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SPRITUALISM'S PICTORIAL JOURNAL

The PSYCHIC OBSERVER

TRUTH



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

Noted Magazines Unfair to Religion of Spiritualism "READER'S DIGEST" & "AMERICAN MERCURY" ANSWERED Walworth Runs Away Thousands Enter Protest

Similar articles, "The Spiritualist Boom" and "Calling All Spirits," appeared in two widely circulated magazines recently. The author was DOROTHY WALWORTH. Opponents of Spiritualism have always been able to have their attacks aired in nationally known periodicals but nothing ever published seemed to have irritated the Spiritualists as much as this recent attack.

Hundreds of protests were entered at the office of PSYCHIC OBSERVER; each correspondent urged a response. A reply was drafted, sent to our printers for this edition. It appears on this page. Then the editors of PSYCHIC OBSERVER went to New York City. They tried to locate the "WALWORTH WOMAN," author of the despicable article. At 570 Lexington Ave., N. Y. C., headquarters of "The American Mercury," Eugene Lyons, the editor was reluctant to see us. We were greeted with the usual "I'M IN CONFERENCE." Standing our ground, we were shortly admitted to Lyons's sanctum. There was no sign of a conference, except with himself.

After trying three days, Lyons could not locate the Walworth woman. He even sent a telegram to her New York address. She not only ran out on us but left the editor of the magazine, to whom she sold her story, in a quandary.

Strange these blasters of Spiritualism always remain in hiding when challenged. They know they have sacrificed their very soul just to get a story in which they THINK the public will be interested. This type of "feature story writer" never possess the courage to answer a few questions after an open attack is made. They know their answers will only disclose complete ignorance of the subject so blatantly condemned. How could any woman of average education presume to handle, in a week's time, a subject that learned men have studied and investigated individually for as long as fifty years.

Yet this is called journalism. "CALLING ALL SPIRITS" may have been the heading of the article but now it looks as though our article could bear the heading, "CALLING THAT WALWORTH WOMAN." The Spiritualists answered the call but Walworth did not. SHE DOES NOT DARE!!

Love Ye One Another?

When scurrilous and malicious attacks are made on a recognized religion, its organizations and ministers, it is most difficult to adhere to the above commandment

Abysmal ignorance and a complete lack of understanding of religious rights of free America seem to permeate the ridiculous and wholly unwarranted article, "CALLING ALL SPIRITS" by Dorothy Walworth, in April "American Mercury"; later reprinted in "Reader's Digest."

It is difficult to understand why widely circulated magazines resort to printing such garbled material based upon the findings of an uninformed newspaper woman who is allotted several days or perhaps a week to delve into a subject that it took Sir Oliver Lodge over 50 years to find out that he knew practically nothing—in view of the thousands of psychic happenings that remained to be explored.

This Walworth woman, commonly known as a "Feature Story Writer," is always at the beck and call of newspaper and magazine editors, who have not the time to compile the necessary data. In all fairness to the author of this miserable article, she was merely hired to do a job. She was told what type of story was desired, how much she would be paid for each word, how many words approximately to write and then with a jolly "Good Luck" from the editor, she went on her way.

Malicious Articles Written for a Price

It mattered not to the Walworth woman what she saw or what she heard in the course of her "investigations." If she found any basic truths that would be praiseworthy, these were to be discarded because hadn't she been specifically instructed to "take Spiritualism and the Spiritualist mediums for a ride"? She followed instructions, wrote the story, sold it and the editor, after being sure that it was written in the "proper style," printed it.

It would be interesting to learn from what source the editor first gleaned his brilliant idea. Could it be the trend of the times? Psychic happenings are continually in the news but ONLY NEWS when the sordid is being harped upon. Could it be that certain vested interests are becoming alarmed at the staggering growth of spiritual consciousness and knowledge of personal survival after death . . . proven only through the instrumentality of the Spiritualist mediums?

In England where Spiritualism has had a phenomenal growth, it is not unusual for bishops and priests to openly attack the religion of Spiritualism. Could this deep concern be entering the minds of the leaders of CHURCH-IANITY in America?

In any case, it is difficult to understand why such a dignified periodical as American Mercury would resort to printing such material . . . especially in view of the fact that we are fighting for RELIGIOUS FREEDOM. Don't these 20th century editors, who are supposed to try to increase circulation for their owners, know that they are only stirring up religious indignation?

Don't these same editors know that there are hundreds of thousands of avowed Spiritualists? . . . and this does not include vast numbers who belong to no particular Spiritualist church but believe in spirit communication and derive great benefit therefrom.

All Spiritualists Should Protest

Don't these editors know that it is poor business to insult the intelligence of large numbers of the reading public? Their idea may be to provide what they believe to be interesting reading but it is high time for each and every one of these near-sighted editors to be told. They have neither seen the inside of a seance room nor have they ever had their noses inside the pages of a single book on psychic science.

How can this be done? There is only one way. When articles of the caliber of "Calling All Spirits" appear, write the PSYCHIC OBSERVER, of course but better still, write the magazines, the newspapers and the spon-

sors. Newspapers and magazines have to sell advertising. Radio stations have to have sponsors. The advertisers and sponsors cannot afford to have their potential customers insulted.

And so, is it not the time for all Spiritualists to let these people know the weight of the Spiritualist movement? Each Spiritualist should write a letter of protest every time an attack is made on their religion. When their mail bags are filled with letters of protest, these attacks will cease because no self-respecting magazine actually desires to start an antagonistic wave about any faith.

The Constitution of the United States

What is called "Modern Spiritualism" is comparatively a young religion. It came into expression less than 100 years ago. These same editors would not dare attack the orthodox church, Catholicism or the Jewish religion. They wouldn't dare go into churches to ridicule the ministers, priests or rabbis. When Spiritualism is as old as some of the better known religions, it will gain recognition.

At this point, it might be well to point out that the Walworth woman's article "Calling All Spirits" could be taken as an attack upon the Catholic religion. Of course, this was not meant. In any case, are not the Catholics taught to call on St. Teresa, St. Mary, St. John, St. Peter, St. Paul and many others? All these saints are men and women that once lived in a physical body.

At this very moment, the attitude of the Press towards Spiritualism is, indeed, pathetic. A great war is raging. The very foundations of civilization are rocking. This war is supposed to be making a free country for free people. The Constitution of the United States decrees that people may worship as they choose. Who, then, is this Walworth woman to find fault with where the Spiritualists hold their meetings or how they conduct their services?

Would this same woman take exception to the robe of a priest or the vestment of a minister? Hardly. The magazine would face a libel suit. Out-of-court, of course, but a dignified parade of ecclesiastical big-wigs would quietly press the issue. In short, the editor would be relieved and find himself editing data sheets in a war factory. Whilst the Walworth woman would find it increasingly difficult to sell her wares.

Cosmic Science Church Outstanding

And then again, this same woman ridicules the names of some of the Spiritualist churches. "COSMIC SCIENCE" was one that she selected. She probably doesn't even know what the word "cosmic" means but if she is referring to the Cosmic Science Foundation, Terrace Room, Hotel Statler, Buffalo, N. Y., then she has committed an unforgivable blunder.

The owners of the Statler Hotel could be, if her statement were true, accused of accepting money under false pretenses. Why? Simply because every week, for over 17 years, Hotel Statler has collected rent from Spiritualist organizations. In all this time, not one complaint has been received by this Hotel to the effect that the mediums had hoodwinked anyone.

The services at Hotel Statler are conducted in a dignified manner comparable to any orthodox church plus SPIRIT COMMUNICATION PROVING CONSCIOUS PERSONAL IMMORTALITY. Let the Walworth woman disprove this statement. Let her witness a service conducted by the Cosmic Science leader, Theodor C. Russell. He hears spirit voices. He sees spirit people.

Paul started his earth mission, which ultimately founded the present-day Christian churches only after he heard a spirit voice speak to him when he was on the road to Damascus. And then, the Walworth woman states: "Hark to the gabble of ghostly voices." Her knowledge of the Bible is limited else she would have referred to (I Thess., v 19, 20, 21) "Quench not the spirit: prove all things: despise not prophesyings: hold fast that which is

(Continued on Page 4)

PSYCHIC DIAGNOSIS

In the realm of science, the impossible is accepted as long as the theory is limited to the three dimensions; BUT let it stray into the fourth dimension—the realm of the mind and spirit hypothesis—and the person who accepts it is set down as a crack-pot or a Charlatan, with a personal racket to promote.

“WHERE DO WE GO FROM HERE?”

By EMILY GRANT HUTCHINGS

How far can spirit invade the solid tissues of a living body, to uncover the hidden causes of disease? We who have accepted the triune nature of man, after many years of co-operation with spirit, do not find it difficult to comprehend the principles underlying the psychic diagnosis of disease.

Prior to the discovery of Roentgen's cathode ray, the average person would have been as impervious to such an idea as a solid body would have been impervious to light rays. Since you can photograph the bones in your hand, it is little easier to conceive of human eyes which can turn the same impossible trick. I say “a little easier” advisedly.

Vital Truth Remains

In the realm of science, we accept the impossible as soon as the newspapers vouch for it. It may not square with yesterday's hard-and-fast scientific principles, may violate all the known laws of nature. Yet one can keep his intellectual respectability, and still believe in the innovation, so long as it is limited to the realm of three dimensions. But let it stray into the fourth dimension—the realm of the mind — and the man or woman who accepts it is set down as a crackpot or a charlatan with a personal racket to promote.

The pages of mysticism are full of miraculous cures. At long intervals some man whose professional standing is above reproach takes it upon himself to examine these records critically and sympathetically—to turn on them the cathode ray of his own intelligence.

Thus the husk of fable and exaggeration that usually envelops the germ of truth is torn away, and the vital truth remains. Timid souls will venture into the open with their hopes and secret beliefs, the moment a hard-fisted man of science vouches for the fact that “there may be something to it after all,” that man may be a triune being, functioning not only in a three-dimensional body but in a four-dimensional mind.

Herald-Tribune Reviews

From the press of Henry Holt & Co., comes a book which should give courage to the believers in survival, and the possibility of soul projection. It is entitled: “THERE IS A RIVER,” which would suggest fiction. It is not fiction. Neither is it straight biography. In the sympathetic handling of the author, Thomas Sugrue, it is the life story of a clairvoyant, Edgar Cayce, who has diagnosed thousands of difficult cases by the use of the psychic powers alone.

The book itself I have not seen. As yet I have only the word of Mary Ross, whose review appears in a recent number of the *Herald-Tribune's Weekly Books Supplement*. The critic tells briefly the life history of a boy who discovered at the age of twelve that he was not like other children. He could not learn to spell. But he could place the spelling book under his head, pass into a trance-like condition, and memorize every

word in the text book.

Under what seemed to be hypnotic spell, he memorized a long address which was read aloud in his presence, and performed other feats of memory which baffled his elders. When yet a boy, he began diagnosing disease and suggesting the proper remedies. Being a devout orthodox Christian, he struggled against the use of his miraculous power, having been assured by the pastor that it was of the devil. Ultimately he came to use it for the good of humanity.

Story of EDGAR CAYCE

The publication of such a book should go far to overcome the widespread misunderstanding of man's spiritual nature. We who have had abundant seance-room experience will find little in the story of Edgar Cayce to astonish us. We probably can duplicate many of the incidents from our own adventures in the realm of four dimensions.

My own mind was prepared for the acceptance of psychic revelation when I was an impressionable girl, with a vivid imagination and a natural leaning toward mysticism. A strange little man with a crippled leg and a degree from a reputable college of medicine came to Hannibal and opened an office on Broadway. He called himself Dr. James Lee, and announced that he administered medicine by means of sponges in the electrodes of a

READ . . .

