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SPiritualism's Pictorial Journal

The PSYCHIC OBSERVER

TRUTH

TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH

NUMBER 131 Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A. SEMI-MONTHLY FEB. 25th, 1944 10 CENTS

Washington's Transforming Prayer

This is an authentic account of actual conditions before and after the prayer which transformed Washington, so that defeat for the American Colonies was turned into victory and Independence.

Are Prayers Answered? Read This Article

By BROWN LANDONE

One supreme prayer transformed Washington!

And it made our national independence possible!

The depth of the brotherly love of that prayer, can be understood, only as one first knows Washington's previous attitude in life, and the conditions of the colonies and of Washington's own army.

In politics, Washington was as dignified as a Justice of the Supreme Court; and he was so conservative that many believe that he hoped a new kingdom would be established in America, instead of a democracy.

Then he was the wealthy man of all the colonies; he had married wealth, and was the great land owner of valuable city properties, of many profitable farms, of great areas of rich undeveloped land — as far north as Utica in New York; west to Ohio and Kentucky, and south to the boundary of North Carolina. These plots ranged from 3,000 and 5,000 even to 23,000 acres, each!

Families In Need

Up to 1777, the quarrelling colonies were unable to agree sufficiently to cooperate; Washington's army in Pennsylvania was called the "southern" army; and many New Englanders opposed it.

John Adams remarked that if Washington had not been insultingly slighted when Burgoyne's surrender was reported to Congress, the attitude of the "southern" army might have become insufferable to New Englanders.

The families of Washington's

LIFTED BY SPIRIT



WASHINGTON, touched to his very soul by the suffering of his men, went to the woods and prayed. This happened on numerous occasions. Many saw him and a few overheard his pleas for spiritual guidance.

ter blizzard, up to a valley in mid-eastern Pennsylvania, called Valley Forge. There were few buildings there—one large stone farm house owned by a Quaker named John Potts; a stone school house which had been built by the daughter of William Penn, and a few other homes some distance away.

Washington's Heart

Washington's army arrived in early December. It was one of the coldest of winters—freezing winds, snow, ice, and dampness from the Schuylkill River and Valley Creek which joined the river where the farm house stood. There were no buildings in which the soldiers could live. They had only the remnants of a few torn tents. No fires could be built inside the tents. So during the cold nights, many men—with no blankets with which to cover themselves—had limbs frozen and re-frozen.

The conditions seem incredible. I quote only from official reports.

See March 10th edition of *Psychic Observer* for Brown Landone's article

"GREATER SPIRITUAL REVELATION"

Written Specially for This Journal

soldiers were in dire need. Their only source of income was from food which they raised and sold to the colonial armies. Continental Money was all Washington had with which to pay for the food. Its value had sunk so low, that it took \$7,400 paper money to equal \$100 in gold.

As Commander-in-Chief, Washington had no power to prevent his soldiers from resigning and returning to their homes.

Valley Forge

These were the conditions Washington faced.

Then, by late 1777, there was such disunity in the colonies, that—with the British in possession of Boston and New York and Philadelphia—defeat of the colonies seemed inevitable.

There also was the condition of Washington's army itself. It had retreated, straggling from woods near Philadelphia through a win-

Lafayette wrote—"The unfortunate soldiers . . . had neither coats, hats, shirts, nor shoes. Their feet and legs froze until they were black, and it was often necessary to amputate them."

To Governor Clinton, Washington wrote—"Naked and starving as they are, we can not but admire the incomparable patience and fidelity of the soldiers."

To Congress, Washington reported, "The blood stained foot prints in the snow, showed the course traveled by the ragged Continentals to Valley Forge."

Such was the condition of the army at Valley Forge in December 1777. It is a miracle that any of the soldiers remained.

But something new was taking place in Washington's heart! He was changing, from a coldly dignified and slightly snobbish gentleman of wealth, to a soul moved by love for his soldiers.

Several accounts tell of his wan-

READ THE Prophecies

for
1944

ON PAGE 2

during out at night and often kneeling—shivering in the cold—to pray for help and guidance. It was such a prayer—witnessed by John Potts, unseen by Washington—which led Potts to donate his home for Headquarters, which Washington first occupied Christmas Day.

Exactly one week later—New Year's Eve—Washington sat by the hearth fire for hours without speaking, as though deeply meditating on what could be done to save his stricken army, to reform it and train it, so it would be able to fight effectively against the trained British.

Walked As In Trance

At about 11 o'clock that night, he rose from his chair, and the attendant thought Washington intended to go to bed. But instead, Washington—without speaking—passed out of the room and out into the frosty night, bare headed! He walked as though in a trance, or like a man lifted up by spirit!

He walked first along the narrow road to the southeast, toward the school house and the open fields; then when he reached the school building, he paused, turned toward it, walked along its east wall, lightly touching its cold stone wall with his finger tips. Stopping a moment, he glanced in at the second of its two side windows.

Then he walked on again, head erect, eyes looking upward, until he reached the woods beyond. Here his steps became slower; he stopped, stood still, looked north to the river.

Prayed For A Leader

Then he knelt in the snow and prayed—not only for guidance and cooperation of the colonies, but also for something for which he had never prayed before!

He prayed for a great spiritual leader to save the colonies!

Neither he nor any officer of the colonial troops had ever trained soldiers; and in the colonial armies, there were no groups of non-commissioned officers for training soldiers, such as the English had.

So thinking of his ragged freezing men and their devotion to the cause of freedom, he prayed that a new leader should appear—a leader of practical ability, able to form the soldiers into a real army, and yet a leader of high spiritual quality. Lafayette—a boy of nineteen years—was already in America. He had become the inspiration of the soldiers—but something more was needed!

Chief's Prayer Answered

So Washington prayed for a new leader—practical and inspired. He prayed for such a leader, even though he then thought that it would mean that he himself would have to give up his commission as

The General (Barrymore) Tells Dead Aviator (Spencer Tracy) That He Is Very Much Alive



A MUST! — See the Motion Picture
A GUY NAMED JOE
You Have Only To Ask Your Local Theater Manager To Feature This Screen Hit.

... it is the picture of the month, according to LIFE and TIME magazines starring SPENCER TRACY and IRENE DUNNE. Every Spiritualist should see it. Briefly, it is an astoundingly accurate portrayal of life in the spirit world. It tells what happens to "dead" flyers; how they find themselves; how they are helped to come back in loving service to encourage their comrades, not only in the field of battle but also in their work-a-day affairs. It portrays a spirit as a REAL PERSON; nothing eerie about the spirit world, all is a natural life . . . just as real and human as life on the earthplane, except that a spirit cannot generally be seen by mortals but their influence is felt in numerous ways and under certain circumstances, their (the spirits) influ-

ences are acted upon with amazing results.

Under the relentless pressure from the spirit side of life the Truth of Survival marches on. The avalanche has reached not only the screen but the stage. ASSEMBLY CALL, a play written by "A FLYER'S DAD" is about to be cast in Boston, Massachusetts. In fact, JACK PRESTON (Flyer's Dad) is in New York City making preparations. It will be produced by MARTY FORKINS, noted Broadway figure.

And on the screen, another motion picture "The Song of Bernadette," Franz Werfel's new sensation, recently released in New York City. This picture casts Charles Bickford as Dean of The Lourdes and Bernadette Soubirous as the spiritualist medium.

Commander-in-Chief, and his position of prominence.

He prayed with the faith of every age in history—for whenever any people long for a leader to meet an urgent need and that longing is turned to great prayer, the needed leader has come! And unexpectedly—came the answer to Washington's prayer!

Baron Von Steuben, one of the greatest army officers of the age—a German soldier of the Army of Frederick the Great—inspired by the spirit of the American rebellion—had sailed the Atlantic and reached New Hampshire, 31 days prior to the New Year's Eve prayer of Washington.

And that prayer was answered almost instantly—for it was New Year's Day, the morning after the midnight prayer of Washington, that Baron Von Steuben resolved that he must—although a German, knowing no English—find some way of making his services available to the Colonial Army.

New Year's Prayer Did It

This prayer of which I write was the prayer, which transformed Washington from the socially aloof and dignified land owner, to an inspired soul, who loved his crude soldiers so much that he was willing to sacrifice his own leadership, if a great leader would but appear—able to win for America the freedom which was the goal of the American colonists!

But it was not necessary for Washington to retire—for he himself had become the great spir-

itual leader; and both Lafayette and Steuben insisted on serving under his command, not supplanting him.

It was the prayer of New Year's Eve which transformed Washington!

As he walked slowly back to the Potts' farm house, he became a different man! When the attendant saw him enter the Headquarters, he saw a face illumined; calm yet happy; yes, even joyous—in spite of tragedy and suffering about him! It was as though Washington had met God's Spirit face to face. No wonder, the hillside where he prayed, is now called Mount Joy.

Thou Shalt Be Done

Washington spoke no word, when he entered the house, but looked about the room in the dim candle light, counted the spindles on the back of the great settle, which extended from the entrance door of his headquarters office, toward the corner where the great grandfather's clock stood, and said—"Thirteen . . . it is significant! In thirteen days the Lord shall answer my prayer!"

To his army attendant, he said,—"I need to rest! Call me early! There is little food for New Year's Day, so give every man his just proportion of gin. No man shall ever again be deprived of his share by any petty officer. Prepare the order for the morning."

And it was exactly thirteen days later, that he and Baron Von Steuben

(Continued on Page 4, Col. 3)

THE LAST ARMISTICE

THE DAY of universal enlightenment is not yet.

Though the wheels of material science turn swiftly, those of THE SPIRIT revolve slowly and sometimes painfully—Paradoxically enough, the progress of religion and philosophy has been impeded most by the very organizations to whom it was entrusted.

TRUTH HAS BEEN DISTORTED

By C. F. STAGG

"At the going down of the sun, and in the morning, we will remember them." Once more our thoughts turn back to that Armistice of 1918, when the sword was put back into its scabbard never to be unsheathed again; for that was the war to end war.

The weary legions returned to hearth and home, the beastialities were relegated to the ugly past as things never to recur. Millions joined in the glad songs of homecomings and re-uniting. Millions were saddened by the non-return of loved ones. For many, there was no joy, and the festive display served only to accentuate the sorrow and grief they felt.

Convention rather airily remarks that time heals all wounds, but the sad and lonely ones know this is not always true; not of those who have been permitted to share in the highest bond of affection to which two souls can aspire, a love that is above things physical, but finds its realization in mutual attunement in the higher realms of idealism unsullied by things of the earth.

War To End War?

To such, there is no easy healing no replacement, so far as this plane is concerned. Patiently they continue their journey through life in the hope that there will be a reunion somewhere in the Great Beyond. The hope is very real, but the belief is only vague, for to the great majority the Beyond is unknown and unknowable.

They have looked in vain to their Churches for enlightenment on these matters and because no re-assuring answer was given to the eternal question — *where are our dead?* they have assumed that no knowledge was available.

Though there are tens of thousands of enlightened Spiritualists today, the vast majority of the masses are ignorant of the truth, and where there is ignorance there is distress and needless suffering, especially when the angel of death makes his call, either in peace or war.

And so the war to end war came to an end, and the man in the street prayed, though not always in spoken words, that the lesson had been learned whereby peace would be ensured for all time. Gradually the horrors faded from mind, the fearful holocaust receded into the limbo of the past, man walked again in the sunshine.

Alas, history has already revealed what a fool's paradise that was. The lesson had not been learned after all.

Does God Allow War?

The record of the last four years has been one of wrecked lives, shattered homes, frustrated hopes and broken hearts. Never before in history has there been such universal distress and never before such universal hatred of war, and bewilderment as to why we are so often drawn into it.

The legitimate question is on many lips: "If there is an All-

Loving and All-Powerful God, why does He allow such things to happen?" With shocked and bated breath at man's temerity in questioning the supposed actions of Deity, orthodox answers that it is God's punishment for our fall from Grace.

Men Are Gods

Seemingly the God of Christianity is still the vengeful war-like Being delighting in cruelty and bloodshed as depicted so often in the pages of the Old Testament.

Equally stupid is the theory that war is sent to counteract overpopulation, or again that it is part of the plan for Christ's Second Coming when "millions now living will never die." This Second Coming has been expected, and proclaimed as not far distant, by almost every generation for nearly 2,000 years. One scarcely knows whether to laugh or cry at such stupidity. The tragedy is that some really believe these things.

