

THE PSYCHIC OBSERVER

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HAND GUIDED BY SPIRIT MOTHER PAINTS FINE PORTRAITS

JOAN CRAWFORD, CAROL LOMBARD, GLADYS SWARTHOUT, WALTER HOUSTON, JOHN GARNER

Artemesia Shoemaker longed to be a portrait painter but she never realized her ambitions except through her daughter, long after the mother had passed into spirit. Then Artemesia guided the hand



JOAN CRAWFORD—Her picture painted through spirit guidance.

of exotic Azadia Newman as she sketched and painted portraits of the stage, screen and political great, though of formal training she had but a superficial amount and in spite of the fact that she appeared to have little natural ability.

The mother, Artemesia, had been a beautiful young girl and critics adjudged her one fired by genius and destined for a brilliant future. But love came along and Artemesia married Edwin A. Newman, a Washington politician. Six children were born to Mrs. Newman and she had no time for a career in art.

Sixth Child

The mother saw in her sixth

child the reflection of the career which she had once envisioned for herself. But Azadia failed to respond to the mother's hopes and plans. She became instead a social butterfly whose life was a succession of parties, a choice of winter and summer resorts — a round of holidays. Azadia may have been naturally talented but it never came to the surface until after her mother died while the daughter was not yet 20. Her last words to her children were that she would be with them always — even after "death."

When the spirit passed from the earthly form of Artemesia it seemed to enter that of the living Azadia. She was changed. Nothing mattered now but portrait painting. It became an obsession. She pressed on to this goal impatiently. Everything was made easy for her in some "strange" fashion. Her formal training was negligible, a few weeks at the Corcoran Art School in Washington and the Pennsylvania Academy of Fine Art and some lessons in fundamentals from C. George Bridgeman.

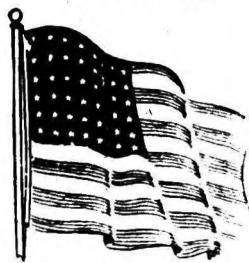
Her Mother Guides

In Azadia's mind, her mother's guiding hand from spirit, is what makes it possible for her to paint fine portraits of John N. Garner, vice-president; Senator Gore, stage and screen stars Walter Houston, Joan Crawford, Carol Lombard, and Gladys Swarthout. She feels the hand of her mother guiding hers on the canvas.

And so Azadia, red haired, youthful, sophisticated, paints in her studio with its atmosphere of the east, carved wooden chests, antique brasses — and Dinah, the black cat, a mysterious animal in a mysterious sort of studio.

Azadia says that so strong is the presence of her mother that when she does her best work she is scarcely conscious of what is going on — her mother's hand guides the brush.

OLD GLORY



Flag Day—June 14th

TRUE SPIRITUALISTS UPHOLD
THE FREEDOM OF RELIGIOUS
WORSHIP AND RESPECT
OUR FLAG

Our American flag was first authorized by Congress June 14, 1777. It is the symbol of our great republic. The flag is the third oldest of the national standards of the world, older than the Union Jack of Britain or the Tricolor of France.

The colors of the flag may be thus explained; the red is for valor, zeal and fervency; the white for hope, purity, cleanliness of life and rectitude of conduct; the blue, the color of heavenly skies, for reverence to God, loyalty, sincerity, justice and truth.

When used on a speaker's platform the flag is displayed flat, should be above and behind the speaker with the stars in upper left hand corner and stripes horizontally, facing the flag. If flown from a staff it should be in the position of honor, at the speaker's right. It should never be used to cover the speaker's desk nor to drape over the front of the platform.

Do not permit disrespect to be shown to the flag of the United States of America. Do not let the flag touch the ground or the floor. Do not use the flag as drapery in any form whatsoever. Use bunting of blue, white and red.

True Spiritualists uphold the freedom of religious worship and respect our flag.

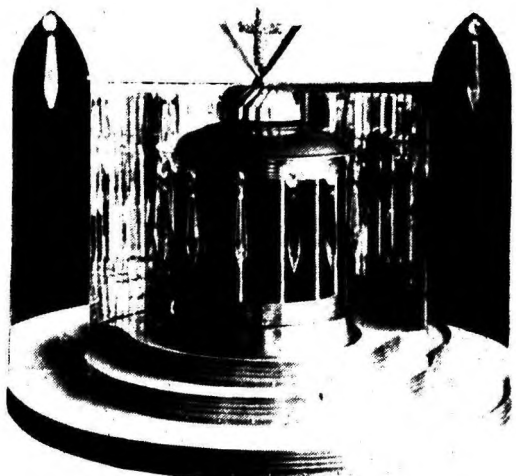
—William Geiger.

The Editors of PSYCHIC OBSERVER welcome letters of criticism and comment from the readers of this paper. Effective at once, this department will publish any letter or part of a letter, which, in our opinion, offers CONSTRUCTIVE CRITICISM. All submissions become the property of this paper. Address letters to: "IF I WEPE EDITOR," Box 92, Lily Dale, N. Y.

A SHRINE — FOR HEALING AND MEDITATION

A vision of the lamp (below) was seen by Frederick Ripley Rogers, Hollywood, California. This vision inspired Mr. Rogers to begin construction of just such a lamp. It was completed through the guidance of Zara, said to be the same ancient Egyptian Master who assisted Thomas A. Edison with his photographic and electric experiments.

Purple is the predominating color emanating from the lamp. This color is the symbol of Divine Illumination, particularly adaptable for healing and meditation because it symbolizes the one great source, MOTHER—FATHER—GOD (Story page 2, col. 3).



THE PARSON'S BOY

By HORACE LEAF

★ ★ ★ ★

"Pa," said young hopeful one day on returning home from Sunday School, "what's a Spiritualist, pa?"

The reverend gentleman gazed with an amused smile over the rim of his spectacles at his son for a moment, before attempting to answer the query in as simple language as his dignified demeanor would permit.

"The word Spiritualist, my child, has now two meanings; a few years ago it had one. Then it meant any person who believed we each have a spirit which lives on after we have died. Now, however, it also applies to a peculiar body of foolish people, who not only believe all that, but also that they can hold intercourse or talk with those who are dead."

"Talk with their bodies, pa?"

"No, with their spirits."

"Are you a Spiritualist, pa?"