“THERE IS A RIVER”

By
THOMAS SUGRUE

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galvanic battery. His specialty was the relief of rheumatism by the free use of salicylates, which almost invariably derange the stomach before they can reach the crystalline deposits in the muscles and joints. By dipping the sponge in the medicine, placing it in the hand of the sufferer, and sending an electric charge through the body, all the way to the other hand, the drug could act on the sore spots without touching the stomach. This of course, was medical heresy. The doctors were up in arms. But James Lee was a doctor. They could not run him out of town.

At the request of a woman much older than myself, I paid a stolen visit to the office. My friend was suffering from constant pain in

the lumbar region of the back, which three physicians had failed to relieve. She was supposed to be a hypochondriac who “enjoyed poor health” and they gave her only palliatives. I sat with her while Dr. Lee went into a trance, and gave her a complete history of the cause of her ailment. She had a floating kidney. He described her, bending over a bed, trying to lift the heavy body of her mother who had fainted. He uttered a cry of pain and fell forward in his chair, put his hand to his back and moaned as if in anguish. Then he sat up straight, opened his eyes and asked me what he had said. I was so frightened, I could scarcely speak.

Clairvoyance Diagnosis

After a moment he became normal, and gave a complete diagnosis of the case, as if he had been present when the accident happened. Acting on his advice, my friend went to St. Louis where “reputable” surgeon anchored her kidney, and her health was restored. The doctors who had failed to discover what was wrong did not take kindly to the repetition of this story. It was not up their alley.

Some day they may welcome the cathode ray of a clairvoyant in diagnosing disease. Thomas Sugrue in his book, “THERE IS A RIVER,” intimates that there are already a large number of physicians who go to Edgar Cayce for such help.

In my twelve years of psychic investigation, through the mediumship of Myrtle Larson Brown, I have accumulated enough material for another book, supplemental to “WHERE DO WE GO FROM HERE?” Much of it has to do with the relief of physical suffering. The diagnostician, in all these cases, is Dr. William Elliott Parker, who “preached Christ and practiced Homeopathy” in the town of Washington, Missouri, from 1837 to the 25th of January, 1841. From the pages of my notebook I shall extract one typical case.

About the middle of February, 1934, when the “depression” was at its height—or its lowest depths—the wife of a prominent St. Louis manufacturer sat with us in Myrtle Brown's seance room. She and her husband were seasoned sitters. After Dr. Parker's opening address she appealed to him:

Ashamed to Ask

“You have done so much for us already, I'm almost ashamed to ask for more. But I'm so worried about Oliver, and the doctors can't agree what's wrong.”

“Where will I find your husband at this time?” the gentle voice of our spirit-mentor asked. “I'll go to him, and bring you a report this afternoon.”

“At present he's in his private office, with the door locked and a ‘No Admittance’ sign hung on the door knob,” Mable laughed. “He's working on his income tax. You



“Psychic Observer”
EMILY GRANT HUTCHINGS, author of the book “WHERE DO WE GO FROM HERE.”

can look right into his insides, and he won't know you are there.” Other than this joking remark, she gave no hint of the nature or location of the disease. It might be anywhere excepting on the outer part of his body.

There were some ten or twelve other commissions, sending the investigator to remote parts of the United States, one of which I recall as being in Los Angeles. When all of them had been stated carefully, with names and street addresses and such other information as the sitter considered necessary, he said:

“I Go To Serve”

“I go now to serve you,” and Sunflower, his Indian helper, took over. We had an outstanding seance, lasting almost two hours. Then we became aware that our mentor was in the room. The less important reports he made first, all of which I have forgotten. The final one I shall never forget.

“Mabel,” he began, “I have vis-

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ited Oliver twice this afternoon, at the beginning and the end of my excursion. Thus I could check up on the effect of his luncheon—which he has not digested even yet. He will tell you he took apple pie and coffee, because it was late, he was in a hurry, and the restaurant offered him no choice. I understand, his doctor has forbidden pie.”

Nothing to Fear

“Better not tell him, Mabel,” Sunflower piped up. “He won't like Dr. Parker for snitching on him.”

“Indeed I will tell him,” Oliver's wife retorted. “He'll be more careful if he knows he's being watched. Is there something serious, Dr. Parker?”

“As yet there is nothing but nervous indigestion, the result of business worry and improper diet. Tell Oliver there is no indication of stomach ulcer, certainly nothing malignant. This, I believe, is what you fear. Did the doctors say the trouble might be in the duodenum?”

“I'm not familiar with that word,” Mabel replied. “I know they want to operate for either ulcer or stricture, or a malignant growth at the mouth of the stomach. He's going to the hospital next week for a complete examination.”

The sequel to this story is illuminating. Oliver believed in Dr. Parker, but he was afraid to take a chance. At an expense of more than two hundred dollars, with X-rays, chemical analysis of secretions and all the other devices of science, he was told that he had “nervous indigestion, superinduced by business worry and improper diet.” On the chart, which Mabel watched daily, she found that unfamiliar word, duodenum, which was supposed to harbor a malignant growth. Three specialists gave the report, in Dr. Parker's exact words.

That Was Nine Years Ago

The next time Oliver visited the seance room he voiced his gratitude, whereupon Dr. Parker said to him: “Diet isn't enough. Give me your worries and I will throw them into the Nowhere. It is worry that kills.” To which Sunflower added:

“But don't eat pie—at least not that restaurant stuff. You're not wanted over here just yet. And don't let the doctors scare you. You have a long time to live.” That was nine years ago, and Oliver is still a healthy man.

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The Scientific Approach

SCIENCE, the TRUTH of a thing, should be the basis of all REAL religion. The TRUTH or what actually is, can never be limited. It should be all-inclusive concerning life, both on the spiritual and physical planes of expression.

The Humble OUIJA BOARD

By FREDERICK G. LIEB

Some persons have asked how a nationally known sports writer has become interested in the subject of psychic phenomena. It need not be strange, for a good reporter, whether on sports, politics or a police court, looks for facts. And, weighing the evidence pro and con, I long have become convinced that there is definite proof of contact with our beloved ones on the other side of the great divide.

While I respect the right of Spiritualists to build a religion around proofs of survival, and have many valued friends in that denomination, my interest in the subject has been more in the nature of studying a science than in its phases as a religion.

Correct Vibration

In other words, the writings and testimony, under scientific tests, of Sir Oliver Lodge, Sir Arthur Conan Doyle and Camille Flammarion have greater weight and made more of an impression on a veteran metropolitan sports writer than phenomena I may have witnessed in churches and private sittings.

But, then, is not Science the Truth of a thing, and should not the base of all real Religion be All-Truth? And Truth, or what actually is, can never be limited. It must always be all-inclusive, concerning life and activity, not only on this physical plane, but on all planes of existence, or of thought.

My own most satisfactory means of communication is the humble Ouija board. I am well aware of the gibberish and inane prattle that sometimes comes through over this means of communication. But I feel that my wife and I have built up a vibration (chords, they call it from the other plane) whereby we draw some of the higher entities to us. At least, so we and our friends often have been told.

Dr. Carl Wickland

I devote several chapters to some of our Ouija tests and conversation in my book, "Sight Unseen." Since it has been published, we have received even more remarkable communications from the other side, a philosophy of the rarest beauty and couched in language far beyond the ability of Mrs. Lieb or I to express.

Shortly after "Sight Unseen" was published, a former United States diplomat visited me at my winter residence in St. Petersburg, Florida. In my book, I had made some reference to Dr. Carl A. Wickland, a former Chicago medical practitioner, who claimed in his book, "Gateway to Understanding" that he had driven numerous undeveloped spirits out of patients. The gentleman who called asked whether I thought Dr. Wickland could help a member of his family. Both my wife



"Psychic Observer"
FREDERICK G. LIEB, 136 Seventh Ave., N. E., St. Petersburg, Florida. He is the author of the books: "SIGHT UNSEEN" and "HEALING MIND, BODY and PURSE."

and I had to admit we knew Dr. Wickland only through some books which were in our library.

The man was insistent and asked whether we thought we might get some information through the medium of our Ouija board. We said we would try. We soon contacted our control, who calls himself Anthony, and put the question to him. He replied: "Give me a little time and I will see what I can find out." After about five minutes he was back on the board, and said: "Dr. Wickland no longer is in practice. He did his work through the mediumship of his wife, who passed on some months ago, and he now is devoting his time to further writing."

Dr. Joseph Banks Rhine

That might have been remarkable in itself, but its sequel is even more remarkable. The diplomat returned to Washington shortly afterwards, and wired to Dr. Wickland in Los Angeles, asking about the same question which we put to the board in St. Petersburg. The reply from Dr. Wickland's secretary was almost word for word as the reply which our spirit collaborator had brought to the board.

Not long afterwards, I had occasion to call on Professor J. B. Rhine of Duke University. Dr. Rhine is author of "Frontier of Mind" and well known for his extra-sensory tests. I related the incident about the diplomat and Dr. Wickland. Dr. Rhine talked of the far-reaching range of the human mind, of which science is just beginning to have some grasp.

Yet, to me, a more satisfactory answer was that we did contact some intelligent entity on the other side, who moving about in what Stewart Edward White calls the "unobstructed universe" visited Los Angeles and returned in five minutes to bring the information which our visitor had requested.

In a long, interesting journalistic career, I have seen and heard many things which have no natural explanation. I have related some of them in "Sight Unseen." However, the most unique did not concern me directly, but happened to two fellow New York sports writers, one of them now deceased.

I might add that neither of these men had any interest in psychic phenomena and the one now alive

is the typical hard-boiled sports writer from the big town. It also was his only experience which might be termed supernatural. Knowing of my interest in such matters, he confided the incident to me, and I will refrain from using the names of either man.

Both See Same Apparition

We were all stopping with the famous New York Yankee baseball team at the swank Shoreham hotel in Washington, D. C. We roomed two in a room, and though these men were not overly congenial they had been put together by the club secretary. One of them was sitting at the writing desk penning a letter, while the other read a newspaper on the bed, when the door of the room opened and a young woman in white entered. She walked right through the room and then out through an open window.

The writer, who was lying on the bed, was startled, and did not know whether this was a sudden flight of his imagination, or whether he was "seeing things." He could not restrain his curiosity any longer, and turning to the other writer, said: "Bob, I am wondering whether you saw, what I just saw." Bob's face had a curious look. "That's just what I've been wondering for the last 15 minutes. Did you see what I saw?" Both had seen the same apparition.

The White Brotherhood

by

WILFRED BRANDON

Transcribed by EDITH ELLIS

We last gave you an account of the Seamen in the Merchant Service and U. S. Navy that we have rescued. These men are victims of the submarine in the Battle of the Atlantic. Now we shall give you an idea of the way we are received when the Scout discovers them by their Auric light and flashes.

At first, these men are so amazed to see him appear as they say, "from the nowhere," that they doubt their own senses. It is seldom they will accept the idea that they are now spirits. This conviction is confirmed when the Scout calls my name once or twice, and I "flash in" beside the group who have passed on at sea.

We are always able to put them to sleep, the Scout and I, and so with one or two at a time I am able to take them to Headquarters. The remaining seamen are staggered at such amazing goings on and become more than ever suspicious of us. These "tricks" as they call them, seem too unnatural to be credited to a normal being or even to spirits as they conceive them.

Who Are the "Devils"?

The result is that they fall back on the conclusion that we are "devils." How they can think a devil would be out in mid-ocean at night to give aid to the unfortunate souls of the drowned, is one of those mental mysteries that we encounter. No amount of reasoning or explanation avails. They are suspicious and even antagonistic.

Their next idea is that we might be Nazis who are taking them prisoners.

The Scout, when he finds them, asks the port they sailed from, the date of sailing and of sinking, and the name of their ship. We hoped to be able to check these and thus give proof of Survival to the world by this means.

We have had to abandon that hope . . . at least for the present. They either give false information or none at all. Believing we are

Stories of Spirit Soldier Puzzle Fighting Men

American Listed as Missing in Action. Yet He Is Reported Seen in Battle

There are strange stories in the desert of a phantom fighter . . . a soldier officially reported as missing and generally believed dead but whom other soldiers say they have seen in the thick of battle.