The truth is that war has nothing to do with God, nor God with war. There is no personified Being who is All Powerful in the sense that a divine injunction could prevent wars.

Men are themselves gods in the making, for all have been endowed with a portion of the self-same substance that constitutes Deity, MIND, or if you prefer SPIRIT, and one of its attributes is Free-will.

The contributory causes of wars are many, but surely the fundamental cause is ignorance of the true Laws of Life. Men, for the greater part are either unaware of these Laws or have been misled into thinking they can bargain out of them. The first step necessary for a stable world is the overthrow of ignorance by knowledge, and not until man has right knowledge will wars finally cease.

Man IS Responsible

Man must realize that above all else he is a responsible being, responsible, not to a wrathful God demanding abject penitence at the foot of a throne, but responsible to himself; answerable to himself for the sum total of his life's actions in so far as they are the result of the right use, or the misuse, of the

HONORED ON THEIR GOLDEN WEDDING



"Psychic Observer"
MR. and MRS. JULIUS DE KEYSER, well known Green Bay (Wisconsin) spiritualists, celebrated their Golden Wedding Anniversary recently at The First Spiritualist Church of that city, located at Cherry and Madison Sts. Rose De Warzege, minister of the church, officiated.

SPIRIT PHOTOGRAPH

The picture reproduced (right) was taken from a rare collection of spirit photographs owned by Rose De Warzege, 212 Irene St., Green Bay, Wisconsin. The picture was taken, according to Mrs. De Warzege, in 1940, and all of the spirit faces were recognized. The

divine talent entrusted to him, Free-will.

What man, or what body of men, would dare put into operation those first causes that knowingly lead up to wars, involving the suffering and death of millions who are enforced to enter the debauchery against their better judgment, if they really knew the extent of their responsibilities and realized that, like a boomerang, the full force would come back to them, that the account would have to be paid in full to the uttermost farthing.

The day of universal enlightenment is not yet. Though the wheels of material science turn swiftly, those of the spirit revolve slowly and painfully. Paradoxically enough, the progress of religion and philosophy has been impeded most by the very organizations to whom it was entrusted.

But man is slowly growing wiser, he is less afraid of a postulated angry God perpetually waiting to wreak vengeance on all who doubt; he is using his own reasoning powers and no longer blindly accepts whatever is told him. The creeds and dogmas of orthodoxy are at last being realized as mere man-made conveniences that have no divine authority.

Truths Are Distorted

Things man had accepted as true have been proved false, and because he has been misled in so many matters, both sacred and secular, he cannot altogether be blamed for doubting the truth when it is presented. It is for this reason that many doubt the truth of Spiritualism. Lacking direct evidence themselves, they are unable to accept the word of others.

In addition, the truths of Spiritualism have been distorted from almost every pulpit in Christen-

dom for the very purpose of delaying its progress. But because we know it is TRUE and because we can visualize the enormous advantage it will bring, we know that, eventually, what is now called Spiritualism—and what in the first century of our era was pure Christianity — will be universally recognized and accepted at its real value by all peoples.

In that day, there will be no more wars, for the man-made causes of wars will have been removed, the barriers of race and class will have been swept aside, men will have realized something of a universal brotherhood of all peoples, in which there are no great and no small, no high and no low, except in spiritual attainment.

"Raymond" Returns
No longer will the departed be excessively mourned — and burdened with our grief—for in that day men will not merely hope and vaguely trust, but will definitely KNOW their beloved departed have but left this natural earthly existence to partake of an equally natural spirit existence, an existence of far greater possibilities and infinitely happier conditions than obtained here; conditions that merit not our bitterness and grief but rather thankfulness and great joy in being able to look forward to that sure and certain re-union with those whom we love, when we are called to cross the bar.

Right down through the ages the truth of the survival of the human spirit has been demonstrated wherever the few have gathered together with a gifted medium. To both royal and to common man alike, the dead have returned to prove they still live and still retain their earthly affections and interests.

The king returns to his queen, renowned "Raymond" returns to his father, war shattered "Atholl" to his mother, the great ones on both sides of the veil are eager to make the contact once they realize its possibilities.

There Is No Death

So too are the lesser known, for the love of the poor is no less intense than that of the rich, the af-

PROPHECIES FOR 1944

Through the Mediumship of

REV. CLIFFORD L. BIAS

Spirit Collaborator, Dr. Lascalles

In the city of Toledo, Ohio, Sunday evening, January second, prophecies for the year 1944 were received at The First Episcopal Spiritualist Church, Academy of Medicine Bldg., 15th and Monroe St.

Through the trance instrumentality of Rev. Bias, minister of the church, Dr. Lascalles spoke. In August of this year (1944) assurance that the Allies will be victorious in the European theater of war . . . a large naval battle on or about March 12th . . . Poland will be communistic. These were just a few of the prognostications relative to the war. When Japan was mentioned, the audience was told that it would not be until 1945; not before then will the menace be obliterated.

From notes submitted by persons attending the service at which these prophecies were delivered, additional forecasts were made.

He Said . . .

THAT the Allied leaders were receiving divine guidance, and that they were, at times, actually aware of it.

THAT it would take France from 3 to 5 years to recover.

THAT there would be more bloodshed in the first four months of this year than there was during the years 1912 and 1913.

THAT four noted men in the White House would pass on.

THAT five famous Hollywood figures would pass to spirit.

THAT there would be 2 revolutions in South America: One successful, the other stopped.

THAT there would be an early Spring; drought in August; good harvest.

THAT the following dates should be watched, February 15th, March 22nd, August 4th.

THAT there will be inflation to some extent but put your money in U. S. BONDS. Everything else will depreciate in money value.

THAT there will be two great books everyone will want to read; these will be published in September or October.

THAT there will be rationing throughout the year but there will be ample supply of sugar.

THAT India must have their independence.

THAT the man nominated to the Republican Party will be from the Middle West.

THAT there would be many new inventions and great headway in medical, physical and psychic science.

fections of the simple no less real than those of the learned.

Whether they lost their lives on the battle fronts of land, sea, or air, they return to assuage the grief of those they left behind. Whether they departed this life through the violent inferno of bombs or through the quieter avenues of illness and age, they gladly return wherever there is an instrument that can be used to convey the glorious message, "There Is No Death!"

At the going down of the sun we mourn them, but in the Dawn of Beyond they are greeted by those they have loved. In the morning we remember them, and in the Greater Morning beyond the twilight we shall meet again.

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A DOG'S LIFE

By
Schnauzer

Care of

MARGARET MAYO

HARMON-ON-THE-HUDSON, N. Y.

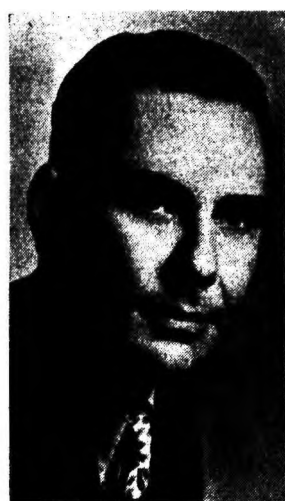
WHAT A DOG THINKS ABOUT

My mistress just reminded me that I better say something for the Editor man today if I am to "carry on" for "Bang."

I am not quite sure what "carry on" means but it seems to be something that we all have to do, whether we like it or not.

Some of us do it with a glad heart, so my mistress says, and

READ HIS PROPHECIES ON
OPPOSITE PAGE



"Psychic Observer"

REV. CLIFFORD L. BIAS, Hunting-ton, West Virginia; member of the Board of Directors of The Spiritualist Episcopal Church; recent pastor of The First S.E.C. of Toledo, O., where the prophecies (see page 2) were received through his spirit collaborator, Dr. Lascalles.

Rev. Bias has been active at The Center of Psychic Science, Statler Hotel, Buffalo, N. Y.; Chesterfield Spiritualist Camp, Chesterfield, Indiana; Goodfellow Spiritualist Church, Jackson, Michigan.

Up to July 1st, Rev. Bias will travel. Early in February, he served a church in his home-town before going to St. Petersburg, Florida, where he is scheduled at the People's Spiritualist Church, 10th St. and Ninth Ave. Rev. Nellie Curry and Dr. E. A. Lohman are also associated with this church which has recently been under the supervision of Chesterfield.

Sometime in April, Rev. Bias will fill a return engagement at Psychists, Inc., New York City (For exact date, write Arthur Ford, 313 57th St., N. Y. C.) after which time, he will complete church schedules in Indiana, Ohio and Michigan.

Rev. Bias is one of America's outstanding speakers and mediums—possessing mental, trance and numerous phases of physical mediumship. Until June 15th, direct all Rev. Bias' correspondence to Box 92, Lily Dale, N. Y.

In an early issue, one of the most outstanding seances in Rev. Bias' career will be described by the Editor of this journal. Although Bias was really the medium, in this instance ADA BESSINET, late internationally known Toledo medium, entranced Bias and with the assistance of her own guides, conducted the entire seance from the spirit side. Do not miss this issue.—ED.

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ON THE HIGH ROAD

With
ROBERT G. CHANEY

★ ★
THE REALITY
OF SPIRIT

Back in the 1890's, Judge M. D. Chatterton attended the funeral of a lawyer friend. A colleague of his was talking to the Judge after the funeral services and said, "Judge, do you think this is the end of Fred?"

"Fred" had been a good friend to both men, and it was with a great deal of sorrow that they attended the services that afternoon. The event set the Judge to wondering whether it really was the end of Fred. Had he lived his long and eventful life, full of success and happiness, only to disappear into the earth, only to be swallowed up by the elements which he had been master of for 80 years?

A Judge Decides

The Judge could not answer his friend. But he wished that he had been able. He did not care a great deal whether the answer was "yes" or "no," but he did wish that he might be able to answer the great question in some satisfactory manner. His was the trained mind of the legal profession, so he set about finding an answer. He assembled all the data he could pos-

"other side" and that Jesus' "Brotherly Love" includes them and everything and everybody, no matter where they are or what they are. He must certainly be a very kind man.

These "Rise Abovers" that come to our house sometimes seem to have some way of lifting themselves up and getting close to this fellow Jesus to hear what he says and they say that when all the humans are willing to do this we will have the "New World" with no more hunger or fear or loneliness for anyone.

Why Loud Prayers?

One of the "Rise Abovers" sometimes gets quite excited and talks quite loud. They all have such funny names that I am not quite sure which he is, but I think they call him "Jehovariate," whatever that is.

Anyway, he always steps on some part of me when he gets in a hurry for the little black book in the corner that they call "The Bible."

It seems that one can find the answer to anything in that little black book.

When he gets ahold of the book he reads aloud to the others. Some of them are called Lutherans, and some Baptists, and some Christian Scientists, and some Buddhists, and some Catholics and some Theosophists, and some Presbyterians, and all sorts of things, but all of them seem to be agreed on one thing, that this fellow Jesus was right about "Brotherly Love," and before they go home they all say some sort of prayer together.

I can't remember all the words of the prayer but it begins some thing like this: "Our Father who art in Heaven."

What Jesus Taught

I don't know just where Heaven is and I couldn't find out by listening to them because some of them said it is in our own hearts and others said it is all around us. Any way they all seem to look up toward the sky when they talked about it so maybe it's up there some where with the birds and the

EDITOR OF "GOLDEN RAYS"



"Psychic Observer"

REV. ROBERT G. CHANEY, Eaton Rapids, Michigan; featured Spirit Photographer, during the summer months, at Chesterfield, Indiana. He is also a lecturer and mental medium.

It was Rev. Chaney that J. Gilbert Wright spoke about in his article relative to the mediumship of John Myers (See statement about Chaney, page 8, Col. 5, 2nd paragraph.)

Rev. Chaney is one of the presiding officers of The Spiritualist Episcopal Church and editor of *GOLDEN RAYS*, a monthly magazine of daily meditations and affirmations.

sibly find on the question, both sides, and spent six years studying it; then he made up his mind. And the answer was, "No, it is not the end of Fred."

Judge Chatterton know how to write clearly, intelligently, and with force. He had written a law book, "Chatterton's Probate Law," (still an authority on that subject today) so with all his material he decided to write a book and publish it. He did—the name of the book is "Immortality of Man from the Standpoint of Reason," and in it he says, "We are surrounded by helpful influences more efficient and more real than the beings of our own fancy. Man's soul-life, and immortality are about us, and are real."