"Of the first kind, yes, but not of the second."

"I wonder why you believe in spirits? Have you seen any?"

"No, my son, I have not. I believe everybody has a spirit because the Bible says so."

"The Bible says they can be seen and spoken to as well, doesn't it?" rejoined the boy inquisitively. "At least, that is what the Scripture lesson today said about Ezekiel. He had one enter him and stand him up and talk to him, didn't he, pa?"

"Yes," replied the parson carefully, "but Ezekiel, you know, was a prophet."

"King Saul wasn't a prophet, was he, papa? But the Bible says he turned into another man, and prophesied."

"True; but he was only made a prophet for that time. Perhaps he would have become a real prophet like Ezekiel and Samuel and Elijah, had he always been good."

"He was good, pa, long before he prophesied," said the youngster, eager to show his father his knowledge of the Scriptures. "Look," he cried, opening the Bible and pointing to the verse which says that Saul was "a

choice young man and goodly." "That does not mean Saul was good in the way you think," explained the vicar, "it merely means that he was good to look at because he was bigger than any of the people."

"Was Saul a bad man, pa?"

"I am afraid he was, my son."

"What had he done wrong?"

"Nothing up to then but he did many wicked things later."

"But he must have been a good man when the spirit made him prophesy," protested the child.

"Why?"

"Because it was the spirit of God who did it, and God would not do that with a bad man, would he?"

Papa, somewhat perplexed, paused for a reply.

"It's quite true, pa," resumed the youngster eagerly. "I can show you. Look, here it is," and (Continued on Page 2)

Experiments Startle New Yorkers

Dictaphone Records Spirit Voices of Crookes and Edison Through Mediumship of John Myers

ENGLISH MEDIUM'S RECENT
EXPERIMENT CONDUCTED
UNDER TEST CONDITIONS

John Myers, the versatile English medium who is spending an indefinite time in New York, has been devoting considerable effort to spiritual healing during recent months and is continuing his activities in the field of spirit photography for which he is famous, merely as sort of hobby for the entertainment and astonishment of his friends and acquaintances.

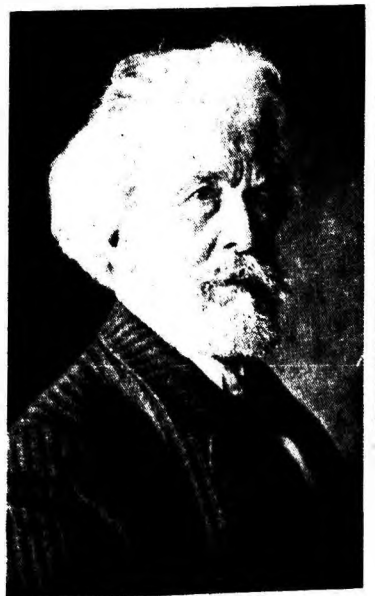
But even spirit photography, with its appeal to those interested in the scientific approach to Spiritualism, is perhaps not the most astounding form of his mediumship. A few years ago Myers was used as the instrument in a new phase of psychic phenomena in which two great scientists in the spirit world co-operated. Thomas A. Edison, the noted inventor, and Sir William Crookes, the distinguished British scientist.

(Continued on Page 2)

SPIRIT PHOTOGRAPHY

POSITIVE EVIDENCE OF JOHN MYERS' MEDIUMSHIP

Eminent French Scientist



CAMILLE FLAMMARION



The spirit picture of Camille Flammarion (above), was taken at Royal Albert Hall, London. Myers' camera was used. For comparison, see the "earth" picture (to the left).

TABLE OF CONTENTS

THE PARSON'S BOY—Horace Leaf	1-2
John Myers' Mediumship	1-2
Editorial—Barbancell	3
A Shrine—F. R. Rogers	1-2
What Spiritualism Needs—Terry	3
Prophecy—Through the mediumship of Rev. Isabella Florence	4
How It Feels To Die—Stead	4
Swaffer Says	4
About Mediums—by A Spirit	4
G. A. S. Convention	5
Oklahoma Convention	5
White Eagle Camp	5
Chesterfield Spiritualist Camp—Program, Speakers, Mediums	6-7
Good Books to Read	7
Church Directory	8

COMING FEATURES

The "JIM RILEY" Mediumship Intuition and Intelligence—Horace Leaf, F. R. G. S.	
Australian Psychological Research Survey	
Sidelights on Spiritualism—Brown Landone	
White Eagle Philosophy Parish—The Healer	
The World to Come—Shaw Desmond	
Is Spiritualism Truth or Theory? Noble Younk	
My Experience While Out of the Body—Cora L. V. Richmond	
NANDOR FODOR, former Research Officer of The International Institute For Psychological Research, London, England, VISITS AMERICA—Comments by Ernest A. Oaten, Editor of "Two Worlds"	

THE PARSON'S BOY

(Continued from Page 1)

he read aloud: "And the spirit of God came upon him, and he prophesied among them . . . then the people said one to another, What is this thing that has come unto the son of Kish? Is Saul also among the prophets?"

"Still, Saul was not a real prophet," replied the vicar testily, "and he did many wicked things."

"What makes a real prophet, pa?"



HORACE LEAF, F. R. G. S.

"A man selected by God as His chosen instrument because of his inward purity," was the reply, in true parsonic phraseology.

The child looked puzzled. "What does that mean?" he asked.

"A good and noble man."

"Were all prophets like that, pa?" asked the child shrewdly, his simple, logical mind working rapidly.

"Yes—no—Yes." The father finished his uncertain reply with a decisive snap, and angrily pressing his lips together, glared irritably at his insistent offspring.

"But 'real' prophets often did bad and unkind things," protested the boy. "Samuel chopped up King Agag, Elisha caused two bears to kill over forty children, and—"

"Yes, my child," the vicar spoke wearily, "they seemed to do wicked things, but then you see they lived in different times from ours, and circumstances alter cases. We cannot easily judge these things."

"It would be the same with King Saul then wouldn't it, pa?"

"There, that will do," said pa, "now run away and play."

* * *

"Were there other prophets besides the Jews, papa?" asked the child next day.

"All nations claim to have had them," replied the Vicar. "The Greeks and Romans even had special national ones called Sibyles. Then the Chaldeans and Egyptians and Babylonians, as well as other races, thought they had some, too."