The soldier is Corp. Marshall Dickerson, of the French Foreign Legion, an American soldier of fortune who was reported missing last October during heavy fighting in Egypt. Two months later a New Zealand soldier told the first story of the phantom:

"We were going into a bayonet charge. Next to me, suddenly, was Dickerson. We took our objective, then he disappeared."

American Saw Figure

A month later a United States air corps man declared:

"Liberators were taking off on a bombing mission. Just as one plane left the ground I got a glimpse of the rear gunner sitting behind his gun. It was Dickerson."

For a while it was thought he was in an American unit, under an assumed name. Investigations disclosed no proof, however.

Then a British soldier looked at a photograph of Dickerson and said he had seen the American fighting in a British uniform.

All Tell Same Story

There are several others who declare they saw Dickerson in battle, and all tell substantially the same story: Dickerson shows up in the heat of battle, pushes resolutely forward, urges others on, and then when the action is finished disappears mysteriously.

In East Aurora, N. Y., the brother of Dickerson says he had a letter from the soldier of fortune last October. The brother does not believe the phantom stories. He believes Dickerson is dead.

Dickerson was born in Virginia, did newspaper work in this country, and then became a captain in the Bolivian army. Later he joined the French Foreign Legion and was one of a group of French loyalists who fought on the side of the British in Libya and Egypt.

March 14, 1943,
"Grit."
Williamsport, Pa.

the enemy and not sure but that they are still living in the mortal world, they obey the Order of their Officers given when they take ship, never to give correct information to the enemy.

It would be well for those who are in the work of helping Souls at the White Cross Stations, if any sailors are brought there to ask them for the date of their last sailing, the name of the Ship and date of sinking. Then send this data to my Transcriber, Edith Ellis, at 152 West 58th Street, New York City. The Survivors of the ship will have turned in their data and the two should check. This is the best way to establish proof of Survival in the minds of skeptics.

We are able, in twelve to twenty-four hours, to teach the men we bring. We explain the *modus operandi* of how to move, how to walk and to transport and handle themselves. Then they are able to go to their homes. Of course we tell them what to expect when they arrive there. We explain that they will neither be seen nor heard.

We also tell them that they may

find spirits of relatives there who will take them in charge. We infer this is usually the case for we rarely see the sailors again though we offer to help and teach them further. A very few do come back and these we put in charge of Instructors.

How Help Is Summoned

You will see our task is a thankless one. So it is, but we do not let that deter us. We are out to help these men who cannot help themselves. The ones we help are usually the least enlightened of all on their ship.

Others of the crew are drowned or killed but these have spirit friends who are called and respond. Other seamen know how to pray or to summon help in the hour of danger. These poor fellows have only us to succor them.

In our next article we shall give you the INSTRUCTIONS that every man should have whether in Sea, Land or Air Service. It is at sea that a Soul takes the greatest risk. Of course Air casualties occur over water also.

It will be a simple thing for each reader to see that copies are made and sent to those of our armed forces that can be reached. The work of rescue would then be made lighter. We are far too few to cover the Seven Seas, the Five Continents and the various islands where our men must leave their bodies.

All can enter into this work with enthusiasm. It is not one that any other citizen performs. The Dead are dead to the average mortal and to all practical purposes as good as forgotten.

Not so with us or with you. I am ready to believe, who read the *Psychic Observer*.

Wilfred Brandon

New York City,
March 27th, 1943.

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.
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Noted Magazines Unfair

(Continued from Page 1)

good." Does not this woman know that the same spirit power operates today as in the days of the early Christians?

The Spiritualists know these things. They know that their mediums are the channels through whom the truth is given to all who honestly seek and ARE WORTHY TO RECEIVE. But then, the Walworth woman states that the mediums deliver their messages in ambiguous language which the bearer can interpret anyway he wishes. She also comments unfavorably on the triviality of the messages. Would a profound discourse on the philosophy identify the spirit communicator if that communicator were a humble relative? In any case, would the Walworth woman understand a philosophical discourse, let alone benefit by it?

The real purpose of Spiritualism is to prove, through their mediums, that there is no death. Naturally the spirit people endeavor, with this in mind, to give a simple little triviality to prove their identity.

Walworth Displays Colossal Ignorance

When the Walworth woman takes it upon herself to touch upon the scientific aspects of Spiritualism, she really displays her ignorance of the subject. She states "Floating trumpets as appetizers. The machinery by which these effects are secured has, of course, been exposed a thousand times and the hocus-pocus is familiar to all but the most naive." Does this include some of the greatest scientists of all time, Crookes, Lodge, Wallace, Flammarion, Lombroso, Schrenck-Notzing, etc., etc.?

Her statement is silly enough but the pathetic part of it is that people will read her nonsense and never read the evidence and testimony compiled by those who have made a life study of the subject. Magazines do not seem

to be interested in having a subject presented by some one who is qualified to make a statement. Rather they would tear down just for the sake of having a story that could be classified as a "thriller."

"Questioners seem to get great comfort out of communications from their loved ones, even though these tidings are vaguely worded." So says the Walworth woman. If such were true, why such vicious attacks upon the mediums who give these comforting messages? There is only one answer. This woman was paid to write the article the way the editor wanted it written. Even if she had received absolute proof of survival, and that rarely happens in a week's time, she wouldn't have printed it. That kind of an article would never sell.

Spiritualists Will Continue to Attend Churches

At the close, this same woman states: "Every day of the week, in thousands of spirit-medium 'churches' throughout the land, they ask for bread and are given a stone." A little research would prove that this is a gross misstatement. Let the Walworth woman refer to "Torchbearers of Spiritualism" by M. A. St. Clair Stobart.

In this book she will find that all religious faiths were founded on psychic faculties. From Voluspa 6,750 B. C. down through the ages, including Moses, Krishna, Lao-Tzu, Plato, Socrates, John Wesley, Swedenborg and Jesus Christ, psychic faculties have been exercised in order to bring transcendental wisdom to man. God has never left His people without a witness.

Just one more word to the Walworth woman, the editors of the Mercury magazine and the editors of Readers Digest. THE PEOPLE WHO DESIRE LIVING TRUTH WILL CONTINUE TO ATTEND SPIRITUALIST CHURCHES AND HAVE PRIVATE INTERVIEWS WITH MEDIUMS. ALL OF WHICH WILL CONTINUE FOR ANOTHER THOUSAND YEARS DESPITE ANY ARTICLES THAT MAY APPEAR FROM TIME TO TIME.

SERVICE TO MANKIND IS TRUE RELIGION. LOVE PROMPTS SERVICE. Spiritualist mediums practice the new commandment "LOVE YE ONE ANOTHER."

Brotherly Love

It is the Science of Creation and the Power that holds the solar systems in their proper places.

Excerpts from a lecture delivered recently by SUN GOD, an Indian spirit collaborator, through REV. BERNARD RODIN, trance intermediary. Taken down by May Stickley at Lily Dale, N. Y.

We ask this night that you shall gather together, making one great power of light, making your souls in tune with that which sustains you, so we may be able to penetrate through and bring unto you, and to others a message of guidance.

Yes, time and time again you hear the voice of spirit, but there is so much to be understood. We feel it is our bounden duty to take control of our beloved vessel and pass through a strong message to you.

All you may want is a message from Aunt Mary and my father, but we would say to you that if your father and your Aunt Mary could get close to your hearts they would tell you something of that which we will strive to tell you, rather than to delineate to you your future.

Spirits Not Infallible

Because they love you, and we love you we strive to give you outlines of possibilities. We do not claim to be infallible, we do not know all, but we have passed a little further through life than you, and we are able to bring back a certain message, some element of guidance that may give you a

power and strength. Only when it gives you power and strength is it of value.

Few Spiritual Advances

All that is given from spirit to you, all that is given through nature to you demands by reason of the law that you appreciate it, and use it rightly and make it your guide for good, and so we want to say here, whatever comes from spirit side of life must elevate, and make you happier and brighter and more spiritual, more loving—yes only when love guides your mind, only when love is your Pilot do you succeed.

But you may say, Sun God many people have riches, but have no love. They own great quantities of land, but do they earn them? We do not think so. No one owns anything but that which they have gained through their own spiritual conquest. So if one amasses money and power, they are limitations, and they are bruises, they are anything but good in the light of truth, in the light of reality, in the light of the evolving universe.

You are getting many evidences of spirit return, but as we scan your movement very few spirit-

ual advances. We are very patient because we love you. We are tolerant because we know of the things you have been through. We do not want to see the future equally dark. We are striving to show you, you possess rich powers.

All Taught Correctly

You are human radios endowed with spirit powers, and the spirit powers can serve you when in spirit contact. It is the same law that says you must learn to feel the pulsating ray of his love, and use it for God. Equilibrium is yours then and then only. You wonder why we come through.

Gathered here tonight are many souls from the lower astral planes brought here through leaders on our side. They are encouraged to listen and have a breathing spell as you count time—and we shall stretch out the words from you to them that they can hear the message of truth. Why is it, they are in spirit, and they do not know? They have been on earth so long, and when they passed over they still think war, and all the things that blind the human soul.

Perhaps you have seen at times these denser vibrations of spirits. Why cannot they be taught in spirit life? They are, but when they can gather on the earth plane and take a lesson from the earth plane, they can understand, they learn far more quickly, they realize sometimes in a second that they cannot have redemption unless they clear away their war-mindedness.

Mind Is Your Weapon

You can see them, they still want to throw bombs, wanting to do everything... they have been in a hell that is made of ignorance. The souls that have been brought here by teachers, we see some light is beginning to form in their visions... if you still wear the garments of warfare, you still desire to rush and kill, but as you try to kill, you cannot kill, you find your guns do not fire.

Nothing you do works, it cripples you because you are in the world of spirit, and spirit is mind. Mind is now your weapon. It was a great thing to stand and rule over other nations, you were taught that you were the great people that had to go on and capture others. You were wrong.

You were sent to the slaughter house, and some sudden trick of man's doing sent you into this state. You don't have to hold it. See the light that is lighting over

TRANCE MEDIUM



"Psychic Observer"
REV. BERNARD RODIN

their heads. You were once an earth body... you didn't bless it.

The great spirit of life loves all. Cast away these murderous forces, and instead of coming back to the earth go back to your homes with peace and love. Let it flow, into your hearts, and go behind the leaders of your nations and try to cause them to speak with peace and spirituality.

Ideas Dwarf the Soul

How is it if these soldiers were Russian or German, or what, how could they understand? In spirit dear ones of the flesh, they can get the meaning behind the words. It is not the words that matter, it is the soul that speaks, the soul that expresses, and with the help of the teachers many hundreds have gone away from this country with a new understanding.

What is the lesson it brings to

you, that you can in your own homes, in the silent meditation of your choosing also radiate the light, because your guides will help to pick it up.

Appreciation must be given as you gather these messages from the Heaven world, you must become more true to yourself. You are wonderful people all of you. It does not matter whether you have three dollars or three hundred dollars in your pocket, whatever you have, or haven't, you are a glorious people, you are a rich people, you are masters of destiny, you are wonderful beings in the great unfolding plan.

It is wonderful to live. You love your Lily Dale, why not love the spirit within you, more lovely than Lily Dale. Lily Dale is only a shadow, no matter how wonderful it is.

We are all joined together, those in the flesh bodies and those who have lost it. Love is the force that will wipe away all the smudges. Get it into your consciousness, it is the science of creation, it is the power that holds the solar systems in their place.

Sun God blesses you all and we say once again you are important souls, you are divinely blessed, you are people of God. You are Gods in the making, and you are so important that if you make one little effort forward with love, you shall find a greater light in your soul, happiness for the first time will be yours, and you know you will never lose it. Good night and God bless you.