By Pure Reasoning

Judge Chatterton came to his conclusions without attending Spiritualist churches or visiting mediums as many are privileged today. He had to arrive at his verdict "from the Standpoint of Reason," as he says in the title of his book. He printed the book to give to his friends. It was never placed on public sale. I am fortunate enough to own a copy, given me by a member of the family still living.

By pure reasoning Judge Chatterton decided we live after death, and that before death we are influenced by those who have gone a step ahead into the next world. He also affirmed the reality of these spirit people and the world in which they live, which is something it is hard for even an old time Spiritualist to do. We have our belief, and we say we know, but it is hard to bring the actual reality of spirit life to our minds. It is hard to realize that a spirit is just as solid a being as an earthly person, but it is so. It is proven by man's reasoning and by scientific experiments.

We will all be better Spiritualists when we can take that realization—the reality of spirit into our consciousnesses and make it a part of our every day lives. Do you

think men would plan murder if they knew for certain that their mothers in spirit were actually standing by their sides? Would those of us who are not murderers speak words that hurt another in the presence of our mothers? The world of spirit is real, it intermingles with this material world; our mothers are with us, they often see what we do and hear what we say. And how many times are they hurt by what they see and hear!

This world will go on and on in its mad rush for power and money until man is conscious of the reality of spirit. When man learns that we are living at one with those who have gone on, then the brotherhood of all men will become a reality.

fellows who fly overhead on wings.

Wherever it is and whoever they meant by "Our Father" when they looked up toward the sky and prayed, my mistress says that if everyone all over the world, who believes in what Jesus taught, would say this same prayer, as he taught it, and say it all together, and mean it, at the same time each day, maybe noon—she says if they

would all do this in whatever language they speak and call their Heavenly Father by whatever name they love best, it would not be long before he would hear and send them peace and good will and his kingdom on earth for which Jesus told them to pray.

She says many folks know this if they would only stop long enough to think about it. It only needs someone to remind them to start the prayer going every day in every land at the same time.

I don't know why humans have to think unless it is the same with them as it is with us when we get lost and just keep running and running because we are scared.

Stop and Listen!

When we are all tired out and have to stop we seem to ask someone or something that we cannot see and most times if we listen for the answer, we can find our way home. Maybe if humans would stop and listen to someone they cannot see they, too, might find their way home.

—Croton-on-Hudson (N.Y.) News
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Some Thoughts On Healing

Healing Services should not take place in front of an audience. A small room adjacent to the auditorium should be used.

What Happens During healing services?

ARTHUR J. WILLS, C.E., Ph.D.

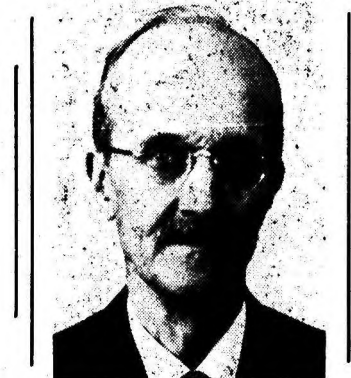
Reflecting on the processes of healing an incurable disease in Egypt, as given in a previous article (Feb. 10th *Psychic Observer*), we note that a crisis occurred in the case before the final completion of the healing. This is sometimes noted in other cases: Mark 9-17.18, "I have brought unto thee my son, which hath a dumb spirit," "Whosoever he taketh him he teareth him, and he foameth and gnasheth his teeth and pineth away," Verse 20, "and the spirit tare him and he fell to the ground and wallowed foaming," Verse 26, "and the spirit cried and rent him sore and came out of him," Verse 27. "But Jesus took him by the hand and he arose." Matthew 15-22, "my daughter is grievously vexed with a devil." Luke 4-33, "and in the Synagogue there was a man, which had the spirit of an unclean devil," Verse 35, "And when the devil had thrown him in the midst, he came out of him and hurt him not."

Varied Methods Spiritually

Though a crisis may occur before final healing it is not so in all cases, at least it is not always physically apparent. The above Biblical cases were evidently cases of epilepsy as evidenced by the symptoms described. Matthew 12-24, "This fellow doth not cast out devils but by Beelzebub, the prince of devils." Verse 27, "If I by Beelzebub cast out devils, by whom do your sons cast them out?" Mark 9-38, "Master, we saw one casting out devils (curing epilepsy) in thy name (i. e. by thy method) and we forbade him because he followeth not us. But Jesus said, 'Forbid him not,—'. He knew that others could heal, 'it is a psychic faculty' and not the exclusive possession of any one person or group, though not common."

As usual, whenever the ancients (and many not so ancient) did not understand a matter the ubiquitous myth of eternal devil was always invented to account for it. (One wonders how mankind would get along without a friendly devil for convenient alibi).

As different diseases require dif-



"Psychic Observer"
ARTHUR J. WILLS, 224 Herrick Road, Riverside, Illinois; author of the book, "Life Now and Forever."

ferent treatments medicinally, so they also require varied methods spiritually, to meet the different conditions. The *Healer of Nazareth* adapted his methods to different conditions. There are a variety of methods in use today, as of old.

In some churches, the healing takes place in front of an audience. This is not desirable as it embarrasses and distracts the patient and healer and bores the uninterested onlooker, to whom it is a mere show. Others heal in a small room adjacent to the main auditorium, avoiding the above drawbacks. Some have healing services in which the patient joins, while the group of healers sit in an adjacent room and concentrate on sending out healing influences. There are a few clinics for spirit healing (too few), and healing in the patient's or healer's home is frequent.

Not Self-Hypnotism

Many patients feel nothing while being healed, but experience a sense of comfort and well-being afterwards, others experience currents of power permeating them from the healer. In some cases a clairvoyant may see rays, etc., as in the Egyptian case, related by *Abul Kheir*. (Feb. 10th *Psychic Observer*) and in some cases report that the healer is surrounded and immersed in a golden glow, with rays proceeding from the healer's hands and entering the patient's body. The patient may or may not feel these rays. But the vital fact is, that they are healed.

The mere presence of a powerful healer, unknown to the patient, may heal, thus disproving the glib

theory of self-hypnotization, or hallucination.

Sometimes a person may meet a friend suffering from headache, rheumatism, etc., and after shaking his hand in greeting, experience the pains of such diseases and the friend be relieved, more or less, at least for a time. This automatic or unconscious healing seems to be imperfect or undeveloped healing.

A somewhat similar condition appears at time in a seance, when one or more persons are present who are 'psychic sponges', absorbing all the power so that no phenomena occurs, or, on the other hand, deteriorating and adulterating the surroundings so that the intended purposes are nullified.

Not All Spiritual Healers

Of course, such influences would not affect the pretender or the stage magician. The desirable sitter, whether for healing or other demonstration, is a 'catalyst' adding the quality or property necessary for blending the varying contributions of the sitters into a cumulative power, reinforcing powers of the medium and the spirit operators.

This last condition evidently obtained in the Egyptian healing, as evidenced by a sitter being controlled (against his will) to active-

(Continued on Page 9, Col. 5)

Washington's Prayer

(Continued from Page 1, Col. 5)

ben made their personal arrangement, by which Von Steuben was to be given supreme charge of the military training of the colonial armies.

It was as though God had chosen the one man on earth at that time, fitted to do what the colonial army needed, and had previously sent him to America to be ready when Washington's soul poured out its prayer that a new leader might be given to America. No one else at that time, in any country of Europe was so qualified as Von Steuben, to turn the ragged, mobile, yet consecrated volunteers into an organized and disciplined army.

I repeat: that the New Year's Eve prayer transformed Washington!

We have idealized Washington so long, that we have not realized that prior to that time, he was not a particularly religious man. The only proven act of a religious nature of his childhood was his rather irreverent act of writing his own name in big bold letters over the name of the bishop who was the author of a book — The Sermons of Bishop Exeter.

Later, when 24 years old, after Braddock's defeat in 1756, Washington ordered his soldiers to gather at the Fort, one Sunday for prayer.

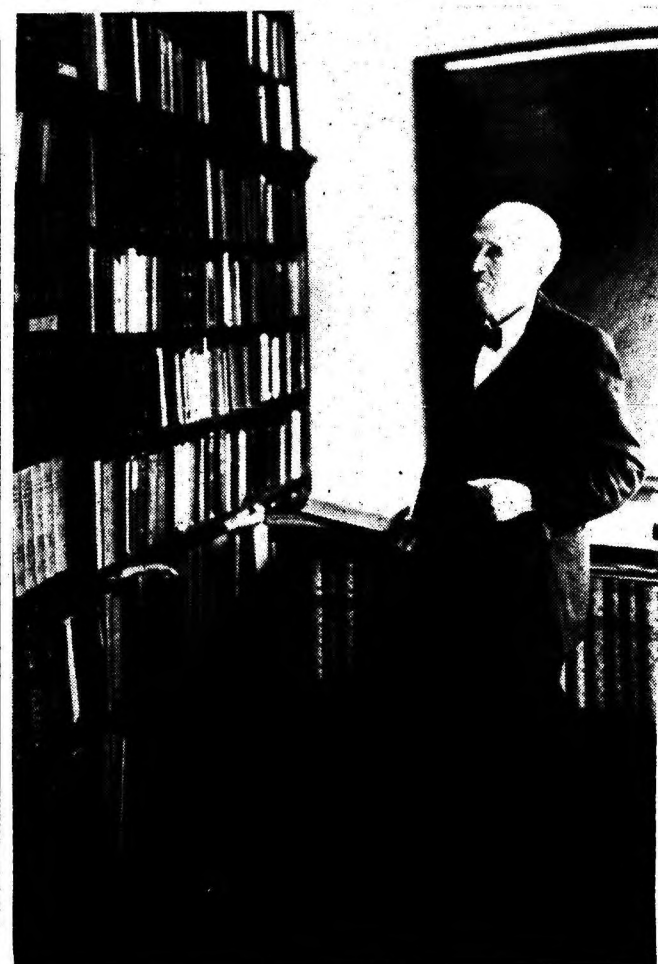
Washington "GOT" Religion

But up to his 46th year, he seldom attended Church more than once a month! Even as late as 1773, his diary shows that he went to Church only seven times during that year. In 1776, at the execution of Thomas Hickey for mutiny and treachery, Washington expressed his hope that the officers in his army would lead better lives.

This was evidence of high morals, but not of deep religious consecration.

It was of these years, that historians have written that "Washington and religion do not appear to go together." Of course, his public papers appeared with the phrases "Under God" and "Al-

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"Psychic Observer"

A. F. BARTLETT (87), 1030 9th St., N., St. Petersburg, Florida, well-known *Psychic Researcher and Spiritualist*, looking over his rare stock of books. He has witnessed phenomena through many physical mediums, his latest evidence received through CEIL STEWART, Detroit, Michigan.

Recently, the editors of *PSYCHIC OBSERVER* visited Mr. Bartlett who said: "When I first started out on my investigations, I was a rank skeptic and prejudiced against Spiritualism. I had to be shown and WAS . . . after 20 years of careful investigation."

Mr. Bartlett was Superintendent of Schools in a northern city; Professor of Mathematics and Science in a western college and Chairman of the City and County Boards of Education at St. Petersburg. He is retired.

mighty God"—but that was usual in state papers.

He did go to church and fasted the day the Boston Port Bill went into effect. But all of his important religious statements were made after that prayer at Valley Forge. In Washington's Own Words on Religion, in the History of George Washington, Volume I, Literature Series, we find that every statement quoted, was made by Washington after that prayer of New Year's Eve of 1777.

Conditions today are not yet as bad for the world, as they were for Washington's army and the American colonies, at the time

U. S. A. SPIRITUALIST ASSOCIATIONS

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Washington prayed for a great new leader.

Washington asked for a great new leader — to organize and discipline the colonial troops, and the great disciplinarian did appear!

So also Washington's prayer for a leader to lift the army up out of its despondency, was fulfilled. Congress at last approved the commissioning of youthful Lafayette.

That which is asked in prayer is often more than fulfilled.

And the great leader—the truly great spiritual leader—came by the transformation of the very soul of Washington himself.

The previously dignified, self-consciously superior and perhaps slightly snobbish Washington was transformed! He was so inspired and uplifted by the spirit of brotherhood love, that he became a comrade of the crudest frontiersman and most uncouth backwoods farmer.

