wife?" asked Doctor James.

"Yes, Doctor, thank you very much for giving her that much time."

★ ★ ★

UNIQUE DEMONSTRATION OF TELEKINESIS

For the first time in any of Laughton's meetings, Dr. James was not on hand in the beginning to introduce guest speakers. The lectures given were most scholarly and impressive. While I do not retain the words, their spiritual significance still lingers with me to give an inner happiness and satisfaction such as I have never before experienced.

After this, my father's voice came to me.

"Can you hear me, Alda? This is dad. Frank is with me. This was the first reference that had been made to my brother Frank. I tried to talk further, but was unable to get any further response.

The highlight of the evening came when Dr. James said:

"If you will now sing a song, I'll give you a surprise when you're finished." We sang a verse or two of "There's a Long, Long Trail." While singing, we detected a swishing sound, and an accompanying current of air, as though the room were being fanned. When the singing was ended, Dr. James, addressing one of the men in the circle, said,

"Reach down and see what you find on the floor in front of you."

"It's a large picture frame!" exclaimed the one addressed.

Unusual Phenomena

"Yes," said Dr. James, "with the help of the Indians and other spirits, I managed to remove that big picture from the wall and lay it at your feet."

When the meeting was finally closed and the lights turned on, the room was found in a high state of confusion. The heavy picture frame, fully four by five feet in size, with glassed in picture, lay

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(P-111)

on the floor. One of those in the circle had brought a slate, on which Judy had drawn the outline of a rose.

Before closing, Dr. James announced that this was the last meeting in the brownstone church. It was given out that the next meeting would be held at the Old World Shops, 2921 West McNichols Road.

June 3 and 10

These classes were held in a large room of the Old World Shops, a furniture store on McNichols Road near Parkside. Despite the effort to shut out all daylight, several light openings were noted. The spirit guides were a little slow in entering, but, in the end, gave us a very fine demonstration of spirit power. Dr. James explained the reason for this slowness as being due to the necessity of spirit chemicalization of the various pieces of furniture which flanked the circle.

Of the two meetings, the one of June 10 was far more impressive. In this there was given an excellent demonstration of spirit power. A man, sitting in the circle, asked Dr. James to transport him, if possible, to the center of the circle. Dr. James was very accommodating, and the next instant found the man fully ten feet from where he had been sitting. Not to show any partiality, Dr. James' next act was to move one of the ladies of the circle likewise to the center of the room.

Go To Chesterfield!

My father is most accommodating. For a number of meetings now he has not failed me. On June 10 he came in very strong, and, along with him was my mother.

"Are you my own mother?" I asked.

"Yes, I am your mother Chrysler."

"Have I a step mother there also?"

"Yes we're all here," was her response. At this, my father broke in to ask:

"Where else do you think she'd be? You didn't suppose she'd be in the lower regions, did you?"

Finally, when I was about to ask Judy if she could find the one so dear to me, there came the much desired voice from directly above my head.

"This is Mary," it said.

"Darling, I am so happy to have you here. You failed me at the last meeting!"

"Yet I was here, but unable to come through. I am so excited, but I find it easier every time I talk with you."

"Darlings, are we always to be together?" I asked.

"Yes, sweetheart, forever!"

I sensed that something was being placed in my hand.

"Did you bring me something,

Swedish Editor Vouches For These Pictures



1.



2.



3.

The above photo of the sitters and Astrid was from one of the negatives. The second is an enlargement of Astrid for comparison with the third which is a copy of her photo in life.

Comment is unnecessary. These are the facts. They speak for themselves.

Rev. D. McKeen Reid, B.D., Ph.D.

1813 9th St., West,

Calgary, Canada.

'Dead' Queen of Belgium Materializes

FACTS THAT TALK

By REV. D. McKEEN REID

Just before the war prevented communication with Sweden, in return for a copy of my little paper "The Listener In," I received from Pastor Martin Liljeblad, of Halsingborg, Sweden, his second book, just published, entitled "My Meetings With Friends of the Light."

It was written in Swedish, and so, it seemed good propaganda to get a young Swedish minister friend in this city to read it for me.

Maurice Barbanell, Editor of

Psychic News, London, had already made Pastor Liljeblad and his psychic experiences known to me by his articles in two editions of his paper, the first published on July 9, 1939, and a later one reporting an actual visit to him in his home at Halsingborg.

This Pastor of the orthodox Swedish Lutheran Church had already suffered persecution because of his belief in Spiritualism at the hands of his church. It will be interesting to learn after the war, about the success of his appeal to the King of Sweden. The King is the head of his church. In the meantime, his contribution should be publicized

more widely.

The summum bonum of his experiences was received in Copenhagen through the materialization medium, Linar Nielson, when Astrid the "dead" queen of the Belgians materialized and, with the medium, stepped from the cabinet, to converse with the members of the circle, giving Pastor Liljeblad a message for her mother the queen of Sweden. She then promised a photograph of herself, when they were ready, and the two re-entered the cabinet. Three cameras were set up and presently Astrid, emerging and standing before the black curtains, was photographed. (See pictures, this page.)

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PSYCHIC OBSERVER
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Dear?" I asked.

"Yes, Darling, some flowers." She lowered the trumpet to my ear, and therein poured the sweetest message of endearment that has yet come to me.

"Do you know what I did with the fern you gave me two weeks ago?"

"Yes, Darling, it is on your dresser."

"I am thinking of going to Chesterfield this summer. Will you join me there?"

"Yes, Darling."

"If I pose for a photograph, will you try to materialize for me?"

"I'll try," was her response.

I bade her goodbye under her promise that she would be with me at all seances. I did so most reluctantly, but others were clamoring for an opportunity to speak with their loved ones in the circle.

Frank Fitzgerald came in, addressing John Lester, who sat at my side, following up with "Hello! Wade!"

"Hello, Governor!" I responded.

"Yes, I am an Ex-Governor, but no longer governor; but I am still a Michigander." Following this, he greeted all other members of the circle and departed.