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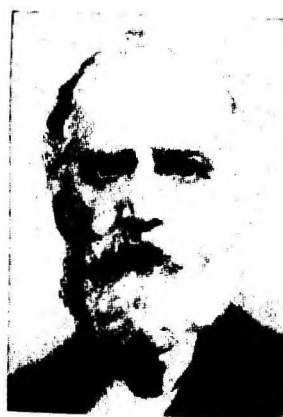
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CONCLUSION

Evidence of Immortality

By ALDA MADISON WADE

I Attend Camp Chesterfield

I write again. Here at Chesterfield spiritualist center in the state of Indiana, I have met people from every walk of life; from the far reaches of Maine to the southern extremity of California; from Minnesota to Florida and most of the intervening states. I am here to complete this manuscript. I had intended to record only those experiences which seemed to point to a continuity of life beyond the grave. When I started this writing, I knew nothing of direct-voice mediumship, materialization, slate writing or any of the other numerous manifestations.

For all of this I am greatly indebted to MR. AND MRS. LEMUEL T. SWISHER. They made it possible for me to attend a seance under the mediumship of DR. J. J. CARROLL of Buffalo. The interest engendered at that time led to further investigation, which brought me to the doors of that noted direct-voice medium, JAMES LAUGHTON, whose spirit teacher, Dr. James, with his knowledge of life and brand of philosophy, must, of necessity command the deep respect of any man who has made a study of natural science with its foundation principle of evolution.

I Conclude My Investigation

My interest in spiritualism thus far has been to subject it to whatever scientific test is possible to either prove or disprove its validity. The results have been extremely satisfactory. It is a matter of psychology that all knowledge is derived from percepts and concepts having their origin in one or more of the five physical senses.

The Act of Being Alive

Satisfactory proof has come to me partly through the sense of hearing, partly through the sense of seeing, partly through the sense of feeling. Through the sense of smell, I have experienced the delicate aroma of violets and roses when lying on my bed. No living person was present and no material flowers of any kind were about the place.

While my observations have fallen under the head of the objective, rather than the subjective, I have always tried to approach the entire matter with open mind. If anyone is to become an explorer in a new field of thought, this must be their attitude.

From my observations as a nature lover, and from the answers I have received from doctors of philosophy in the spirit world, I have no hesitancy in saying that *Immortality cannot be thought of as an attribute of any religion, but is the natural consequence of the act of being alive.* Nor do I give man credit of alone being the only one to survive after the material body has passed through the transition called death. When I asked if the simplest forms of life had souls, Dr. James answered: "the blade of grass, the flower, the tree, and even this table which I now touch with the trumpet, have a certain degree of life, and to that extent are perpetuated in the life to come."

Garden of Prayer

While I have not approached spiritualism from a religious standpoint, there is much at Chesterfield to give rise to the thought. Even as I write these words, I can hear the carillon situated in the park. Everywhere there seems to be a suggestion of heaven and deity. In my last seance at Detroit, my wife told me of the beauties of Chesterfield. She was particularly anxious for me to visit the *Garden of Prayer*. Whether it be a matter of attunement to the heavenly kingdom, I know not, but the impression I gained when visiting Chesterfield for the first time, is that it could not possibly have been conceived by the unaided mind of any living man.

Dotted over the landscape are many monuments to the years which have passed—light houses

which pour out their rays of hope to a troubled world: a beautiful fountain; the statue of an Indian, turning his eyes to the heavens as he communes with those who have gone to the Happy Hunting Grounds. Although I have not come with any thought of mind to gain a deep sense of the religious, automatically my mind vibrates in a profound fervor as the words are put into my mouth. "O God! My God! What a place of marvelous beauty you have created here upon the earth!"

As one approaches the outer rim of the valley, he finds an inspiring Chapel, wherein is conducted healing and other religious services. On the opposite end of the diagonal, at the northeast corner, is the Auditorium. From its rostrum, are heard daily lectures by nationally known clairvoyants and mediums.

Chapel and Auditorium

On the southeast rim of the valley is the open-air theater, whose stone pulpit beneath the trees is partially encircled by seats to accommodate the audience. There is much here to remind one of Hawthorne's Great Stone Face. Indeed, the speakers face the west, and, as the lowering beams of the setting sun glorify the place in pristine splendor, their sincerity

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PART V

Note: Part I began February 10th; Part II, March 10th; Part III, March 25th; Part IV, April 25th.



"Psychic Observer"
REV. MAUD FOX, lecturer, teacher, mental and direct-voice medium. During the summer months, she is one of the staff mediums at Chesterfield. She lives in Detroit, Michigan.

and earnestness is particularly noticeable.

Numerous cottages house the mediums who make possible the various phases of direct communication between the material and astral universes.

Noted Mediums Appear

The principal mediums connected with Chesterfield are classified, Clairvoyant and Direct-Voice: Materialization; Spirit Photography; Healers and Spiritual Healing. The following comprise the 1942 list of Clairvoyant and Direct-Voice Mediums:

Clifford L. Bias, Buffalo, New York; Mary L. Beattie, New Carlisle, Ohio; John W. Bunker, Eaton Rapids, Mich.; Evelyn Burnside, Kansas City, Mo.; Jewett P. Clark, Chesterfield, Ind.; Alice Clark, Chesterfield, Ind.; Nellie Curry, Chesterfield, Ind.; Pansy Cox, Anderson, Indiana; Anna Dennis, Chesterfield, Ind.; Maud Fox, Detroit, Michigan; Elsie Fishburn, Columbus, Ohio; Fanchion Dennis Harwood, Chesterfield, Ind.; Maye Hibbs, Fort Wayne, Ind.; Nettie Nichols Johnson, Chesterfield, Ind.; Mary Murphy Lydy, Chesterfield, Ind.; James M. Laughton, Detroit, Michigan; Mabel Riffle, Anderson, Indiana; Mamie B. Schulz, Philadelphia, Pa.; Edith Stillwell, New Castle, Ind.; Loretta Schmitt, Detroit, Michigan; Elton Hedrick Stouder, Muncie, Indiana; Lulu Taber, St. Louis, Mo.; Oscar Thronsdon, Indianapolis, Ind.; Anna Thronsdon, Indianapolis, Ind.

Spirit Photographer

Those listed as Materialization Mediums: Mary L. Beattie, Nettie Johnson, Fanchion Harwood, Lulu Taber.

Spirit Photography: Robert Chaney, Eaton Rapids, Mich.

Healers: Robert Chaney, Eaton Rapids, Mich.; George Johnson, Chesterfield, Ind.

In view of the vast flood of material arising out of the various seances which it was my privilege to attend at Chesterfield, I turn in retrospect in an effort to review the more important events.

To begin, I attended a lecture by the medium, Clifford Bias, on the subject of DREAMS. It was a scholarly address such as one would expect to hear in an advanced classroom of psychology. When he had finished he offered to answer questions relating to the subject. My request was that he classify a dream for me.

"I shall be glad to do so," was his reply. I thereupon related the dream mentioned in the first part of this manuscript. At its conclusion, he seemed slightly mystified as to the nature of the shout of

PSYCHIC OBSERVER, May 23, 1943

5

"FIRE!" which was heard in the burning church, but readily catalogued the dream itself as SOUL FLIGHT.

I have related the foregoing not so much for the purpose of making a record of this particular meeting, as to introduce a matter which in the short space of six days, as to change my entire outlook on life.

Lillian Jeffs

Before proceeding further, I must take the reader back to the Lillian Jeffs seance in Detroit. At that time I made note of the following conversation carried on with my deceased wife:

"Alda, why don't you get married?" she asked.

"I didn't think you'd want me to," was my reply.

"That's where you're mistaken. I do want you to meet some one whose companionship you can enjoy."

On the eighth of July, another seance from which I go back to the following:

"Alda, are you going to Chesterfield next week?"

"Those are my plans, Mary."

"I am so glad. It is so beautiful, particularly the Garden of Prayer. I am planning to materialize for you."

Now return to July 16 at Chesterfield. The hour of one-thirty found me approaching the auditorium where an afternoon session was to begin at two o'clock. It is the custom, even among strangers at Chesterfield, to greet people when walking through the park, and, as I overtook three women walking in the same direction, I saluted:

Courteous—Hospitable

"Good afternoon. Are you going to the Auditorium?"

"That's where we're going," replied one of them. She followed this by saying:

"That was a very fine speech you made this morning at the Chapel."

"O, did you hear me?" I asked.

"We all did and were very much interested," was her response.

In the auditorium it so happened that the woman to whom I had previously spoken, sat next to me and we continued our general conversation.

I introduced myself and she gave me hers as "Miss Marianna Park of Fort Thomas, Kentucky." That was the beginning.

From that time on we were seen together a great deal. Whatever seances one attended there also was found the other. I learned from her that her mother had passed but four months before. Following that sorrowful event, a friend induced her to attend a seance.

Only the Beginning

In Cincinnati, under the mediumship of Anna Bryson, she learned that it was possible for her to talk directly with her mother. In three or four other seances she talked with this loved one. In one of these conversations, her mother re-

NOTED BOSTON MEDIUM PASSES AWAY



"Psychic Observer"

GEORGE B. CUTTER, 69, native of Boston Massachusetts and for many years a national missionary for the Spiritualist movement, passed away at his home in Ashley, Ohio, April 13th. The body was moved to Columbus, Ohio where funeral services were conducted by Rev. R. O. Whitney, Pastor of the Ohio Ave. Spiritualist Church. Cremation followed.

During his life-time, Mr. Cutter lectured and demonstrated his mediumship for over 50 years; some of the churches and camps to engage his services in the past: Lily Dale Assembly, Lily Dale, N. Y.; Chesterfield Spiritual Camp, Chesterfield, Indiana; Freeville Spiritualist Camp, Freeville, N. Y.; Etna Spiritualist Ass'n, Etna, Maine and Mt. Pleasant Park Camp, Clinton, Iowa. He was former pastor of the First Spiritualist Temple, 6th and State St., Columbus, Ohio.

Several years ago Mr. Cutter retired because of failing health. After a month's illness he passed away with pneumonia. He was a Mason and held membership in a Boston lodge.

marked:

"Marianna, you are lonely. Go to Chesterfield in July."

"What? and where is Chesterfield?" asked Marianna.

"It is a beautiful spiritualist park near Anderson, Indiana," was the mother's response.

As before stated, we met for the first time on the afternoon of July 16. That night we attended a seance conducted by Anna Thronsdon and her son Oscar.

Mary presented herself as usual, and I asked:

"Do you still think I should not remain single?" The answer was unexpected:

"I am with you all the time. I seal your eyes with a kiss each night as you go to sleep."

"Does this mean, Mary, that you don't approve of my getting married?"

"I will let you know tomorrow," she answered.

I'm Checking Up

Immediately following this conversation with my deceased wife, Marianna's mother and father came to her in turn. Of the former, she asked:

"What do you see for me?"

"I see a complete change in your life. You are going to travel and be quite happy," responded the mother.

Of her father, she asked:

"What do you think of the man with me?"

"I will advise you tomorrow," was his reply.

The next day we attended a seance. (Continued on Page 6, Col. 1)

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EVIDENCE OF IMMORTALITY

(Continued from Page 5, Col. 5)

ance under the mediumship of Mabel Riffle. As usual, Mary spoke first, then addressing Marianna, she said:

"I see that you and Alda have much in common. I am happy to know you, and, whatever course you may follow, you have my blessing."

Marianna's mother came next: "Good morning, Marianna! Good morning, Alda!" she greeted.

"Good morning, mother," responded Marianna.

"Good morning, Mrs. Purk." I followed.

"Any advice this morning?" asked Marianna.

"You have been lonely, Marianna, but all will be well."

"Do you mean that I am to be happy from now on?"

How It Happened

"Happy from now on," was the mother's response.

