

AFTER
DEATH
WHAT?
THIS
PAPER
TELLS
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH

NUMBER 139

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

SEMI-MONTHLY

JUNE 25th, 1944

10 CENTS

FAMOUS AUTHOR

(A Painting by Arthur Leaned)



Psychic Observer

L. (LILY) ADAMS BECK
(E. Barrington)

1867-1931

She is the author of "The History of Oriental Philosophy" (*), "The Garden of Vision" (**), and scores of other books all confirming her belief and absolute knowledge of the survival of human personality after the change called death.

According to ARTHUR G. LEARNED, ED. Stamford, Connecticut, whose painting of Mrs. Beck is reproduced above, people from many countries paid tribute to this exalted personage. Says Mr. Learned:

"Mrs. Beck, an Englishwoman, spent much time in the Orient. The last two years of her life, she resided at The Myuki Hotel, Kyoto, Japan. After her passing, a memorial plaque was placed in the lobby of this Hotel and I had the honor of taking part in the dedicating ceremony. I was particularly impressed by the expressions of tribute bestowed upon her by peoples of all nations who spoke of her being one of the most remarkable women of her century."

"It was not until her 67th year, that Mrs. Beck began her writings. At the time, every one of her books was a best seller. She was 60 before she wrote "Oriental Philosophy" which is still in print.

"It was toward the end of my trip around the world with UPTON CLOSE that I stopped at the same hotel occupied by Mrs. Beck before her passing. The Jap. hall boys remembered her—one in particular saw to it that I had an opportunity to hear a particular melody on his flute—the same tune played by him many times for Mrs. Beck during her last days at the hotel."

(*) price \$1.00; (**) price \$2.50
both books obtainable from Dale News, Inc., Lily Dale, N. Y.

Our Fallen Heroes Where Are They?

Shall We Know Each Other In The Hereafter?

Noted Australian "Orthodox" minister stirs all religious denominations by declaring his views on spirit communication and avowing his belief in the survival of human personality after the change called death.

"Let us so live that we shall not be ashamed to meet our dear ones who have passed away."

By the REV. GARDNER MILLER

From an Australian Daily Newspaper

This terrible war has made so many hearts and hearths desolate that it is not to be wondered, that thoughts which otherwise would not enter the mind do come and puzzle people. It is not that faith in God is upset, but rather the longing to know something definite about the hereafter. The whys and wherefors of God's dealings with us, grows and grows until we would do almost anything just to be assured that all is well and that we shall meet our loved ones again on the other side.

Especially is it so when our lads are mowed down by war machines. It seems such a pity, such a terrible loss of splendid material, when young and eager lads come back no more. For years maybe they have planned, and studied, and scraped, "scorning delights and living laborious days," so that they might attain to something for the good of humanity. And then the cablegram comes with the heart-clutching news.

Death a Change of Locality

My own faith in God and immortality—and I cannot separate the two—is so very simple that I do hesitate to say that anyone can find satisfaction by exercising the same simplicity. In the first place

I refuse to believe that anyone is dead, using the word "dead" as something that denotes the end of things.

To die is to change your locality. That is all. Life cannot be destroyed, but the body is only an outer covering, and who is going to bother about the wrappings? I have stood at too many open graves with companies of grief-stricken people around me ever to imagine for a moment that there is anyone there.

The emptiest place in the world is a cemetery. Human personality cannot be put out of existence. Unfortunately, when we hear word from a distance of a dear one being killed our imagination takes charge and we think of the most awful things. Stop it.

Take careful note of this — death is almost always painless. The passing of the soul, that is, the personality—into the hereafter, is absolutely without pain. I would go so far as to say that it is pleasant.

Past the Bend

Death is not an end: it is just a bend in the road of life. Our beloved are just round the bend. Now do not let the thought that they are beyond your sight and touch disturb you too much.

Remember, they are now in a world where experience is not in terms of the physical but of the spiritual. They are splendidly alive and still go on and on learning how to love and serve in a way unimagined by us. Here are some lines I greatly love.

He is not dead, this friend—not dead.



"Psychic Observer"

DEPARTURE OF THE ASTRAL BODY AT DEATH

According to clairvoyant vision of Andrew Jackson Davis

But in the paths we mortals tread,
And nearer to the end,
So that you, too, once past the bend,
Shall meet again, as face to face, this friend
You fancy dead.

A poet has very beautifully said: "What's dying but a second wind?" Let your mind dwell on that for a moment. You know what it is to get your second wind. It means a fresh start, greater staying power, and growing hopes of a splendid finish. So with death. It is a halt for us to get new energy to turn the bend and be nearer God.

I Cannot Believe . . .

I cherish the belief in my heart that just immediately past the bend we are met by some dear friend who has been sent to greet

us. I cannot think of God allowing us to come alone into the Glory Land. Loved ones are waiting for us, they welcome us and accompany us to the presence of the Saviour. Here is where I differ from many good people. They tell me that Jesus is too far ahead in the Spiritual World for anyone who has just passed over to meet at once; there must be, they say, a period of preparation before we can ascend to Him. I simply cannot believe that the Jesus Who stopped to heal blind men, and put out His hands to lift a child from her death bed, and showed in a hundred ways how He loved ordinary folk—I simply cannot believe, I say, that He would keep us waiting in Heaven to see Him until we were fit to do so. He called us His friends on earth and I am sure He is no less our friend in Heaven. And a friend is one who meets you on the doorstep.

Larger Service

I stood one Monday morning at the grave of a woman who had spent her life as a day-school teacher. Round about me were men and women who had been old pupils of hers. One of them told me that this dear old lady had taught eleven of his family; another told me that eight of his family had passed through her hands. She was a born teacher and she loved children, though she never had any of her own. Standing at the grave I told the friends gathered round that she would teach in Heaven. Thousands of children who pass over would need instruction, for Heaven is no place for ignorance, and God would use this skilled woman for that important work in Heaven. So it is, I believe, with us all. We shall be used according to our abilities. No one will be over-

(Continued Page 4, Col. 1)

"Pic" Magazine Article Favors Spiritualism

"Millions Are Turning to Spiritualism."

On page 13, April 25th "PIC" there appears an article "The Other World Mind." The leading heading says that "Millions are turning to Spiritualism to explain psychic premonitions for which science can give no satisfactory answer."

Few Really Understand

The author of the article does not seem to know the difference between premonitions and phenomena but grasps and presents the situation in a fairly understandable and fair manner. Accompanied by pictures, the article reads: "All of us have had psy-

chic premonitions when we have foreseen, as if in a blinding flash, with unerring certainty something that was about to happen. Some people are more sensitive than others, or more clairvoyant. Such intuitions cannot be explained by science. Somewhere in that other world of the mind is a faculty which can apparently catch glimpses of the future or messages sent from other minds. Sometimes those messages seem to come from friends or relatives no longer in the realm of the living. In wartime, when many people have lost loved ones, there is a renewed interest in all forms of psychic phenomena. The man who was Air Chief through the Battle of Britain, Sir Hugh Dowding, is heading a revival of Spiritualism in England. Through a medium he claims to receive messages from

men who died in the RAF. Spiritualism has become an enormous comfort to thousands in Great Britain.

A Tremendous Increase

"A man, asleep, sees his father in a vision telling him, sadly, 'Dear Joseph, it is with great sorrow that I am writing to tell you that your poor sister is dying in Paris. But your mother does not yet know the sad news.' Next morning the postman left at his doorstep a letter which contained the exact words he heard in the dream. Many people have had similar experiences. Spiritualists have an explanation for these and even stranger messages, claim to be in communication with another world. Just as after World War I, there is a tremendous increase in Spiritualism."

A SENSATIONAL NEW DISCOVERY

Auroratone Music In Color

SEE JULY 10th ISSUE OF PSYCHIC OBSERVER

Camp Silver Belle Opens June 24th—Closes Sept. 4th

ALL PHASES OF MEDIUMSHIP WILL BE DEMONSTRATED DURING CURRENT 1944 SEASON

John Myers, noted Psychic Photographer to be featured July 8th.

Camp Silver Belle, one of America's foremost spiritualist centers, will open their thirteenth annual season June 24th at Ephrata, Pennsylvania, according to Ethel Post-Parrish, secretary. The opening address of welcome to guests, visiting speakers and mediums will be delivered by Mrs. Post-Parrish, whose versatile mediumship has been witnessed by thousands of spiritualists throughout the United States.

The opening Sunday flag-raising service will be conducted, June 25th, by James M. Parrish, who supervises all healing activities during the entire season. A clinic has been provided for this part of Camp Silver Belle's spiritual work and Mr. Parrish will hold healing classes daily.

Special Days

According to the 1944 official program, the camp directors have allotted an entire week to the following speakers and mediums who will deliver lectures and conduct classes on the religion, science and philosophy of *Modern Spiritualism*: Week beginning June 25th, *Juliette Ewing Pressing*; week July 2nd, *Charles Harrison Engel*; week July 9th, *Harold A. Lumsden*; week July 16th, *Raymond Burns*; week July 23rd, *Lena Barnes Jeffs*; week July 30th, *Arthur Ford*; week August 6th, *Hugh Gordon Burroughs*; week August 13th, *M. McBride Pantan*; week August 20th, *Raymond E. Burns*; week August 27th, *Hugh Gordon Burroughs*.

The 1944 program lists numerous *Special Days*: Opening Day, June 21th; Flag Raising Day, June 25th; *Juliette Ewing Pressing Day*, Friday, June 30th; Sunday, July 2nd, Philadelphia Day with Mrs. Stephen Large, Daniel Graber, John N. Nelson and Anna K. Rose; Monday, July 3rd, Victory Supper; Thursday, July 6th, *Charles Harrison Engel Day*; Saturday, July 8th, New York City Day with John Myers, noted Psychic Photographer and Arthur Ford, internationally-known clairvoyant.

Board of Governors Days

Sunday, July 9th, Connecticut Day; Thursday, July 13th, *Harold Lumsden Day*; Sunday, July 16th, Virginia Day; Thursday, July 20th, *Raymond Burns Day*; Sunday, July 23rd, Baltimore Day with *Bertha Eckroad* and members of her spiritualist group; Wednesday, July 26th, *Lena Barnes Jeffs Day*; Sunday, July 30th, Camp Silver

MATERIALIZATION MEDIUM



Psychic Observer

ETHEL POST-PARRISH, popular secretary of Camp Silver Belle, Ephrata, Pa. It has been principally through her efforts that, during the past ten years, her camp has earned the reputation of being one of the foremost spiritualist centers in the United States.

Being a mental and physical medium herself, Mrs. Post-Parrish understands the needs of those who seek a thorough knowledge of proven spiritual truths.

During July and August, she personally welcomes all visitors to her summer headquarters. During the winter months, she conducts her spiritual work at 2800 Central Ave., St. Petersburg, Florida.

Belle Board of Governors Day: Friday, August 4th, *Arthur Ford Day*; Sunday, August 6th, Washington (D. C.) Day with *Freda Egbert* and *Alexander F. Jenkins* also Evening Service Flower Memorial with *Hugh Gordon Burroughs*; Friday, August 11th, *Hugh Gordon Burroughs Day*.

Sunday, August 13th, Massachusetts Day with *John E. Reese*, *Frederick Robinson*, *Ina Belle Aldrich* — also members from Lynn and Boston spiritualist societies; Thursday, August 17th, *M. M. Pantan Day*; Sunday, August 27th, Reading Day with *Mary Stuart*, *Elizabeth Fabian*, *Ethel Post-Parrish*, *Bertha Eckroad* also evening Candle Light Healing service conducted by *Raymond E. Burns* and Silver Belle staff of mediums.

Out-of-town Mediums

Saturday, September 2nd, Closing Victory Supper; Monday, September 4th, Camp Silver Belle Association Day — election of Board of Governors at annual meeting . . . also meeting of Camp Silver Belle Woman's Club . . . closing service by *H. Gordon Burroughs*. According to special information supplied by camp secretary, *Harold Lumsden* and *C. Harrison Engel* will also be at the camp during the last week, August 27th to Sept. 1th.