Worse Than An Infidel

After Washington's New Year's Eve prayer, the change in the colonial armies was so great, and the progress toward victory so evident, that on August 20, 1778, Washington wrote from White Plains — "The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel who lacks faith, and more than wicked who has not gratitude enough to acknowledge his obligations."

I know that today—with our earnest prayer — another great leader shall be lifted up to lead us unto the abundance of a new age and the good will and peace to a new era.

In 1777, a consecrated Virginia Churchman stood up in his pulpit, threw aside his minister's robes, and revealing an army uniform underneath — said, "There is a time to preach and to pray, but there is also a time to fight, and that time is now."

As that met the need of 1777, so — to meet the great need of today. I say to you—"There is a time for talk and a time to fight, but there is also a time to pray, and that time is now!"

Read books written by BROWN LANDONE—See Page 6, Col. 6.

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FORD and WRIGHT DISCUSS A FLAWLESS CASE FOR SPIRIT PHOTOGRAPHY

HERE IS ARTHUR FORD'S VERSION

MYERS' LATEST TEST
SEANCE IN N. Y. C.

By ARTHUR FORD

John Myers, with his psychic photography, is doing more than any person I know, to first interest, and then convince a lot of sophisticated and skeptical New Yorkers of the fact of survival.

The audience which witnessed his last experiment (December 7th, 1943) in the lecture hall of Psychists, Inc., was not composed of gullible or sentimental types, willing to believe anything that came along simply because it fitted into a preconceived pattern which allowed of no doubt.

Many of those present had, through the years, proved other phases of psychism. Some of them had heard voices purporting to come from the "dead," they had for a fleeting moment seen a face or a form which looked like someone they once knew, they had received messages which were either identical or not.

The only record was in their memory, or in a few hastily scribbled notes. But a photograph is a permanent thing. It can be studied long after the event, and compared with old and forgotten pictures that one has not bothered to look at for years.

Pictures Are Recognized

Spirit pictures can also be put under a magnifying glass and scrutinized for minute details which might establish their authenticity beyond question. Nearly everyone has some facial scar, or cranial formation which is peculiarly personal and distinctive. Therein lies the value of John Myers' work. The pictures are recognizable.

The question then naturally arises, how did they get on the plate? This question can be answered in only two ways. They are either genuine or they are not. They are actual photographs of people who once lived, or in some manner John Myers has been able to secure photographs of these people and then superimpose them upon the plate. There is no other alternative.

Since the second answer is the one that usually pops into the

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ARTHUR FORD, program director of PSYCHISTS, Inc., 313 West 57th St., New York City; Public lecture and psychic demonstrations every Tuesday, 8 P. M. Headquarters open daily (except Sunday) 10 A. M. to 5 P. M.

mind of the person who was not present, but who reads about these remarkable experiments, let us analyze it. I have never heard anyone who was present, at a John Myers seance argue that these pictures are not genuine. In fact, the usual parade of hecklers are conspicuous by their absence.

On the above mentioned date, three distinguished scientists and a titled woman, of high intelligence and social standing, formed the committee. Two hundred people were in the brilliantly lighted room.

From the very start of the experiment, John Myers never left the platform — was never out of sight of the audience — never touched anything connected with the experiment. That is the usual procedure in a Myers seance.

Expert Investigators

The plates were bought from an Eastman store, by a member of that committee, and were brought into the seance with seals intact. So anxious was Baroness Audrey Kargere that no one should touch the photographic sheets used for the skotographs that she put them in that favorite hiding place of a woman, the bosom of her dress.

J. Gilbert Wright, Industrial Research Chemist for the General Electric, Schenectady, N. Y., Dr. Julien Ortiz, Wilmington, Delaware, and A. W. Merrick who has charge of the X-ray department of a large New York laboratory, then examined and opened the parcel of plates.

Three were selected at random from the twelve. A number was given to twenty-four people in the audience, then these sheets were distributed impartially to those persons receiving numbers.

After a time, the committee retired to the Photographic Room where they developed the plates and prints. The results are shown in the photographs accompanying this article. Many of them have been definitely recognized.

The symbols appearing on some of the skotographs have a mean-

Experts Could Find No
Loopholes
CAN YOU?

Pictures on Page 12

ing, but since they are not in a strict sense proof of survival, they can be dismissed as being merely supernatural in origin. That they must be, for they were produced under the same conditions which also resulted in actual photographs.

Impromptu Arrangements

Mr. Merrick is a skilled photographer, having practiced it as a hobby for over thirty years. In his own words, "I know all the tricks for producing 'spirit pictures'."

A critic, not informed as to all the facts, might say: "Then perhaps Merrick acted in collusion with Myers and fixed the pictures."

However, the facts are that no one at this seance had ever met Merrick and he had never even seen John Myers. He is a friend of Mr. Wright's and came along as his guest. He was not originally on the committee but was asked to join at Wright's request just as the seance began.

Not until afterwards did anyone know that Merrick is a thoroughly competent photographer. It was Wright's own idea to have an unknown but skilled photographer watch the proceedings as a technical observer.

Ortiz Fully Satisfied

However, the test did not stop there. Mr. Wright and Mr. Merrick asked the privilege of taking with them the remaining nine plates they held in their possession. If they had been "doctored" Myers would not have allowed such a thing.

A letter from Wright, dated December 19th, says: "The nine unexposed plates were taken home by Merrick after the seance and one was developed, then and there, in his private laboratory. As was to be expected, it was blank."

Next morning at Austen laboratories, the Baroness, Mr. Merrick, and myself developed, in each others present, other plates taken at random from the eight left. AGAIN, BLANK. Dr. Julien Ortiz arrived later and saw the results.

A telegram from Ortiz dated December 17th says, "Fully satisfied as technical witness with last demonstration."

So far as the reading public is concerned, the whole thing resolves itself into the question of the character of the committee and their motives. Not even the most case-hardened critic (and this includes New York's egotistical conjurers) would dare to impugn (Continued on Page 12, Col. 1)

TWO MEN COMMENT SAME PSYCHIC TEST

HERE IS J. GILBERT WRIGHT'S LETTER TO
PSYCHIC OBSERVER EDITOR

IN-RE

MYERS' LATEST SEANCE

"I AM CONVINCED"

Wednesday, January 5, 1944.

Dear Mr. Pressing,

Since I was privileged to act on the committee investigating the claims made for John Myers' mediumship, I am only too glad to give my testimony.

I received a note from Arthur Ford, dated Dec. 6th, stating that Myers would, the following evening, be demonstrating his peculiar gift probably for the last in a very long time as he was again called to Mexico for a prolonged visit.

Next morning, without disclosing my intentions to anyone, I took a train for New York and arrived in the early afternoon. After lunch I went to visit my friend, Mr. A. W. Merrick, director of research for one of the largest laboratories of its kind in New York City.

Merrick's Opportunity

I have known Mr. Merrick for twenty years, at least. He is a chemist and used to be with The General Electric Company. He has distinguished himself in Metallurgy and has a number of patents to his credit. He is further an experienced photographer and when I say "photographer," I do not mean one who buys a roll of film from the drug store, presses a button and sends the roll out to be developed and printed. His interest goes back thirty years or more to a time when there were no films and one developed and printed one's own pictures.

He has had experience in Collo-dio-chloride, gelatine-chloride, gold and platinum toning, platinotype, autochrome, gum bichromate, enlargements, lantern slides and what not. His interest is in color work, in which he is adept.

My own experience has been similar. I became interested in the art-science shortly after the wet process went out and the dry process became established. We both know all the tricks of photography.

Said Mr. Merrick as I entered his laboratory: "I was just thinking of you. I sent you a Christmas card last night with a request that if you were ever in New York again, I would like to go around with you and witness some of these marvels you speak about." "You may have that opportunity tonight," I replied.

Committee Most Competent

In regard to Mr. Merrick, I may say he is decidedly skeptical but, nevertheless, open-minded. He has never had any experiences in psychic phenomena but he has read considerably on the subject. I would prefer, of course, that he speak for himself and I hope you will write him. I outlined to him the objectives of Psychists, Inc.



"Psychic Observer"
J. GILBERT E. WRIGHT
Industrial Research Chemist

and the nature of the experiment that was to be performed that night but nothing of my ulterior motives.

I planned to arrive early at the society's rooms which are at 313 West 57th Street. The hall was empty as we entered except for Dr. Myers, Arthur Ford and Frank Decker. I immediately approached the medium and introduced my friend Mr. Merrick. Said I, "Here is a man that is an expert photographer. Why don't you have him on your committee tonight?"

"That's a good idea," replied Myers. "As a matter of fact I was wondering what I should do as so far I found no one to act in that capacity. Why don't both of you act on the committee and here comes Julien Ortiz who can make a third. Mr. Ortiz, is a chemist, a graduate of the Sorbonne, and the Pasteur Institute. He, too, is a photographer who knows 'all the tricks of the trade'."

"Can you imagine a more competent committee? Without egotism, I think I can say 'No!'"

Papers Are Doubly Sealed

Myers took us down to the dark room. It was the lavatory. It was small and there was barely room for the three of us. Two others were presently added.

At that moment a young woman approached hugging a small parcel. Myers introduced us: "This is the Baroness Audrey Kargere," he said, "Will you explain to these gentlemen, what I asked of you?"

"You phoned me at my hotel, the Hotel Olcott, this morning and asked me to go out and purchase, at my own expense, a packet of slow plates, quarter plate size, number so and so. I was also to buy a packet of slow Velox paper, number so and so. I was to see that each packet was the regular commercial article and that it was properly sealed. I was further to doubly seal it myself and sign my name over the sealing strip. Of my own initiative, I had the salesman apply an adhesive strip and stamp it with the Eastman seal. I was lastly to make sure that the package was never out of my possession nor sight until I arrived here. You also gave me full liberty to buy where and when I chose. Here is the package (and she hugged it even more closely). The contents were purchased two hours ago. The package has not left my possession (Continued on Page 8, Col. 1)

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WRIGHT COMMENTS

(Continued from Page 5, Col. 5)

since then nor has it been out of my sight."

"All right," said Myers, "Keep away from me or I shall contaminate you. Now, all of you get inside the dark room and I shall give you instructions but first of all let me introduce you to this man. (I have forgotten his name. The individual in question hovered in the background). He is from one of the Eastman stores. I did not know what sort of inexpert people I might have on my committee tonight so I had him come down to proffer advice of a technical nature if it was required—the time of exposure, the time in the developer, fixing bath, the strength of solutions, etc. Do not allow him to touch anything. He is here merely to act in an advisory capacity if required." (He was not required and he kept in the background. We saw to that!)

Everything In Proper Order

Myers continued from outside the door: "You will find there running water, and two dishes, one for development and the other for fixing. I believe, Miss Kargere, you bought some Hypo and Developing Salts? (Miss Kargere acknowledged that she did) You will also find three plate-holders and a table furnished with two red lamps. Examine the packet and see if the seals are intact." We did.

Everything was in order. Not only were the original seals intact but also those of Miss Kargere and the salesman. We slit the seals. From then on, Mr. Merrick took charge and we observed his movements closely.

Myers continued: "Now, there are three plate-holders on the table. Select three plates at random." We did from three different levels of the pack. The selection was made by Miss Kargere, Mr. Merrick and myself. "Place them in the slides and withdraw the shutter half an inch." We did. "Now, sign your names on the emulsion side." We did. "Now, Mr. Merrick, put them in your pocket. You, Mr. Wright, take care of the other nine." I placed them in my pocket. The packet of Velox paper, I want you, Miss Kargere, to keep in a safe place. It must not be opened until you return to develop the plates." She placed them in her bosom under the sweater.

Expert Testimony

Mr. Merrick prepared the developing and fixing baths and we then went upstairs to the platform. Myers had preceded us by a matter of five or ten minutes. Merrick had already examined the camera but it was re-examined. It seemed to be ordinary in every respect and not a very good one. We directed the camera towards the audience and gave one woman in the front row one of the slides to hold, at Myers' request. She held it above her head during the entire seance and it never left her possession. I can testify to that.

The slide in the camera we exposed for two minutes and the next for four. In both cases, Myers, remained in a state of prayer for a minute or so and at his signal, we opened the shutter.

All three plates were taken by Mr. Merrick to the dark room while slips of paper marked from 1 to 24 were being handed out. We accompanied him. We had therefore no knowledge as to the respective numbers drawn by the

WRITES NEW PSYCHIC BOOK



"Psychic Observer"

MAURICE ALLEN, 3355 Wilshire Blvd., Los Angeles (5) California, author of "Our Unseen Friends" (*), a book describing A Scientific Experiment with the Spirit World.