About Astrology

Once during the meeting John Lester asked Judy a question.

"John, you seem to be getting a Wade complex," she replied.

"How's that?" asked Lester.

"You ask so many questions."

"That sounds like a reflection on me," I protested.

"No reflection," she answered.

"We're glad to have you ask questions."

"Well, I've got three for Dr. James to answer today."

My questions to Dr. James

were:

1. Does the biogenetic law have any application in the spirit universe?

2. Does the doctrine of apperception find a place in the instruction of children in the spirit world?

3. Do you consider astrology a science or would you class it as a pseudo-science?

His answer to the first question was:

"No. The biogenetic law has its application in the physical, but not in the spiritual."

Questions Answered

"According to their natures, teachers in the spirit world practice different methods of instruction. But well defined principles of psychology used in the physical world, have their application also in the spiritual."

His answer to the third question was:

"There is a disagreement among doctors of the spiritual world as to the validity of astrology. Many of them hold to the pseudo-science idea. For my part, it is acceptable

as a dependable science."

Again, the power was gone and the seance closed, with the announcement that the last meeting would be held one week hence at the same location.

Each year, James Laughton leaves Detroit for Chesterfield Spiritualist Camp, Chesterfield, Indiana, early in June. During his absence, I attended a seance conducted by the direct-voice medium, Rev. Lillian Jeffs, at her home at 6785 Taft Avenue, Detroit. It so happened that, because of her illness during the earlier part of the week, only three, including the medium, were present. I did not introduce myself to the others as I preferred to be known simply as "John Doe," until, through spirit channels, my identification could be established.

The first to greet me on this occasion was my brother Will, himself introduced by Dr. McPherson, teacher of the medium, Lillian Jeffs. Because of his jubilation, together with a desire to fill in every moment of time allotted us, the matter of having him introduce me

(Continued on Page 7, Col. 1)

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EVIDENCE OF IMMORTALITY

(Continued from Page 6, Col. 5)

entirely slipped my mind.

Before going further into detail regarding conversations, I must mention a matter that struck me as being rather strange. Dr. McPherson spoke in a boyish high-pitched voice, as did also my brother Will. This was quite unlike the heavier voice that characterized the Laughton seances. When I mentioned this later on in the seance, I was told spirit voices were different with various mediums. However, each spirit coming to me, was fully identified so there could be no doubt as to the personality.

Bledsoe Speaks!

As stated before, Will was extremely jubilant.

"Hello! This is Will," he announced himself.

"Will, who? I asked.

"Your brother, Will, of course! Who else would it be?"

"Your voice sounds so different! How come?" I replied.

"Not the same medium. The last was a man; this one is a woman. Although I speak independently, I draw my strength through the medium, and the tone of my voice is determined by etheric counterpart of the medium."

"Where were we the last time you voiced to me?" I asked.

"In a brownstone church opposite a city park," was his answer.

"That's right, you didn't talk to me at the furniture store, did you?"

"No, I was there, however, and heard what Dad had to say to you about the stepmother."

"By the way, Will, have you seen Mary?"

"Yes, she's here with me," he answered. "And can you imagine who else came along with me?"

"I can't imagine."

"Your Indian girl friend, Judy, your Indian guides, Running Elk and Juanita, and Etta Bledsoe."

"That's interesting. Am I to hear from all of them?" I responded.

"They are all anxious to talk to you," was his reply.

Time will not permit a complete report of this conversation, and much detail must be omitted.

There was no mistaking Judy. She explained that her medium, "Jimmy," was not working at the time which made it possible for her to come to me.

Mary came in rather weakly, and I detected a sad note in her voice. "Please repeat the poem you wrote at my grave," she requested.

Juanita Manifests

I was glad to comply with her wish, but it saddened me to note an audible sobbing when I had finished. As soon as she was able to talk, she said:

"That was a long time ago, wasn't it? Was it in 1931?"

"No, it was in early 1932," I answered.

"I remember putting my arm around you, but otherwise I couldn't say a word to tell you how I felt. There were three of you in the room, weren't there?"

"Yes, Darling; there was your sister, Agnes, Warner and myself."

"It all comes back to me now," she said. She bade me good night.

Came the voice of another: "I am your Indian guide, Juanita!"

"How strange! I never heard of you before! Why hasn't some one told me that I had an Indian girl all of my own!"

"This is not the first time I've talked to you, but, when I came

HER WORK CONTINUES



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ETTA S. BLEDSOE

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in before, you insisted on calling me 'Judy,' and there was such a noise going on that you couldn't hear me when I said Juanita!"

"That must have been the night all those Indians manifested."

"Yes, that big Indian was moving the table all around the circle!"

Further conversation and then another voice: "This is Etta Bledsoe. I have been with you at Jimmy Laughton's classes. I have come to talk with you about your manuscript. You have made a very accurate record of the meetings attended. I am sure it will prove most interesting reading for a large number of people. I am very anxious to see it in print so those of open mind may be brought to the wonderful light that has been yours."

"Etta Bledsoe, I have forgotten all about being introduced to the medium. Will you please help me out in this matter?"

"I'm sorry. I remember your book, but not your name. If you will come back again, however, the next time Jimmy Laughton has a class I will ask him your name, and see that you are properly introduced."

"Thank you, Etta. I shall be waiting for you."

In this manner was the Lillian Jeff circle of June 26 concluded.

★ ★ ★

JULY 2, 1942

2024 Vinewood, Detroit

Rev. Clara Barnett, Medium

I am impressed with the variety of manifestations as shown in seances conducted by different mediums. Each has his spirit doctor, decidedly unlike the other, but, yet, performing the important function of causing the seance to progress smoothly and efficiently. At the Laughton circles, Doctor James presents himself a number of times.