For two weeks during the month of July, *Edith Green* of Detroit, Michigan and *Maude Phelps* of Dayton, Ohio, will visit the camp.

Others to make their appearance during the season (see official program) are: *Anita Nuel*, *Abraham Whitmoyer*, *Laura Barbach* and

Mary Stuart, all of Reading, Pa. During the month of August, *Sarah Elizabeth Nelson*, *John E. Reese*, *Raymond Burns*, *H. Gordon Burroughs*, *Elizabeth Fabian*, *Ernest Holden*, *Mary Fulton*, *Bertha Eckroad*, *James M. Parrish*, *Ethel Post-Parrish*, *Arthur Ford*; last two weeks of August, *Marian Miller*.

All Phases Demonstrated

Nearly all phases of mediumship, both mental and physical, will be demonstrated at Camp Silver Belle during the forthcoming season . . . Materialization, Etherealization, Independent-Voice, Direct-Voice, Levitation, Clairvoyance, Clairaudience, Clairscence, Psychometry, Blind-fold billet, Trance, Apport, Astralization, Spiritual Healing, Skotograph and Psychic Photography. Private interviews and seances by appointment ONLY.

Visitors to Camp Silver Belle will be accommodated at The Mountain Springs Hotel, on the camp grounds. In this modern hotel, the best food, vegetables direct from the surrounding gardens, will be supplied in the hotel cafeteria and dining room. For hotel reservations write *James M. Parrish*, hotel manager.

Easily Accessible

Camp Silver Belle is located in the town of Ephrata in southeastern Pennsylvania — travelers by train should purchase tickets to either Reading (north of Ephrata) or Lancaster (south of Ephrata). The camp is easily accessible from these towns by trolley car or bus. Motorists can receive specific directions at above towns.

For all further information, reservations, etc., write *Ethel Post-Parrish*, Camp Silver Belle, Ephrata, Pa.

Psychometry

The Training Ground for Mediumship

By FRANK CLAYTON

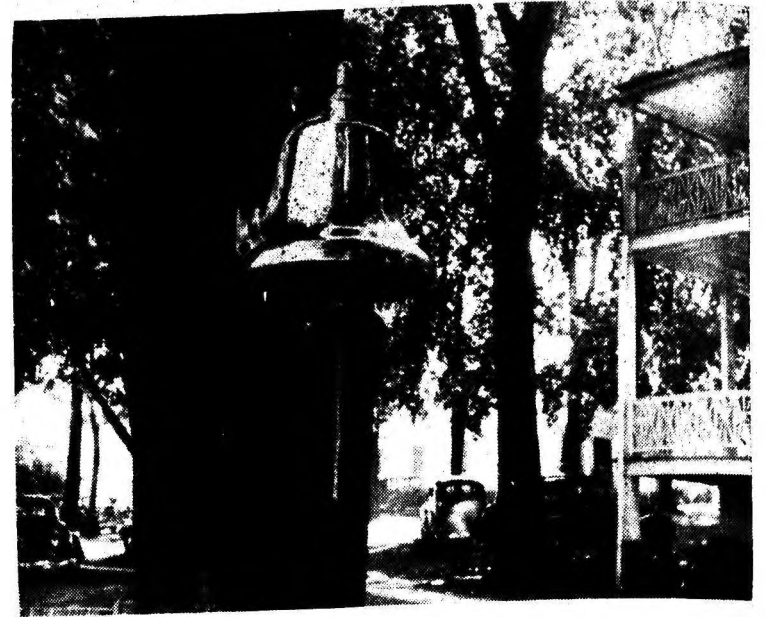
Clairvoyance, trance, materialization, healing, direct voice — wondrous gifts possessed by the favored few, but not for the many, one feels.

Psychometry? — Oh, yes, at the end of a seance, to fill in time, someone says "Shall we finish up with psychometry?"

In general, psychometry is looked upon as the "poor relation" of psychic phenomena: the little brother of clairvoyance. Yet, psychometry is perhaps the best training we can undertake for the development of the latent psychic faculties which we all possess. If it is patiently undertaken and developed to perfection, it will give us increased powers in other directions.

Whilst possessing no statistics, I would hazard a guess that a good half of a representative number of people, drawn from various walks of life, would evince the ability to psychometrize an article. It is one of the most easily developed of the psychic faculties, but it does

A FAMILIAR SCENE AT CAMP SILVER BELLE



Psychic Observer

When this bell is rung, it is the signal for all to attend spiritual services in either the grove or auditorium. In the background can be seen the MOUNTAIN SPRINGS HOTEL, modernly equipped for summer guests and visitors. Since this picture was taken, the bell has been moved nearer the auditorium.

require a great deal of patience to make it good.

Constant trial and error is necessary in reading the pictures that the mind offers; and in deciding which are the genuine impressions, and which have been added by the imagination and the desire to "get something" (even though these additions may be made subconsciously).

General Modus Operandi

The word "psychometry" really means "soul measure." It is the power to gain, by contact with an article, the history of that article, impressions of where it has been, with whom it has come in contact, the events which surrounded it (which are, as it were, photographed on the psyche, or soul, of the article).

At the same time, psychometry will provide us very often, with a record of the nature of the person who owns it: their past and future, etc. It is linked directly with clairvoyance, which operates through more or less the same channels. Weak clairvoyance will often be helped out by the holding of an article belonging to the subject.

The conscious brain must be at peace if psychometry is to be good. Try to step aside from the chain of quickfire thoughts which race furiously over the surface of the mind: think for a few moments of restful and peaceful things, preferably with an attitude of fellowship or devotion. Then, take the article in your hand, and hold it in your palm, or to your forehead, or to your solar plexus according to whichever you feel inspired to do.

What the Symbols Mean

Then (it sounds easy, but is rather difficult) say or write the first thing that comes into your head. If you wait, or concentrate hard, by an effort of will, you will probably build a picture in your mind, but it will as likely as not be drawn from the imagination. It is the impression which comes spontaneously, without prompting, which is the genuine one in nine cases out of ten.

If you get names, or scenes, you can describe them; if you get "feelings," you can use words to convey them, but if you get symbols you will find things more difficult. The entities who may be helping you, may symbolize the pictures, in which case you will have to interpret them.

Of course, you can give the impression as a symbol, and it will probably help; but one person's brain may symbolize things in a different manner from another's.

If you have had any experience in interpreting your own dreams, your mind will contain some where, what almost amounts to a dictionary of definitions which you can draw upon; if not, a mere list of symbols and their meanings obtained from a book may not help you much.

You should try to learn something of how your mind associates one thing with another. Also, if you get a picture in symbolic form, ask your subconscious mind what is meant, and increasingly, you will have the power to solve them. This question to the subconscious should be put quietly and calmly: not as an effort of "will."

Rates of Vibration

A group of harmonious friends is the best atmosphere in which to do psychometry.

The article may feel warm or cold: this will often symbolize its country of origin, or the nature of its possessor. If it seems to vibrate, this impression should be given off, for it may indicate the "vibration" of its owner. A "quick" vibration generally denotes the violet end of the spectrum and spirituality. A very "slow" vibration is associated with the red end of the spectrum, and materialism.

Try to use an article which has not changed hands too many times, as this tends to make the sorting out of the impressions for various people a rather difficult business. Metal objects are not, in general,

(Continued Page 3, Col. 3)

Spiritualist Churches Too Late to Classify

Detroit, Mich.
St. Paul's Church, Christian, Corinthian of America, 12070 Yosemite, S.W. 7330 P. M. Rev. A. Kemley

Champaign, Illinois
The First National Spiritualist Church, Cor. University and First Ave. Rev. Chas. C. Cunningham, Le Roy

Hackensack, N. J.
Spiritual Church of Inspiration, 26 Passaic St. Hazel W. La Blonier

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Prayer

Many persons may be obliged to change their attitude toward Prayer.

By

MAJOR J. H. WEBSTER,
M.B.E., M.C.

Most of us desire to speak to God, but we do not know if this is possible. We believe it is, and call it prayer, first offering a sort of appeasement to God, a measure of praise, followed by numerous petitions for the bestowal of favors of various kinds. Surely this is wrong in this enlightened age, when we know only too well that it is our own stupidity and disobedience of Divine Law that militate against the enjoyment of all the good things of life that God has created and continues to create for the benefit of mankind everywhere.

Whom Does God Help?

"God help me." That is perhaps the shortest prayer, and one usually uttered in circumstances far removed from what is generally known as a religious atmosphere. Nevertheless, it is probably spoken with a vehemence and a sincerity far greater than the most beautifully worded prayer said in the finest cathedral by the most saintly priest.

Moreover, its very utterance frequently brings some measure of instant relief from the despair that prompts it, forcing the mind to a realization of its own responsibility for facing a desperate situation.

Hence one is confronted with the truth of the saying, "God helps him who helps himself." In other words, instead of prayer being directly heard and answered by God, it is dealt with by the Divine Spirit in man, which is the gift of God. The inner consciousness answers the prayer; the spiritual works of the mind are set in motion, and what may be termed the normal consciousness grapples with the situation with, in many cases, successful results.

There is faith, too, in that short prayer, as the spontaneity of its utterance shows. And faith, or, if preferred, confidence in oneself, seldom fails to bring about an enhanced power of mind and will-power.

It has been said that we are never conscious of our constitutions until they are out of order. The same no doubt applies to life generally. "God help me" follows a realization that things have gone wrong; so the inner consciousness is aroused to the urgency of the situation, and the spirit prompts the normal consciousness to action.

Thoughtless Attitude

"Christopher Robin Saying His Prayers" nice words set to nice music stirs the heart and moves most people. Yet it is typical of our thoughtless attitude to what we call prayer, for in it God is called upon to bless especially certain people existing in Christopher Robin's immediate surroundings.

Most of us fall into the same error when we pray privately, forgetting that in doing so we are implying that God might forget to bestow His blessing on certain people whom we care to name. We are apt to overlook the fact that God has blessed all His creatures with a bounteous providence; that He has supplied all our needs, both physical and spiritual, leaving nothing out of His reckoning.



Psychic Observer

REV. ELIZABETH H. DENNIS, 2908 Louden Ave., Baltimore, Maryland; Pastor of the Temple of Wisdom Church, 500 East 39th St. She is a lecturer, healer, teacher and mental medium.

Since the passing of one of the church's former pastors, REV. CARLE D. BOYNTON, Rev. (Mrs.) Dennis and her husband, REV. BASIL W. DENNIS, have been installed as ministers.

For the past four years, the Dennis', assisted by nearly 250 members of the congregation, have completed their own church building... a most progressive institution sponsoring regular religious broadcasts over a Baltimore station, as well as featuring noted out-of-town lecturers and stressing healing services for the general public.

including instinct and intelligence herewith we can make the best use of his gifts.

Even in what is considered to be the most beautiful and comprehensive of all prayers we petition our Heavenly Father to augment an already full provision for our well-being. When Jesus of Nazareth gave words as a "formula" for prayer, (He surely never intended them to be used as a liturgical utterance for frequent repetition, sometimes thrice in one service) the primitive state of man required something reasonable and acceptable to his stage of mental evolution.

Action, NOT Talk

Then what can we say when we pray? It is a presumption, an impertinence to ask God to do anything for us, for if we believe what we profess to believe, the Supreme Mind, the Great Spirit of All Life, has done and is doing everything that is good for us. To tell Him that we have erred and strayed from His ways like lost sheep is quite unnecessary, for He knows; our duty is to redress our waywardness, not talk about it.

Confession is not so good for the soul as avoidance of its need. To ask God to see that "this day we fall into no sin; neither run into any kind of danger," is like asking a policeman to follow you lest you feel tempted to do a smash-and-grab raid.

Psychometry

(Continued from Page 2, Col. 5)

very good for psychometry; they seem to retain the impressions of their surroundings to a lesser extent than articles which are non-conductors of electricity: glass, stone, etc.