Although, on leaving Detroit, the thought of matrimony was the farthest of anything from my mind, and not the remotest feeling in that regard had come to me upon my arrival in Chesterfield—in spite of this fact—if my memory is correct, I must have proposed to Marianna on the first day I met her. As I now recollect, during the Riffle seance, the bewitching girl guide, directing the conduct of the seance, broke forth in the strain of "Wedding Bells." She followed this by

"Has he proposed to you yet?"

"I think so."

"Have you said 'YES'?"

"Not yet."

"Marianna, your name is Purk. isn't it?"

"Yes."

"Well, then, purk up! Remember there are other fish in the pond."

The very next day, we attended another seance. The medium was Clifford Bias. It was a brilliant affair, well interspersed with song. As far as the spirits were concerned, our short period of friendship was truly understood.

Mary addressed us both and significantly gave us her blessing. This was followed by her father and mother who seemed to know definitely what course we would pursue.

"When shall we get married?"

Marianna voiced abruptly.

"In due time," was the response.

Eight A. M. the next day, found us at a seance conducted by the Rev. John Bunker. Here a new word found lodgment in my vocabulary. It was the word *apport*.

"What is meant by the word *apport*?"

Father Kelly Speaks

As I understand it, the word is a noun, meaning an object dematerialized at its source, then transported (in some cases thousands of miles) and rematerialized in the seance room.

Following the usual form of opening, the meeting took on the aspect of a genuine Indian pow wow. This was followed by the presentation of the apports, starting with one whose guide was Father Kelly. He said he had been a Catholic priest while on

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REV. MABLE RIFFLE, 204 West 14th St., Anderson, Indiana; Secretary of Camp Chesterfield, Chesterfield, Indiana.

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earth. My recollection is that the one addressed was a Mrs. Anderson. The following conversation took place:

Mrs. Anderson!"

"Yes. Is that you, Father Kelly?"

"Yes. I have been to a cave in the Ozarks to find your apport. It isn't as good as I would like, but it's a quartz crystal . . . the best I could find."

"Thank you, Father Kelly, I shall treasure it beyond words."

The second spirit guide to come, said to his pupil:

"I must confess that I followed that Catholic priest to that Ozark cave to bring you this crystal."

An Apport Received

Fully eight or ten other guides stated that they had also accompanied the priest to the same cave. Then came a voice directly in front of me.

"Alda, this is Mary," it said. "In commemoration of the event which I feel soon to take place, I bring you a cupid's dart which my guide found in the southern part of Indiana."

"O! Thank you." I exclaimed as the precious object came into my hand.

At my left sat Marianna. To her came her mother, saying:

"I bring you a beautiful setting for a ring." It also is intended to commemorate the event which is soon to take place."

It was indeed a gem of brilliance which radiated a glowing light as

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it found its way slowly into Marianna's lap.

Upon arising the following day, I was impressed with the thought our wedding now has the sanction of the spirit people. On seeing Marianna a little later, I found that she too had been impressed with the same idea. We wasted no time and were soon riding on a bus in the direction of Anderson. After obtaining the necessary legal papers, we returned to Chesterfield to complete the plans for our marriage . . . just six days after our first meeting.

An Indian Pow-Wow

We had several days to wait for our license so in the meantime we attended a Pow Wow under the mediumship of Maud Fox and Loretta Schmitt. Present in the assembly were artists of the spirit world. As each Indian entered, he would give his name and mention a person in the circle. He would then pose for his picture which was made while the group sang. Less than three minutes elapsed before the finished sketch would be handed to the recipient through the trumpet.

I was anxious to receive a picture of my own Indian collaborator, Running Elk, but, instead, another spirit came in who gave the name of Hiawatha. By no stretch of the imagination, however, could he have been thought of as Longfellow's Hiawatha. It must be remembered that, as on the earth-plane, so it is in the world of spirit. Duplication of names oftentimes happens, usually causing much confusion, unless properly understood.

Marianna was favored by receiving a picture of one of her teachers, Lone Star. She is a stately matron, well embellished with the accouterments of Indian femininity. Her likeness henceforth, along with Hiawatha, has been given a place, reserved for the sacred memories of Chesterfield.

Fanchion Harwood

Speaking for Marianna as well as myself, Tuesday, July 1, 1942, must, of a necessity, stand out as we look in retrospect upon our sojourn in Chesterfield.

Until then, spirit manifestations have come to us either through the agency of clairvoyant mediums: by direct-voice through trumpets; by way of apports; through the presentation of flowers and by way of saturating the seance room with the aroma of violets and roses. This was to be the promised day when our eyes would be brought into full accord to see our loved ones, as we saw them on earth, and look into their faces, behold their smiles, and know for sure that they are not dead but live on and on.

In short, we had made a definite appointment to attend a materialization seance conducted by Fanchion Harwood. Our group assembled in a plain room around the walls of which we were seated. About thirty people made up the circle. To the left of Marianna and me, a small area is surrounded with black curtains. This is known as a "cabinet." We

(Continued on Page 7, Col. 1)

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EVIDENCE OF IMMORTALITY

(Continued from Page 6, Col. 3)

examine its interior to see that nothing else is present other than a chair, to be occupied by the entranced medium, once the seance is under way. Standing outside of the cabinet is the medium, *Edith Sillwell*.

After Fanchion Harwood took her seat in the cabinet, the bright lights were extinguished. A red light is left burning, sufficiently to reveal the faces of all in the circle. As in other seances, the meeting was opened by repeating the Lord's Prayer in unison and then singing of a familiar hymn. We were informed that Mrs. Harwood is now in trance. Shortly, we note that the curtain of the cabinet is being pushed aside. A feminine personality, dressed in a gown of exquisite whiteness, emerged from the cabinet and approached one on the opposite side of the circle. The person who had been sitting now stood, and the two engaged in intimate conversation which was carried on in low voice.

She Dematerialized!

Presently, another, likewise gowned, left the cabinet, and came in my direction.

"Alda, this is Mary," she says, "and, how do you do, Marianna?" We stand, answer her greeting, and she continues:

"Alda, I am now fulfilling a promise made to you in Detroit. You will remember that I promised to materialize for you in Chesterfield. If you have had any doubts whatever heretofore, this surely must convince you that we do not die when our physical bodies have been cast aside. Heretofore I have talked with you through the trumpet. I have touched you with my materialized hand, I have brought you flowers, and now you see me in person. How do you like my appearance?" "I think you are very beautiful," was my response.

"Marianna," she continued, "you have my blessing, and I shall be with you in a vast spirit audience tomorrow afternoon at five o'clock." Thus saying, without returning to the cabinet, she vanished from our sight. This particular act of a materialized spirit is known as DIRECT MATERIALIZATION.

Materialization Recognized

Other spirits, men and women and children, came to others in the circle, conversed intimately, then vanished. Two then came from the cabinet, approaching the one at my side.

"Marianna, this is mother, here is your father, and how do you do, Alda?" We greeted both of them cordially, and then her mother continued:

"We come with our blessings to both of you. We will be with you at all times, and know that you are destined to have a long and happy life together. Know that at the happy event tomorrow afternoon, we will both be present in the spirit audience."

Marianna's father now speaks: "Alda, I want you to know that I am giving to you a very good girl, and I want you always to take good care of her. She is an agreeable person, and, with your temperament, both of you should live long and happy."

"I shall do my best," was my response.

While we were thus talking, I had opportunity to note the man's features, to discover a week later that they were almost identical with his photograph.

The last to come to us was my mother. How charming she was!

SCHEDULED AT LILY DALE



Rev. ALBERT E. VAUGHN STROBE, 419 Maple St., Enid, Oklahoma; lecturer, teacher, writer; mental and trance medium; artist and traveler. During the summer months, July and August, he will fulfill a Lily Dale Assembly contract to demonstrate his spiritual work at Lily Dale, N. Y.

Rev. Vaughn Strobe was one of the principal speakers last April at the annual convention of the O.S.S.A. held at Oklahoma City, Oklahoma; early May, lecture engagements took him to Fort Worth, Beaumont, Houston and San Antonio. The week of June 19th, he will work at Dollie and Dr. B. F. Clark's spiritual Center, Indianapolis, Indiana. The latter part of June will be spent at Erie, Pa., before coming to Lily Dale for the opening, July 3rd.

Her features were distinct and just about as I remembered her from early childhood. She took me by the arm, and, together, we walked about the circle several times. We talked of a number of things, among them, my sister Vina. Of the latter, she said:

"Vina was my first born, but I still think of her as my baby."

"But, mother, I always thought that I was your baby," I protested.

"Yes, I know, my boy, you were the last to be born, and you, too, were my baby."

Nellie Curry

Approaching that part of the circle where Marianna was sitting, she spoke as follows:

"Marianna, my dear, you have my blessing. I have been watching my son from the spirit world for lo these many years, and I know you two will be happy. I, too, will be at the ceremony tomorrow afternoon. I must be going. Be good to each other, and nothing will mar your happiness." With this admonition, she disappeared as though melting into the floor.

July 22, 1942 . . . a day long to be remembered. Not one hitch has disrupted our plans, and the weather is perfect. We went to Anderson at an early hour to do some shopping and to obtain our marriage license.

Back at Chesterfield, early in the afternoon, Nellie Curry, who is to act as Marianna's bridesmaid, assisted by Rev. Alice Clark, takes her in charge. A few minutes before the hour of five, the chimes announce the event about to take place. Rev. John Bunker, who is to perform the ceremony, led, as we marched from the Curry home. Mr. Curry, the best man, and I, were next in line; Mrs. Curry, the bridesmaid, and then Marianna.

As we approach the chapel, we find our pathway strewn with many flowers, and I was overcome

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with emotion as I realized the preparation that had been made. The church was packed and all stood as the minister led the way to the platform.

Agreeable to ancient custom, after the bridesmaid had taken her place near the platform, Marianna walked up the aisle alone. I was at the left of the best man, and, as Marianna took her place to the right of her bridesmaid, we find ourselves together once more.

My Story Ends

The music faded away; the solemn, but beautiful rite of matrimony was administered by Rev. Bunker, then we were pronounced man and wife. Those in the audience formed a long procession to wish us joy, and again as we left the church, two more columns were formed . . . between which we passed, only to receive in full measure the gift of rice from many loving hands.

A half hour later we are on our way to Anderson, the first stop of our journey to Detroit, which we completed the following day.

Six glorious days at Chesterfield have come to an end, and with their termination, I conclude my manuscript.

A. M. Wade,

603 South Dakota Ave.,
Tampa, Florida

The End

Advice To... Beginners

By WILLIAM H. BURR

My opinion based upon many years of investigation and observation, is that many beginners, in pursuit of knowledge, start from the wrong viewpoint.

Nearly all start in *disbelief* of the possibility of spirit communion. They are not judicial in judgment of facts. They think with suspicion of the medium and focus their attention upon any possible flaw in what the psychic says or does because they start with the inward thought that any one who attempts to demonstrate spirit communion through any of its many phases, is per se a cheat and a fraud because they think it can not be done.

With this inward thought influencing their judgment, they devote their attention to looking for errors rather than for *evidence of truth*. They fail to weigh evidence impartially hence they many times do great injustice to mediums and injustice to themselves.

Beyond Reasonable Doubt

No juror would be permitted to sit in judgment of facts in any civil or criminal case with such a mental attitude beclouding their judgment. No juror should attempt to sit in judgment in any case in which judgment might be colored by prejudice or antagonistic opinion previously formed.