In the two seances I have at-

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(P-106-111)



Dr. Russell

tended under the mediumship of Rev. Lillian Jeffs, Dr. McPherson was heard only at the beginning and closing of the meeting. This same condition prevailed in case of Dr. Jensen, the spirit teacher of the medium, Rev. Clara Barnett.

Unlike either the Laughton or the Jeffs seances, however, Rev. Barnett's circle seems to be managed by another party, following the brief introduction by the spirit doctor. This third party is Jerry McCarthy, whose 150th birthday, I am told was recently celebrated. It seems that Jerry is a product of Ireland who never placed foot on American soil, while living.

I am told that Dr. Jensen, while on earth, was a native of Norway, where he acted in the capacity of a Lutheran minister. Although Norse was his native tongue, and the only language he knew, he now speaks a perfect English which he uses exclusively in all the meetings. Like Jerry McCarthy, during his span of life, he never placed foot upon American soil.

Jerry McCarthy

Again, a word as to the medium: In contrast to James Laughton and Lillian Jeffs, who are fully aware of everything that transpires during the conduct of a seance, medium Clara Barnett is taken under control by the spirit of an Indian girl. She uses the voice organs of the medium, who, unaware of what is going on, remains in a state of trance throughout the seance. All other voices than that of Sophie, the Indian girl, come through the trumpet, however, and draw their power from all members of the circle.

The function of Jerry McCarthy seems to be to keep up a sufficient vibration to make other voices audible as they appear in their various roles. This he does by singing, or asking questions of the various members of the circle.

I was a stranger in the circle. Jerry seemed a bit partial to his old acquaintances. I was limited

PSYCHIC OBSERVER, April 25, 1943

7

to just one message. It was my mother.

"Please tell me if you are my stepmother," I asked.

"I am your mother Mary," was the reply.

"You know, Mother, I was so very young when you passed away, that I can hardly remember."

"Yes, that is true. I have wanted to talk to you so many times . . . to let you know that I am not dead. It is only the physical body that does, but the spiritual lives eternally."

"Mother, do you experience your ups and downs there as we do?"

"Yes, to a certain degree, but not in the same way. For most part, we are very happy in the spirit plane, but it worries us to see the wars of earth."

The conversation was not long, and, as she seemed to be somewhat depressed, I did not ply her with questions as on former occasions.

The meeting started at eight thirty. It was ten when the doctor announced it was ended. A moment later Sophie bade us good night; the medium returned to consciousness.

★ ★ ★

JULY 3, 1942

6785 Taft Avenue, Detroit

It is July 4th as I begin a brief record of last night's occurrences at the seance of Lillian Jeffs, 6785 Taft Avenue, Detroit. Until yesterday noon my attendance had been entirely unplanned. At the time, I had as my guest at the Reid Hotel, John Maxwell, doorman and poet of the Wardell Hotel, who, although born a Presbyterian, has been a confirmed Spiritualist for many years.

A Skeptic Attends

During our visit, the telephone rang and I found myself in conversation with Attorney U.S.A. Heggblom, who told me that he would join me if I cared to attend a seance that night. In this manner, our evening was planned.

With us went Mr. Maxwell and Mr. Kildahl, a South American traveler and business man, who, like Mr. Heggblom, had never before attended a direct-voice circle.

Excepting for the medium and one other, the circle of eight was made up entirely of men, which, my experience tells me, is most unusual.

Before going into detail, however, I feel that I owe Dr. McPherson, Rev. Jeffs' Spirit Teacher, a deserving compliment for the very fine manner in which he conducts the proceedings. He avoids partiality, by seeing that each succeeding person is given opportunity to speak to his departed, as he passes clockwise

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"Psychic Observer"

CHARLES SWANN

Formerly from West Virginia and Michigan, Mr. Swann now resides at 188 Hodge Ave., Buffalo, N. Y. As a pupil of Rev. Clifford L. Bias, Mr. Swann is now devoting all of his time to the development of his psychic gifts. He received a medical discharge from the Army several months ago after undergoing a serious operation.

about the circle. In this manner, there is no guess-work as to the one intended when the voice is heard.

The first to come to me was that alluring and bewitching personality, James Laughton's Judy. She gave me a resounding tap with the trumpet.

"Did you ever see that man sitting opposite me with the handle bar mustache?" I asked.

"Hah! Ha! Ha! Yes I have, in Jimmy Laughton's circle! That's John Maxwell!"

"Isn't that wonderful?" came from John Maxwell. "That's the first time she has ever called me by name!"

"Now, Judy, can't you do as much for me? You have never yet mentioned my name in Mrs. Jeffs' circles!"

"Yes, I know your name all right, but I'm leaving it for your wife to tell."

We all bade her good night and she was gone.

Came a voice calling "Wade! Wade!"

"Don't you know my first name?" I asked.

"Yes, I have called you several times by your first name, but you did not hear me. Alda, this is Julie."

Epitome of Beauty

"Do you mean my sister, Julia?"

"Yes, Yes! This is your sister!"

"O my Darling! You were the dream of my childhood, but you left me when I was so very young! To me, Julia, you were the epitome of beauty . . . outside of mother, the most precious memory I have of early childhood."

"Thank you, so much! I appreciate that memory!"

"What a beautiful spirit!" came (Continued on Page 8, Col. 1)

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EVIDENCE OF IMMORTALITY

(Continued from Page 7, Col. 5)

from the lips of a clairvoyant sitting on the opposite side of the circle.

"O, if I only had the gift of clairvoyance!" I exclaimed. "How are you dressed, Julia?"

"In white, my dear brother. Some day you will see me just as I am; so don't worry, dear!" She hesitated a moment and then went on: "There are others, brother, desiring to come to you. I will bid you, good night!"

Again a voice: "This is Frank!"

"My brother Frank?"

"Sure, it's your brother!"

"Well, Frank, I have long wondered when you would come in." "I have waited long for an opportunity to speak to you, too."

"Is that your brother Frank that I knew?" asked Heggblom.

"Yes, indeed, I knew you!" came Frank's response. "How's the Townsend Plan getting on?"