You can do psychometry for yourself if there is no one else you can do it for, and if you get any interesting information, you can keep a note of it, and check up on its accuracy, particularly so far as the "future" is concerned.

In time, psychometry will develop other latent gifts, particularly clairvoyance proper, "intuition" and telepathy, which are closely allied. You will sense, too, to an increasing degree, the personalities of those who have passed to the next plane of life, and who come to assist you, and whom you contact by thought.

Yes, psychometry may be the "donkey work" of psychic training, but it is well worth while.

"Prediction"

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ing a policeman to follow you lest you feel tempted to do a smash-and-grab raid.

God, Whose being is a mystery to us, but Whose nature we believe to be love, infinite wisdom and perfect understanding, has revealed to us through science that not only in the vast heavens, but also in the minute atom, there reign law and order. If, as most of us believe, there is in each one of us a part of God, as the tiny atom is a part of, and subject to similar laws as our great planetary system, so man's spirit may itself partake of attributes similar, though in miniature, to those of the Father of All Spirits.

Return Good for Evil

When love, goodness, beauty and truth enter into our thoughts they spring from the well of our being that is part of God. Therefore, it is upon that store of Godliness we should draw when we pray, access to it depending on our being worthy of its supply.

Jesus, the most worthy of all sons of God, must have been referring to this intercourse between mind and spirit when He said, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." The perfection of his sonship, and the opening of his mind to the inflow from the spirit within, made many things possible to him: the power to heal the sick, the perception of natural laws that were mysterious to others, the power to return good for evil.

The world is changing. Man is changing. Our attitude to life and religion is on the verge of revolution. May we not have to change our attitude to prayer?

"Light"

Buy an extra copy of this Edition and send it to a mother of some boy in service.

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YOUR Church, Society or Center receives FREE listing, on these pages, if TEN or more copies of PSYCHIC OBSERVER are sold every two weeks. If YOUR CHURCH is NOT listed, write DALE NEWS, Inc., Lily Dale, N. Y., for church order form.

ALABAMA

Birmingham, Alabama

The Church of Spiritual Light, Thomas Jefferson Hotel, Gold Room, 17th St. and 2nd Ave.; Sun. 3 and 7:15 P. M. Pastor, Rev. John M. Bloodworth Ass't, Rev. Nellie McWhirter.

The Church of Spiritual Science, C. of C. Bldg., Sun. 3 and 7:15 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.; 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, 326 South Atlantic Blvd. Rev. Emma E. Kingham.

Anaheim... Good Hope Spiritualist Church, 408 E. Sycamore St., Sun. and Thurs. 8 P. M. Pres., Howard Kelley; Pastor, Rev. Estelle Anderson.

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

Escondido... Church of Spiritual Wisdom, 210 N. Broadway, Pastor, Rev. C. E. Goodale; Sec'y, Cora Pray.

Manhattan Beach... Christ Spiritual Alliance Church, 916 Manhattan Ave., M. B. Thurs. 8 P. M. Gilbert J. Miller; Mrs. Walt Allen; Rev. Sylvia Currens.

Sacramento... Golden Rule Spiritualist Church, 1115 1/2 20th St., Circles Tues. and Thurs. 8 P. M. Services, Sun. 3 P. M. Pastor, Rev. Ida Scott.

Hollywood, Calif.

Spiritual Science Church, 1901 N. Arroyo, Mae Taylor.

Huntington Park, Calif.

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

Spiritual Church of Flowers, 2174 Randolph St., Sun. and Wed., 8 P. M. Pastor, Rev. Victoria M. Frontel.

Long Beach, Calif.

Church of Light and Truth, (I.G.A.S. charter), New Masonic Temple, 8th and Locust Sts.; Sun. 7:30 P. M. Bert 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, 353 North Western Ave., Sun. and Wed., 8 P. M. Rev. Richard Zenor.

Central Spiritualist Church, 2201 S. Union Ave., Founder, Rev. Elizabeth Courtney, Sec'y, Paul D. Wilson.

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 Calne.

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



"Psychic Observer"

REV. HILDRED HOPE LANGFORD, Pastor of The First Spiritualist Church, 1240 Seventh Ave., San Diego, California. She is a lecturer, teacher, mental and trance medium.

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

Spiritual Church of Ataraxia, 3839 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. and Tues., 8 P. M. Rev. Vincent M. Wilson, founder and pastor.

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, 918 S. Lake St. Pastor, Irene Wood; Sec'y, Inez Duncan.

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).

Spiritual Unity Church, 55 1/2 Telegraph Ave., Tues. 8 P. M. Rev. E. L. Archer, D.D.

Temple of Inner Vision, Inc., Corinthian Hall, Pacific Bldg., 16th & Jefferson St., Sun. 2:30 and 7:15 P. M. Rev. Mary Ard.

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

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

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Progressive Spiritualist Church, 3843 Herbert St., Minister, Carrie Kelley; Sec'y, Ben H. McHenry.

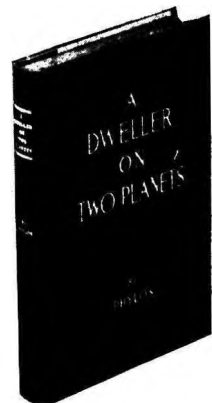
CHURCHES CONTINUED

(Page 10, Col. 1)

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How Modern Spiritualism Can Actually Set an Example Our World Needs New Mental Orientation

TEXAS MEDIUM



Psychic Observer

REV. BLANCHE HANLEY, Associate Pastor of the FORT WORTH SPIRITUALIST CHURCH, 311½ Main St., Fort Worth, Texas. This church was organized in 1885 and chartered in 1898; it is affiliated with The Texas Spiritualist Association, being one of the oldest Spiritualist churches in the south.

Rev. Hanley is a mental medium, lecturer and teacher. Her co-worker, REV. CHARLES L. SHARP, resides at 809 Penn St., Fort Worth. Rev. Sharp, pastor of the above church, is a lecturer, teacher, spiritual healer, mental and trance medium.

Our Fallen Heroes

(Continued from Page 1, Col. 5)

looked. Our service will be of great worth for it will be done in love and for Him Who loved us and gave Himself for us.

I frankly admit that Heaven will not be all I have dreamed about if I cannot preach there. And that is one reason why I never allow myself to be utterly downcast when the young are taken before they have developed their powers on earth. They will work along the line of their choice. Their training will still go on.

Perhaps God called them to be nearer Him for He wanted them to begin soon on some special task. It is quite true that death comes to many people before their time. I mean by that, that because a man is killed at the war it is not because God meant him to be killed. God cannot be saddled with the war. That is man's doing.

Shall We Know Each Other?

I cannot believe that a man's hour is marked out for him in every case. But no matter how death comes, by accident, or illness, or war, or age, immediately God takes charge and the liberated personality finds new joys and new avenues of service.

And that brings me to the thing that so many hunger to know. Shall we know each other in the hereafter? If we shall not, then I want nothing to do with Heaven. But think it out. The loved one on the other side cannot have complete happiness if he, or she, were to be separated for ever from those left on earth. Personally I cannot see how there can be the slightest shadow of doubt concerning complete reunion.

Jesus said that one day we should be with Him. "Where I am there shall ye be also." How could we be with Him and not know each other? My final observation is this—rather it is an appeal: Let us, all of us, so live that we shall not be ashamed to meet our dear ones in Heaven when visible companionship is renewed.

"Harbinger of Light"

The "NEW WORLD" is not this world but the world beyond; this world enables the soul to become worthy.

By HORACE LEAF, F.R.G.S.

He conducts a Psychic Correspondence Class at "The Cottage," 9 Roxborough Park, Harrow, Middlesex, England.

One gets rather tired of the numerous counsellors who insist on reminding Spiritualists that they must set an example to the world, and who, condemn them for not having done so already. One would suppose that Spiritualists knew all about the facts of existence and that all they have to do is tell mankind what they are.

The average Spiritualist is no better equipped than, say, the average Primitive Methodist to teach truth and to live it. There are many facts of truth and none of them is the whole truth. Spiritualism is one of them.

Spiritualism has not by any means solved every problem connected with existence, but among those which it has solved the most important is often overlooked. Its most outstanding claim, for example, is not its best contribution to the good of mankind.

Only a Vague Idea

All religious people believe in survival to the point of conviction, and to them that is equal to proven fact. To tell them that we have demonstrated beyond cavil that the so-called dead live on, really adds nothing to their general belief; but it does add something when we inform them of what the spirits say regarding the nature of their world compared with ours.

Most believers have but a vague idea of what the Beyond is like. Expressed in theological terms they

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Psychic Observer

"Apparition Mediumnique," painted by James Tissot after witnessing a materialization seance, through the mediumship of William Eglinton.

Picture above submitted by Guendolyn Kelley Hack, 162 West 54th St., New York City.

have nothing rational to say; but a little perseverance will generally reveal that, along with this obscure and irrational notion, they have one which closely resembles that of the Spiritualist.

This was made plain to me when I was a young theological student. One of my fellow students died a very painful death. Instead of breathing his last with a prayer upon his lips, he suddenly sprang up in bed in a paroxysm of pain, swore and cursed and died.

"Pearly Gates"

I felt it my duty to commiserate with his parents, and express my regret that, notwithstanding their example, their only son had so far forgotten himself as to ensure his eternal damnation. I shall always remember the reply of his stricken father, one of the narrowest of Christians: "My Tom," he declared warmly, "was a good boy and God has taken him to heaven."

This declaration surprised me as, according to the tenets of our faith, none but the "unco' guid" could hope to enter the "Pearly Gates." I saw the significance of the poor man's confidence. His common sense and intuition were stronger than his crude theology. It is at such moments as these that Spiritualists can render mankind the greatest service, by explaining that, according to the inhabitants of the Beyond, it is a far better world than the earth; that in trying to express something of the superiority of their state, the spirit people insist that our world is in comparison, like a bad dream.

Anatole France Said . . .

This point of view will not shock the sceptical philosopher, and even the physicist will have no difficulty in comprehending it, although he may reject it. Both have long realized that the basis of this earth world is phantasmal, or, to say the least, unstable and in perpetual flux. As Anatole France said, "Life is made up of the endless whirlwind of vain appearances."

Reflection had better be avoided by anyone desirous of feeling that existence here is stable. As soon as we seriously contemplate the facts, we become filled with doubt and uncertainty. Many famous men have seen the hollowness of the things of this world, and have become pessimistic.

Hypocrisy and Jealousy

Bismarck, on having attained the zenith of his power and popularity, sat by his fireside and despairingly declared, "There is nothing on earth but hypocrisy and jealousy." In saying this he merely echoed what many other successful and powerful personalities have said.

People are so hypnotized with earth life that to deprecate it is to them sacrilegious; they regard it as a gospel of despair against the "best of all possible worlds." In the whole of literature it is doubtful if ever a more erroneous phrase was expressed; and it is doubtful if the soul of any really healthy-minded person can do more than

Famous Artist Paints Materialized Forms Recognized at a Test Seance

Spirit Apparition Most Convincing

James Tissot's remarkable painting, depicts two materialized spirits, which he painted after a series of sittings with William Eglinton, the materializing medium.

Tissot, who passed on in 1902, was first attracted to our subject by reading a newspaper description of a seance. He met Eglinton in Paris, and sat with him there a number of times. Later, he came to England to go through a regular course of investigation with Eglinton.

The "Dead" Relative

There was a series of materialization seances, and one of the figures that came to him he recognized as a woman relative. The sitting that provided the inspiration for his picture, "Apparition Mediumnique," was in 1885. There were present, besides Tissot and the medium, three women and a man.

Eglinton sat on Tissot's right, and, shortly after the seance began, two ethereal figures were seen on Tissot's left. They were indistinct at first, but gradually they became more plainly visible, and at last it was seen that they were a woman and a man, standing side by side. (See picture, upper left.)

accept it tentatively, on the ground that we are forced to act as if we did not doubt it.