"Didn't they have them, pa?"

"No, my child, they couldn't because they believed differently, and didn't worship Jehovah, the God of the Jews."

"Their prophets were always wrong, weren't they?" asked the child naively.

"Well, they were not supposed to be, but I suppose they must have been."

"Were the Bible prophets always right, pa?"

"Perhaps not always," replied pa, not quite sure where this question would lead, and already becoming aware of the insecurity of a position that boldly assumed one set of things to be right and all others wrong.

"Are there people who can prophesy today and who can see and talk with spirits?"

"No," said the clergyman firm-

ly. "No; that ceased to be possible when Christ died, and anyone who says they can is untruthful and wicked."

"Why did the Apostle Paul say they could, after Jesus died? Was Paul wicked, too, pa?"

"Hush," cried the vicar, in horror-stricken tones. "St. Paul was a very holy man. You must not talk like that about him. Run away now, there's a good boy, and ask no more questions."

When the inquiring youngster had withdrawn from the room, the parson took to thinking very seriously. First, upon the peculiar direction in which his child's mind had gone, for it was quite a new thing for the boy to raise such questions. In it the vicar saw what he called the "spirit of the age," and one which he severely condemned when applied to theology. Secondly, about his own declaration that with the death of Jesus all prophecy and, as he really meant, all spiritual gifts ceased. The fact stood clear, the child was right and he was wrong. The Apostle Paul, the greatest and most popular champion of Christ, definitely taught the existence of both prophecy and what the vicar regarded as miraculous powers.

He reluctantly turned over the leaves of his Bible until he came to the famous passage on this subject in St. Paul's Epistle to the Corinthians, commencing with the words: "Now, concerning spiritual gifts, brethren, I would not have you ignorant;" and thereafter specifying them as, "there are diversities of gifts" and "diversities of operations;" for to one is given the word of wisdom, another of knowledge, another gifts of healing, to another the working of miracles, and to others the discerning spirits, or "divers kinds of tongues."

Then he remembered that St. Paul not only believed the gift of prophecy to exist, but regarded it as superior to all the others.

"Follow after charity," read the reverend gentleman, "and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth."

* * *

"Pa," said the inquisitive child a few days later, opening up again the subject of the previous occasion, "why can't you see spirits, the same as the disciples, Peter, John, and James?"

"Because," replied his father, very censoriously, "we live in a different dispensation."

"What's a dispensation?"

"A dispensation, my child, is the method God deals with us in His government of the world at any period. For you must know, God's manner in dealing with man in grace differs at various stages in His work of redemption."

The boy looked perplexed at this theological statement, notwithstanding the vicar's effort to make his explanation as simple as he could. Then by that inspiration for asking questions common to children of a certain age, the boy glanced brightly at his victim and asked: "Why is that, pa?"

"Because mankind's needs vary from time to time."

"Are your needs different from Job's papa? He saw a spirit, and it made his hair stand up, didn't it? Why did men need to see spirits in Job's time and not now?"

"Perhaps," replied pa, evasively, "because in Job's time they

Constructs Shrine for Meditation and Prayer



Frederick R. Rogers, Hollywood, California, relates his story about The Lamp (See Page 1). Mr. Rogers says: "About a year ago, when bringing the lamp into the outer from the invisible, vision was shown to me and I started construction at once. After three months, the first lamp was completed—it only had eleven purple glass tubes around the center column."

"A second lamp was made the same way. The third and last one had many improvements over the other two. It seems that I was impressed to place thirteen glass tubes around the column with the following color arrangement—seven purple around the front, two golden colors, two pink-rose colors and two green colors. The three last colors reflect from half-inch mirrors."

"On the front sides of the lamp are gothic shaped mirrors with crystals on either corner. Inside, is a revolving disk, spiral colored, with an electric bulb. As the disk revolves, it reflects a flame—shooting upward. To the rear, the different colors are shown blended together."

"A gold plated cross, with letter 'V', at the top of the lamp denotes Victory over the Cross."

This particular lamp, described above, is now located in Atlantic City, at the Unity Center Temple of Truth, Tennessee Ave. and the Boardwalk.

When quite a young man, Mr. Rogers started in the electric business with Charles G. Barfoot, who was a member of Thomas A. Edison's Birthday Club.

wouldn't believe in spirits unless they saw them."

"Neither will Alfie Smith's father, pa. He speaks at big meetings against Christians, because he says he hasn't seen spirits and neither have they, and the Church says they can't be seen. Why doesn't God let Mr. Smith see spirits?"

This extremely pointed question, asked with all the ingenuousness of childhood, put the clergyman in a quandary. He hardly liked not to encourage the boy in his obviously earnest inquiries, which the clergyman fondly hoped would strengthen the child in his own faith and increase his knowledge and improve his general view of things. How could he answer this poser? Furiously he took to thinking, but was recalled to the urgency of the situation by hearing his son still questioning him on this point. "Lot entertained two angels, Hagar heard one speak to her, and Jacob wrestled with one, Samuel—"

"Mr. Smith is in the new dispensation, and he ought to believe," said the vicar, abruptly, cutting the youngster short.

"Why doesn't he believe, pa? A man can believe anything he likes, can't he?"

"I don't know about that," responded pa, smiling faintly. "There's some things one can't believe."

"You can believe anything though, can't you, pa?" said the boy, swelling with pride at what he deemed in his childish admiration a special virtue of his father's.

"Not anything, Willie," said papa, not altogether flattered at this opinion of himself.

"Well, you believe the Bible's

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quite right, and you believe its quite wrong, don't you?"

"Certainly not, my child. Wherever did you get that idea from?"

"You believe the Bible when it says people saw spirits before Jesus died, and you don't believe it when it says people may also see them after Jesus was crucified. You believe St. Paul told a 'crammer' when he said people could prophesy in his day, and yet you believe he was a very holy man, don't you, pa?"

The vicar felt beaten, and evaded the matter by reiterating his former remark that a man cannot believe some things, even if he wants to.

"Then perhaps Mr. Smith can't believe in spirits unless he sees them?"

"Perhaps he can't," said the clergyman testily, "perhaps he can't."