About Mr. Allen's new book, the New York Times says:

Here, again, is proof that one can be really in "tune with the Infinite." For we find another series of extraordinary manifestations such as came to Patience Worth a decade ago; and history abounds in similar creations which, literally, come from the mystic and spiritual world. Paradoxically (or is it just coincidentally, who can say), it is in days of strife, chaos and stress such as those in which we now live, that these seemingly indefinable powers are made manifest through people ordinarily far from the literary world, such as Maurice Allen, engineer and attorney-at-law.

These reports of extraordinary manifestations will thrill the sympathetic and challenge the faith of others—but regardless of personal reaction none can escape the vital importance of this searching, analytical contribution.

(*) Dale News, Inc., \$2.75.

participants in the experiment.

On development, the three plates showed "extras": four and five respectively for the two plates that had been exposed to the audience and six for the plate that had been held aloft by the woman. In the first two, the audience is present as background; in the other, the faces are against "nothingness". This proves that the camera is not involved in the process. All the camera does is to fix time, space and circumstances.

All Sheets Numbered

We then proceeded to open the packet of Velox paper which the Baroness had secreted in her bosom. It was still intact with not only the original seal but with the additional one of her own and that of the Eastman salesman. We numbered the sheets, but not necessarily seriatim and I do not recall from which end we started. We then placed them in the development bath.

All sheets showed something. In about a quarter of the cases, there were faces. The rest were as though stamped by designs, many very curious. Dr. Ortiz received something that looked like a gasoline pump. And my friend, Miss Lillian Quinlan who was in the audience and who had drawn num-

ber "13," received the portrait of her old music teacher.

The time between assigning a number to the sheet and its being placed in the developer was probably not over a minute so that, between our assigning the number "13" to that particular scrap of paper and its immersion in the solution, some intelligence who knew what number Miss Quinlan had drawn, impressed an appropriate portrait upon it. For mark you, the assigning of that particular number to that particular scrap of paper was a matter of chance as far as we were concerned!

How Else Could . . . ?

I did not learn how many recognitions there were amongst the rest of the audience for want of sufficient time for canvassing. Usually, I believe, at least half-a-dozen acknowledgements are made. Mr. Ford, no doubt by this time has the complete list.

I asked Mr. Merrick what he thought. "If we are to assume fake," he replied, "there is only one way by which it could have been done. Suppose Myers had a confederate in the Eastman factory at Rochester, N. Y. This confederate impresses all the plates in a single package with some face and most of the contents of a package of printing paper with a few faces and all sorts of odd

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designs. These are handed to another confederate who is a salesman in a New York store.

"Myers instructs his dupe to buy a packet of plates and a packet of Velox paper at any store she pleases but cleverly suggests that if she cannot find that particular brand in any of the stores she tries, she can always find them at so and so's, the store where the faked material is kept.

"Conjurers know how to suggest without the victim being aware of it. In that case, everything in the two packages must have been pre-treated, for we selected the three plates at random. Who has the untouched plates?" "I have," I answered. "They have never left my pocket."

All Is Rechecked

He explained to Myers what was running through his mind. "In that case," said Myers, "You will probably want to develop the remaining nine plates. Where are they?" "I have them," I said. "Then," said Myers, "Take them along with you and do what you will with them." He was in no way disconcerted.

Merrick took them home with him and that night before going to bed developed one selected at random. It was blank. The next morning the Baroness and I went down to Merrick's laboratory. He has a fully equipped dark room as he has charge of the X-ray department. In each other's presence we developed another plate at random from the pack. Again, it was blank. We were then joined by Dr. J. Ortiz who verified the result. The remaining seven plates are in the possession of Miss Kargere, Hotel Olcott, 27, West 72nd Street, New York.

I outlined for Merrick, the philosophy of research in this field

AIR FORCE AUTHOR



"Psychic Observer"

CAPTAIN ROBERT T. NEWCOMB, active service U. S. Army Air Force, graduate of Ohio Wesleyan and author of "Janissa," a truly great novel of Egypt and Palestine.

About Capt. Newcomb's book, the New York Herald Tribune says: ". . . a picture of civilization at the dawn of the Christian era marked by violence and bloodshed. The author has created many vivid characters and tells his story 'from the inside out'."

(*) Dale News, Inc., \$2.50.

as I see it. There are two avenues of approach, the physical and the psychological, and ultimately the problem of survival is a psychological one.

A Pertinent Question

One man says, "I would never be satisfied unless I started by making my own plates. I would go back to the old wet plate process. I would select a piece of clear glass, dip it into my solutions and while still wet, insert it in the camera. I would have the camera strapped to my bare body with surgeons' tape to ensure its never leaving my presence. I would walk into the presence of the *soi-disant* medium, flick the shutter. I would then walk out with the camera still strapped to me, re-enter my dark room and develop the picture. If, under these conditions, I found even so little as a cross in the corner where there was no business to be a cross, I would be absolutely convinced!"

Convinced of what, my dear Sir? The question is pertinent. Convinced of what? All you are justified in saying is that under certain peculiar conditions, mental images can be impressed upon photographic plates — a far cry from the philosophy of Spiritualism! Further, you have convinced only yourself! Remember that. And if you cannot find any flaw in the experiment, be perfectly assured that others always can. They will not fail you.

"Where did you get your clear glass plate, may I ask? Oh, from Bill next door. He stripped an old negative for you. You told him, I suppose, how you were going to

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SPIRITUAL HEALING TESTIMONIALS

Your letter just arrived. A very pleasant feeling came over me and remained throughout the day. I have experienced a more cheerful and happy week than for a long time. I have not felt the influence that has so long had me in its grip, since the moment I opened your letter.

I am happy to tell you that the patient for whom I asked help has not had any pain or bad feeling in his back for over a week. In fact he told me that he feels the best he has for two years, and he didn't know I had written you when he told me. He does know now. You certainly have given me a new outlook and I appreciate it.

(Concerning restoration of various faculties, after one treatment.)

Energy was the first to reach normal. Then digestion. Then the heart improved much. And now the eyes are very much better. In fact, I read for a couple of hours yesterday.

(NOTE: The above are two testimonials received by DR. CARL HORTON PIERCE, expressing appreciation of the healing received. Ed.)

expose the medium?" "I certainly did." "I thought so. How, then, can you be sure that to plague you he didn't put the cross there himself. A match dipped in almost anything from the medicine cabinet would produce the desired results.

The Will To Disbelieve

And further, remember that if by some inconceivable set of circumstances no one could find any flaw in your experiment, you are almost sure to be charged yourself with being a confederate of the medium."

The other approach is the psychological. I go to Robert Chaney at Chesterfield, Ind. I enter his studio and sit before his camera. Chaney enters, places a slide in the slot and takes my photograph. "How soon shall I see the result?" I ask. "Oh, in a few months." As a matter of fact, I wait about seven. Now, he has all the time in the world to fool me. Any high school boy can do trick photography. I have control over nothing.

But if on receiving my picture, I see standing in the background two unmistakable images which are my grandfather and aunt Kate respectively and of which there are no photographs extant in this country. I don't care if he took seven years to the job.

Declares Phenomena Genuine

To obtain photographs of these two people would require years of research and a trip to Scotland if a passport were procurable on such a slender excuse. Even I, who was born there, would not know how to begin. The proof in this case is psychological as is so generally the case in Spiritualistic investigations. It rests in "content".

In the case before us, both conditions are met. Neither you nor I can find any flaw in the way in which the experiment was conducted, and, at least in one case, we have the psychological proof in the recognition by Miss Lillian Quinlan of her old music teacher. The next few days will probably bring in half a dozen more recognitions as the previous experiments have shown.

In my opinion, THE PHENOMENA DEMONSTRATED BY JOHN MYERS IS GENUINE AND I BELIEVE HIM TO BE THOROUGHLY HONEST.

J. Gilbert E. Wright,
Box 110, R.F.D. No. 7,
Schenectady, N. Y.

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CAVALCADE OF PRODIGIES

CONSTANT EVIDENCE OF PSYCHIC POWER

Will We Be Able To Keep Up With the Unfolding Secrets and Ever Evident Phenomena of Nature?

THE MARCH OF INSPIRED SPIRITUAL LEADERS

MILLIONS BELIEVE IN CLAIRVOYANCE

By FRANK H. BUSHICK
Former Commissioner of Taxation
119 Camden St.
San Antonio, Texas

Perhaps some readers of *Psy-
chic Observer* will recall seeing or
hearing about *Anna Eva Fay*, a
stage wizard of more than a gen-
eration ago. Accompanied only
by her husband, she toured the
country and mystified her audi-
ences. She was the first of the
"sees all, knows all, tells all" per-
formers, thus advertised.

Walking on the open stage she
was seated on an ordinary open
runged chair, dragged on by a
stage hand. She was left alone
without any sign of secret means
of communication or confederates.
She did not carry her own audi-
ence with her as some of the New
York conjurers have the habit of
doing.

Those in the strange audience
were asked to write questions or
sentences, preferably with paper
and pencils furnished by them-
selves, retain them in their own
possession and keep their minds
on them, but not reveal them to
anyone else.

Was She A Medium?

With closed eyes the little wom-
an then proceeded to call out
names, one after another, give the
exact wording of their concealed
questions and rapidly answer
them. Her answers were not only
correct so far as to known facts,
but revealed lost articles, located
missing persons and told of things
to happen in the future.

She foretold unexpected mar-
riages, future experiences, wind-
falls of fortune and other caprices

HE KNEW EVA FAY



"Psychic Observer"
FRANK H. BUSHICK

of fate, with timing of the dates.
Many of these forecasts were after-
ward known to have come to pass
to the parties involved. In my
town I personally knew of such
instances. She never missed, so
far as I know. Miss Fay certainly
amazed the customers.

There were always smart local
Alexanders who contended they
weren't suckers and couldn't be
fooled. Each had a different ex-
planation, a better one in each
case, but none that seemed ade-
quate or convincing.

I got to know Miss Fay, and
her husband Mr. Pingree, at the
same hotel I lived at in San An-
tonio, where they stayed a week. I
asked Pingree to tell me on the
dead level how Miss Fay did her
act. He replied, "We never try
to explain that. People just
wouldn't believe it. About all I
can say is that Miss Fay just can
do it. She seems to know or find
out anything. You can see that I
have to be a good boy."

Miss Fay died years ago, always
being a mystic sort of personality
and delicate in health, likely the
result of over-use of her unusual
faculty.

Andrew Jackson Davis

He was called the "Seer of
Poughkeepsie." He was before the
public in the 1850's and 60's. He
had little education, but wrote a
dozen or so remarkable books. He
said his method was to spend
hours at a time in a passive state
of trance and then write out the
vivid impressions left upon his
mind.

If Davis had visited New Eng-
land two hundred years earlier, he
would have been hanged or burnt
at the stake as a witch. Neither
Roger Williams nor the pistol
packin' police (if they had any at
that time) could have saved him
from the witch burners. He great-
ly intrigued the interest of Horace
Greeley, Judge Edmonds and other
intellectuals and psychology stu-
dents of this country and Europe.

Davis said he had never read a
book in his life until after he had
written his own. He avowed he
wrote "without forethought or in-
tellectual preparation."

How could such a man have
analyzed the transcendental philo-
sophies of ancient and modern
times . . . and then by apriori rea-
soning separated what he consid-
ered factual from mere empiri-
cism? He traced life from a
primordial protoplasm to ultimate
homo sapiens (man) . . . an im-
mortal being subject to immutable
moral and Karmic laws, which
underlie all religions.

Davis's books contain purported

descriptions of the aural plane,
which he described as much like
earth, just as solid, but far more
beautiful. He says it abounds with
picturesque landscapes, opalescent
oceans, pelucid streams, forests of
fruit and flowers, pearly temples
of religion and culture. There's
love and wisdom and happiness;
music, art and literature for edi-
fication and pleasure . . . No love-
less marriages, poverty, disease,
death, taxes, politics or double-
crossing.

Describes the Hereafter

Across the railroad tracks
things aren't so lovely. Here are
the courts of Karma. Whatsoever
evil you've done others, you get
it back, unless you make amends.
Punishment for wrong-doing is
stricken conscience, gnawing re-
morse and thirty decades or so on
the rockpile without manna or
nectar. Dante's lake of fire and
brimstone seems to have fallen in-
to disuse since the merciful Christ
"descended into hell" and released
the eternally damned, before he
ascended into heaven.