Material Unimportance

History shows only too plainly the falsity of the statement, unless the universe be run by a Fiend and not by a God. There have been endless wars, rumors of wars, famines and pestilences. Sorrow, disease and death dog the footsteps of every man, woman and child.

No matter how hard we try to improve things, we seem to make matters worse and not better. For every gain, there is a loss, and civilization but changes the outward expression without modifying the inward — except, judging by the last two great wars, for the worse.

No good seems to come out of these evils. Already we can see the seeds of trouble arising for future expression, out of the present terrible conflict. Friends are preparing to quarrel; and that unfortunate race of men, who run our

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MEDIUM FROM SCOTLAND



Psychic Observer

WILLIAM EGLINTON
(1857-1906)

Picture above taken from the book "Twixt Two Worlds" by John S. Farmer . . . a narrative of the life and work of "Willy" Eglinton.

Eventually every feature could be distinguished, and Tissot recognized the woman as the relative who had manifested to him before. The figures were lit up by psychic light.

Tissot asked the woman to kiss him, which she did, several times. Then she shook hands with him, and both figures vanished.

Rare Paintings

His Spiritualistic experiences made a deep impression on Tissot, and a few years later he traveled to Palestine, and worked for ten years illustrating the New Testament. Then he retired to the Abbey of Bouillon, in France, and started to paint the scenes of the Old Testament, a task on which he was still engaged when he died.

"Psychic News"

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affairs, the politicians, are already straining to maintain peace after war. The chances are that they will fail, and history will repeat itself.

Whatever may be hidden causes behind all this, we can see the obvious one. It is that mankind attaches too much importance to this world.

Spiritualism's Message

With few exceptions wars have been fought on purely materialistic grounds, and the present world conflict is no exception. Hitler, for example, is hypnotized with the importance of this world and aims at world domination. The strangest anomaly is the appeal he makes to his people that, so important is it to possess as much worldly power as possible, that they should be willing to die for it. The argument is, of course, senseless, since by death you lose it, but no one seems to realize it.

All modern wars, and most ancient ones, have been fought for the same unworthy ideal, and the result has always been bad. Surely the facts point to the necessity of a new mental orientation, and what other is there than to regard this world as of secondary and not of primary value?

The only movement in the Western World capable of doing this effectively is Modern Spiritualism. It alone is in the position of proving that the real world is not this world, but the Beyond; that whatever value this world has is either educative, retributive, or purifying, enabling the soul to make itself worthy of the higher world which awaits everyone after death. Such a message should do more for peace and goodwill than any that has yet been advanced.

What Spiritualism Teaches Regarding Prayer

ITS TREMENDOUS VALUE AT SEANCES

Simple Formula Adopted By Spiritualists

By DORTCH CAMPBELL
Clarksdale, Mississippi

Prayer creates and transforms in *The Debatable Land*, according to the flashes of inspiration that come to us—surely then prayer can remake our lives and give us light amid the confusion and fogs of a world in which we see through a glass darkly.

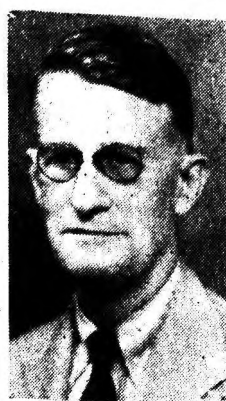
Spiritualism has begun to reveal not only new worlds but new powers. Even in the first glimpses far back in the origin of Spiritualism we found new strength. Records of cures by ministrations of those invisible were presented in Eighteen Hundred Seventy-One by Robert Dale Owen in his book *"The Debatable Land"*; there were others before him. But now modernists among the Spiritualists are sweeping forward with a greater understanding of superhuman energies applicable to the solution of life's problems.

Food For Reflection

We now have greater reason for that hope which springs eternal in the human breast that the man is master of his fate and captain of his soul. And Spiritualism of all the doctrines makes life happier, and any life made happier is made more powerful.

I find this fact most interesting—food for reflection—and I marvel at the tendency of Spiritualism, pointing to a New Metaphysics, wondering whither it leads us.

Perhaps we are really passing into the *Four Dimensional* or *Aquarian Age*, as Shaw Desmond affirms in his book, *"You Can Speak With Your Dead."* The veil between the visible and invisible worlds is evidently falling apart; and because of this no doubt there



Psychic Observer
DORTCH CAMPBELL

shall arise a new manner of life and method of prayer.

Desmond is evidently assured that prayer links us with the Over-Soul of Superconsciousness and its inhabitants. He says: "The powers behind life are deeply, desperately concerned with us and our fate."

Desire of Heaven

Desmond is very positive in his faith in prayer. He tells us that after that manner we command; that every time a man thinks he prays: "and all this the inhabitants of the etheric worlds know." A rather startling fact that I have gleaned from Spiritist sources is that *the desire of heaven is a prayer*. The longing of the heart is more powerful than thought. The glimpses we get regarding the major power in life take us up to new levels of research and investigation.

It may be that the prayer of desire is the key that will unlock all doors into The Unseen. Certainly prayer and song (which is really a form of prayer) are quite frequently used by men and women at sacred periods when they would make contact. Then I think they actually do meet the conditions of the formula of prayer given by the Nazarene when he said: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Cannot Be Otherwise

It may be that the combined powers of desire, which is prayer, open doors of The Invisible at seances. At any rate, the trend toward prayer of Spiritualists is very definite. More evidence on prayer is coming through than in former generations.

We are all—seen and unseen—links in the same chain of spirit. Your thoughts and my thoughts, your desires and my desires, lifted in prayer touch those of major potencies. We do not call in vain, whatever we do in prayer, and they respond to our call and come and sup with us. For, if we are

links of the same chain, how can it be otherwise?

Proofs of cures by mortal contact with those who have evolved to higher degrees are too numerous to be discounted.

Prayers to saints—and the results thereof—should not be discredited. The Christian saint was a perfectly logical deduction from the Early Christian conviction of survival. *Mary Austin* in her book, *"Can Prayer Be Answered?"* asserts that she found "by direct experiment" that she could pray successfully to the saints.

"I am still more convinced that it is the activating principle in nature that does the works of saints, rather than surviving personalities. But I know also that the nearer you come to calling this principle by an explicit name, the better it works," observes Mary Austin.

Entities of Summerland

Spiritualists bring into their prayers warmth and love by their modern method of calling upon the saints though they denominate them spirits or entities of Summerland. Nor do I doubt that when you call to God in prayer his angels or messengers or saints or spirits come. For there are mediators between flesh and blood and that which is highest.

Cancer, diabetes, rheumatism, rheumatoid arthritis, infantile paralysis and other diseases are cured by men and women of this world who call on God's messen-

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gers and angels in the name of the Lord in prayer. *Maurice Barbanell* tells of the great work done along that line by *Parish the Healer*.

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Parish the Healer calls in league with his healing work great physicians who have passed through the portals of death to higher realms of healing work.

"As you are of course aware," writes Barbanell, "all the sacred work is performed through prayer and meditation."

A Thin Veil

But *Parish the Healer* is quoted as saying: "When I am healing I am fully conscious of spirit co-operation and I talk to them. Gradually the trance condition is passing away, giving place to an overshadowing. . ."

Healing by the overshadowing of spirit guides is undeniably a form of prayer. And it may be that more than twelve legions of angels come and minister unto us when we call. We do not yet know the processes of prayer, nor why they are answered—we only know they are. And probably every metaphysical healing sanctuary is refreshed by ministering angels. Spirit healing and prayer healing are not only akin, but of the same warp and woof.

The last word—perhaps I should say the "lost word"—of prayer has not yet been discovered. The technique is still incomplete. But Spiritualism moves toward a more understandable and simpler formula; and the wall between the known and the unknown, like that of visible and invisible worlds, is wearing thin in places.

California Psychic Demonstrates

Trance Mediumship To Producer

REV. PEARL BARNES ASSISTS DIRECTOR OF
SCREEN HIT "THE UNINVITED"

Continued Interest in Psychic Plays.

BY THE EDITOR

Sufficient information is now available to prove that heads of the moving picture industry and stage productions are ever on the alert to learn the "modus operandi" of mediumship. The screen sensation "A Guy Named Joe" bears the ear-marks of real coaching. Without a doubt the director was well informed regarding the actual happenings in the *after life*. Not only is the philosophy of life after death well portrayed but also is the phenomena of passing out of the physical body too minutely handled not to have been influenced by those who are well acquainted with the workings of natural law and others who possess a comprehensive knowledge of psychic science.

The Inside Story

Close on the heels of "A Guy Named Joe," the motion picture public were initiated into another phase of spirit contact—TRANCE CONTROL. This type of physical mediumship is the very foundation of still another noteworthy psychic film "THE UNINVITED."

The inside story of just how the screen play was perfected is best told by quoting a letter sent to the editor of PSYCHIC OBSERVER by Rev. Pearl I. Barnes, 1936 Overland Ave., Los Angeles (25), California. Rev. Barnes' letter reads as follows:

"In your April 25th issue of Psy-



Psychic Observer
REV. PEARL I. BARNES, 1936 Overland Ave., Los Angeles, California . . . pastor of The Spiritual Church of Ataraxia, 3839 Wilshire Blvd.

chic Observer, I note you published a photo and write-up about Paramount's new motion picture 'THE UNINVITED.' I enclose herewith some newspaper clippings. (Los Angeles Evening Herald and Express, May 19th) which will prove to you the statements I am about to make in this letter.

"I was called by phone by the Producer CHARLES BRACKETT and asked if I would come to the studio and give some advice on trance. I told him I could not tell exactly how, but would demonstrate for him if he would make the proper conditions. The appointment was made for the 12th of May (1943).

"Mr. Brackett and the director LEWIS ALLEN were very fine men. They made the very best conditions even to the lighting of the room.

"My husband and I were in Mr. Brackett's office. I explained to him what trance was, and feeling a suitable vibration I knew everything would be right. My husband and I sat there talking and while doing so I was taken into a deep trance, giving him a full demonstration of spirit control. Mr. Barnes told me it was the best and most natural demonstration of trance I had been privileged to give in a long time. No doubt my spirit collaborators sensed the importance of this unusual request and made every effort to induce trance with as little physical reaction as possible.

"Mr. Barnes and I went to see the picture and he told me immediately after we returned to our home that they (the producers) not only followed out instructions given them during their trance seance with me but that they also directed that part of the play exactly as witnessed during the time with me.

"I was most happy to be the medium that could serve in such a capacity for I feel that in this way I was able to assist the producers in placing before the public a true demonstration of just how trance mediumship functioned."

Mediums Must Decide

In the days to come, an even greater interest in psychic science will be shown by the public. Leaders of the screen and stage sense the trend of the times and are more interested than some think—their interest above all rests in the fact that they insist on a correct portrayal of each detail. Since their knowledge of psychic science is, in most cases, very limited, does it not follow that they will seek out those who they feel can best serve their purpose? However, each medium must make their own decision to assist in such a capacity. Much good can be done by humble and courteous cooperation with those who honestly seek to know more about Spirit Communication. REV. BARNES IS TO BE HIGHLY COMMENDED FOR ASSISTING THE PRODUCERS of "The Uninvited."

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She was former literary editor of the "Boston Traveler"; the first woman to edit a newspaper; also a contributor to Harper's, Arena, Independent and National Spiritualist.

A collection of Miss Whiting's essays, under the heading "Le Beau Monde" were published in book form entitled "The World Beautiful (*).

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Before her passing, in a letter to *Psychic Observer*, Miss Whiting says: "With the Spiritualists, I shared the belief of the spiritual philosophy. I not only KNOW it but I have plenty of evidence in my own life."

—OO—

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Spiritualism The Solid Rock Of Certainty

Delve deep enough into the truths of Spiritualism and all your doubts, fears and superstitions will melt away.

By
MARCELLA DeCOU HICKS

Spiritualism is the only religion that bases its teachings upon concrete, demonstrable proof. It proves by incontrovertible demonstration every principle it embraces. It proves beyond all question the survival of the personality after the change called death and thereby establishes the fact of the existence of spirit-man.