"Then what's the good of the new dispensation if some people can't believe in spirits without seeing them, like those in the old dispensation? Why shouldn't we be able to see spirits always, papa? It would be very nice to be able to, wouldn't it?"

The parson looked very sternly at his prodigy as a new idea passed through his mind. "Where have you been getting these notions from?" he asked sharply.

His offspring hung his head as a guilty blush mantled his cheeks. Then hesitatingly he replied: "From Robbie Wallace, pa."

"Isn't that the son of those Spiritualists?"

"Yes, pa."

"Didn't I tell you not to speak to that boy?"

"Yes, pa."

"Now listen to me. You must not play with him any more. Do you understand?"

"Yes, pa. But why?"

"Because his father is a wicked man, and I fear the child is tainted."

"Why is Mr. Wallace wicked, pa?"

"Because he talks with spirits, and they're of the Devil."

"So there are spirits we can talk with," cried the boy eagerly.

"There are, but they are imps of darkness."

"Oh, papa, have you talked with them?"

"No, certainly not," rejoined the clergyman sharply.

"How do you know they are wicked, pa?"

"Because the Bible says they are."

"Were they evil spirits who spoke to Jesus on the Mount of Transfiguration?" The boy paused for a moment as a look of grave doubt swept over his healthy young face. "And are the gifts of the spirit that St. Paul speaks about gifts of evil spirits? God seems very unkind to us, pa," he continued, with tears in his voice.

The father perceived the child's confidence had been severely shaken, and after his bold complaint against the Almighty having arranged things so obviously unfairly and to the disadvantage of the new dispensation, the vicar began to fear seeds of doubt might be sown in his offspring's mind unless he was very careful. The desire to put things right urged him to continue the discussion.

"No, my child, they were from Heaven, but after Christ's death all the good ones ceased to communicate with earth."

"Then they were all bad angels that talked with St. John on the Isle of Patmos, and the Book of Revelations is untrue, for John saw and heard long after Jesus was dead, didn't he, pa?"

"No, my son, they were good angels, too, because John the Divine was a favoured child of God."

"Was he, pa? Why does God favour some people and not others?"

"In the case of John," said pa superlatively, "it was so that he might be an instrument for conveying some yet unspoken truth to mankind."

"Couldn't God make others in-

Spirit Photography

(Continued from Page 1)

A new blank Dictaphone record furnished by a representative of the company, was placed in a machine whose controls were left in a position that would not have permitted the machine to record normal human voices, that is, they were not in operating adjustment.

After a few songs by the sitters in the séance the machine made a buzzing sound which is usually made when the instrument is being operated normally. But no one had touched the controls



JOHN MYERS, London, Eng., Internationally known healer and "Spirit Photographer."

as it stood in the center of the brightly lighted room. It could be seen that the cylinder was turning. Some psychic force had accomplished what was usually performed by the human operator. The machine was functioning but no voices could be heard except the singing.

A bell rang, indicating that the spirit dictation had ended. Wax shavings appeared on the machine as they would have in a regular dictation. One recording was found to be that of Crookes who gave a dissertation on the operation of evolutionary laws with reference to animals. Edison's recording was less successful and his voice not as clear and distinct.

Myers' photographic experiments have been performed on numerous occasions in England under test conditions. The usual procedure is to have some one buy, or accompany Myers while buying, some fresh photographic plates or films and paper from a regular supply store handling such materials. These are handled by someone in the circle, often initialed or marked for identification.

An experienced photographer puts them in holders for the camera. He also makes the exposure for a picture of some of the sitters. He develops the films, plates or papers, in his own solutions as he would normal pictures. Not always is there evidence of extras but some if not all the plates are likely to have forms on them that may or may not be identified by the sitters.

The photographic paper is generally held up before the sitters by one of their number. It is not removed from the original package but on development it is often found to have symbols or familiar marks on it. Sometimes Myers from another room, describes clairvoyantly what will be found on the papers.

But recently Myers tried such an experiment in New York and had the usual results. One of his earlier and more interesting experiment is shown on page 1.

struments as well?"

"No doubt He could if He liked."

"Why doesn't He?"

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JUNE 10th, 1939

PSYCHIC OBSERVER

By ALFRED H. TERRY

WHAT SPIRITUALISM NEEDS

By ALFRED H. TERRY

Orthodoxy Must Go

Spiritualism needs youth. It requires its vitality and enthusiasm. It needs to attract more young people to support the movement. They can instill new life and a broader vision—thereby exhilarating the organization to greater effort and achievement. About the only encouraging feature in organized Spiritualism today, is the ascending power of the young people within its ranks. Its only salvation lies in their hands. Let youth be encouraged.

Women Will Lead

Spiritualism needs more women to take an active part in the management of the organization. History reveals the potency of woman, when she is given the opportunity to express her influence. This is woman's era. She is at last coming into her own. She is destined to take over the management of world affairs. Already she has her place in professions previously held only by men. She is in the

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President's cabinet, she will be in the Supreme Court and may be in the White House. When women rule, war will end, for war has ever been but an expression of supreme egotism and ambition of men. Let organized Spiritualism be governed by broad and liberal minded women, and it will rise like a sun upon the darkened world, driving forth with its redeeming light, the dark night of ignorance, superstition, and materialism.

Spiritualism needs greater unity throughout the movement. It requires not many different organizations which are in principle all working for the same thing, but it needs one large organization, run along lines so broad and liberal that all these other groups can enter in without giving up their independence or renouncing their freedom by doing so. Spiritualism is not here to found a religious creed, or create a dogma to reflect the opinions of a few. It is here to promote a religious movement, as high as the heavens and as broad as God, in which all the revelations of the ministering spirits can find opportunity for expression. Such a religious organization can attract all and will ultimately bring all Spiritualists into an united front to forward its great religion to the attainment of a glorious destiny.

Spiritualism with its divine revelations is growing more into the lime-light of the world's interest. Its consoling religion, enlightened philosophy and convincing phenomenon are reaching people in various parts of the world. Spiritualism has entered the realm of all religious thought. The clergyman in the pulpit and the statesman on the rostrum, frequently give expression to spiritual terms and views, which give evidence to the fact, that the belief in spirits and their influence on mortals, is becoming universal.