"Well, you know I had a falling out with the old Doctor."

"How come?"

"We couldn't see eye to eye, and so he fired me!"

"I think he'll be asking you back some of these times."

"You sound like a real he-man, Frank. You've got a real man's voice." This from Heggblom.

"Frank, have you seen your children of late?" I asked.

"Yes, I often see them. Doris and Earl are looking fine, but Eloise hasn't been any too well. I wish you would get in touch with them, if you know their address, and have them come where I can talk to them. But, there's another wanting to talk with you, and I mustn't take up all the time."

Spirits Are Natural

The last to come to me was none other than my Mary.

"Alda, it was I who talked to you last night, and not your mother. I said 'This is mother Mary,' but I thought you would remember that I always called you 'Dad' while you called me 'mother.' I am usually very happy, but for some reason, there was an air of gloom about the place and it was reflected in my talk."

"Well, Mary, that gives a different meaning to last night's seance. I am glad to know that none of you were as depressed as you seemed to be."

"Mary, have you noticed that I still have the fern you gave me two or three months ago?" I asked.

"Yes, I see that you still have it on your dresser. But you've got something to explain: Who gave you the lilies of the valley?"

"Surely, Mary, you don't mean that you are jealous?"

"Jealous? Certainly not. Spirits don't get jealous."

"Well, Mary, it was Judy who gave me the lilies of the valley."

"You mean Judy, the Indian girl?"

"That's right."

"Alda, why don't you get married?"

"I didn't think you'd want me to."

"That's where you're mistaken. I do want you to get a wife whose companionship you can enjoy. Haven't you found any one?"

"I was attracted to a girl, but it turned out that she was married. Since then I have steered clear of everything."

"Well, Mary, it's been a great pleasure to talk to you. Please come back again soon."

"Yes, and you, too, Alda, and bring your friends with you. Good night."

★ ★ ★

JULY 8, 1942

For me, July 8, 1942, is an important date. It marks the entrance for the first time of my spirit doctor who introduced himself as *Doctor Henry Reaume*. This occurred under the mediumship of *Rev. Lillian Jeffs*, in an afternoon development class at her home. By way of knowing him better, the following questions were asked and answered:

"How long have you been in the spirit plane?" I asked.

"About thirty-five years," was his answer.

"How old were you when you passed into that plane?"

"I was in my seventy-first year."

"Were you a doctor on earth?"

"Yes, a doctor of medicine."

"What was your nationality?"

"I was of French extraction, but I lived in a town called Tecumseh, in Canada, where I had many patients among the French speaking people."

"Doctor, I have long wondered if I had a teacher in the land of spirit, and am happy to have you voice to me. By the way, have you been following me at all closely?"

"Yes, I have followed you very closely, even though heretofore it has been impossible for me to get through to you. I desire to compliment you on the manuscript you are writing."

"Doctor Reaume, in order that we may be better acquainted may I ask what church affiliation you had?"

"I was a Roman Catholic."

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A RARE PSYCHIC PICTURE



The psychic picture (above) was presented to The Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave., San Diego, California, by A. L. Lamoreaux. The picture, taken by H. T. Hall of Council Bluffs, shows Mrs. Hall seated. The spirit in Colonial costume is a teacher known as ALEXANDER MITCHELL, who was a resident of Virginia during his earthly life.

According to Mr. Lamoreaux, a home circle, consisting of four persons, made this picture possible. The four were Mr. and Mrs. Hall and Mr. and Mrs. Lamoreaux.

"As my spirit doctor, I take it that you would doubtless be a Spiritualist after the experiences you have had."

"That goes without saying," was his reply.

"Doctor, I am planning a trip to Chesterfield, Indiana, next week. Will you join me there?"

"Is it a Spiritualist camp? If so, I shall try to be there, although I have never been there heretofore."

Students' Clairvoyance

In the period of silence which preceded the coming of Dr. McPherson, Rev. Jeffs' teacher, much of a clairvoyant nature was observed by the student mediums.

Although I have mentioned Doctor Reaume first in this record, he was actually the last to present himself. The first to come to me was my Indian. I tried to baffle him in the beginning by asking if he were "Black Paw." I waited for his answer, but he remained silent, whereupon I broke in to say,

"I apologize, Running Elk. I was merely playing with you."

"Don't call me 'Paw'!" was his answer. "I Running Elk, but not PAW!"

We talked of Chesterfield, and he promised to be there with me next week.

"Alda!" This came in as a whisper, to be followed in crescendo by "This is Mary! By the way, are you going to Chesterfield next week?"

"Those are my plans, Mary."

"I am so glad. I have been there several times since Jimmy went there. I am planning to materialize for you."

"Mary, do you remember the fine times we used to have together?"

"Yes, indeed, I do!"

"Do you remember Herbert Dove?"

This Is Evidence!

"Yes, he was one of our pupils, was he not?"

"I have always felt sad to think I paddled him the way I did once."

"Was that when I sent him to you?"

"No, I think Miss Young sent him to me."

"Well, it didn't injure him, and I don't think it pays always to spare the rod."

"Mary, there is some one else I want to ask you about before we say good night. Do you remember the Friedley boys?"

"Let me see: I just can't quite think. Were those the tall people who lived neighbor to us?"

"That's right, Mary. Raymond is that very fine looking policeman who directs traffic at the corner of Griswold and Michigan. Francis is a police sergeant at one of the stations, while John is

ON THE HIGH ROAD

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★ ★
That Day of
"RESURRECTION"

It is clearly evident, from the words of the Bible, that when we die, we do not go to thousands of years of sleep beneath the headstones of the cemeteries.

In Chapter 15 of First Corinthians, Paul wrote, "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sin."

Throughout the centuries the great religions have taught that we live after death. The truly thinking men have believed, and time after time expressed in inspiring words, the truth of an after-life. Scientists, teachers, authors, philosophers, seers, and a long list of others, have lit the candle of knowledge, that we might see our way.