How does it prove the existence of spirit-man? By actually contacting spirit-man and conversing with him while he gives incontestable proof of his personal identity.

A Matter of Growth

Not only does Spiritualism prove that man exists as an individual after death but that he still possesses all the mental attributes and peculiar quirks that went into the make up of his earthly character, disposition and personality. Spirit-man is essentially in all ways — himself. He has merely thrown off his old overcoat and put on lighter garments. He possesses all of his faults, foibles and peculiarities until he grows out of them through spiritual development.

How do we know this? Because spirit-people, who have recently entered spirit life, return to us and manifest their individual mental slants, their prejudices and intolerances, their likes and dislikes,

concerning any subject brought up for discussion.

Not only does Spiritualism prove by its phenomena that man exists after death, but it goes far to prove that such existence is everlasting, thereby demonstrating the fact of immortality. Spiritualists have contacted spirit individuals who have been in spirit life not only hundreds of years — but thousands of years.

World Without End

These spirit people give testimony of their own contacts with more evolved teachers who have been in spirit life thousands of years longer than they themselves and these higher teachers give similar testimony as to their own contacts.

We are therefore justified in concluding that spiritual progress and development go on and on and on — world without end. And indeed, we are so taught by all our own spirit teachers.

Among my own group of spirit collaborators I have one who calls himself *Sarabo*. He tells me that he had been in spirit life a thousand years, measured in earth time, when Jesus was on earth. He is an ancient spirit of great culture and wisdom and claims to have been one of the "Masters of India" when on earth. He has given me visions of civilizations, peoples and customs so ancient that no record is now available anywhere concerning them. That is the part he plays in my educational program and progress.

Eternal Verities

Spiritualism does not ask you to hope or to have faith. Spiritualism TELLS you to KNOW. There need be no mystery or uncertainty about this thing we call death. There need be nothing fear-some or obscure about what follows death. Spiritualism welcomes investigation. It has nothing whatever to hide. Investigate to your heart's content — but do a THOROUGH job of it.

It is possible for all to know the truth and if you will delve deeply enough and with an open mind that is willing to absorb truth, you will finally come face to face with the eternal verities and all your doubts, fears, and suspicious will melt like the snows of spring time. Instead of trick you will find TRUTH; instead of fake you will find FAITH; instead of fraud you will find FACT.

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Scientific Method Devised For Inquiry On Life After Death

Extra-Sensory Perception Research Group Reports Experiments in Foretelling Future, Offer Way to Explore Realm in Which Spirit May Survive

A Valuable Impetus For Question of Personal Conscious Survival

By JOHN J. O'NEILL

Scientists always have refused to investigate the problem of survival beyond the grave, not because they were unwilling to open a field of research which might present unlimited resources of new knowledge, or because they were afraid of forces they might unharness, or because they feared the effect definite knowledge of survival, or non-survival, might have on established institutions, but merely because they did not have adequate instrumentalities for tackling the problem in a way that would give results that could be tested by the rigorous methods applied to other fields of research.

Dr. Joseph Banks Rhine

Now scientists have been informed by Dr. J. B. Rhine and his associates, at Duke University, Durham, N. C., that means are available for tackling the problem by scientific methods. Dr. Rhine founded more than fifteen years ago the school of scientists who have been carrying on investigations in the field of extra-sensory perception—facilities we may possess for gaining knowledge through other than the normal senses.

The researches of the Rhine group started with telepathy, or extra-sensory communication between individuals, and clairvoyance, the extra-sensory ability to obtain knowledge of objective conditions, at a distance. Card reading was the method used. This made possible the recording of results on a numerical basis. In both of these phenomena the events were visualized at the time they occurred.

Precognition Came Next

Next came precognition, or the ability to describe events before they took place. The order of the cards was forecast before the cards were shuffled, usually by machine, and the forecasts proved more accurate than the mathematical formula for coincidence, or chance, would lead one to expect. This injected an extremely important innovation into the research. The implications of an ability to record events before they happen are far reaching.

One of the deductions drawn from the precognition results was that a thought pattern of some kind was set up by describing the event which was still to take place, and when the time arrived for the event to take place the manner in which it happened was controlled to some extent by the existing thought pattern.

Results Strangely Different

The next step, after positive results in the precognition fields appeared to have been obtained, was to conclude that a simultaneously formed thought could control an event as it was happening. This process was given the name "psychokinesis," meaning the control of material events by mind.

Statistically valid and scientifically acceptable results are said to have been obtained in each class of phenomena. The rigorous methods applied in the physical sciences were adopted for the research, but

the results were strangely different from anything which had been observed in the physical sciences.

It would be very disturbing in the physical sciences, for example, to have proved a proposition that the results of an experiment could be known in advance and that the mind of the scientist was an important factor in controlling the behavior of the variable factor he was observing.

Would Upset Physical Sciences

With this much pioneering work behind them, Dr. Rhine and his associates have taken stock of the situation and have examined the new viewpoint it presents on the problem of survival beyond the grave. They present a pro and con discussion in an editorial in "The Journal of Parapsychology."

In an opening bow to the negative side they assert that the extra-sensory perception results offer an objective explanation for phenomena previously offered as supernatural evidence of survival.

Offers Means of Exploration

To the positive side they do not

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Psychic Observer

JOHN J. O'NEILL, science editor of the New York Herald-Tribune, New York City; former director of The American Society for Psychical Research.

During numerous seances, he has witnessed various phases of physical mediumship and is considered by some to be one of the foremost psychic researchers in America. He has sat with Marie Curie, Frank Decker and many other noted test mediums.

offer anything revealed by the extra-sensory perception tests as evidence of survival, but they point out the proved extra-sensory faculties offer a means of exploring in a purely quantitative way a realm beyond matter and energy phenomena, and that this realm may be the one in which the spirit exists—if it does exist.

"A type of lawfulness peculiar to mind and contrary to physics is increasingly evident in the extra-sensory perception and psychokinetic researches," declared Dr. Rhine.

"Without these researches and with only the facts of the biological sciences to go on, it is hard to see how any kind of immortality would be possible. The brain-dominating, or cerebrocentric, view of personality, would not allow it. The brain is too primarily and too completely the center of man. But if the psyche is a force and a factor in its own right, with laws and ways peculiarly non-physical, the survival hypothesis has at least a logical chance.

"If the mind is different from the physical brain system, it could have a different destiny, could perhaps be independent, separable, unique. This degree of simple possibility must not, of course, be mistaken for probability; but the mere logical possibility is itself very important. . . .

"While it could be that some order of ESP might function in an incorporeal state of existence and not appear in the normal lifetime (and vice versa), it is certainly most reassuring to the investigator of the survival hypothesis to know in advance that this capacity is demonstrated to be a fairly common one, perhaps possessed by all persons, even though too easily inhibited to show up in the tests now in use. . . .

"We have to know, then, that man possesses ESP and PK capacities in order to make any tentative conception of an existence beyond the transitions of bodily death a reasonable one. Without them, such survival could not occur and be discovered. . . .

"Is it not then provocative, to say the least, to discover certain capacities of mind that appear to operate beyond the boundaries of space and time within which our sensorial, bodily system has to live and move? Here, surely, if ever, 'hope sees a star' and the urge toward an inquiry into the question of survival receives valuable impetus and encouragement."

"New York Herald Tribune"

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Spiritualism and Old Age

A HAPPY CONDITION TO CONTEMPLATE

With many, passing out of the physical body is not "Good-bye," nor even "Au revoir." These frail little people recognize all the stages of decline and are not troubled with any doubts as to their destiny . . . usually going from the stream of this life in a blaze of glory—quiet gentle and serene.

WHAT IS IT — THAT DECLINES?

By "ERA"

Who in his heart of hearts does not fear the aches and pains and frailties of old age. That "incurable disease," as Seneca calls it, which in the words of Goethe:

"is courteous no one more. For time after time he knocks at the door. But nobody says, 'Walk in, Sir, pray!' Yet turns he not from the door away. But lifts the latch, and enters with speed. And then they cry, 'A cool one, indeed!'"

How many of us can view with real equanimity the steady and slow but inevitable decline of the human faculties from youthful and middle-aged vigor to feebleness, decrepitude and senility, the only cure for which is death itself. Surely a dismal and disintegrating prospect!

Surprising Alertness

Yet not long ago, while on holiday with some friends in the country, we met a grand old man: white-haired, benevolent, ruddy-complexioned and beaming; in his nineties, I should say.

The sun was shining comfortably and there was a summer greenness covering the earth, a greenness that soothed and healed. The sky was blue and bright, and the joy and freshness of the morning were upon our spirits as we tramped happily along the country lane.

The flowing whiteness of the old man was upon us suddenly, when one of our party, out of sheer good will, called out cheerily:

"Good morning, Father! What a grand air you have out here." But the old man was more than equal to the occasion, for with a surprising alertness he flashed back an answering gleam:

"Only one better!" he said, and slowly raising his crooked stick, he pointed upwards to the sky.

He Knew Something

For a moment he remained poised significantly, a lovely, smiling light in his eyes, while we gathered the inner meaning of the message he was signaling to us. Then the spell and the charm of the moment broke and tension relaxed; we exchanged a few friendly greetings, resumed our separate ways, and the old man was gone. And yet he remained with us in a way we could not explain.

"The old man knew something," commented my friend, a triumphant gleam stealing across his countenance. "I wonder how much he did know," he added. Our eyes met and twinkled a friendly challenge, and we were thoughtfully silent for a space. My friend was a Spiritualist, and the brief silence was pregnant with recollections of fireside talks together.

"The old man knew something";

that seemed to be the crux of the matter. His pointing upwards was only symbolic; we knew it did not indicate just a simple belief in a heaven up in the sky. The quiet, radiant confidence and the simple directness told a story of mature experience which set me thinking.

Spiritualism and old age! Surely a happy combination to contemplate. There was that dear old couple in the little house I knew and visited. Once they had been young and happy; now, they were still happy, but they had grown old, together: *Darby and Joan*. (Read the book "Our Unseen Guest") For years they had found time to sit with each other by their own comfortable fireside, for prayer and communion and waiting upon the spirit. They sat regularly and patiently, and persevered, for few things really worth while come easily.

The Bridge Complete

When, in due course and as a reward for their constancy, his mediumship developed, he would quite gently and naturally "go to sleep." (Trance). It was then that strange, bygone, but friendly voices came to speak their glad message of consolation and assurance. Darby missed the joy of this experience but Joan had cause to be pleased. It was all so simply and reasonably a fact of their experience, and yet it was so profound.

Of course, his mediumistic gift served a wide and ever-widening circle of friends and followers up

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and down the country, and thousands of hungry and doubting souls were brought to a new knowledge and sense of trust. But if you happened to be of the few intimate acquaintances who just dropped in now and then to see Darby and Joan, in their comfortable little sitting-room, you were thrice blessed. It was there, on their own hearthstone, that the peaks of spiritual experience were touched and the bridge stream between two worlds was made complete.

She Was Content

When it was all over, and we descended to the plains, there was always a kettle on the hob for a cup of tea and something to go with it. Once we had some small but memorable "materializations," which occurred after the sitting; they came out of the oven where they had been quietly baking as we sat—tasty-smelling, home-made sausage rolls!

Oh, it was good to know these two old people and their Spiritualism. If your strength was depleted and your soul depressed by the vicissitudes of the way, you just dropped in on them to be comforted, refreshed and inspired. One felt that while it was possible to have contention and strife at home, and yet go out to a church, it would be difficult to have discord or sullied moment in this little home, where the steam from the kettle had become incense, the brightly polished hob and altar, and the sitting-room a sanctuary for communion.

Joan was some years the elder, but it was Darby who eventually had to take to his bed. Frail little man that he was, much spent in the service of others, and nearly blind, he knew he was going to pass away and said so, even nominating the friend who was to bury him. Joan still smiled, however, and was brave; she nursed him with loving patience, a splendid testimony to her philosophic convictions. Like the grand old man of the country she "knew something" and was content.