If Spiritualism is to be maintained as a separate and distinct religious movement and not merged into other religious systems, it must be presented in a powerful manner. Its action must ever be aggressive and progressive, making it secure against all attacks. To attain and maintain this desirable position certain requirements are necessary.

Organization Necessary

In the first place the importance of organization in Spiritualism cannot be denied, for if Spiritualism is to exist as a separate and distinct religion, its only hope lies in organization. We must preserve the ideals and principles for which Spiritualism stands and give opportunity and protection to the exponents of the cause. It conveys a setting, wherein it can be presented to the world in such a manner as to attract attention and demand respect.

Organization in Spiritualism should never be perverted to a mere political machine to maintain certain individuals in office indefinitely, but should ever be held to its original purpose for which it was founded—to protect and promote the religion of Spiritualism.

Capitol City Logical

Organization in Spiritualism needs to maintain its headquarters in Washington, D. C. Its position in the Capital City conveys a prestige to the cause that nothing else could give. All other religious movements maintain headquarters in Washington. The Methodists have their headquarters right opposite the Capitol. When Houdini was seeking to get a bill through Congress to suppress the mediums of Spiritualism, hearings were held before members of Congress. The fact that we had headquarters in Washington, D. C. impressed them with our strength and importance. Houdini failed to accomplish what he desired. The Secretary of the National Spiritualist Association sees the wisdom in keeping the headquarters in the Capital City. He is in the position to know of its advantages.

Organized Spiritualism needs to realize that criticism of its officers as to their policy of management, is not to be construed as disloyalty. Unfortunately there seems to be no fault so great, no treason so high, as that of criticism of the officers. Americans are not considered traitors to their country, merely because they criticize the Administration. If that were so, then all the Republicans and many of the Democrats would indeed be traitors. Yet in organized Spiritualism many have been censured for daring to criticize. Said criticism was, in most instances, done in the spirit of truth and justice—the sole purpose being to raise the standards of the organization.

WHY "THE CHURCH" HAS SHOWN HOSTILITY TOWARD OUR MEDIUMS

(AN ENGLISH POINT OF VIEW—ABLY PRESENTED)

By MAURICE BARBANELL

The moment the priests gained control of the Church in the fourth century, mediumship was not only discouraged but openly condemned.

"There have been fraudulent mediums, very, very few, comparatively speaking—but when you compare their record with that of the priesthood, the harm done to the cause of religion by the fraudulent medium is absolutely negligible.

"The priests have for centuries been preaching and teaching the most alarming doctrines, such as the doctrine of everlasting torment in the fires of hell—and that is the official doctrine of the larger part of Christendom today. It is not only an outrageous doctrine, but a fraudulent one.

"Yet, though there is an outburst of antagonism and anger when a fraudulent medium is discovered, there is no word of protest raised against the priests who preach and teach what they must know is untrue.

"Instead of the the priests helping the mediums to cultivate their gifts and develop their mediumship in an intelligent and regular manner, they have branded good and bad mediums as servants of the Devil. Communications coming through mediums have been classed by the Church as coming from the Devil and his angels for the express purpose of leading souls away from God.

PURSUED BY POLICE

"It is perfectly true that, through no fault of their own, the lives of mediums, speaking generally, have been full of risk and peril, for they have been pursued by the priests and the police.

"For hundreds of years this cruel persecution has been going on. The priests have burned the mediums, mutilated them, tortured them by every means that their minds could devise, and this continued until the eighteenth century, when public opinion—not the Church—rose up and stopped all this cruelty of the mediums by the Church.

"Today, the Church is no longer cruel. She dare not be. But she can and does persecute mediums while not daring to condemn all who are Spiritualists.

"Since the beginning of priestcraft, millions of God's servants who have received gifts of the Spirit have been tortured and murdered at the directions of the Church. Why?

"Because mediumship has at all times been the great competitor of the priesthood. Mediumship renders priestcraft absolutely unnecessary. Priests have always known this and they have from the first adopted a war of extermination.

"Yet all priests owe their existence as priests to mediums, because if there were no mediums there would have been no psychic phenomena; there would have been no religion and no priests.

"God bless the mediums in their great work. May the day be not far distant when the Spiritualist movement will think so highly of them that they will provide colleges for all budding mediums so that they may be surrounded by everything conducive to the best and the purest and fullest development of the gifts they have received from God."

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WHAT SPIRITUALISM NEEDS

By ALFRED H. TERRY

Arthur Ford referred to this matter in a published statement:

Constructive Criticism

"In America we have reached a point in Spiritualism where critical comment on the methods of elected officers is, in some quarters, construed as disloyalty to Spiritualism. Such an attitude is wrong and would that it could be quickly corrected."

Organized Spiritualism needs a closer and more faithful allegiance to its principles, which are broad and liberal. A member should be recognized as a true Spiritualist, regardless of whether he agrees upon every question of the philosophy or not. There is no foundation for the curtailment of the spirit teachings. The platform of organized Spiritualism under its dominion is as free as the air one breathes.

The importance of the Spiritualistic Press cannot be over emphasized. It is the vehicle for the expression of the great cause. That which goes into black and white travels faster, goes further and lasts longer. It is, therefore, more influential in molding public opinion than any other form of expression. It holds a great and important responsibility and embodies a grave and vital mission. Its wise policy is to be maintained on broad and liberal lines, that its columns may ever reflect the free spirit in our religion.

Central School Imperative

Spiritualism should have its school, not located in some out of the way place, but should be situated where the crowds gather. Lily Dale, which is the Mecca of Spiritualists from all parts of the world, would be an ideal place. There, a large and successful school could be maintained throughout the year, with special classes and extra instructors to accommodate the crowds during the camp season. As a result, instead of having a few take advantage of these splendid courses, the opportunity would be given, whereby hundreds could reap the advantages. Furthermore, the school would rest upon a strong financial foundation if so conducted.

Spiritualism should have absolutely no connection with fortune-telling. Our churches should not take in professional fortune-tellers as members. There is not the slightest relation between true mediumship and fortune-telling and the sooner this fact is emphasized, the better it will be for our cause. The mediums, if they do not desire to be classified as for-

ALFRED H. TERRY



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Rev. Isabel Florenza, Pastor, President and Founder of Harmony Temple of Spiritual Brotherhood, San Diego, California, through whose mediumship the prophecy below was received.