Paul Answers

This brings up the question as to just how we can be raised from the dead. In the words of the Bible, "But some man will say, 'How are the dead raised up? and with what body do they come?'"

Paul answers this by quoting an example. There are earthly bodies, and there are heavenly bodies. These bodies may have a relationship to one another, yet they are entirely separate. And so it is with us. We have a *natural body* and a *spiritual body*. The two are related . . . connected . . . and death is simply the separation of one from the other. The natural

also working for the city."

"Is John the one I carried upon the stage in a gunny sack at one of our school plays?"

"The very one!" I answered. "But you should see him now: over six feet tall."

"How time changes things!"

"Yes, that's very true," was my reply.

"I want you to tell Raymond all about this conversation. Tell him that I'm going to hunt him up, and will stand by his side to help him direct traffic. Well, others are waiting and I must say good night. Don't forget: I shall try to materialize for you in Chesterfield."

This Article
"Evidence of Immortality"
to be continued

body is "sown," and the spiritual body is "raised." And thus . . . resurrection.

What will we see upon that resurrection day? What will we hear, what will we feel? I have often gone to the home of friends, and when the door to their home was opened, quick smiles came to their faces and mine . . . their hands were immediately raised to mine in the heartfelt handclasp of friendship, and their warm invitations to enter were glad sounds to my ears. These are the things I expect to hear, see and feel, when my spirit body is raised.

Martha Told Jesus

You may expect to meet members of your family, friends of long ago, or spirit guides who have taken a place in your heart by their close association with you through the years.

Opponents of this line of religious thought declare that we will sleep for years until the trumpet sounds, and then, like millions of jacks-in-the-box, we will all pop out of our graves. Think how terrifying it would be for an earthly resident of the year 1700 to bounce up amidst the automobiles, trains, and airplanes of today!

When Martha told Jesus she believed her brother would rise in the resurrection at the last day. He replied, "I am the resurrection . . . and whosoever liveth and believeth in Me shall never die."

We live . . . and if we believe in His teachings, we believe in an after life. If we believe the psychic manifestations in which he took part, and the psychic demonstrations which he performed, then we know that we may count upon living in another world as naturally as we do here.

Living Proof!

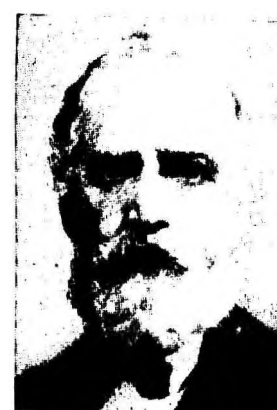
Not including mediums, there are hundreds of cases wherein those who were close to the separation of the natural and spiritual body have seen and been able to describe their visions of another world. They have seen relatives and friends, ready to meet them, and have described the beauties and glories of that world as far exceeding the beauty of this. These things should make us all realize the truth of resurrection. They are modern day, and living proofs of the statements of the Bible.

So Happy Resurrection Day . . . and I'll be seeing you.

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.

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OPEN LETTER TO MR. MUNN

(Continued from Page 4, Col. 5)

sity (you fail to give his name) announced that "later" he found the ectoplasm to be as quoted above.

Did you ask the investigator to produce the animal intestines and cotton that he took from Margery during a seance? Unless you did, you have not stated the facts correctly and besides it is most unscientific to make statements as fact which you, personally have not the proof.

This is the only unforgivable misstatement that I find you have made and Mr. Munn, such attitudes as this have made spiritualists all over the country ignore scientists altogether. As far as the mediums are concerned, yes, I have warned all the spiritualist mediums within reach of our limited circulation, not to waste their time with pseudo scientists who have not taken the trouble to at least study the fundamentals of the subject they are supposed to be able to pass judgment upon. You can't blame me, can you?

In closing, may I say this? There are Spiritualist mediums, hundreds of them in the United States but experience has taught them at least one thing in the past 10 years. It is high time to investigate the investigators. Spiritualism does not need the Scientist to prove their case. The Scientist needs the medium. Science has not accepted the spiritual-hypothesis but many scientists have.

However, when material scientists, such as you are, Mr. Munn, actually show that they have an open mind, then mediums will be only too glad to co-operate.

Remember, you never said that you were a psychic researcher, you have always represented the Scientific American and they have dealt 99% with material science.

The Spiritualists are just as anxious to test their mediums as any Scientist ever was. They are able and do make every effort to disclose any demonstrations of psychic phenomena that are not genuine. The point is not whether there is such a thing as spirit manifestations but to what degree each medium possesses any phase of mediumship practiced in public. When scientists work on the premise that all psychic phenomena are false then the Spiritualist as well as all thinking psychic researchers are justified in their stand for the truth they KNOW and must, therefore, let all material scientists wallow in their ignorance of psychic truth.

Signed,
R. G. Pressing.

I Swear . . . These Things Happened

MY ADVENTURE into SPIRITUALISM

I remembered being carried to Sunday School and Church by my father when I was too small to walk, so going to religious services was a natural thing for me when I grew up. At the age of twenty I began traveling, and when Sunday came I would go to church. *I went to any church.* As the years rolled on, I visited many different denominations, and took communion when it was offered.

Came a time, in later life, when I was privileged to visit the church of the Spiritualists. For some years before, I had given some time to reading the Spiritualist's philosophy. I attended some seances in Pittsburgh, Penna., and Youngstown, Ohio. I soon found we had a very important so-called Center for this thought nearby.

I concluded to go to this center for some treatment. I had been suffering from a malady that consulting doctors could not prescribe for, and my going to this Center afforded me an opportunity to investigate.

Camp Silver Belle

On the Christmas following my return from the Pacific Coast in 1937, I contracted a very severe headache. This ailment persisted into June of the following year, 1938. I became alarmed. I had several examinations by different doctors and finally agreed to an examination for a brain tumor. Nothing of importance was found. In June of that year, my distress persisted. I finally answered an innate urge and went to a Spiritualist Camp at Ephrata, Pennsylvania, for healing and whatever help they could give me.