What Is It That Declines?

But the journey of old age from strength to feebleness and from thence to the Great Divide is often hard and painful. Moreover, Nature in her dealings and in her dying and decaying processes is neither refined nor respectful. Oftentimes she brings man to a raw and pitiable second childhood, rude and bare, robbing him of much of his dignity, privacy and pride. In fact, it is in considering the gradual decline of life and expression that, despite all the evidence and psychic experience to the contrary, pardonable doubts arise concerning the survival of the human spirit.

What is it that declines? Spiritualists, with their dualistic philosophy, say it is the body, the instruments, not the intangible, thinking, feeling, willing personality; that smashing the piano does not destroy music, nor burning the canvas spell the destruction of Art; that man is the player, the painter, not the expression of these things.

Spiritualism vs. Psychology

But psychology is not so clear or definite in its separations. It speaks of a "body-mind" or "mind-body," and of a connection between the two, so close that they are not to be thought of separately. And truly, when one watches the gradual fading of coherent thought, memory, intelligence, reason, will and feeling in old age, it seems that the personality we knew and loved is, indeed, passing away finally. We are left with a gnawing doubt, in spite of all we would believe.

Various theories arising out of a priori notions of an etheric or astral body are advanced in explanation of this, but they are only convincing to those who are satisfied that the etheric body really has been discovered. Some rapprochement, therefore, between Spiritualism and psychology is needed if existing doubts often deep seated and unexpressed are to be solved satisfactorily.

The Psychic Observer

Spiritualism's Pictorial Journal
Established 1937
Lily Dale, Chautauqua County, N. Y., U. S. A.
Published by
DALE NEWS, INCORPORATED
EDITORS
JULIETTE EWING PRESSING
RALPH G. PRESSING
Headquarters, 5 Melrose Park, Lily Dale, N. Y., U. S. A. Phone Cassadaga 43-F-2
Published Twice Monthly—10th and 25th of Each Month. Printed by the Pri-Ad Corp., Pri-Ad Bldg., Jamestown, N. Y.
SUBSCRIPTION RATES
1 yr., \$2; 2 yrs., \$3; 3 years, \$4, Canada 1 yr., \$2.50; 2 yrs., \$4.50; 6 mos., \$1.00. Foreign, 1 yr., \$3.
ADVERTISING RATES
Display Advertising—\$2.00 column inch, 6 insertions for the price of five.
Entered as second class matter September 1, 1938, at the Post Office at Lily Dale, N. Y., under Act of March 3, 1879.

Number One Hundred Thirty-nine
June 25, 1944 10c a Copy

SPIRIT COLLABORATOR



Psychic Observer

"DR. OLIVER" one of the principal Spirit Collaborators of REI. **GERALDINE S. PELTON**, minister of The Temple of Continuity, 1722 West Flagler St., Miami, Florida.

Over a period of years, students attending Dr. Oliver's classes for spiritual unfoldment, have shown marked progress. His thorough and comprehensive knowledge of seance room technique has unquestionably obtained results.

starved, searched and submit to other indecencies.

The truth of whether or not it was your mother's face you saw is certainly not determined by the number of difficulties under which it was produced. It is determined only by whether or not you recognize it as her face. This would seem to be so apparent a truth as not to need statement at any time but there are those who become so fascinated by the "tests" they originate that they lose sight of the true purpose of mediumship.

Why Be Ridiculous

If we must only accept the spirit manifestations produced in accordance with these so-called tests then we must throw away our Bible. Everyone believes that *Moses* and *Elias* appeared to *Peter*, *James*, and *John*. Though they did not impose test conditions, it does not follow that *Jesus* was a fraud. When *Mary* saw the *Christ* materialize it was not necessary that he appear in spite of some man-made difficulty. It was only necessary that she recognize him. That was test enough.

After Christ appeared to them, think how ridiculous it would have been for the disciples to have said, "It was not the Master — there were no test conditions!"

There is neither time nor use for such fol-de-rol to be connected with spirit communication. Most mediums have been tested by the organization with which they are associated and have certificates as proof of that test. It is a waste of time to test them at every communication thereafter.

"Try The Spirits!"

A lawyer does not take a bar examination before each case he tries. And imagine a man who has just been brought to the doctor's office with a broken arm, saying, "Before you can set my arm you must take a medical examination right here before my eyes. I'll wait!" Of course the doctor cannot be examined in front of every patient who enters his office.

My mother certainly would be astonished the next time she called me on the 'phone if, after she had told me who was calling, I would say, "Prove it, or I won't talk to you!" By the time she recovered, and remembered some incident that I remembered too, our time would be up, or we would pay a mountainous long distance bill. There's no time for that—I want to know what she has to say. This will be proof enough for me that it is really my mother, even though her voice is not at all natural over the 'phone.

"Try the spirits whether they

(Continued Page 12, Col. 3)

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SPIRITUALIST CHURCHES

(Continued from Page 3)

San Francisco, Calif.

First Spiritual Temple, 3324—17th St. Nell F. Martin.

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

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

The Chapel, 20 West Gate Drive. Adele Halman.

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

CANADA

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

Hamilton, Can. . . First Spiritual Church, 126½ James. Rev. N. Godwin, 33 Paradise Rd.

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

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

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

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

St. Catharines (Ont) . . . 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, Inc., 1405 Glenarm, Fraternal Bldg., 3rd Floor. Pastor, Rev. John M. Denney.

Pueblo . . . The First Spiritualist Church, 618½ N. Main St., K. P. Hall, Sun., 8 P. M. Pastor, Rosie Lyons.

DISTRICT OF COLUMBIA

Washington, D. C. . . Church of Two Worlds, Continental Hotel. Hugh Gordon Burroughs.

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

Unity Spiritualist Church, 1826 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.

White Cross Church of Christ, 1810 Ontario Place, N. W. (Prayer, Healing and Message Services every Wednesday 8 P. M. throughout the summer). Rev. Jane B. Coates, Pastor; Rev. Paul W. De Loe, Ass't Pastor.

CONNECTICUT

Bristol . . . The Michel Spiritualist Church, Stephen Terry Hall, 8 South Elm St. William P. Morgan.

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

Spiritualist Temple of Hartford, 753 Asylum St. Marietta Tracy.

New Haven, Conn. . . The First Church of Christ Spiritualist, 19 Elm St. (near State St.). Pres., Joseph Marchette.

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 Pantan.

FLORIDA

Daytona Beach, Florida . . . First Spiritualist Church, 606½ 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.

Miami, Florida

Little Shenandoah Spiritualist Church, (N. S. A.) 644 S. W. 6th Ave., Sun. and Wed., 8 P. M. Rev. Etta Van Alstyne.

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

Temple of Revelation, 90 N. W. 17th Ave. Sunday services & Healing, 7:45 P. M.; Message service, Wed. 2 and 5 P. M. Ruby Schmidt.

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

St. Petersburg, Florida

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

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

ILLINOIS

Belleville . . . Temple of Truth, 112 North Jackson St. Pastor, Mrs. M. Anderson.

Bloomington . . . Church of the Spiritualist, 608½ 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, 312 West 69th St. Sunday, 3 and 5 P. M. Rev. Bertha Mann.

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

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

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

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

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

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

Pathfinders Spiritualist Church, Mezz. Floor, La Salle Hotel; Sun., 8 P. M. (I.S.S.A.) Louise Honeywell, Pres.

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

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 Science Church, No. 29 (N.O.O. F.S.) Orange Temple, 68th and Green St. Harry Tuffs, Pres.

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. Avera Ave., Wed., 2 P. M.; Sun., 8 P. M. Rev. Lena Schaefer, Pastor.

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

The New World Spiritualist Church, 1920 Irving Park Blvd., Sun., 2:30 P. M. Pastor, Royal E. Parks.

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

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

The Open Door Spiritualist Church, 410 South Michigan Ave., Room 510, Sun. 8 P. M. Minister, Clara M. Ferrier.

Cicero, Illinois

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

Liberal Psychic Science Welfare Ass'n, 1331 South 57th St. (Phone Cicero 163) 2 to 4 P. M. 1st Thur. each month: Supt., Concetta Giordano; Sec'y, Amelia Viretta; Treas., Elsie Beilmann.

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

Champaign . . . First National Spiritualist Church, Cor. University and First Ave. Pres. Myrtle Grant; Pastor, Rev. Chas. C. Cunningham.

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

Decatur . . . First Spiritualist Church of Truth, 215½ 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.E.T.

Elgin . . . West Memorial Spiritualist Church, 157 E. Chicago St. Jess C. Perryman, president.



Psychic Observer

REI. VALERIA K. BIGUS, pastor of The First Church of Divine Healing (Free Will of Good Shepherd, Inc.) 399 Center St., Whitewater, Wisconsin. The church, located in building formerly occupied by The Morris Pratt Institute, will be headquarters for various spiritualistic activities . . . regular Sunday services, 7:30 P. M.; Classes for spiritual unfoldment every Tuesday evening and Spiritual Healing daily under the supervision of Rev. Bigus, who has followed the latter type of spiritual work for the past 30 years.

In this newly decorated church building, there is ample room to accommodate (room and board) out-of-town patients who desire divine healing and spiritual instruction.

Granite City . . . First Spiritualist Church, 20th and Cleveland. Jack Lang.

Joliet, Illinois . . . First Spiritualist Church, Jasper and Glenwood Paces. Charles Kroplin.

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

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

Peoria, Illinois . . . First Church of the Spiritualist, Labor Temple, Jefferson and Jackson. Rev. Floyd Humble; Ass't Pastor, Rev. Jeannette Allison.

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. Deikman-Mitchell, Pres.; P. M. VanBilhuus.

INDIANA

Anderson, Ind. . . The Spiritualist Temple of Truth, Travertine Room, Hotel Anderson; Pres., May Armstrong; Sec'y, Virginia Leach.

Chesterfield . . . Chesterfield Spiritualist Association, 1941 season July 1st to August 31st. Mable Riffe, Sec'y.

Elkhart, Ind. . . Clarke's Memorial Spiritualist Center, 316 Division St. Jeannette Osborne.

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

Fort Wayne, Ind. . . First Spiritualist Episcopal Church, 1308 Maumee Ave., Sun. and Tues., 7:45 P. M. Rev. Fred L. Felix, Pastor; Rev. James E. Thompson, Ass't; Cecil Lawrence, President.

The Light of Truth Spiritualist Church, 1615 Wells St. Services, Tues., 7:30 P. M.; Thurs., 2 and 7:30 P. M.; Sun., 7:30 P. M. Minister, 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, 5451 Hohman Ave., K. of P. Hall. Ruth Coyle.

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

Progressive Spiritualist Church, Park and St. Clair, O. la F. Kennedy, President; George A. Robertson, Sec'y.

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

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

Spiritualist Church, 390 Massachusetts Ave. Mr. and Mrs. John F. Van Meir.

Kokomo, Indiana . . . True Spiritualist Church, I. O. O. F. Hall. Pastor, Rev. Louise Sutton; Ass't, 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.

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

Richmond, Indiana . . . Spiritual Church, (Eagles Annex) 26½ South 7th St.; Sun., 7:30 P. M. Pastor, Rev. Russell Karn; Treas., Bertha Arnold.

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

The Independent Spiritualist Association of Indiana, 314 Main St. Pastor, Rev. E. H. Chamnes; Pres., Carrie B. Ownes.

Terre Haute . . . Golden Hour Spiritualist Church, 503½ Walbash Ave. Rev. Nellie Hodgers; Goldie Russell, Ass't Pastor.

IOWA

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, Kansas . . . Second Church Science of Progressive Life, 500½ Minnesota Ave. Rev. K. Fairchild.

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

Wichita, Kansas

The Occult Science Spiritualist Church, York Rite Temple. Pastor, Rev. Maude K. Gates; Pres., Jessica Reede.

First Spiritualist Church (N.S.A.), 121 S. Main St. Pastor, Rev. Dollie Seybold, N.S.T., 422 N. Market St. Pres., Ira Durham; Sec'y, Minnie Moore, 2049 Laura St.