'PRAY FOR PEACE' SAYS SPIRIT GUIDE

"WE WILL HELP SUPPORT AND STRENGTHEN YOU IN YOUR WORK"

Emphasizing the tireless efforts of "spirit" to bring understanding and appreciation of what can be accomplished by co-operation between the two worlds, Dr. Clarke, through the mediumship of Rev. Florenza at Harmony Temple, Cal. in a message some months ago, cited our troubled times and gave suggestions for avoiding the pitfalls that to him seem a bit threatening.

Dr. Clarke says that, in 1939, our world is not to be freed of the restlessness caused by the disagreement of the nine controlling planets that govern a like number of leading countries of Europe. Few people are ready as yet for the blessing of having these evil vibrations broken, he adds.

Jesus' Ministry

Dr. Clarke, in his dissertation, points out that God's messages to his people did not terminate with Jesus' ministry on earth. We have forgotten, in our devotion to the current literature and screen plays, that God's messages can be had each day through the instrumentality of the Bible. He adds that, when the mind is opened to crime consciousness through the stories in the press of the nation, unscrupulous spirits gain entrance and our lives are affected to a marked degree.

In speaking of a certain sickness that may be expected to affect the people of the nation this year, Dr. Clarke again counsels consideration of what the spirit world can do to help us cure these ills. He suggests that we invite our "guiding influences" to assist us to the end that we may gain considerable spiritual unfoldment and by so doing our guides will be better able to help and protect us.

Pray for Peace

Dr. Clarke closes his plea for co-operation and understanding with the following:

"Pray for peace that it may reach those who are ruling so that these constructive thoughts can help the angels of light overcome those meddlesome earthbound spirits who strive to aggravate war conditions for their own glory and satisfaction.

"Try to approach that beautiful foundation of love.

"Men will kneel in corners and pray — in time to come. Women, too, will pray in the open. There will be spacious churches, as free and open to God's love as the mountains themselves.

"We shall say goodnight and God bless you! We are with you and will continue to help, support and strengthen you in your work on the earth plane."

"BLUE ISLAND" --- HOW IT FEELS TO DIE --- "BLUE ISLAND"

as told by WILLIAM T. STEAD
THROUGH THE TRANCE MEDIUMSHIP OF MRS. N. S. THEMELIS (Cecil M. Cook)

There was one man on board the Titanic when she knifed to the ocean bottom, on April 15, 1912, who didn't die of drowning. He was William T. Stead. Perhaps we should say that Stead's body was aboard the Titanic for, if we are to believe Stead himself, whose message came some time ago, through the mediumship of Mrs. Cecil M. Cook, he, himself, was already in the spirit world, watching the shocking drama as he "walked" about on the waves.

When it was impressed upon Stead a few minutes before the end came that the Titanic was really doomed he went to his cabin to meet death apart from the others. It was not death that Stead dreaded. As in the case of most of us, it was only the manner of his passing that he disliked. He preferred not to be drowned.

Did Not Fear Death

And so Stead to whom many Memorial Centers have been dedicated, prayed at the side of his berth. He prayed to be spared the agony of drowning. He did not fear death but he did not want to be strangled by icy ocean water. God answered his prayer. Death came before the boat

plunged down, the victim of an iceberg. There was no pain, no suffocation, no terrifying moment of half-death, half-life. He was praying at one moment, and in the next he was in the full light of the spirit world, standing on the bosom of the Atlantic. He could converse with other spirits, see the sorrowing, those about to die in the water. Out of the gray surface of the water came other spirits.

What Death Is Like

Stead says that clear as was the light of the spirit world, he was nevertheless, dazed. He was finding out what death was. He was finding out what existence after death was. It was all very new and somewhat appalling.

Then the great boat went down, stern high in the air, and from the vortex of the whirlpool appeared new spirits, bewildered by he experience, some unconscious that this was the change called death, bewildered by the freedom from pain, appalled by the light of the spirit world, and dazed by the change from bodily and mental torture to wonderful calm.

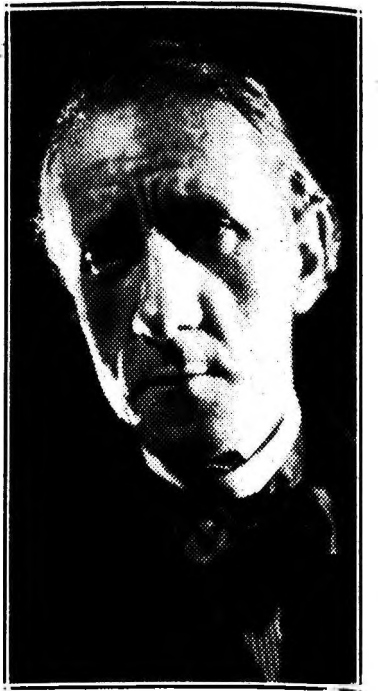
No Angels With Wings

Then as the hundreds of spirits

stood there on the surface of the ocean where the boat had sunk, the hosts of friends and relatives in the spirit world came to guide them to a brighter, better world far from the scene of tragedy. Also came strangers to whom this task of guidance had been assigned. There were many in beautiful robes but Stead saw none with wings. There were scores of happy reunions but soon the journey to the "better world" began. To Stead it seemed rather a fading out of the earthly and the appearance of the heavenly. The spirit world is no great distance from the world of clay, Stead says. He had been in spirit but a short time when he went to his home in England where he tried to make his loved ones understand this new life of his.

Stead urges mortals to believe that their departed dear ones are nearer after passing to the spirit world than they could be in life, better able to counsel wisely and sympathetically. Always watching, always knowing, they sense the problems of the loved ones and continually strive to help and comfort them.