The inhabitants are souls, mil-
lions of them, from earth and
other planets, vested with cor-
poreal "spiritual bodies" (St. Paul)
which replaced their "nat-
ural" bodies left behind them
when they made their transition.
He goes on to say that these proba-
tionary angels pursue regenera-
tion and progression to successive
higher planes . . . a process like
climbing Jacob's ladder.

Davis speculates that the astral
world moves harmoniously with
other constellations occupying
cosmic space. Its lowest plane is
not so remote from earth, as "dis-
embodied spirits" (Shakespeare)
negotiate the flight so quickly . . .
in the twinkling of an eye.

Why not? Astronomers tell us
light travels at the rate of 182-
000 miles per second. That is go-
ing some, but not so fast as radio
waves through the ether.

Madam Blavatsky

Helena Petrovna Blavatsky was
born of Russian parents over a
hundred years ago, 1821. She was
a gifted psychic. With but little
schooling, she wrote and spoke
with learning and brilliancy, in-
spirational as she and her fol-
lowers thought. After passing
from physical life in 1891, she
was thought to have power to con-
trol living psychics capable of re-
ceiving further expression . . . re-
turn waves of a mind beyond the
grave.

She was a student of religion
and occultism in Madras, India,
and founder of Theosophical so-
cieties all over the world. She
was studied by savants, appeared
before crowned heads and rulers
by invitation and no other woman
of her day excited more curious in-
terest at the hands of press and
public.

What do you think? Could any
woman of simple origin, with no
assets but a good character and an
exceptional countenance, have cre-

ated such attention without she had
something. What was it?

Millions of enlightened people
around the world believe in clair-
voyance. The dictionary defines
it as the power of some to discern
objects and scenes not normally
perceptible and of hearing sounds
not normally audible.

Only three such persons are
mentioned here so far. There are
many others, from the "witch of
Endor" on down the corridors of
time.

Caesar had a dread premonition
for days of his approaching as-
sassination.

Joan of Arc had supernormal
promptings to lead the French
armies and deliver her country,
for which mistaken fanatics burned
her at the stake. The CHURCH
OF ROME decided she was not a
witch and canonized her as a
SAINT.

Not all can be squeezed into a
newspaper column. Bible history
is full of them, so is modernity.
Believe it or not, there are very

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Thoughts On Healing

(Continued from Page 4, Col. 3)

ly co-operate in the healing, thus
revealing himself as a good medi-
um, a fact of which he was not
previously conscious.

Many healers are physical, not
spiritual, healers, their surplus
bodily magnetism being the active
element. The combination of the
spiritual and magnetic powers is
a great asset.

As there are specialists in medi-
cine, engineering and other activ-
ities of life, so there are specialists
in healing, some being more effec-
tive in certain cases than others.
Clinics for the purpose of studying
these various methods and proper-
ties of healing are greatly needed
for a more correct understanding
and use of spiritual healing, which
is at present, to say the least, very
nebulous.

Prayer—Soul's Desire

Some people think that these
things should not be investigated
because they confuse them insepar-
ably with religion. This is a mis-
conception. Religion has little to
do with it. As Dr. Alexis Carrel
puts it, in his book 'Man the Un-
known,' "The only condition indis-
pensable to the occurrence of the
phenomenon (spiritual healing) is
prayer." (aspiration). "But there
is no need for the patient himself
to pray, or even to have religious
faith. It is sufficient that some
one around him be 'in a state of
prayer.'" "Prayer is the soul's de-
sire, uttered or unexpressed."

In the case of a blood transfu-
sion, though the blood needs to be
"typed" to accord with that of the
patient, yet the religion of the don-
or so far as is at present known,
does not affect the patient at all.

Psychic or spiritual power is
neutral, the religious element lies
in the use made of it. Dynamite
is neutral and its good or ill lies in
its use, whether to blast out rocks
to build a dam and control floods
to make the desert blossom like the
rose, or to bomb our helpless fel-
low creatures. Forms, ceremonies,
creeds, etc., have nothing to do
with aspiration or prayer proper.
"Prayer is the soul's desire, ut-
tered or unexpressed." Matthew
6-6, "But thou, when thou pray-
est, enter into thine inner cham-
ber, and having shut thy door,
pray to thy Father who is in se-
cret. . . ." Verse 7, "And in pray-
ing use not vain repetitions, as the
Gentiles do: for they think that
they shall be heard for their much
speaking. Verse 8, "for your
Father knoweth what things ye
have need of, before ye ask Him."

many. Nearly every spiritualist
church or private investigating
circle, includes one or more per-
sons of clairvoyant and clairaudi-
ent capability. These bodies exist
in every civilized country, almost
in every city. They resent being
ridiculed or spoofed by the un-
initiated. They answer Houdini's
alleged exposure by explaining
that he was simply a mechanical
stage magician and a crass pub-
licity seeker; that his planned test
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The Church of Spiritual Science, C. of C. Bldg. Sun., 3 and 7:45 P. M. Rev. Gertrude Baker; Sec'y, Beulah Kennedy, phone 46808.

Church of Spiritual Truth, Thomas Jefferson Hotel, Green Room, 17th St. and 2nd Ave., No. 1. Sun. 3 and 7:45 P. M. Pastor, J. A. Powell; Sec'y, Myrtle McDonnell.

ARIZONA

Phoenix, Arizona

First Spiritualist Church, 10th and Fillmore Sts. Leroy O. Cady.

CALIFORNIA

Alhambra . . . The Pyramid Church of Truth and Light, 325 South Atlantic Blvd. Rev. Emma E. Kingham.

Bell . . . Metaphysical Temple Truth, 7111 Otis St. Rev. Florence Langelier Myers.

Escondido . . . Church of Spiritual Wisdom. Rev. C. E. Goodale, Pastor.

Hollywood, Calif.

Spiritual Science Church, 1904 North Argyl. Mae Taylor.

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

Huntington Park, Calif.

Christ Mission Church, 7930 Seville. Rev. Bert L. Pigz, Pastor.

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

Long Beach, Calif.

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

The Church of Revelations, 718 East Anaheim St. Janet Stine Lewis. Services Tues., Wed., Thurs., 8 P. M.; Sun., 11 A. M., 8 P. M.

Los Angeles, Calif.

Agasha Temple of Wisdom, 352 North Western Ave., Sun. and Wed., 8 P. M. Rev. Richard Zenor.

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

Church of Spiritual Friendship, 4652 Eagle Rock Blvd. Rev. Alfred B. Smith, Rev. Emily A. Smith.

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

Golden Rule Spiritual Science Church, 4025 So. Western at Santa Barbara. Sun. 11 A. M. and 8 P. M.; Wed. and Fri., 8 P. M. Rev. Ruth Calna.

Optimistic Science Temple, Inc., 1719 W. 50th St.; Sun., Tues. and Fri., 8 P. M. Services all day Wed. Rev. Etta Gurrell.

Spiritual Fellowship Group, 2843 West 9th St., Sun. 2:30 and 8 P. M. Mary E. Smith (AD7556); Jane M. Sipes (EX2280).

Spiritual Center of Service, 236 W. 46th St., Fri. and Sun. Rev. Maria A. Sykes (C. E. 20742).

Spiritual Church of Ataraxia, 3889 Wilshire Blvd. (at Western Ave.) Room 200, Olga Steeb Auditorium. Rev. Pearl Barnes, 1936 Overland Ave.

Temple Association of Psychic Fellowship, 4157 West 5th St. at Western Ave.; Sun., Tues., 8 P. M. Rev. Vincent M. Wilson, founder and pastor.

Temple of Immortality, 1039 South Ardmore Ave. Rev. James Ridgway; William Hall, Founder.

The Church of Spiritual Philosophy, 3033 W. 7th St.; Rev. Minnie E. Modlin, Founder; Rev. Henry Hall, Pastor; Sun. 11, 2, 7:30 P. M.; Wed. 8 P. M.; Fri. 7 P. M.; W. R. Higbie, President.

West Lake Spiritualist Church, 913 S. Lake St. Pastor, Irene Wood; Sec'y, Inez Duncan.

Manhattan Beach . . . Christ Spiritual Alliance Church, 516 Manhattan Ave., M.B.; Thurs., 8 P. M. Gilbert J. Miller, Inspirational Reader; Leader, Mrs. Walt Allen; Minister, Founder, and Message Bearer, Rev. Sylvia.

Oakland, Calif.

Fraternal Brotherhood Spiritual Church, 627 22nd St., Tues. and Thurs., 1:30 P. M.; Wed., 8 P. M. Rev. Lillian J. Storms (HI 1684).

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. Christian Irving, Frances Vanicek. (I.G.A.S. Charter).

Universal Church of Divine Science, 5546 Telegraph Ave., Tues., 8 P. M. Rev. Emery Lloyd Archer.

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-8948). Meetings Sun., Tues. and Fri., 8 P. M.; Wed., 2 P. M. Glennie W. Gay.

Harmony Temple of Spiritual Brotherhood, 1089 7th Ave. Isabel Florenza.

Progressive Spiritualist Church, 2848 Herbert St. Pastor, Carrie Kelley; Sec'y, Ben H. McHenry.

The International Constitutional Church Center (No. 892) 1554 Fifth Ave., Sun., Tues. and Fri., 8 P. M. Rev. Glennie W. Gay.

Universal Church of the Master, (No. 20), 2110 Franklin Ave. Ladies' Aid Thurs., 2 P. M.; Thurs. and Sun. 8 P. M. Anna G. Wisener.

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

Brantford . . . Spiritual Temple, Brant Bldg., Colborne St. Pres. H. M. Meynell.

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

Hamilton, Can.

First Spiritual Church, 126 1/2 James. Rev. N. Godwin, 88 Paradise Rd.

National Spiritualist Church, Orange Hall, 176 1/2 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. P. Dillon.

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

St. Catharines (Ont.) . . . Church of Divine Revelation, 127 Church St. Rev. Bernard Rodin.

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

Winnipeg . . . Inspirational Church of Truth, Army & Navy Hall, 299 Young St., 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 Ave. Pres., Rev. Allen J. Miller, 2690 S. Broadway.

Inter-National Constitutional Church Center, 1748 Welton St., Sun. 7:45 P. M. Rev. G. B. Craig, 2016 Downing St.

Progressive Spiritual Science Church, 3rd Floor, Fraternal Bldg., 1405 Glenarm; Pastor, Rev. Stanton.

Temple of Spiritual Light, 238 Broadway. Rev. Harry Sutton.

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

First Spiritual Science Church (branch of S. C. Mother Church of N. Y. C.), 1900 "P" St., N. W. Sun., Tues., Wed. and Thurs., 8 P. M. Rev. Alice W. Tindall, Pastor.

White Cross Church of Christ, 1810 Ontario Place, N. W. Sun., 12:22 Vermont Ave., N. W., 8 P. M. Pastor, Jane B. Coates; Ass't Pastor, Rev. Paul DeLoe.

Unity Spiritualist Church, 1326 Massachusetts Ave., N. W. Harry P. Strack.

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

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

Hartford, Conn.

First Church of Divine Light, 803 Park St. Rev. George F. Cogswell.

Spiritualist Temple of Hartford, 758 Asylum St. C. S. Bedell.

New Haven . . . National Spiritualist Temple, 33 Wall St. Sun., 7:45 P. M. Pres., W. M. Tyson.

Stamford . . . Albertson Memorial Church, 15 Spring St. Rev. M. McBride Pantton.

DELAWARE

Wilmington . . . Christian Spiritualist Church, 706 Delaware Ave. Ellen Hill.

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Daytona Beach, Florida

First Spiritualist Church, 606 1/2 Main St. Katherine Windle.

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

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

Orlando, Florida

Psychic Science Studio, 35 S. Main St. Sun. and Tues., 8 P. M.; Thurs., 2:30 P. M. Rev. Nellie Cherry Jensen.

First Spiritualist Church, 561 W. Columbia Ave. Rev. Amanda Bradford.

Miami, Florida

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

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

Temple of Revelation, 90 N. W. 17th Ave. Sunday services & Healing, 7:45 P. M.; Message service, Wed. 2 and 8 P. M. Ruby Schmidt.