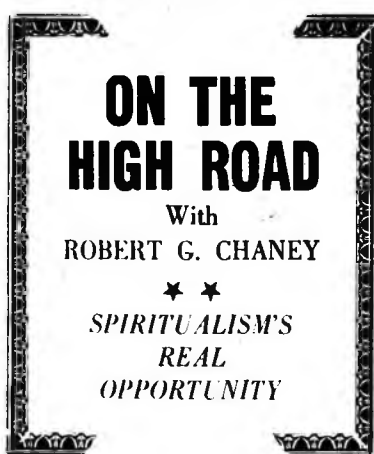
In law, a person's property may be taken from them when the weight of evidence is against them. In criminal cases, a person may be deprived of liberty or life upon evidence which convinces a *reasonable, unbiased* jury that guilt has been established by any kind of lawful evidence *beyond a reasonable doubt*.

If psychic investigators will remember these facts and look for *evidence of truth* rather than disregard convincing facts in their search for some unimportant incident to prove their incredulous belief, they would make far more satisfactory progress in their quest for knowledge.

No one should expect to change their mode of thinking in a day, but all should remember that thou-

PSYCHIC OBSERVER, May 25, 1943

7



ON THE
HIGH ROAD
With
ROBERT G. CHANEY
★ ★
SPIRITUALISM'S
REAL
OPPORTUNITY

CHILD MEDIUM



"Psychic Observer"

EVAJEAN BOERNGEN, 11 year old child medium, is the daughter of REV. A. L. BOERNGEN, D.D. and Rhea E. Boerngen, Bridgeport, Ohio.

She assists her father in the message services every Sunday evening at the Inter-National Constitutional Church, 209 Howard Street. She has been demonstrating her psychic ability since last September.

Eva Jean is a born medium and comes from a family of Spiritualists. Both her maternal and paternal grandparents were Spiritualists. She is the granddaughter of Laura Mayer, of Bridgeport, who has been a Spiritualist for nearly fifty years; her paternal grandparents are Rev. and Mrs. A. E. Boerngen, Massillon, Ohio. Her grandfather Boerngen, has been Pastor of the First Spiritualist Church, of Massillon for thirty years. Her mother was born and raised a Spiritualist and her father, Rev. A. L. Boerngen, a medium since he was a child, is a noted healer, lecturer and mental medium.

Her parents intend to travel with Eva Jean. She has already been offered engagements in various churches.

for many years. But this we can stand.

There are many whom our religion can not help. They must get their consolation from another. There are others who we can help, and we should make every effort to be of service to these bereaved people, in spite of opposition.

We can mean so much to so many, it is pitiful to see how small most of our efforts are. In fact, the almost complete lack of any effort at all borders on the criminal.

The Real Opponents

Instead of assisting one another in service to those who need it, what do we do? We are our own worst opponents. We turn, in complete defiance of our knowledge of God's laws, to bicker among ourselves.

Some mediums ridicule another's mediumship. One association tries to work an injury to another. One half of a church breaks away from the other.

Clergy and lay members are both to blame for these atrocities. It is no wonder there are many Spiritualists who are ashamed to admit of their religious conviction.

Let us do our work . . . that which we are here to do . . . bring comfort, consolation, and knowledge to those who need it, and let us do it in harmony. Anyone who does not do this is the real opponent of Spiritualism.

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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sands and millions have traveled the same way they are starting and found the truth for which they are seeking. If they intelligently seek they will surely find.

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Spirit People Will Share Their Thoughts With All of Us.

REV. CARL HORTON PIERCE

If you were to take a cross-section of the Spiritualistic Field today, from Maine to the Mississippi, from the Carolinas to the Canadian line, what would you find?

You would find struggling churches some of whose ministers are still trying to convince their audiences that it is possible to communicate. On this point most of their audiences are already thoroughly convinced. But meeting after meeting they have to sit and listen to the same story, told in practically the same language. You would think you were back in the days of the Fox sisters.

This is really shocking to people of intelligence who go to Spiritualist meetings to gain new aspects of wisdom and understanding. Seldom, if ever, do you hear that "communion" with "the saints" . . . which all Christians have repeated ever since they learned The Apostles' Creed . . . is possible. Some do not even believe one can communicate with exalted souls who have "attained." Others have never tried it. Still others think it possible, but they say: Why talk over the heads of people?

The interest of people, in order to be sustained, needs to be fed. The soul's hunger for light and love is just as keen as the yearning of the stomach for food. Where is this food to be obtained? Where should it be found, purer and more nourishing to the soul, than in COMMUNICATION from those who have risen until they are conscious of the ONENESS with GOD? These souls are always anxious to shed their living, enlightening thoughts upon us.

Reincarnation Explained

Their messages to us will not exclude messages from our loved ones who have passed on. But their voicing of the needs of humanity in the twentieth century . . . their instructions to us as to what we can do to aid them in the preservation of world-peace: these are the messages that audiences are straining their souls to hear. Such communication will add to each service some food for thought; some suggestions for righteous conduct; some element of spiritual progress, essential for the advancement of the race.

Not infrequently in this survey of the Field you will find a long sermon which includes a blast at the doctrine of REINCARNA-TION. Then, immediately afterward, from the same platform, you are liable to hear a medium, under trance contradict what the lecturer said on this most important subject. If some of the so-called believers chose to go to the Bible or to seek communion with advanced souls, it seems to me they would have no doubt as to the authenticity of REINCARNA-TION.

Plainly Jesus believed in this doctrine. Distinctly, He taught it to His disciples. Under what other doctrine can you claim that JES-

SPIRITUAL HEALER



"Psychic Observer"

REV. CARL HORTON PIERCE, lecturer, teacher, writer and spiritual healer, leader of the United Christian Workers of America, Inc., 14 Mt. Vernon Ave., Mt. Vernon, N. Y. He is assisted by his wife, Rev. Myrtle E. Pierce.

TICE will surely be meted out, under the principle: What you sow you'll reap?

You can't say: "Oh, Jones! Yes, he murdered a man while on earth and passed on before anyone found out . . . he'll get his reward on The Other Side. No! He's due to get exactly what he sowed . . . right here on this plane. He that taketh up the sword shall perish by the sword. It does not say that he shall perish by some spirit sword. You can't imagine such a thing. Right here . . . right on earth . . . shall you pay, until you learn that Cause is always followed by Effect, and if you wish harmony and peace in your life, you will have to manifest these qualities.

The Akashic Records

Those who believe in REIN-CARNATION realize that this doctrine answers many questions that are not answered by those who believe that life is one journey only. Materialists believe that they only make the journey once, and then life and consciousness are exterminated at death. Orthodox Christians (and some Spiritualists) believe in life after death, but they claim we only make this earth journey once.

For such believers it would seem difficult, if not impossible, to explain the inequalities and differences one finds among people

and their environments. Why should some be born rich while others are poor? Why should some be talented while others are not? Why should some children display talents far beyond their years? Are there any prodigies? According to Jesus there are none. (The Aquarian Gospel, Chap 37.) Specifically He said, according to Levi's transcription of the Akashic records:

11 From whence this talent and this power? (referring to the music and singing of some traveling artists.) In one short life they surely could not gain such grace of voice, such knowledge of the laws of harmony and tone.

12 Men call them prodigies. There are no prodigies. All things result from natural law.

13 These people are not young. . .

14 Ten thousand years ago people mastered harmony. . .

15 And they have come again to learn still other lessons. . .

Mrs. Eddy—a Spiritualist

Jesus taught a doctrine that seems to us to answer every yearning of the soul for justice, namely that *we earn every talent we manifest*. If we enter this life with a finely developed and sensitive ear, or a very capable hand, or a finely developed body . . . these are qualities on which we expended thought and attention in other lives. The more you contemplate this theory, the more you observe its wisdom.

It seems a pity to have the Spiritualistic Field divided on this subject, when unanimity and oneness is essential. Christian Scientists don't present a divided front to the world. They may, from our viewpoint, be much in error. They may vehemently deny that COMMUNICATION is possible, though Mrs. Eddy was originally a Spiritualist . . . but at least they all talk and think the doctrines of Science and Health. UNITY . . . although Fillmore started out as a Spiritualist . . . though it disparages and discounts COMMUNICATION . . . talks and thinks as a united front. But you will find Spiritualists divided 50-50 on Reincarnation. Does this need to be?

Practice and Malpractice

Times have progressed. The masses have advanced. The average person seeks light, understanding and information . . . more and more. With stimulus to progress caused by the great stepping up in material communication, man's range of vision and mentality is expanding with rapid strides. Material advancement and spiritual progress go hand in hand. We come to the age now in which people need to be instructed in twentieth century terms. Where are they to get this information? Manifestly, from those souls who are qualified to instruct them in matters of fundamental and basic truth. What are the people to be taught? They will be instructed in those lessons which are essential to progress. What is one of them, for example? The fruits of COMMUNICATION.

Well, we hear some say, what is there about COMMUNICATION that we do not know? Maybe one KNOWS about it . . . but does he PRACTICE it? COMMUNICATION reveals that the UNIVERSE is ONE . . . that every part of the UNIVERSE is intimately "hooked up" with every other part. From this one learns that every thought he thinks, every act he performs, has its effect on the WHOLE. If the act or thought be good, then the WHOLE is benefited. If the act or thought be adverse, then the WHOLE is hurt.

Every good word spoken, connects us up with people, on every plane, who are thinking similar thoughts.

When you think a thought or

CELEBRATES ANNIVERSARY



"Psychic Observer"

REV. FRANCIS ADAM, Pastor of the Spiritualist Church of Divine Revelation, 27 Appleton St., Rochester, N. Y. She is a lecturer, teacher and mental medium.

According to Rev. Adam, the church will celebrate their anniversaries May 23 and 30; the first date to commemorate its organization May 7th, 1923, by Rev. Wilhemina Harris at 111 South Fitzhugh St.; the second to celebrate the installation of the church's present pastor which took place May 27th, 1937.

During the month of May, the church started a Spiritualist Sunday School . . . the children are under the supervision of Beatrice Mehayli and Rev. Adam . . . the adult classes are governed by Ben Winegar and Helen Humphrey.

utter a word, it is just as if you called spirits up on the telephone. You might say that their telephone bell rings. Some of them to be sure may be busy and not pay a great deal of heed to your thought or act at first. But if you keep on with a certain line of thought, eventually you will have their notice and attention.

Consider then the man or woman whose tendencies are toward criticism, unjust remarks about others, and what you may choose to call: MALPRACTICE. The first thing such a person knows, he is attracting sympathetic forces both on earth plane and spirit side of life. If we entertain unloving thoughts, critical thoughts, harmful thoughts, we may expect similar forces to hover around us.

Rare Cases Studied

One young woman who prided herself on being very beautiful returned one evening from a hard day's work. There were tired lines in her face. As she took up her mirror she saw these lines, and in a moment of sudden rage declared: "You're not beautiful! You're horrid. You're ugly. I hate you." With that she dashed the mirror into a thousand pieces and instantly sank into a coma. People who did not understand such happenings rushed in. The first thing they did was to tele-

phone for an ambulance and the police. In three hours the young woman was in the psychopathic ward where she was held for months, trying to overcome the effects of that one, sudden, uncontrolled burst of anger which opened the door to spirits that she could not withstand.

The Piscean Age

We sit sometimes in a discouraged mood of mind and attitude of body. We know not why, but we are depressed. We say: I can't tell why, but today I feel so blue, and down, and discouraged. Do we realize that one of these negative tides in the ocean of thought has reached our mentality, and we are responding to it? Do we realize the lesson of COMMUNICATION that such influences are constantly liable to attack and affect us?

If you know these things you can . . . if you wish to do so . . . protect yourself. The moment you feel discouraged, or blue or cast down, you can affirm your birthright; you can declare that your right is to be happy, successful, free from ills, well, and courageous to meet life's conditions. Instantly . . . if you ask for it . . . you will have such assistance from Above as is necessary to dispel the gloom and let in the sunshine. These are things that COMMUNICATION will bring to your attention . . . subjects well worth expatiation from the pulpit.