Spiritualism's Greatest Propagandist

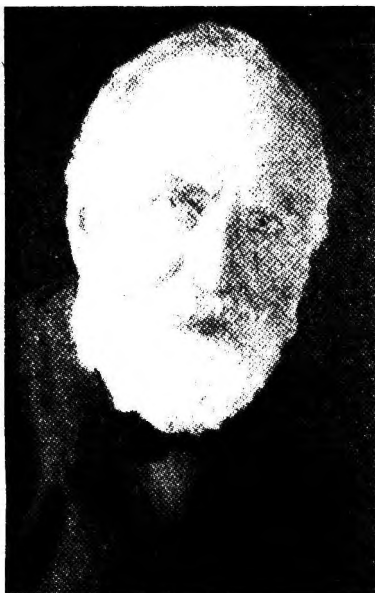


HANNEN SWAFFER SAYS

"Spiritualism throws a bombshell on the world, but the real bombshell is not merely proof of survival so much as its insistence of evolution. Spiritualism is not only evolutionary, but revolutionary, as it strikes at the roots of orthodoxy. In all the dictatorship countries there is no Spiritualism. A few years ago the International Spiritualist Congress met in Spain and were welcomed by the Head of the Catalonian Government. Today the Catholic Religion is dominant and there is no Spiritualism. The same is true of Russia, Germany, Austria, and Italy. I went to Palestine a few weeks ago because I had heard of the sordidness of the Holy Land. They wanted to "sell" me three different Gardens of Gethsemane. Three great Churches were "marketing" them three entirely different places. Mrs. Swaffer was with me, and these things disgusted her. We visited the wells where Jesus was Clairvoyant to the woman of Samaria. They sold postcards of the well, but there was no Clairvoyant.

"Christianity is celebrating what happened nearly 2,000 years ago, but in the Holy Land there is no proof of anything. Reforms never come from high places. The great pioneers of past reforms which started in England were ordinary people. What Spiritualism has to offer is based on Truth, and in the long run Truth must win."

*The International Spiritualist Congress will be held at Paris, France, September, 1941.



WILLIAM T. STEAD tells how he felt when he was about to "die" before the Titanic sank. MRS. N. S. THEMELIS, formerly



CECIL M. COOK, leader of The W. T. Stead Memorial Center, through whose mediumship Stead communicated.

ABOUT QUESTIONING MEDIUMS

SPIRITS GIVE THEIR VIEW

To catch a medium in the act of cheating is far more difficult than people think, even when armed with torches. Lack of knowledge is the most dangerous weapon which can be used.

When I last visited Mrs. Osborne Leonard, Feda, her control, and my son turned my attention to this subject, and gave me the following:

"In circles for voice phenomena, the dangers are many owing to lack of knowledge by these so-called researchers. Sitters for these circles should learn that there are invisible rods from the medium's hands to the trumpet. When the power and conditions are good these rods are long and the trumpet can then travel well into and over the circle.

"When the power and conditions are bad the rods are short, and the trumpet can even come into direct contact with the hands of the medium, with the magnetic pull or action that may be so strong that the medium cannot resist it under such conditions.

Strong Mental Impulse

"The medium is what we call a responder and may be quite unconscious at being in contact with the trumpet, semi-conscious, or even quite conscious. The mental impulse may be so strong to hold it that the voice may come through apparently with the same voice as the medium's.

"Thus, when the power is bad, the line upon which the voice is drawn is so short that it becomes

a control almost under the worst conditions. Flash lights used by these so-called researchers cause the very trouble for which the medium is blamed, as they cause the rods to shorten and the trumpet to return to the medium's hands.

"No matter how independent the voices may be, or appear to be, they are linked up with the medium's organs; the better conditions are, the further away from the medium will the voices be heard.

"Power comes from all the openings of the body, but if it can be controlled to come through the nose and mouth principally, in time and voice will come direct, and not through the trumpet.

"Developing mediums require to be most careful in their mode of living, even in things you would think not connected with psychic power.

"The power will then become more dependable, and in time the voice will be entirely independent of the trumpet. For this to be attained, all psychic laws with regard to rest, food, and sleep must be considered." A. M. Barton.

Special Notice

WARNING—A man, calling himself Rev. C. H. Calvert and claiming to have worked with me in California, is now in the midwest. His method is to claim friendship with me and ask my friends to cash a small check. The checks are always worthless. I DO NOT KNOW ANY PERSON BY THIS NAME. Any Spiritualist who knows of his present address, please notify me.

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The conclave will be ushered in by a banquet on Thursday evening, June 22 at Pythian Temple.

The convention proper will begin on Friday, June 23d and continue until Saturday, June 24th.

The evening sessions, open to the public, Friday, Saturday and Sunday nights will be devoted to lectures by prominent speakers and mediums of proven ability.

Sunday night will close the convention. Noted speakers and psychics will give the messages.

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Lester Miller, President of the N. S. A. Junior League, Madison, Wisconsin, will be the principal speaker and message bearer.

Other speakers and mediums to serve at the convention are: Judge M. C. Garber, Enid; E. L. Reynolds, State President; Albert E. von Strode, National Missionary; J. E. Hutcherson, Nell Burgess, Bell Reams, Adella Reynolds, Clarice Barker, Anna Wallace, National Superintendent of Lyceums; Marie Hutcherson, Nora Wheeler, Jene Cartow, Charles Snyder, Floyd A. Fothergill, Jean Brown, Effie Sharp, Victoria and Myrtle Rogers.