At Ephrata is located Camp Silver Belle. It is founded and maintained for Spiritualists and whoever else wishes to attend. They hold daily meetings throughout the summer.

My experiences at Ephrata are related in the utmost candor, frankness, truthfulness, sincerity and honesty.

Approaching this Camp I found a wide lawn before the Inn with many sheltering trees. While enjoying this atmosphere, I was approached by a gentleman who welcomed me to the privileges and benefits of the institution.

Services Daily

The time came for the afternoon meeting which was held in the Chapel. The Chapel seats about four hundred people. This meeting, like all others, follows a religious form with orchestration, hymn singing, prayer and sermon. At the close, about thirty minutes are "given" to "messages." This period is conducted by a medium who, through his or her psychic power, "gives" greetings and messages from the spirit world. The service concludes with a benediction.

In the evening the program is conducted in the same way. The forenoons of the day are given over to lectures and studies of the

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philosophy of Spiritualism in its many phases, such as clairvoyance, telekinesis and healing. These daily programs continue for ten weeks throughout the summer. Between these periods, there are special classes, lectures and demonstrations in various seance rooms for further study. It is here that many phases of psychic phenomena are witnessed and experienced.

Materialization Seance

After following this program with them for a few days, I finally entered the seance room dedicated to materialization. A seance is conducted by a medium. A medium is another name for a person who has that gifted or peculiar quality that enables them to serve as an instrument that can and does tune in to spiritual vibrations like our radio. Some mediums can "see" (clairvoyant); some mediums can "hear" (clairaudient); some others "sense" by some peculiar quality. Then again some have the power to "materialize" the departed which enables the "sitter" to see them and to speak to them. This I have seen.

Thirty-two persons entered the seance room, of which I was one. What I saw and heard was seen and heard by each and all. The size of the room was approximately sixteen by twenty-two feet. Chairs had been previously placed for the "sitters" with the backs to the wall, leaving the space between free and open for the movement of the materialized forms which we were about to see. There was no other furniture in the room. A soft red light suffused the entire room.

I Was Healed!

We repeated the Lord's Prayer in unison, sang a Christian hymn, and in less than a minute the form of a lady at one end of the room advanced to the opposite end of the room in full view of all the "sitters." So closely did she approach that the eyes and eyebrows could be seen. Also the full form was fully visible, and in her turning about, all the while speaking to us, her garment touched our knees. She brought a greeting, saying she would try to bring our friends. We all saw this and heard her.

About twelve years ago my mother passed into the spirit world. Now here she stood before me. She called me by my first name. No one present knew my first or my last name. She told me that I had not been feeling well; that I was worried. She told me fretting was useless; that she would have spirit help for me, and that I should relax. She said that when I went to bed that night I should lie flat on my back without a pillow, which would more easily allow the spirit forces to do their work. She urgently requested me to pray and hold a thought of harmony and health. She also said my father and brother Ed were all right in the spirit world. She placed her right hand on my left shoulder and bade me be of good cheer just as she began to dissolve before me, and in a moment was gone. She was seen and heard by all present in the glow of our red light. She was one of fourteen spirit forms that materialized in this class.

When I retired that night I did not lie flat on my back without a pillow. In a few minutes my mother reminded me that I was not doing as she told me, and called out my name and said "Jake." I knew what she meant. I immediately complied, and shortly I was shaken from head to foot.

PSYCHIC OBSERVER, April 25, 1943

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I relaxed and went to sleep. I was much refreshed in the morning, my headache was gone and has not recurred. This is written five years later. I attended other seances, and in all I have seen forty-eight different and distinct materialized forms.

Jacob H. Shafer,
Shafer Speech Service,
Sunbury, Pa.

Sworn and subscribed before me
this 26th day of January, 1913.

Benjamin E. Trautman,
Notary Public.
My Commission Expires
May 6, 1914

AFTER DEATH

LETTERS from JULIA by W. T. STEAD

When I wrote about the influence of this side upon sinners, or rather of the influence of sinners upon your world, I left off when I had much to say. You see that the evil which men do lives after them, and it is this evil which is the scourge and punishment of all. We have all sinned, and we have all things to put right, and to undo. But the joy of those who love is to be able to set about doing this, and to know that it can be done.

For the mission of Christ was not merely to manifest the Love of God, it was to affirm the salvability of man, the undoing, the recreation, the regeneration of man. This it is which seems to me to be the distinguishing glory of the Christian creed. It is not a religion of despair. It is not a doctrine of relentless nemesis.

It is a religion of hope and of forgiveness. And there is no forgiveness worth the name which does not find its seal and glory in the opportunity afforded to make atonement for the wrong. What is the need of the penitent soul? Not surely merely to be at peace with the Father, but to make restitution to the brethren.

When you come to examine this you will discover that the essential difference between sinners and saints, between Hell and Heaven, between Redemption and Damnation, is this . . . that the sinner is unable, not having love in the heart, to sacrifice himself, to undo the consequences of his sins.

You must not think that these consequences are solely or even chiefly to be seen on your side. Not at all. Most of the evil that we have done on earth follows us here. And we have to follow it up and efface its results.

You see it is this way. Every unkind, unjust, cruel thing done by one man to another darkens the sight of the Image of God in that other. And we are all, as it were, the moons of God. And if we do not reflect His Love there is darkness where there would otherwise be light.

Hence we find that there are many who have lost faith in God



"Psychic Observer"

WILLIAM T. STEAD is known throughout the world for his keen interest in Spiritualism and for his famous volume, "Letters from Julia," that were received by him automatically from a spirit. He is known for his establishment of "Julia's Bureau" in London, England, where bereaved persons are enabled to secure consolation and at times to communicate with their friends in spirit.