Apollo once said to some friends: "I hope you do not think me dead or a myth." To be frank, there were days when many did. They had to learn that Apollo was a dear friend of Jesus: that they spent many an hour talking things over; and that Apollo was the Sage from Greece, who wrote the fifth postulate on which the temple, calling itself The Piscean Age, among a host of others, is at your service to instruct you. Hermes Trismegistus shines like a star of first magnitude, only waiting for you to call him in to illumine your soul. You can supply the names of many more.

All Talk THE LAW

COMMUNICATION reveals that undeveloped spirits may try to come in and influence you and me, without any invitation. Good-minded spirits, observing God's law, will not come in until you invite them. When we know this, why not invite these illumined souls who are waiting to instruct us? Why not get their version of how we can help to establish and maintain peace in ourselves and in the world?

The Saints, the Seers, the Ancients, the Martyrs, the Disciples, the Apostles . . . all are waiting to dispense wisdom to your audiences, if you will only call them in and let them speak. They will reveal to the race how to grow into the conscious "dominion" that was exemplified by Jesus. They will lift your consciousness and that of your audience, wherever their touch of loveliness and light is radiated. There will be no divided front in their communications, neither will there be dissensions. For they all talk the LAW OF GOD.

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HOUDINI—The Trickster

Noted playwright relates interesting and convincing evidence of the return of Harry Houdini. It was the conjuror playing one of his tricks to show that he could come back.

By MARGARET MAYO

In the swiftly moving panorama of "here today and there tomorrow," it may be that many have already forgotten big "Little Sophie Irene Loeb" who "put through" thirteen "Child Labor bills," while visible on this plane. It was her hope that those bills for the protection of children might become nation-wide and subject to Federal enforcement.

Because of her fixed purpose and, also, because of her genial, energetic personality, her spacious home at Harmon-on-Hudson became a rendezvous for senators, governors, politicians, social workers, journalists, stage celebrities, and many others interested in her work and still others interested in those whom they met at her home.

Amongst guests always hailed with delight were Mr. and Mrs. Harry Houdini.

I marvelled at the graciousness with which Houdini would repeatedly perform his famous needle trick upon request. There was always some one amongst the ever changing self-invited group who had not yet seen the trick and half a dozen women would go scampering about for the sewing basket, and needles and thread, each with different ideas as to how the knots should be tied and most of the guests would encircle him while he swallowed the long string of threaded needles, opened his mouth wide, to show us they were gone and, eventually, opened it again to draw all of them forth by the same long thread to which they had originally been attached.

It Was Houdini!

During what eventually proved to be Miss Loeb's last illness she saw fewer and fewer of her one-time friends. She confined herself to her couch before the big living-room fire-place or to her bedroom at the head of the wide stair-case that formed a platform against the main wall of the living-room. This platform was often used by singers, or speakers, and sometimes by Houdini.

When I received a phone call one morning that Miss Loeb was on her way to my house, I was delighted by the thought that her health had improved but when she



"Psychic Observer"
MARGARET MAYO

arrived this hope was quickly dispelled.

She was pale, wan and nervous and requested immediately that we be alone. She wished to ask me if I believed in spirits.

I was so startled by her unexpected question that I could only falter "Why?"

She answered, "Because I know, now, that they exist. Who do you think came to me last night?"

I mentioned the name of the person whom she and I had always considered her true mate; some one who had passed over much earlier in her life.

She answered hurriedly, "No, no. It wasn't —. It was Houdini."

How It Happened

It had been Sophie's custom to do much of her writing at night and the custom of her maid, upon retiring, to place a pot of coffee, a cup and saucer, and a plate with head of her bed. The toast was buttered toast on the table at the always covered with a small folded napkin.

What Sophie had come to tell me was that she had fallen asleep last night without touching the toast or coffee but had been awakened toward morning by the heavy tread of foot-steps that seemed to come from the living room below, pause on the platform, then resume their heavy measured tread right up to the door of her bedroom. She was so terrified that she involuntarily drew the covers over her head and waited, not daring to move.

After what seemed ages to her, as she expressed it, she heard the same heavy tread going down the

stairs and apparently out of the house.

After another long interval she ventured to reach out and grasp the chain of the lamp on the table at the head of her bed.

The first thing that her eyes rested upon was an empty plate. No toast, no napkins. The next thing she saw was the empty cup, turned upside down, with the napkin on top of the cup. She sat up in bed and examined more thoroughly and found the two pieces of toast propped against the wall at the back of the table. She remembered how the thought of Houdini had flashed across her mind when she had heard the steps pause on the stair platform, where he had sometimes performed.

Can You Doubt It?

The sequence of thoughts and events convinced her. It was Houdini playing one of his tricks to show her that he *could* come back.

She wished me to know and to come to her house tomorrow. In the meantime, she was resolved to say nothing to her maid but to allow her to repeat the routine of toast and coffee, upon retiring, and see what happened tonight.

When I called the next morning, she asked me to come up to her room to show me exactly where each article had been placed by the maid and how each had been re-arranged in ridiculous fashion after the same heavy foot-steps had come up the stairs toward morning and gone down the stairs, as before.

She put the articles back in their accustomed place, with the exception of the napkin, rang the bell for the maid and told her to remove the things.

As the maid was leaving the room she asked her, casually, why she had not covered up the toast last night. The maid insisted that she had placed the napkin on the toast as usual. Miss Loeb pursued the matter no further, having wished only to give this added proof to me.

When the maid was out of the room she looked at me, shrugged her shoulders, held up her hands with a helpless little gesture, smiled and said, "Can you doubt it?"

I Give This Testimony

I, too, felt helpless so I only shrugged my shoulders. She chuckled and remarked, "Isn't that just like Houdini? I wonder what trick he'll play next?"

I never knew. When I phoned the next morning to find out what time I might call, the ambulance had already taken Miss Loeb to the Memorial Hospital for an operation that had apparently been suddenly determined upon. When I phoned the Hospital, day after day, for permission to see her, I was always put off by the explanation that the doctors had forbidden her to see old friends until she was stronger.

One day the papers announced that she had slipped away. Dear little Sophie Irene Loeb whose whole life had been given to the cause of the weak and the helpless! She had at last found rest in her hour of weakness.

I doubt whether Mrs. Houdini ever had the opportunity of hearing the experience that Sophie related to me, but it now seems time that I should give this testimony for the sake of all those whose lives are so closely interwoven and also for the sake of others who may be interested or benefitted by it.

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AT THE ROOT OF IT ALL

Why This Sudden Pervasion of Psychic Power?

By JAMES LEIGH

The sovereign fact, around which all religion turns, is *survival after death*. This cardinal truth makes the rest intelligible. In a world swept by war, this significance may be forgotten. Death hugs life in these troublesome days, and the two are often seen together.

Now there are two attitudes by which one may regard this center pivot of religion. It may be accepted philosophically, as an act of *faith*; or it may be regarded scientifically, as a matter of *conviction*.

According to our experience, we side with one or other school. But *there is no excuse for agnosticism*, for the evidence is there for all who seek by either path.

The world exists around us here and now and there are times when the divide is very thin. Inspiration reaches us through the mists, a warning voice sounds in time of danger, a foreglimpse prepares us for the shape of things to come. . .

War is a great stimulant to psychic experience. It is as though, living in the Valley of the Shadow, our eyes become the more responsive to the sudden half-lights of dawn. Even the rank and file of the population know something of this, for in the present war they, no less than the men in the Services have known what it is to be under enemy fire, with Death lurking round the corner.

It is at such times that the most cynical and skeptical of men are forced to acknowledge a Higher Order.

Koran Was Dictated

It is a known fact that in times of crisis, the most un-mediumistic of men have felt a sudden pervasion of psychic power. They may try to explain it away afterwards. Days and weeks pass, and they begin to doubt it. In a little while, conviction flags and they are inclined to dismiss the whole episode to the realm of hazy speculation.

And yet, through the ages, the power of mediumship has always been a driving and dynamic force. Buddha, in silent meditation, knew it, and became a symbol of the faith of countless millions. Mohammed knew it too—the Holy Koran was dictated to him, word for word, by spirit voices. Even the Nazarene, ascending a hill to draw aside from the pressing world, was strengthened and

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cheered by the clairvoyant vision of Moses and Elias.

Here, indeed, are the springs of faith, the knowledge and conviction that we who inhabit this planet are not the only living souls. Beyond the chasm at which Death stands guard, there is another vibrant pulsating level of life. And in that world, the powers and symbols which mean so much in this, count for naught.

Beyond death, a man survives in his personality, his memories, his talents. Whether he was King or cobbler here, it is his spirit which alone counts there.

This World—A Threshold

And in this life, too, as he will learn from medium, seer and mystic, his happiness and satisfaction are determined mainly by the more enduring features. Over the space of two thousand years, echoing down through the long corridors of time, a voice raises this question: "What will it profit a man if he gain the whole world, and lose his own soul?"

A question not alone for Hitler . . . apt though it is . . . but for every man. The weight and influence of material factors now press intensely upon us. We are all engaged today in a war wherein the only decisive things seem to be guns, tanks, battleships and planes.

But this will pass, as the war will pass. Other features, equally solid and material will take their place. Battleships will give way to bank balances, guns will be replaced by greed. And thus in a world at peace, men may still live in discord and strife.

This is the shattering mistake which we are tempted to make . . . that we assess our values as though life began and finished here. But *let us only substitute another view, seeing this world as the threshold to a greater, and temporal power would lose its luster and the seeds of war grow no more.*

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Church of Eternal Life, 840 20th St. Rev. Rosella Burnett.

Fraternal Brotherhood Spiritual Church, 827 — 22nd St. Tues. & Thurs. 1:30 P. M. Also Wed. 8 P. M. Rev. Lillian J. Storms.

Kosmon Centre, 2075 Telegraph Ave. (OAKLAND CALIFORNIA) Meetings nightly 7:30: (Affiliated with The Universal Church of The Master, Inc.)

Psychic Science Center, Pacific Bldg., 16th & Jefferson St. Christine Irving, Francis Vanleck.

Ocean Park . . . Fellowship spiritualist Church, 2665 Main St. Rev. Jessie A. Bennett.

San Diego, Calif.

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

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

Gay's Spiritual Chapel of Christ, 4020 Park Blvd. (Phone J-8945). Services Sun., Tues. and Fri., 8 P. M.; Wed., 2 P. M. Glennie W. Gay.

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

Progressive Spiritualist Church, 3843 Herbert St. W. E. Kelly, Pres.; Mrs. Jennie Cass, Sec'y.

San Francisco, Calif.

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

Golden Gate Spiritualist Church, 240 Golden Gate Ave. Florence S. Becker.

Universal Spiritual Church, 887 Valencia St. Sunday services, 8 P. M.; messages, circles, Friday, 8 P. M.; Rev. Della H. Houser. Rev. Ann Schuman.

The Chapel, 20 West Gate Drive. Adele Halman.

Stockton . . . Spiritual Science Church, 636 North California St. Rev. Mary A. Guretzky.

CANADA

Calgary (Alberta) . . . First Spiritualist Church, 1123 8th Ave., West. Alice E. Rushton.

Hamilton, Can.

National Spiritualist Church, Orange Hall, 175½ James St., North. Mrs. E. A. Aylett.

Psychic Science Temple, Rose Room, Knight Hall, corner of Sanford Ave. and King St., East. Rev. Ruby D. McCarthy.

The Church of Spiritual Brotherhood, Winter Gardens, Ottawa St., North. Mrs. F. Dillon.

North Toronto . . . Springdale Spiritualist Church, 693 Bathurst St. Wm. C. Partridge and A. D. H. Campbell.

St. Catharines (Ont.) . . . First National Spiritualist Church, 234 St. Paul St. Nancy Barker.

Toronto, Can.

Britten Memorial Church, 847 Dovercourt Road. Rev. May S. Potts.

Winnipeg . . . Inspirational Church of Truth, Army and Navy Hall (St. Vital). R. W. Northmore.

COLORADO

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

Denver, Colo.