KENTUCKY

Lexington . . . Spiritual Truth Center, 114 Brown Ave., Rt. 4; Leader, Mrs. Fred Fightmaster.

LOUISIANA

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

Divine Fellowship of Spiritualism, 923 Spain St. Pres., Ada Gunter.

MAINE

Auburn . . . Alliance Spiritual Center, 34 Court St. Rev. Roger E. Hooker. State Missionary.

MARYLAND

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

Cumberland . . . Spiritualist Temple of Truth, La Vale Terrace R.D. No. 1; Pres. Mabel B. Gashaw; Sec'y, Dorothy Gashaw Heiple.

MASSACHUSETTS

Boston, Massachusetts . . . Chapel of Communication, Puritan Room, Copley Square Hotel, 47 Huntington Ave.; Sun., 8 P. M. Rev. John E. Reese.

Daniel Spiritual Church, 614 Columbus Ave.; Sun., Tues., Wed. and Fri., 8 P. M. Rev. D. H. Durant.

Davis Memorial Church, 12 Huntington Ave., Curry Hall. Rev. George E. Griswold.

Spiritual Church of Christ, 8 Gorton St. Sun. and Wed., 7:30 P. M. Rev. C. B. Wallace.

The Spiritual Haven, 30 Huntington Ave. Sun. and Wed., 8 P. M. Harre Miles.

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

Cambridge . . . First Spiritualist Church, 621 Massachusetts Ave. Marion F. Upham, Pres.

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

Lynn . . . Lynn Spiritualist Church, 61 Exchange St., Sharon Hall. Maude Torrey.

Malden . . . The Christian Spiritualist Church, 48 Washington St. Mrs. C. E. Aldrich.

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

Salem . . . The First Spiritualist Mission of Salem. Pres., Mrs. Gladys Worsenroft.

Springfield . . . First Spiritualist Church, 33-37 Bliss St. Pres. Robert L. Little.

Worcester, Mass.

First Spiritual Alliance Church, 274 Main St. Rev. A. Thurlow.

MICHIGAN

Adrian, Mich. . . Christian Spiritualist Church, 412 East Maple St. President, Mrs. Earl Beach, R.F.D. No. 1, Palmyra, Michigan.

Battle Creek, Mich. . . Church of Spiritual Truth, 28 W. Fountain St. John A. Armistead.

Cadillac . . . Spiritualist Church of Truth, N. Mitchell St. Lena A. Casa, Pres.

Coldwater . . . Spiritualist Temple, Fort-nightly Hall. Pearl Burns.

Detroit, Mich. . . Allen Memorial Center, 13759 Hamilton Edith Green.

Christian Spiritual Church, 5757 Cass at Colburn. George Hoyer, Gracey Runge Boyer, 841 Livernois.

Dr. Robert Jensen Memorial Church, 2024 Vinewood. Dr. Clara E. Barnett, Pastor.

Evangelistic Spiritual Church, 9924 Mansfield. Rev. C. E. Reading; Ass't, Rev. Pauline Eaton.

First Spiritual Mission, 8629 Grand River at Linsdale. Millie Sigler.

Madame Ernestine Schumann - Helms Foundation . . . Fellowship of Encircling Good. Diamond Temple, 5646 Lawton Ave. at Grand River. Margaret Baker.

Spirit Communion Church, 3910 Avery Homer Watkins.

Temple of Christ, 8225 Gratiot, Sun. 7:30 P. M. Rev. Mabel Holcroft.

Temple Boulah, Federation of Women's Clubs Bldg., 616 W. Hancock (at Sec. and) Sun., 7:30 P. M. Rev. Esther Reynolds.

The Christian Church of Progress, Eastern Star Temple, 80 W. Alexandrine. Sec'y, Ethel E. Peterson.

Trinity Spiritualist Church, 11440 Charlevoix Ave. Sarah Anderson.

White Shrine Spiritualist Temple, Macca-bees' Bldg., Woodward and Putnam Ave. Henrietta Schnelker-Althouse.

Eaton Rapids . . . Spiritualist Episcopal Church, East Hamlin St. John W. Bunker, Robert G. Chaney.

Flint, Mich. . . First Christian Spiritual Church, Inc., 809 E. Kearley St. John W. Pearce.

Grand Rapids, Mich.

First Church of Truth, 26 Shelby St. Pres., Edward Fox.

Spiritualist Church of Understanding, 1107 Sheldon Ave., Pres., Curtis Rutledge; Sec'y, Lee C. Coun.

Spiritual Lighthouse of Truth Church, Macabee Bldg., 126 Sheldon Ave. Rev. Ernest Gleason.

Spiritual Science Society, Ballroom, Morton Hotel, Monroe Ave. Pres. Margaret Ward; Sec'y, Evelyn Thatcher.

Jackson, Mich.

Allen Memorial Temple of Healing, I. O. O. F. Hall, 414 South Mechanic St. Rev. Max W. Frank.

Goodfellow Spiritualist Church, Leroy and Ellery Ave. Chas. Quirk.

Lansing . . . First Spiritualist Episcopal Church, American Room, Hotel Olds Rev. Robert G. Chaney; Rev. John W. Bunker.

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

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 Sabins, Pastor (239-247).

Spiritualist Church of Truth, cor.

SPIRITUALIST CHURCHES

(Continued from Page 10)

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.

St. Ann's Spiritualist Episcopal Church, 5862 Delmar Ave. Wed., 2 P. M.; Sun. 8 P. M. Pastor, Rev. Bernice Bennett.

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

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

Modern Spiritualist Church, Roosevelt Hotel, Pompeian Room. Pastor, Tessie C. Goding.

Psychic Center, 3813 Washington Blvd., Thurs. and Sun. 8 P. M. Rev. Ida F. Eggers.

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

Webb City . . . Temple of Christian Philosophy, 115 E. Daugherty St., Sun. and Wed., 8 P. M. Rev. Lawrence A. Vinson; Sec'y, Rev. Ruth N. Vinson.

NEBRASKA

Lincoln . . . Haven of Rest Spiritual Church, 333 S. 27th St. Rev. Luella Baughman; Rev. Lionel P. Everman.

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. ReCorde.

Second Spiritualist Church, 728 Federal St. Catherine Broome.

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

Clifton . . . Church of Spiritual Advice, 17 Yerrance Ave. Martha Heimann.

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

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

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.

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

Newark . . . Church of Spiritual Promotion and Harmony, 522 Springfield Ave. Mrs. K. Haywood.

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 Spiritualist Church, (I. G. A. S.), 34 S. Clinton Ave. Rev. Ada Ross Crow.

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 Doerner.

Spiritual Church of Divine Guidance, 617 37th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

The First Spiritual Church of the Resurrection, 516 48th St. Rev. M. Shiffa.

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.

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, 698 Pacific St. between 4th and Flatbush Ave. Rev. Grace Ropiarada. Services Sun. and Tues., 8 P. M.; also Fri., 2 P. M.

ST. LOUIS MEDIUM



Rev. Elizabeth T. Nelson.

5756 Perdue St., St. Louis, Missouri, who, according to Otto Kaemmerer of 3801 Sulphur Ave., possesses many phases of physical mediumship. Apport, Materialization, Direct-Voice and Independent writing.

Says Mr. Kaemmerer: "I have witnessed Rev. Nelson's demonstrations of mediumship for many years. Last September, in one of her seances, a rose was dematerialized and taken from my sister's lapel by my spirit wife. Later in another seance, just before Christmas, the rose was returned to ME . . . its color was identical and its fragrance had persisted even though many months had elapsed before it was returned (apported) to me."

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

(Ridgewood, L. I.) Mizpah Spiritualist Church, 60-96 69th Ave. Rev. Charles Walters.

(Ridgewood, L. I.) St. Peter's Spiritualist Church, 60-96 69th Ave. Elizabeth Kuhne, Pastor.

The Divine Spiritualist Church, 295 Schermerhorn St. (near Nevin St.). Services Sun., Tues., Thurs. and Fri., 7 P. M.; Mon. and Wed., 1 P. M. Beatrice De Hunt.

Buffalo, N. Y.

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

Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashtland Ave. Rev. Marguerite Hanny. Sun. & Wed., 8:15 P. M.

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

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

Harmony Center of Free Psychics, 126 Harriet St. Sun., 7:45 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, 39 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 Elcott St. (Medium's Day, first Sun.). Isabel Reed.

Elmira, N. Y.

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

Universal Spiritualist Church, 2254 Franklin St. Rev. Christine Eddy.

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

Freeville . . . Central New York Spiritualist Camp Ass'n, 1943 Season, July 23rd to August 25th. Sec'y, Marietta D. Wickham, Burdette, N. Y.

Jamestown, New York

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

Queens (Jamaica, L. I.) . . . Church of Eternal Light, 9050-170th St. (between Jamaica Ave. and 90th Ave.). Mon., Tues., Wed. and Thurs., 1:30 and 7:30 P. M. Rev. William Skidmore.

Lily Dale . . . Lily Dale Assembly, Chautauqu County, 1944 season July 1st to Aug. 31st. May Stickley, Sec'y.

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

New York City

Reason Light Spiritualist Church, 189 West 98th St., Apt. 8. Tues. and Thurs., 2:30 and 8 P. M.; Sunday 8 P. M. Rev. Hermine Leyer.

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

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

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

Spiritual and Ethical Society, Hotel Astor, 44th and Rway, Sun., 3 P. M. Oct. to May) Office, 608 W. 140th St. (Apt. 15). Fred Schneider.

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

Universal Center of Psychic Science, Brotherhood House, 214 W. 75th St. Sun., 7:30 P. M.; Mon., 8:45 P. M.; Wed., 2:15 P. M.; Carolyn C. Duce in charge during absence of Harry Villiers.

United Spiritualists' Church, 257 Columbus Ave. at 72nd St. Rev. Edward Lester Thorne, Sun., Mon., Tues., Wed. and Fri., 7 P. M.; Thurs. and Sat., 1 P. M.; Sun. 11 A. M. (No Messages Sunday morning).

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

Queen's Village, N. Y.

Church of Bagdadena, 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.

Plymouth Spiritualist Church, Troupe and Plymouth. Robert MacDonald.

Open Door Spiritualist Church, Hotel Seneca, Green Room. Rev. Leota Maxwell; Asst., Dorothy Maxwell.

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

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

The Golden Rule Spiritual Church, 145 Comfort St. Sun. and Wed., 8 P. M. Rev. Marie P. Hall.

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

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 Oudekirk; Pres., Sophia Schlankner; Sec'y, Lillian Weir See.

South Orize Park (L. I.) . . . Helen Memorial Spiritualist Church, 143-16 Sutter Ave. Services Sun., 8:15 P. M.; Tues., 1:45 and 8 P. M. Rev. G. E. Wagner.

Syracuse, N. Y.

First Spiritual Church of Grace, Parlor D, Hotel Syracuse; Rev. Grace Kimer, Pastor.

First Spiritualist Church, 535 Oakwood Ave. Sun. & Wed., 7:45 P. M. Pastor, Rev. Jennie De Long, 547 Delaware St.; Asst., Luania Caley.

Spiritual Science Church, Onondaga Hotel. Pres., Iva H. Moore.

Utica . . . The First Spiritualist Church of Grace, Gold Room, Hotel Hamilton. Rev. G. R. Ceppi.

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, 126 Mill St. Rev. Myrtle Eickelberg.

OHIO

Akron, O.

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

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

Ashley . . . Ashley Spiritualist Ass'n, Woodley Park, Season July 3rd to August 31st. Wilson, Armistice.

Bridgeport . . . International Constitution Church, 209 Howard St., Sun. 7:30 P. M. Rev. A. L. Boerengen, D.D.; assisted by Evagene Boerengen, Child Message Bearer.

Canton, O.

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

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

Cincinnati, O.

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

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

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

Temple of Truth, 1211 Taft Drive. Pastor, Rev. Jean Williams.