Mr. Stead was also known as the Editor of the Pall Mall Gazette and both the English and American Review of Reviews. His earth life was one of achievement.

Mr. Stead was a passenger on the ill-fated Titanic, that ran into an iceberg in mid-ocean. He was on his way to New York to speak at a religious congress, and had planned, during his visit to America to induce MRS. CECIL M. COOK (now Mrs. N. S. Themelis), to return with him to London and serve for a time at least, in Julia's Bureau.

The Titanic was sunk in the early hours of April 15, 1912, and on the 18th of April, or three days later, Mr. Stead appeared in the seance room of Mrs. Cook, and has since been the guiding influence, the real manager, of The William T. Stead Memorial Center, a religious body, with headquarters at 41 West 88th St., New York City.

Mr. Stead's description of what followed the sinking of the Titanic is explained in "God's World." (Dale News, Inc., \$2.00)

★ ★ ★

and in their fellows because of our unfaithfulness. And we have to undo that. The responsibility is no doubt endlessly subdivided. But that does not diminish our responsibility for our share. Remember this. Heaven is to live in the constant realization of the Love of God.

Therefore every act, word, or thought which is not Love, by so much shuts some soul out of Heaven, and bars the gates of Hell upon so much of his life as consists of thoughts. Gloomy thoughts, despairing thoughts, bitter thoughts, all these are the bars in the gate of Hell. And you who have helped to put them up must help to pull them down and let the prisoners free. But do not imagine that it is a task full of misery.

It is the greatest joy of our life here to be endlessly busy restoring the light of love to those from whom we have helped to shut it out. And when I say this, do not think I am merely speaking of sentimental and emotional love. No. The root of all love is justice. You cannot love if you are unjust.

Oh, for the righting of the wrong, for the delivering of the oppressed, for the uplifting of the dwellers in the abyss, these are the Valhalla glories of our life . . . the Sports of Heaven.

"Julia."

SPIRITUALIST LEADER PASSES AWAY

Jennie M. Kershaw, former editor of "The Psychic World" a monthly spiritualist journal, passed away at her Philadelphia home, 2220 North 10th St.

This information was submitted for the first time, even though according to Charles Kershaw, Mrs. Kershaw died April 8th, 1942.

Editor of "Psychic World" for 14 years, Mrs. Kershaw was known as Jennie M. Dawes Kirkel.

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North Little Rock . . . Church of Divine Revelation, V.F.W. Hall, 5th and Main Sts., Thurs. 8 P. M. Rev. A. Arden, Pastor; Rev. R. A. Lowell, Supt.; Alice Young, Sec'y and Treas.

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The Temple of Light, 4712 Oakwood Avenue. Dr. F. M. Seebie.

Huntington Park . . . Spiritual Church of Flowers, 2474 Randolph St. Victoria M. Freutel.

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Church of Light, 808 Union League Bldg. Elbert Benjamin.

Church of Psychic Light, 617 Venice Blvd. Katie Whittemore.

Church of Spiritual Philosophy, 3033 West 7th St. Minnie E. Modlin, Pastor; W. R. Higbie, Pres. Services: Sun. 11, 2 and 7:30; Wed. 8 P. M.

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Fraternal Brotherhood of Spiritualists, 925 South Alvarado St. Rev. Leah M. Pitzer.

Second Christian Spiritualist Church, 3520 W. 9th St. Dollie Thunness.

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Colorado Springs . . . First Church Science of Progressive Life, 320 North Tejon; Services Sun. and Wed., 8 P. M. Rev. Sibyl E. Smith.

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People's Spiritualist Church, 1437 Glenarm Place. Pearl B. Ashbrook, 322 East 17th Ave.

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

First Fraternal Spiritual Church, 4039 W. Madison St. McEnery 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 Struener, President.

New World Spiritualist Church, 325 Wisconsin St., Sun. 2:30 P. M. Rev. Royal Eugene Parks, Pastor.

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. Estele 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 Philosophic Center of Spiritualism, 3900 West North Ave. William Burnet.

Third Spiritualist Church, (O. O. F. S.), 6931 South Morgan. John Skinner.

INDIANA

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

Liberal Psychic Science Welfare Ass'n, 1331 South 5th St. (Phone Cicero 163) 2 to 4 P. M. 1st Thurs. each month; Supt., Concetta Giordano; Sec'y, Amelia Vitetta; Treas. Elsie Beckmann.

Liberal Psychic Science Church, 1331 S. 5th 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 Riffe.

Elkhart, Ind.
Clarke's Memorial Spiritual Center, 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.

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 Schallon.

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, 1416 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 Ferry Sts. Elsie Fay Brown.

Progressive Spiritualist Church, 810 South St. Tannie Solomon.

Logansport . . . First Spiritualist Church, 528 East Broadway. Ethel Moore Bower.

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.

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 Walbath Ave. Rev. Nellie Hodgers; Goldie Russell, Ass't Pastor.

IOWA

Cedar Rapids . . . Universal Brotherhood of Light, Chapter Eleven, 420 1st Ave. East; K. P. Hall; Sun. Eve. Services; Ladies' Aux. Fri. 2 P. M. Rev. Jennie J. Morley, Pastor.

KANSAS

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 South Main St. Rev. Dollie E. Seybold, Pastor, 422½ North Market St. Ira Durham, President; Minnie Moore, Sec'y.

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

People's Spiritualist Church (N.S.A.), 411½ East Douglas Ave. Rev. Marie and Fred Blunt.

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; Message 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, Faeton Hall, 30 Huntington Ave. Wed. and Sun., 8 P. M. Harre Miles.

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., Sharon 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 Worsencroft.

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

First Spiritual Alliance Temple, 1374 State St. Rev. Elmer A. Bartlett, Pres.; Joseph Henneberg, Treas.

MASSACHUSETTS

First Spiritualist Church, 55 Oread St. E. H. Mill, Pres.; W. L. 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.