The Beckoning Light Spiritualist Church, 2190 S. W. 16th St. Bertie Lily Candler, Minister.

St. Petersburg, Florida

Institute of Universal Science, 2800 Central Ave., Sunday groups and Classes; Ethel Post-Parish.

Spiritual Church of Christ, 1057 7th Ave., North. Sun. 11 A. M. and 7:45 P. M. Rev. G. F. Vosburgh.

The People's Spiritualist Temple, 10th St. and 9th Ave., No. Rev. Nellie Curry; Dr. Edward Lohman.

St. Andrew . . . Center of Spiritual Truth and Healing. Mary E. Conner.

Tampa . . . Co-operative Spiritualist Church. Meetings Sunday and Wednesday. 402 Grand Central Ave. Rev. E. M. Whitney.

ILLINOIS

Belleville . . . Church of Truth, 112 N. Jackson St. Pres. Charles F. Hill.

Bloomington . . . Church of the Spiritualist, 608 1/2 N. Main St. Floyd Humble.

Aurora, Illinois

Christabelle Spiritualist Church, 51 Fox St., May Calvert.

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

Chicago, Illinois

Church of Higher Spiritualism, 812 West 69th St. Sunday, 3 and 8 P. M. Rev. Bertha Mann.

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

First Church of Spirit Healing, La Salle Hotel. Dr. C. A. Burgess.

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

First German American Spiritualist Church, 3900 West North Ave., (Eagle Hall). M. Schartz, Pres.

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

Friendly Spiritualist Church, 1122 West 63rd St. Rev. Sheldon Northrup.

Pathfinders Spiritualist Church (I.S.S.A.), Garrick Bldg. (13th Floor), 64 West Randolph St., Louise Honeywell, Pres.

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 Star Christian Spiritualist Church, 4146 Elston Ivor Temple. Rev. E. M. Senick.

Rose Tyrell Spiritualist Church, 4814 Potomac Ave. Rev. Teresa Rene Hayden.

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

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

Sunflower Spiritualist Church, 2424 N. Avers Ave., Wed., 2 P. M.; Sun., 8 P. M. Rev. Lena Schaefer, Pastor.

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

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

The Spiritual Harmony Guild, 2800 W. Madison St. Rev. Netta Schaefer.

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

Cicero, Illinois

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

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

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

Danville . . . Spiritualist Church, 126 1/2 West Main. Clay Campbell.

Decatur . . . First Spiritualist Church of Truth, 215 1/2 N. Water St. Rev. Grace W. Brown, 940 N. Edward St.

East St. Louis, Illinois

Soul Communion Spiritualist Church, Broadway Hotel, Red Room. Iona Brandt.

Spiritual Science Church, 16th & Cleveland Ave., Rev. Anna C. Wise, N.S.T.

Elgin . . . The First Spiritualist Church, 117 E. Chicago St. Woodman Hall. Pres., Jess C. Perryman.

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

Joliet, Illinois

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

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

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First Christian Spiritualist Church, G. A. R. Hall, 420 Hamilton Bldg. Rev. Lillian Appar, Pastor, 610 North Jefferson Ave.

Rock Island . . . Temple of Spiritual Light, 708 17th St. Rosabell Rumbaugh.

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

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

INDIANA

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

Elkhart, Ind.

Clarke's Memorial Spiritual Center, 316 Division St. Jeannette Osborne.

First Independent Spiritualist Church, 415 E. Jacobson St. R. M. McClintock, Pres.

Fort Wayne, Ind.

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

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

Gary . . . First Spiritualist Church, 6th Ave. and Massachusetts Ave. Reba Schallan.

Hammond, Ind.

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

Unity Spiritualist Church, 5454 Huhman 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 and St. Clair. Okla F. Kennedy, President; George A. Robertson, Sec'y.

Spiritualist Center Church, Inc., 38 1/2 N. Penn. Albert Dischinger, President; T. H. Whitehead, Sec'y.

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

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

Kokomo, Indiana

First Spiritualist Church, Redman Hall, West Mulberry St. All day meeting 4th Sun. of the month. Pres. Elmer Sullivan; Sec'y, Cora Busch.

True Spiritualist Church, I. O. O. F. Hall. Rev. Kimbel, Rev. Louise Sutton, Rev. R. C. Sutton (3rd Sun. all day services).

Lafayette . . . Church of Divine Truth, Red Man's Hall, 4th & Ferry Sts. Elsie Fay Brown.

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

Marion, Ind.

Distributor of Light Spiritualist Church of S. M. A., Nebraska and Second Sts. Mable Pittman.

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

Peru . . . First Spiritualist Church, 62 South Miami St. Mrs. Orle Black, Pres.; Rev. Mary E. Lytle, Pastor.

Richmond, Indiana

The Spiritualist Episcopal Church, 21 South Sixteenth St., G. H. Baker.

The Independent Spiritualist Association of Indiana, 33 South 16th St., Gertrude Chamness, Sec'y.

South Bend, Ind.

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

Terre Haute . . . Golden Hour Spiritualist Church, 503 1/2 Walshaw Ave. Rev. Nellie Rodgers; Goldie Russell, Ass't 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, 504-B North Main; Pres. Lois Wright, 1115 N. Washington.

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

Wichita, Kansas

The

SPIRITUALIST CHURCHES

(Continued from Page 10)

Flower Memorial Spiritualist Church, West Bellevue St. Clifford and Edna Flower, Pres. and Vice Pres.

Kalamazoo . . . The Church of the Aquarian Gospel, 156 Portage St. Rev. A. J. Stensel.

Lincoln Park . . . Rainbow Light Spiritualist Temple, 1225 Southfield Road. Rev. E. P. Powers.

Muskegon, Mich.

Spiritualist Gospel Mission, 1218 Kenneth St. at McLaughlin; Wed. and Sun., 7:30 P. M. Rev. James Sabin, Pastor (239-247).

Spiritualist Church of Truth, cor. Pine St. at Muskegon Ave. Pres. Harry Rogers.

Temple of Spiritual Light, 609 Laketon at Wood St. Wm. R. Aldred.

Owosso . . . First Spiritualist Episcopal Church, 610 Clinton St. Ella Riley.

Pontiac, Mich.

Christian Spiritualist Church, 160 Baldwin Ave. Juanita Parriss, Pres.

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

Roseville . . . Church of Harmony, 17359 Roseville Blvd., near Maple. Rev. J. A. Christian, 22403 Liberty, St. Clair Shores.

Saginaw . . . Church of Spiritual Truth, Brewster and Webster Streets. Rev. Alma J. Eastman.

Wixom . . . Branch of The Advanced Spiritualist Association, Potter and Whippoorwill Roads. Rev. Lulu R. Karpp, Minister. Wall Lake, Michigan.

MINNESOTA

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

Minneapolis, Minn.

Second Spiritual Church, N. Lyndale and 23rd Ave. John C. Kahler.

Third Spiritual Church, 931 13th Ave. South. Services Sunday, 7:30 P. M., Dr. Max Zoeller, Pastor.

St. Paul, Minn.

First Spiritualist Church, Hague and St. Albans. Services Sun., 7:30 P. M. Rev. William Hubbard, Pastor.

Golden Rule Spiritualist Church, 372 St. Peter St. Services Sunday, 7:15 P. M. C. A. Peterson, Pres.

MISSOURI

Kansas City, Mo.

Church of Jesus Christ, Our Redeemer, 808 East Armour Blvd. Nettie Garner Barker.

Eighth Spiritualist Church, 3746 Woodland Ave. Pastor. Ethyle E. Matlock.

Spiritualist Episcopal Church, "The Little Chapel on Broadway," 3841 Broadway. Sun. and Wed., 8 P. M. Dr. M. D. Russell, Pastor; Rev. Chas. M. Ball, Associate.

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

Star of Hope Temple, 921 West 17th St. Rev. Gene Prescott, Pastor.

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 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; Wed. 1 & 8 P. M.; Sun. 8 P. M.; Pastor. Rev. Mollie Bauer; Asst., Anna Shapiro.

The Church of Spiritual Science, 3547 Arsenal St. Pastor, Eugene R. Foskett; Asst., Rosemary Reisinger; Rev. Matthe Miller—School of Spiritual Science and Philosophy; Dean, Elizabeth Swank; Asst., Virginia Rawlings.

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

Modern Spiritualist Church, Roosevelt Hotel, Pompeian Room. Tessie C. Golding.

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

St. Ann's Spiritualist Episcopal Church, 5003 MacLind Ave., Sunday 8 P. M., Rev. Bernice Bennett, Pastor.

Third Spiritual Church, 3609 Potomac St., Sun., 8 P. M. Anna Bothmann.

NEBRASKA

Lincoln . . . Haven of Rest Spiritual Church, 333 So. 27th St. Rev. Lovella Baughman.

NEW JERSEY

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. Record.

Second Spiritualist Church, 728 Federal St. Catherine Broome.

East Keansbury . . . First Community Church of the Holy Spirit, Thompson Ave. Rev. D. J. Ange'o, Pastor-founder.

Chillicothe . . . Church of Spiritual Advies, 17 Terrace Ave. Martha Heimann.

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

Hackensack, N. J.

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

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

Irvington . . . Spiritualist Temple of Light, 22 Union Ave. Wed. & Thurs. 2 P. M.; Sun., Tues. & Thurs. 8 P. M. Henry Diehl, Leader.

Jersey City, N. J.

First Spiritualist Church of Hudson City, 189 A Manhattan Ave. Services Sun., Tues. and Thurs., 2 P. M.; Wed., 2 P. M. Rev. J. M. McWilliams, Pastor.

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

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

Spiritual Church of Holy Faith in a Little Child, Hotel Holland, Journal Square. Elizabeth Craig, Pres.

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

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

Paterson, N. J.

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

First Spiritualist Church, 142 Carroll St. Emily Freestone.

Trenton, N. J.

First Spiritual Friendly Church, (I. G. A. S.), 34 S. Clinton Ave. Rev. Ada Ross Crew.

First Spiritualist Church, 47 N. Clinton Ave. Carpenters' Hall. Wm. Waldorf; M. A. Hartman, Sec'y, 451 W. Hanover St.

Union City, N. J.

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

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

The First Spiritual Church of the Reurrection, 516 48th St. Rev. M. Sliffka.

NEW YORK

Albany, N. Y.

Unity Spiritualist Temple, 194 Clinton Ave. Rev. Thora Pearson. Sun., 7:45 P. M.

The Progressive Spiritualist Temple, Room 6, 91 N. Pearl St. Rev. Margaret Lewis; Asst. Pastor. Maud Jacobsen; Sun. and Wed., 8 P. M.

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

Binghamton, N. Y.

First National Spiritualist Church, 110 Court St. Sunday, 7:30 P. M. Rev. Virginia Stiner, 143 Oak St.

Universal Church of the Master, 1248 Vestal Ave. Rev. Yuba Riggins.

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.

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

Cosmopolitan Spiritualist Church, 335 State St. (near Hoyt) Mary E. Murphy.

St. John Spiritualist Church, 8025 Third Ave., Sun. & Fri. 8 P. M.; Wed. 2 P. M., B.M.T. 4th Ave. local—77th St. Station. Rev. Lillian Johnson, Pastor.

The Divine Spiritualist Church, 285 Schermerhorn St. (near Nevins St.) Services Sun., Thurs. and Fri., 8 P. M.; Mon. and Wed., 2 P. M. Beatrice DeHunt.

Buffalo, N. Y.

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

Center of Psychic Science, Hotel Statler, Chinese Room. President, Joseph Bies.

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

Cosmic Science Foundation, Terrace Room, Hotel Statler. T. C. Russell.

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

Golden Rule Spiritualist Church, Fillmore and LeRoy Ave., Sunday, 7:45 P. M. (Medium's Day, last Sunday each month).

Harmony Center of Free Psychics, 128 Harriet St. Sun. and Thurs., 7:45 P. M. Monthly rally third Sun., 4 and 7:30 P. M. Rev. Joseph G. Wind.

International Spiritualist Church, 267 Sycamore St. Services: Sunday, 7:45 P. M. Message services Tues., Wed. and Thurs. Medium's Day, every third Sunday at 3:30 P. M. Rev. Ida Murchell.

Sunflower Spiritualist Church, 89 Manhattan St. (Medium's Day, first Sun.). Ida Hanson.

The Temple of Divine Revelation, Mariner Hall, Mariner and North Sts. Rev. Helen Graham.