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, State and 6th St. Lula Taber.

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.

Cloverdale Church, 158 Hawks Ave., Tues., 7:45 P. M. Pastor, Rev. Clara Francis; Sec'y, Clara B. Ostermeyer.

Ohio Avenue Spiritualist Church, 88 S. Ohio Ave. Services Sun. Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor. 1298 Bryden Rd. Melvin O. Smith Associate Pastor.

Linden Spiritualist Church, 2682 Cleveland Ave. Francis Craft.

Dayton, O.

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

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

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

Delaware . . . Spiritualist Science Church, 2012 N. Sandusky St. Pastor, "Mother Francis."

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

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.

Medina . . . Spiritualist Church of "River Styx." Hulda Stewart.

Marion . . . Memorial Spiritualist Church, Hotel Harding, Sun., 7:45 P. M. Wed., 7:30 P. M.; Christian Bldg., 657 N. State St. Pastor, Rev. Melvin O. Smith; Sec'y, Helen Ruff, 456 E. George St.

Sandusky . . . Spiritual Temple, 222 McDonough 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.

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

First Spiritualist Episcopal Church, Academy of Medicine Bldg., Monroe at 15th St. Rebecca Morgan.

Good Will Spiritualist Church, Brotherhood Hall, 316 Monroe St. D. E. Crider.

The Christian Spiritualist Church, 1222 Erie St. Rev. Cecil Engle.

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

Youngstown, O.

Ingersoll Memorial Spiritualist Church, 339 West Federal St., Room 9. Thurs., 2:30 and 7:45 P. M.; Sun., 7:45 P. M. Rev. Rosa Hoyle.

Sacred Heart International Constitutional Church, 444 High St. Tues., 7:30 P. M. Rev. Anna Centrie; Asst., Edna A. Batteiger.

Middletown . . . Middletown Mission of Universal Spiritualist Church, 1833 Wayne Ave. Louise Mitchell.

Warren . . . Christ Universal Spiritual Church Room 4, McKinley Club. Pres., George R. Watson; vice pres., Herman M. Case.

Zanesville . . . Memorial Spiritualist Church, 430 Market St.

OKLAHOMA

Our Invisible Friends

MY EARLY PSYCHIC EXPERIENCES WE TRY THE PLANCHETTE

I have become convinced of the fact of personal conscious survival and spirit communication.

By MAURICE ALLEN

Pure curiosity led me to the study of Spiritualism.

My skeptical and argumentative tendencies had been fortified by four years of study at the Massachusetts Institute of Technology, followed by three years in the Law Department of the University of Michigan.

After practicing law in Toledo for fourteen years, my wife's health caused us to move to California. It was in San Diego, where we arrived early in January, 1925, that I first began to break away from the old mental traditions.

This move to the West Coast brought me more closely in touch with things that I seemed to have "known and lost awhile." From our bungalow at the cliff's edge we could look out over the broad Pacific, the ocean that was like an old friend I had found again. It seemed a real link with Korea, my birthplace, now the Japanese province of Chosen.

I Visit a Medium

In San Diego it seemed natural to follow one's inclinations, and I became interested in everything. Conan Doyle and Oliver Lodge and Stainton Moses and other outstanding Spiritualists now found a place on our shelves beside Freud and Jung and Coleridge and Kipling.

The glass domed buildings of the Point Loma Theosophist colony and its retiring inhabitants held a certain interest for me—so of course I studied Theosophy. Oceanside had its well advertised Rosicrucian center, so I read their books, too. And of course, like so many other Southern Californians, I studied Astrology and Numerology.

It was not until the early 30's that I visited a medium, for I had little desire to study psychic phenomena at first hand. I preferred to read the reports of others, many of them trained and competent observers, rather than investigate the phenomena myself.

The Planchette Works!

In the fall of 1931 I suggested, a bit diffidently, that we might buy a planchette. My wife surprised me by replying, "Why not?" We finally found one, hidden away in the "toy department" of a large Los Angeles department store, and that evening, up in our hotel room, we did our first experimenting.

The little heart-shaped counter remained quiet at first, although I could feel a humming sensation under my finger tips. Then, after a few half starts, it began making wide sweeps across the sheet of paper we had stolen from the bureau drawer—sweeps that several times carried it over the edge of the table.

After these preliminaries came



Psychic Observer
MAURICE ALLEN, Los Angeles, California; Author of the book "OUR INVISIBLE FRIENDS"—A Scientific Experiment with the Spirit World.

The introduction to the above book by Mr. Allen was written by RALPH WALDO TRINE, author of "IN TUNE WITH THE INFINITE."

a slight pause. Then, in large letters, was formed the name NANCY.

At this point, with thoughts of Alsace-Lorraine in mind, I asked, "Is Nancy the name of a town?" The planchette immediately spelled out the words, "No—no—it's ME! It's ME!" after which the counter whirled round and round the pivoting pencil point.

This was our first contact with Nancy, and she has become and still is our constant guide and friend.

I Let Myself Write

The planchette now became calmer and soon began to spell out names of old family friends, sometimes followed by brief messages.

After several months of planchette writing we grew tired of the experiment and I burned the planchette—I must confess with the feeling that I was done with all personal research in psychic phenomena.

I was never more mistaken in my life.

On February 28th, 1932, I made my first experiment in automatic writing. This was to be a scientific experiment and I excluded as far as possible all censoring thoughts.

A torrent of verse was the immediate result. This did not surprise me, for I had been writing newspaper verse for seven years. In our experiment that evening, however, I did not stop to do any planning or revising or correcting—I just let myself write as the spirit moved.

The "Little Vagaries"

The tale of "former lives and former loves" that was unfolded that evening seemed to me the very essence of "make-believe," the kind of thing that a prolific rhymester could be expected to turn out at any time if he permitted his fancy to stray where it would.

After perhaps an hour of writing I laid down my pencil and read the scribbled pages to my wife, expecting that she would join me in a laugh at this "nonsense verse."

To my great surprise, she told me that she believed these to be genuine communications.

I assured her that it was nothing

but "nonsense verse," verse written rapidly because I had forced myself to set down whatever came into my head, without pausing to plan or censor or revise.

My arguments could not move her. She insisted that this writing was "different."

I reminded her of the little vagaries she had sometimes watched me turn out for a newspaper column when no particular idea presented itself.

"Well, she finally hinted, 'maybe some of those 'little vagaries' were—'"

* * *

That evening, more than twelve years ago, saw the beginning of the *White Road*, the name that "our friends" soon applied to the growing file of messages.

Yes, I call them "our friends," for they have become as real to me as they were to my wife that first evening. The *White Road* now comprises nearly seven thousand penciled pages.

My skepticism was hard to eradicate, for Civil Engineers and lawyers are not inclined to be credulous. They prefer to base their decisions on proven facts.

"Our Invisible Friends" is my attempt to tell you why I have become convinced of the fact of survival and communication.

Test Conditions

(Continued from Page 9, Col. 5)

are of God" was not meant to be interpreted. "Make sure that Jim Jones really is Jim Jones." It means that you do not follow his advice unless it is righteous advice. If he guides you in an immoral way then he is not of God. Identity has nothing to do with his being tried. "Testers" are fond of quoting only the words—Try the spirits—ignoring the last and most important part of the quotation. You could make sure, beyond all doubt, that it really was Jim Jones, but *this certainly would not prove he was of God.*

All Spiritualistic phenomena has been proven. It is time, then, for us to stop proving it over and over again, and start using it as has always been intended from Biblical times on to this day.

Mediums Be Strong!

He That Laughs Last

By ED BODIN
Psychic Reporter

Author of the Book "Scare Me!"

Recently, a medium wrote to me: "I am discouraged because people are so antagonistic to spirit truth. What's the use trying to make them understand?"

Here is my answer which might be of more value to other mediums: Dear Friend: People once attacked surgery more so than they do Spiritualism. Yet, Spiritualism is psychic surgery, and in time it will remove the diseased tissues of dogmatic consciousness.

Psychic Pioneers

So be patient and strong. Think of what pioneers of other truths had to endure. Years before electricity was discovered and controlled—men saw it in the sky. And just as electricity was finally used for the benefit of mankind—so shall spirit energy be utilized.

Centuries ago, if some philosopher had dared advance the idea of communication such as radio or television through the agency of

ANOTHER MYERS PHOTOGRAPH RECOGNIZED



Psychic Observer
SPIRIT PICTURE

For more than a year, PSYCHIC OBSERVER published pictures showing many spirit extras appearing on Psychic photographs taken by JOHN MYERS of New York City. Not all spirit extras are immediately recognized after each seance and, in some instances, months elapse after the pictures are published before all are definitely accepted.

It was quite some time before the spirit picture above (left) was recog-



Psychic Observer
EARTH PICTURE

nized. In a letter, accompanied by earth picture above (right), MRS. DENNA IV, 29 Main St., Newton Falls, Ohio, says: "We believe the picture marked on the photograph enclosed is that of my son. I also enclose an earth picture of him . . . not a good comparison but the only one we have. We can see a 50% recognition. On spirit picture, note my son's hair. It appears to be clipped and that's the way he looked when he was in the hospital . . . they had clipped his hair so the ice packs could relieve the fever."

the strange light he had seen in the working of nature, he would have been scorned as a witch just as spirit-scientists are ridiculed today. Yet ectoplasm is no more fantastic than electricity. Is the idea of communication through the agency of ectoplasmic energy so much more ridiculous to men today, than was communication through the agency of electricity, to our ancestors? Of course not. Still, how they jeered at the first pioneers to advance the belief in the telegraph.

I Have Seen This Happen

The reason no scientist so far has been able to make real progress in spirit research, is because he hasn't the faith of a Morse or an Edison, but merely condescends to experiment out of curiosity, holding a mental reservation of cocksure skepticism. And thus he is too prone to jump at a negative conclusion at the first instance of failure. And this attitude of antagonism on his part, so disturbs the medium that he or she cannot contact the full energy of psychic force. One cannot insulate himself against electricity and expect to feel its power.

I have seen this happen time after time, like a child who in the calm of her own fireside and alone with her parents, has recited perfectly—only to falter when called upon to perform for an important guest who perhaps lacked faith in the child's ability.

We Must Expect Jeers

The mental attitude of the observer has much to do with the success or failure of the spirit contact. An unsympathetic mind creates static that disturbs reception of psychic waves. And it is not the medium's fault if good contact is not made. The medium must be assisted by the spectators—she cannot do it all alone. Even a radio set is useless against electrical disturbances. And it would be folly to discard your radio because some doctor in your apartment building happened to be

using his disturbing x-ray machine at the time you were listening to a special program.

So remember, that anyone who advances a fantastic accomplishment which has not met scientific approval, must expect the jeers of the multitudes even if he be a Robert Fulton, a Samuel Morse or an Alexander Graham Bell.

Thomas Edison Story

There seems to be a natural law of popular resistance and this law has its purpose in the great march of progress. To be troubled by it, is foolish; for the future brings reward of faith and effort, if based on reason.

I am sure the laughter of the skeptics at psychic phenomena, is not as profound as the laughter at the skeptics by those who have had psychic experiences.

I am reminded of the story told about Thomas Edison before he perfected the phonograph. Edison explained his idea of the talking machine to an old neighbor. The skeptical neighbor roared with laughter. Edison didn't mind, but appreciated the quality of the jovial outburst.

Several years later when a bit of good laughter was needed on a certain phonograph recording, Edison thought of the old neighbor. The man appreciated Edison's remembering him, and was glad to earn the extra money even though the laughter this time had a different motivation. However, the laughter was still good, although Edison had to admit there was something lacking.

Later Edison explained by saying: "A laugh at one's self seldom has the spontaneity of a laugh at the other fellow." So perhaps the laughter of skeptics is needed now; for the mutual purpose is joy—and thus, skeptics and spirit-scientists have something in common after all.

Don't be discouraged, my friend. Laugh and be happy—for the truths you stand for—shall lead the world out of its wilderness of materialism and greed.

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