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

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

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

The First Spiritualist Episcopal Church, 3621 Virginia, Dr. Maurice Russell, Rev. 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, 4378 Flora Blvd. Phone St. 3654; Wed. 2 P. M.; Fri. & Sun. 8 P. M. Rev. Floyd L. and Marie A. Schade, Pastors.

St. Joseph . . . First Spiritualist Episcopal Church, Blue Room, Robidoux Hotel, Rev. Charles Ball.

St. Louis, Mo.

Advanced Soul National Psychic Science Association, 4409 N. 18th 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.

Psychic Center, 3907 Evans Ave., Thurs. and Sun. 8 P. M. Rev. Ida F. Eggers.

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.

Camden, N. J.

Fourth Spiritualist Church, 28 North 26th St. Eliza Whitcraft.

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

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.

Irvington . . . Temple of Light, Moose Hall, Sun. & Thurs. 8 P. M. Henry Diehl, Leader.

Jersey City, N. J.

Grace Divine Spiritualist 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.

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

Trenton . . . First Spiritual Church, 47 North Clinton Ave. Marion A. Hartman, 451 W. Hanover.

Union City, N. J.

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

Spiritual Church of Divine Guidance, 517 7th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. S'ifika.

NEW YORK

Albany . . . The Progressive Spiritualist Temple, Room 6, ninety-one North Pearl St. Rev. Margaret Lewis, Pastor; Maud Jacobson, Ass't Pastor; Services Sun. & Wed. 8 P. M.

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

Albany . . . Church of Spiritual Truth, 8 Jackson St. Stuart F. Meyers.

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 Rapsarda. 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.

Brookings Memorial Spiritualist Church, Summer St. at Richmond, (Mediums Day 2nd Sunday each month). F. W. Mitchell, phone GARfield 2123.

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 5296.

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 9377).

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 Salfelder.

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

Elmira, N. Y.

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

Universal Spiritualist Church, 225½ Franklin St. Rev. Christine Eddy.

Fredonia . . . 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 8 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.

Psychic Center, 30 West 72nd St. Arthur Ford, Frank Decker, Telephone Schuyler 4-0180.

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

Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday, 8 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 11 A. M. (No Messages at Sunday morning services.)

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

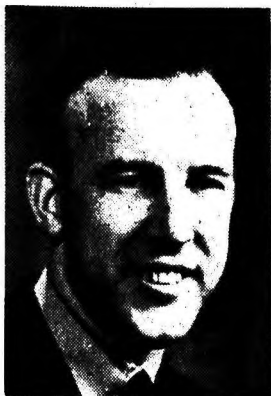
Niagara Falls . . . White Rose Center, Free Psychic Truth. Unitarian Church Bldg., 629 Main St. Rosebud Vogel.

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., one short block north of Hillside St.) Sun., 8 P. M.; Mon., 2 P. M.; Wed., 2 and 8 P. M.; Thurs., 10 A. M. and 2 P. M. Marion Miller.

HE PLANS SPECIAL EASTER SERVICES AT FORT WAYNE



"Psychic Observer"

REV. FRED L. FELIX, Pastor of the First Spiritualist Episcopal Church, Randall Hotel Bldg., Fort Wayne, Indiana, announces special Easter services. Five Spiritualist churches in the City will co-operate and take part in the activities to begin with a sunrise service Easter morning.

According to Rev. Felix, Rev. Loretta E. Schmitt will be featured throughout the day. The subject of Rev. Schmitt's evening discourse will be "The Open Door of the Tomb."

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.

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

Open Door Spiritualist Church, Hotel Seneca, Red Room. Rev. Loretta E. Schmitt; Dorothy Maxwell, Ass't Pastor.

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

Spiritualist Church of Divine Inspiration, 27 Appleton St. Rev. Frances Adam, Pastor, 210 S. Plymouth Ave.

Spiritualist Church of True Brotherhood, 372 Flint St. Dorothy M. Daggs, Treas.; Charles Goff, Pastor.

Universal Spiritualist Church, 42 Gardner Parl. 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 Rusling, 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.

Syracuse . . . First Spiritual Church of Grace, Parlor D. Hotel Syracuse. Rev. Grace Kilmer.

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, 945½ Kenmore St. Hulda Stewart.

St. Paul's Spiritualist Church, 370 South Main St. (near Exchange). William Edward Hart, 511 Upon 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.

First Spiritualist Episcopal Church, Hotel Metropole, Loretta Solt & Frances Shelly.

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., Glenview Center Hall, Rene Hunt.

Sunflower Spiritualist Church, 19303 Pawnee (Euclid) Beacie Jacks.

Columbus, O.

Ohio Avenue Spiritualist Church, 36 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, 1770 Bryden Road, Columbus, Ohio.

PSYCHIC OBSERVER, April 25, 1943

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Dayton, O.

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

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

Delaware . . . Spiritualist Science Church, 50½ North Sandusky St. Bertha McLead.

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

Greenville . . . Christian Spiritualist Church, 529½ 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.

First Spiritualist Episcopal Church, I. O. O. F. Temple, 13 S. Fountain Ave., Sun., 8 P. M. Rev. 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 4 McKinley Club, Braden Block, High St. N. E., John F. Pastor.

Youngstown, O.

First Spiritualist Church, 323 W. LaCede; 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.

Oklahoma 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.

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, 1334 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.

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

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

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

East Pittsburgh . . . First Church of Spiritualists, "Bellingham Center," 667 Linden Ave. Gesine O. Rapp, Director; Jean Riling, Sec'y.

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

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.

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, 5942 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 Royal.

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

BOOKS

Spiritualism Psychic Science Occult Subjects

KARITZKY . . . Angels Within Call \$1.50

KILNER, W. J. . . . The Human Atmosphere; THE AURA . . . \$5.00

KING, Basil . . . Conquest of Fear \$1.00

JIDDO KRISHNAMURTI

At the Feet of the Master . . . \$1.00
The Kingdom of Happiness . . . \$2.00
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