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

White Center Spiritualist Church (Delta Temple) 692 E. Utica St. near Fillmore. Sun., 7:45 P. M.; Fellowship Services second Tues. of month, 2:30 until 10 P. M. Rev. Eva Salfelder.

Elmira, N. Y.

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

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

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

Jamestown, New York

Golden Rule Church of Psychic Science, Nordic Temple, Sunday 7:30 P. M. Rev. Leora McKittrick; Flora La Fontaine, Sec'y.

Free Psychic Temple, 9 West 10th St. Wed. & Sun. 8 P. M.; Rev. Grace A. Motley.

Jamaica (Queens) . . . Church of Eternal Light, 9650-170th St. (between Jamaica Ave. and 90th Ave.) Mon., Tues., Wed. and Thurs., 1:30 and 7:30 P. M. Rev. William Skidmore.

Lockport . . . The Lock City Spiritualist Temple, 25 W. Main St. (Medium's Day, 3rd Sunday), Rev. Clara E. Faber.

New York City

Beacon Light Spiritualist Church, 169 West 98th St., Apt. 8. Tues. and Thurs., 2:30 and 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.

Church of Science and Philosophy, Apartment 1-W, 221 West 105th St. Wed. and Fri., 8 P. M.; Tues., 2 P. M. Anna C. Gaze.

Christian Psychic Center, Room 605, Steinway Hall, 113 West 57th St. Rev. Mary Olson, Minister.

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.

Psychic Center, 55 East 88th St. Message Meetings Sun., 8:30 P. M. Zena Sandler.

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Spiritual and Ethical Society, Astor Hotel, Services Sunday 8 P. M. Frederick Schneider.

The New York Psychology Forum, Studio 608, 113 West 57th St. Tues., 8:30 P. M. Ann Koenig, Director. (Occult Speakers).

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. at 72nd St. Rev. Edward Lester Thorne, Pastor. Services Sun., Mon., Tues., Wed., Fri. and Sat. at 7 P. M.; also Thurs. and Sat. at 1 P. M. Sunday Service 11 A. M. (No Messages at Sunday morning services.)

United Spiritualist League, Patio Room, Hotel McAlpin (Second Monday each month).

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

Niagara Falls . . . White Rose Center, Unitarian Church Bldg., 629 Main St. Rev. Rosebud Vogel.

Queen's Village, N. Y.

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

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

Rochester, N. Y.

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, Green Room. Rev. Leota Maxwell; Asst., Dorothy Maxwell.

Plymouth Spiritualist Church, Troupe and Plymouth. Robert MacDonald.

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

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

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

Rome . . . Golden Circle Spiritualist Church, 703 West Court St.; Maud I. Parisee.

Schenectady, N. Y.

Progressive Spiritualist Church, 6 Mynderse St. Sun., 7:45 P. M. Pastor, Raymond Underkirk; Pres., Sophia Schlansker; Sec'y, Lillian Weir See.

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

South Ozone Park (L. I.) . . . Helen Memorial Spiritualist Church, 148-16 Sutter Ave. Services Sun., 8:15 P. M.; Tues., 1:45 and 8 P. M. Rev. G. E. Wagner.

Syracuse . . . First Spiritualist Church of Grace, Parlor D Hotel Syracuse; Rev. Grace Kilmer, Pastor.

White Plains . . . Spiritualist Church of Guiding Light, 150 Main St. Sun., Tues., Fri., 7:30 P. M. Helen A. Thury.

NEVADA

Reno . . . The Church of Revelation, 136 Mill St. Rev. Myrtle Eickelberg.

OHIO

Akron, O.

Christian Spiritualist Temple, 100 S. Broadway. Lydia Hosier, Della Saxton.

St. Paul's Spiritualist Church, 870 South Main St. (near Exchange). William Edward Hart, 571 Upson St.

Bridgeport . . . Inter-national Constitution Church, 409 Howard St. Sun. 7:30 P. M. Rev. A. L. Boerengen, D.D.; assisted by Evajean Boerengen, Child Message Bearer.

Canton, O.

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

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

Cincinnati, O.

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

First Spiritualist Episcopal Church, Hotel Metropole. Louretta Solt and Frances Shelly.

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

Cleveland, O.

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

Divine Spiritualist Church, 5105 Euclid Ave. Sun., 8 P. M. Rev. John M. Williams.

Elizabeth Crookall Memorial Church, 5511 Euclid Ave. Rev. James Bloomfield.

The Inspired Spiritual Church of God, 1899 West 25th St. Services Fri. and Sun., 8 P. M. Rev. G. M. Hayes.

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

Columbus, O.

First Spiritualist Temple Society, Inc., I.O.O.F. Hall, 24 West Goodale St. Sunday 7:45 P. M. Treas., Ruth H. Sells, 2508 Parkwood Ave.

First Spiritualist Temple, State and 6th St. Pastor, Lula Taber.

Linden Spiritualist Church, 2682 Cleveland Ave. Francis Craft.

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.

Dayton, O.

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

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

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

Delaware . . . Spiritualist Science Church, 20 1/2 N. Sandusky St. Pastor, "Mother Francis."

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

Marion . . . Marion Spiritualist Church, Marion Club Rooms, Harding Hotel, W. Center St. Rev. M. O. Smith.

Massillon . . . First Spiritualist Church, 224 North Ave. (Corner 3rd). Sun., 7:45 P. M. Rev. A. E. Boerengen and Laura Boerengen, 542 State St., N. E.

Sandusky . . . Spiritual Temple, 222 McEloughlin St., Tues., 2 and 8 P. M. Rev. Nora A. Hook.

Springfield . . . 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 Church of Sacred Science, Colonial Room, Secor Hotel. Sunday, 8 P. M. Rev. M. L. Temps, Pastor.

First Spiritualist Episcopal Church, Academy of Medicine Bldg., Monroe at 16th St. Rev. Clifford L. Bias, Minister, 233 Melrose Ave.

Good Will Spiritualist Church, Brotherhood Hall, 810 Monroe St. D. E. Crider.

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

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

Warren . . . Christ Universal Spiritual Church, Room 4, McKinley Club, Braden Block, High St., N. E. John F. Pastor.

Youngstown . . . Ingersoll Memorial Spiritualist Church, 339 West Federal St., Room 8. Thurs., 2:30 and 7:45 P. M.; Sun., 7:45 P. M. Rev. Rosa Hoyle.

OKLAHOMA

Enid . . . Psychic Study Group, 419 East Maple St. Rev. Albert E. Vaughn Strode, N.S.A. Missionary.

Oklahoma City . . . Spiritual Science Church of America, 829 N. W. 13th St. Mae Derr McQuestion.

Tulsa . . . Spiritual Science Auxiliary, 1217 South Boston. Rev. Orpha White Amburn.

OREGON

Klamath Falls . . . Church of Progressive Psychic and Divine Healing Center, Inc., 162 East Main. Rev. Kathleen Kris, Pastor.

Oregon City . . . The First Spiritual Religious Ass'n of New Era, Canby; 1st and 3rd Sun., 2 P. M. Pres. Rev. Dora Hellis; Sec'y, Margaret Christensen, 1103 Washington St.

Portland, Oregon

Progressive Psychic and Divine Healing Center, Inc. Sun., 8 P. M. 210 "A" Studio Bldg. Rev. Lula W. Mittlesteadt, 1834 S. W. Clay St.

The Spiritual and Psychic Research Temple, Norse Hall, 1111 N. E. 11th Ave. Sun., 7:30 P. M. Rev. Luella M. LaValley.

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

Salem . . . First Spiritualist Church, Union Hall, N. Commercial St. Sun., 2:30 and 7:30 P. M. Pres. Sam J. Harms.

PENNSYLVANIA

Bethlehem, Pa.

Bethlehem Spiritualist Church, 181 E. Broad St. Rev. Clara A. Arthur.

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

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, 983 McKean Ave. C. P. Diaz.

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

Ford Comments

(Continued from Page 5, Col. 3)

dishonesty to anyone of this committee, after checking on them.

Not one of the committee is a Spiritualist in a religious sense. Two of them are such meticulous researchers that they are very unpopular with that type of medium who resents being tested.

I have heard a number of perfectly genuine mediums say that they did not like having either Ortiz or Wright in their seances because they demanded too much in the way of evidence.

As for John Myers. Why should the General Manager of a big business, with factories and offices located over the world, waste his time playing silly tricks on people, even if he knew how to do so?

Myers is a modest man, rather shy as a matter of fact. He takes no money for it. He has all the money he needs. These experiments cost him money. Why does he take time out of a busy life to come to the Institute each Tuesday night to help those who need his healing work? for John Myers is a remarkable healer.

What Is a Fanatic?

Why does he take a half hour each day to work for those at a distance who are ill and write in for his help? Why did he help to make possible the beautiful and perfectly equipped headquarters for Psychists, Inc.? Is it for glory?

Not at all. There is little glory in being a Psychist. They are classed as rogues and vagabonds by the police and as emissaries of the devil by the orthodox. There is no hope of glory for a medium unless he happens to be a good Catholic, and then he may become a Saint a few hundred years after he is gone.

Is John Myers a fanatic? That all depends. A wise man once wrote: "A fanatic, after all, is merely a person who is enthusiastic about something in which YOU are not interested."

In that sense John Myers is a fanatic, as are untold thousands all over the world, who in their

own time and place do the same things he does. John Myers, his motives, his character, his mediumship need no defense. All of it is crystal-clear and speaks for itself.

Let the self-appointed "authorities" cavil. Let the professional exposers duplicate his work under the identical conditions and with the same people. They do not dare try!

Fodor's Comment

The whole matter may be summed up in the closing paragraph of Nandor Fodor's book, "These Mysterious People":

"The question is deeply bound up with the fundamentals of SPIRITUALISM. There is a living force in the Spiritualistic movement which fills its workers with apostolic zeal. They claim more than a belief in the teachings of the NAZARENE. They claim to know their truth. They take it as a sacred duty to convince the world of their practical demonstrability. THIS MIGHTY URGE HAS NEVER BEEN SUFFICIENTLY DWELT UPON BY THE CRITICS OF SPIRITUALISM. Yet there is the sole secret of its growth and spread. MONEY THERE IS NONE IN IT, only labor and sacrifice. No fortune is made by famous Mediums. JUST A LIVING. And if the best speakers, who have made a study of their subject for years, average one pound (\$5.00) per lecture, they do quite well. The thing is not done for personal gain. It is done for a movement which they fervently hope will envelop the world and make it a better place to live in."

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The results received on blank black sensitized printing paper are known as "Skotographs." These blank sheets of paper are not inserted in a camera, the spirit faces or symbols are projected on the surface of each sheet, at some time during the seance. HOW? Nobody knows how. All that is known is that these psychic manifestations take place through the mediumship of JOHN MYERS (in this instance) whose spirit collaborators tell us they can direct such phenomena, then proceed to produce results, IF CONDITIONS ARE RIGHT.

When going to press, our facts were not complete on the three pictures below. They have been enlarged and should be easily recognized. If YOU recognize any of these three, send earth picture to Psychic Observer for comparison.



"Psychic Observer"
NUMBER ONE



"Psychic Observer"
NUMBER TWO



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NUMBER THREE

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These Are SPIRIT PHOTOGRAPHS

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And even this statement can be broken down because the first picture below (Picture Number Four) was produced without the slide being inserted in the camera. The slide was held aloft by Mr. Merrick before a crowd of 200 persons and then developed. Note the audience does not appear in the background.

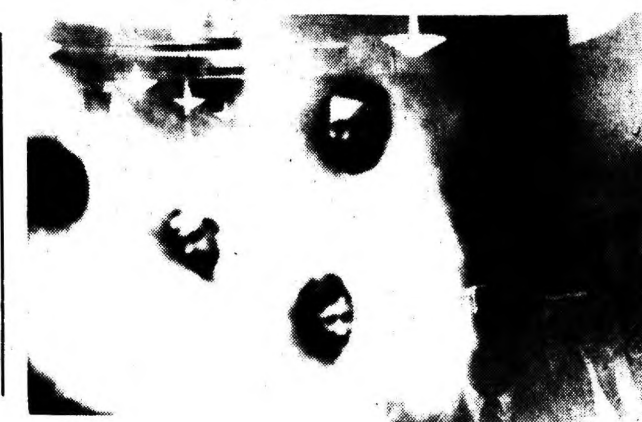
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