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

Temple of Harmony, Spiritual Church, Inc., 27 West First St. Ruth Yeaye, Pres. (P. E. 9021 Evenings.)

Temple of Spiritual Light, 288 Broadway. Rev. Harry Sutton.

CONNECTICUT

Bristol . . . First Michel Church, 2 Riverside Ave. William P. Morgan.

Hartford, Conn.

First Church of Divine Light, 303 Park St. Rev. George F. Cogswell.

Hartford Spiritualist Temple, Inc., 758 Asylum St.

Stamford . . . The Albertson Memorial Church, 15 Spring St. Rev. M. McBride Pantan, Pastor.

DELAWARE

Wilmington . . . Christian Spiritualist Church, 706 Delaware Ave.; Orange Hall. Ellen Hill.

DISTRICT OF COLUMBIA

Washington, D. C.

Church of Two Worlds, Continental Hotel. Rev. Hugh Gordon Burroughs.

First Spiritual Science Church, 1900 "F" St., N. W., Sun., Tues., Wed. & Thurs. 8 P. M. Rev. Alice W. Tindall, Pastor.

Longley Memorial Spiritualist Church, 3423 Holmead Place, N.W. (I.G.A.S.) Rev. Virginia King, 1314 14th St., N.W.

Unity Spiritualist Church, 1326 Mass. Ave. Harry P. Strack, N. S. A. Secretary; Pastor.

FLORIDA

Daytona Beach, Florida

First Spiritualist Church, 606½ Main St. Katherine Windle.

Hays Memorial Spiritualist Church, 221 First Ave. Rev. Marguerite Springstead.

Fort Lauderdale . . . Beckoning Light Spiritual Church, 200 N. E. 4th St. Ser. Sun. 8 P. M. Jewel Williams.

Jacksonville (South) . . . Spiritualist Church, I.G.A.S., 8 West Church St. Sun. and Thurs. 8 P. M. Edward Bowman, Rose Thompson.

Jacksonville . . . Temple of Spiritual Teachings, 221 W. Church St., Thurs. & Sun., 8 P. M. Rev. Opal Greek.

Miami, Fla.

Little Shenandoah Spiritualist Church, (N. S. A.) 644 S. W. 6th Ave., Sun. and Wed. 8 P. M. Pearl Hinkson, Pres.

Shenandoah Spiritualist Church, 518 S. W. 15th Ave. Rev. Emma Briggie.

Temple of Continuity, 1722 West Flagler Street. Rev. Geraldine Pelton.

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

The Beckoning Light Spiritualist Church, 2190 S. W. 16th St. Bartie Lily Candler, Minister. (Classes for spiritual unfoldment begin November 15th).

Orlando . . . First Spiritualist Church. Rev. Amanda H. Bradford, Pastor; Phone 2-2331; 561 West Columbia Ave.

Tampa . . . Cooperative Spiritualist Church, Meetings Sunday & Wednesday, 402 Grand Central Ave. Rev. E. M. Whitney.

ILLINOIS

Aurora, Ill.

Christabelle Church, 51 Fox St. May Calvert.

First Spiritual and Memorial Church-Mission of Love, 529 Clark St. Emma Neas.

Bloomington . . . Church of the Spiritualist, 608½ N. Main St. Floyd Humble.

Chicago, Ill.

Church of Living Thought, 2200 South Pulaski Rd. Charles Golan.

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

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

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

First Spiritualist Church of Divinity, 6146 South Ashland. 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 Struever, President.

New World Spiritualist Church, 325 Wisconsin St., Sun. 7:30 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. Estelle M. Senick.

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

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

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

The First German American Spiritualist Church, 3800 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.), 5931 South Morgan. John Skinner.

CICERO, Ill.

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

Liberal Psychic Science Welfare Ass'n, 1331 South 57th St. (Phone Cicero 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. 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M. Anthony Camardo.

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

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

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

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

Granite City . . . First Spiritualist Church, K. of P. Hall, 20th & Cleveland Blvd. 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. VanBilhuus.

INDIANA

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

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.

Spiritualist Episcopal Church, Randall Hotel Bldg. Rev. Fred L. Felix, Pastor; Charles Miracle, President.

The First Christian Spiritual Church, Sprink and Franklin. Rev. Willard Grush.

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.

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

Progressive Spiritualist Church, Park & St. Clair, Okla. F. Kennedy, President; George A. Robertson, Sec'y.

Universal Spiritualist Church, Lincoln Hotel (Downtown). Rev. Olga Pritchett; James Florence, 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 Gorrell, 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 Walbush Ave. Rev. Nellie Rodgers; Goldie Russell, Asst. Pastor.

IOWA

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

Des Moines . . . Johnson Chapel Psychic Center, 6701 Douglas Ave. Dr. Vessa E. Huffman, President.

KANSAS

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

Wichita, Kan.

First Spiritualist Church, 121 South Main St. Rev. Dollie E. Seybold, Pastor, 422 North Market St. Ira Durham, President; Minnie Moore, Sec'y.

Kansas City . . . Church of Spiritual Friendship, 1210 Troup St. Rev. J. O. Dobbins, Pastor; Rev. E. E. Smith, Sec'y.

People's Spiritualist Church (N.S.A.), 414½ East Douglas Ave. Rev. Marie and Fred Blunt.

KENTUCKY

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

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 Spiritualist 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 Worsenroff.

SPIRITUALIST CHURCHES

(Continued from Page 10)

St. Paul, Minn.

First Spiritualist Church, Hague and St. Albans. Services Sunday 7:30 P. M. Rev. Julius C. Steinemann.

First Spiritualist Church, Hague and St. Albans. 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, 2625 Benton Blvd. Nettie Garner Barker.

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

First Spiritualist Episcopal Church, 3841 Broadway. Dr. Maurice Russell, Rev. Charles Ball.

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, 3521 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.

St. Joseph, First Spiritualist Episcopal Church, Blue Room, Robidoux Hotel, Sun. 11 A. M.; Wed. 8 P. M. Rev. Charles Ball, Dr. Maurice Russell.

St. Louis, Mo.

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

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

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

St. Ann Spiritualist Episcopal Church, 5603 Macklind. Sunday 2:30 & 8 P. M.; Rev. Lula Taber, Pastor. 3545 Lafayette Ave.

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.

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. ReCor.

Second Spiritualist Church, 728 Federal St. Catherine Broome.

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

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

Hackensack, N. J.

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

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

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.

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

Trenton, First Spiritual Church, 47 North Clinton Ave., Carpenter's Hall. William Walldorf; Marion A. Hartman, Sec'y. 451 West Hanover St.

Union City, N. J.

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

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

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

NEW YORK

Albany, The Progressive Spiritualist Temple, Room 6, ninety-one North Pearl St., Rev. Margaret Lewis, Pastor; Maud Jacobson, Asst. Pastor; Services Sun. & Wed. 8 P. M.

Albany, Unity Spiritualist Temple, 154 Clinton Ave. Thora C. Pearson.

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

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

Brooklyn, N. Y.

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

Church of Grace Spiritualist Church, 598 Pacific St., between 4th & Flatbush Ave., Rev. Grace Rapsarda; Services Sun. & Tues. 8 P. M.; also 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.

Brooklyn Memorial Spiritualist Church, Summer St. at Richmond, (Mediums Day 2nd Sunday each month) F. W. Mitchell, phone Garfield 2133.

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.). Isabel Reed.

Elmira, N. Y.

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

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

Fredonia, International Spiritualist Shrine, 225 East Main St., Rev. Minnie Cooke O'Hara, Pastor; Rev. Viola Miller, Asst. 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.

Lockport, Lock City Spiritualist Temple, 11 Cottage St. 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 Amat. 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.

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 and Sat. (No Messages at Sunday morning services.)

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

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

Queen's Village, N. Y.

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

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



REV. MAMIE B. SCHULZ, Pastor of the First Association of Spiritualists.

Master St. West of Broad St., Philadelphia, Pa.; Services Sun. 3 & 8 P. M.; Wed. 8 P. M.

During the summer months, Rev. Schulz conducts her private and public spiritual work at Camp Chesterfield, Chesterfield, Indiana. She is a lecturer, teacher, mental and direct-voice medium.

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; Asst. Pastor, Rev. Ella Thomas.

Open Door Spiritualist Church, Hotel Seneca, Red Room. Rev. Leota B. Maxwell; Dorothy Maxwell, Asst. Pastor.

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

Spiritualist Church of Divine Inspiration, 27 Appleton St. Rev. Frances Adam.

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

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

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

Rome, Golden Circle Spiritualist Church, 110 Stanwix St. Maude I. Parisee.

Schenectady, The Temple of Truth, 368 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, 84-84 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. Lydia Hosler.

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

St. Paul's Spiritualist Church, 870 South Main St. (near Exchange). William Edward Hart, 571 Uppon 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, Louretta 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., Glenville Center Hall, Rene Hunt.

Sunflower Spiritualist Church, 19303 Pownee (Euclid) Bessie Jacks.

Columbus, O.

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

First Spiritualist Temple, 77 Sixth St. (corner State St., Sun., Wed. & Fri., 7:45 P. M. Rev. Elsie Fishburn, 1776 Bryden Road, Columbus, Ohio.

PSYCHIC OBSERVER, May 25, 1943

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Dayton, O., Central Spiritualist Church, Haynes and Hubert. Rev. Laura E. J. Holloway, Pastor.

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

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

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

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

Medina, Spiritualist Church of River Styx. Revina Roshon.

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

Springfield, O.

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.

First Spiritualist Episcopal Church, Academy of Medicine Building, Monroe at 15th St., Charles Harrison, President; Dr. H. B. Plummer, 957 Phillips Ave., Supervising Clergyman.

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

Trinity Spiritualist Science Church, 129-131 Ontario St. Rev. G. A. Kurtz, Pastor.

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. LaCade; 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. Freda 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, 829 N. W. 18th St. Mae Deer McQuestion.

OREGON

New Era (Canby), First Spiritual Religious Ass'n of Clackamas County, Inc., 1st and 3rd Sun., 2 P. M.; President, Lester Hess; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City, 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.

Bradford, Pa.

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, "Rollingstone Center," 667 Linden Ave. Gesine O. Rapp, Director; Jean Riling, Sec'y.

Erie, Spiritualist Episcopal Church, 149 West 9th St., Rev. Mary Olson-Buxton (Phone 66-422).

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

New Castle, Pa.

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

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

Philadelphia, Pa.

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

First Church of Silent Demand, Roper Bldg., 5th and Tabor Road (Olney). Mabel Exley, 5962 Colgate.

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, 8049 North 4th St., Sun. and Tues. evening. Rev. William Royal.

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

Universal Spiritualist Brotherhood Church, 8012 West Girard. Rev. Anna K. Rose.

Pittsburgh, Pa.

Spiritual Church of Revelation, 114 Federal Street, Northside. Services Sun., Tues., Thurs., Fri., 3 and 8 P. M. Rev. Katherine Fidell.

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

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

RHODE ISLAND

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

TENNESSEE

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

TEXAS

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

Dallas, First Spiritual Science Church, Prairie & Tremont Sts., Christie Wilson, Sec'y.

Fort Worth, First Spiritualist Church of Fort Worth, 311 1/2 Main St. Charles L. Sharp.

Galveston, First Spiritualist Society of Galveston, 416 Fourteenth St. Rev. Josie Kunkel.

Houston, Spiritual Christian Center, 908 Chenevert St. Miss Lina K. McDermott, Leader.

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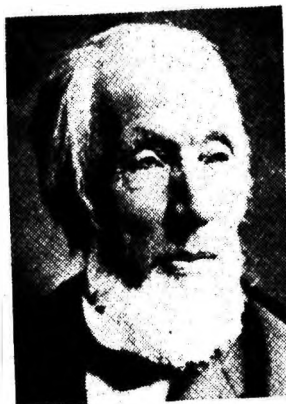
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