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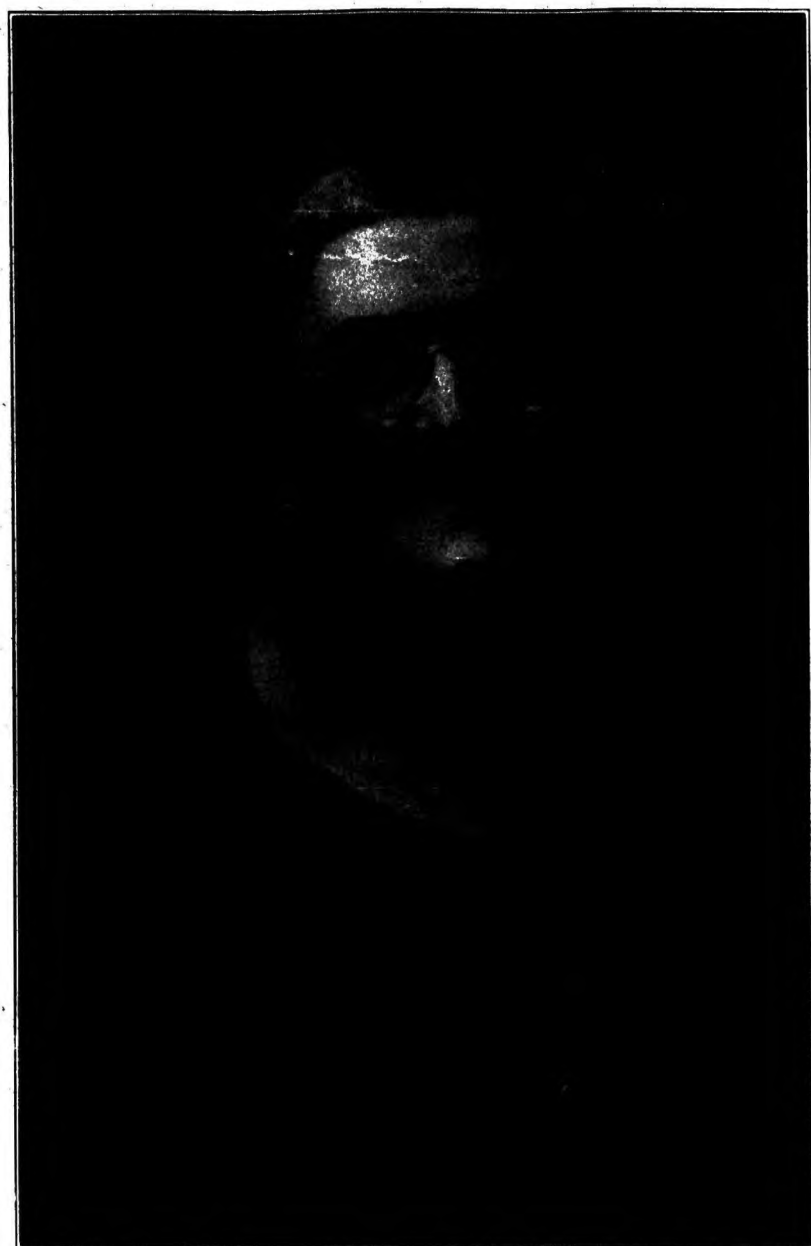
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Next Issue—Complete 1939 Program of Camp Silver Belle, Ephrata, Pa.

1939 PROGRAM CHESTERFIELD SPIRITUALIST CAMP, Chesterfield, Indiana



A Portion of the Wooded, Modern Spiritualist Community at Chesterfield



MABLE RIFFLE



JOHN BUNKER

TRAVEL INFORMATION

CHESTERFIELD SPIRITUALIST CAMP is forty miles east of Indianapolis, Indiana—Four miles east of Anderson, Indiana—Twelve miles west of Muncie, Indiana—One mile east of Mounds State Park. Follow the signs "Mounds State Park" near U. S. Routes 67 and 32.



George B. Cutter

SCHEDULE FOR JULY

(July and August Program Subject to Change)

SUN	MON	TUE	WED	THU	FRI	SAT
E. S. T. TIME OF SERVICES E. S. T. TUESDAY, WEDNESDAY, THURSDAY, FRIDAY and SATURDAY — 2:30 P. M. SUNDAYS — 10 A. M., 2 P. M., 6:30 P. M. NO SERVICES MONDAY						1 Open Forum Mediums & Workers Auditorium Seance Riffle—Hart
2 Flag Raising John Bunker Riffle—Stillwell Schulz—Dennis	3 Class, John Bunker Open Forum Bazaar Message Hour	4 John Bunker Jewett P. Clark Mamie Schulz	5 John Bunker Anna Dennis	6 John Bunker Maud Fox	7 John Bunker Mable Riffle Nellie Curry	8 Mamie Schulz James Laughton W. E. Hart Mable Riffle
9 Schulz—Bunker Riffle—Stillwell Nellie Curry	10 Class, Mamie Schulz Open Forum Bazaar Message Hour	11 Mamie Schulz James Laughton Anna Thronsdon	12 Mamie Schulz Jewett P. Clark Edith Stillwell	13 Mamie Schulz Mae Hibbs Anna Dennis	14 Mamie Schulz Mae Hibbs Edith Stillwell	15 Mamie Schulz Mae Hibbs James Laughton Mable Riffle W. E. Hart
16 John Bunker Genevra S. Phillips Fox—Riffle Mary Beattie Schulz—Dennis	17 Class Open Forum Bazaar Message Hour	18 Mamie B. Schulz Genevra S. Phillips Anna Thronsdon	19 Class—Lecture Messages; Mamie B. Schulz	20 Mamie B. Schulz Genevra S. Phillips Fanchion Harwood Loretta Schmitt	21 Mamie B. Schulz Maud Fox Nellie Curry	22 Schulz—Phillips Harwood—Beattie Riffle—Hart
23 Phillips—Bias Stillwell—Riffle Nellie Curry	24 Class Clifford Bias Open Forum Bazaar Message Hour	25 Clifford Bias Fanchion Harwood	26 Clifford Bias Mamie Schulz Anna Dennis	27 Clifford Bias Nellie Curry	28 Clifford Bias Jewett P. Clark Maud Fox	29 Clifford Bias Anna Dennis W. E. Hart Mable Riffle



ETTA S. BLEDSOE



NELLIE CURRY

SCHEDULE FOR AUGUST

30 Clifford Bias George B. Cutter Riffle—Harwood Schulz—Dennis	31 Class George B. Cutter Open Forum Bazaar Message Hour	1 George B. Cutter Anna Thronsdon	2 George B. Cutter John Bunker Maud Fox	3 George B. Cutter Mamie Schulz Nellie Curry	4 George B. Cutter Anna Thronsdon	5 George B. Cutter James Laughton Riffle—Hart Etta S. Bledsoe
6 George B. Cutter Mable Riffle Etta S. Bledsoe Stillwell—Curry	7 Class Etta S. Bledsoe Open Forum Bazaar Message Hour	8 Etta S. Bledsoe Maud Fox	9 Etta S. Bledsoe Jewett P. Clark Nellie Curry	10 Etta S. Bledsoe Edith Stillwell	11 Etta S. Bledsoe John Bunker James Laughton	12 Etta S. Bledsoe Fanchion Harwood W. E. Hart Mable Riffle
13 Mable Riffle Etta S. Bledsoe Mamie Schulz Anna Dennis	14 Class Etta S. Bledsoe Open Forum Bazaar Message Hour	15 Etta S. Bledsoe Anna Dennis	16 Etta S. Bledsoe Robert Chauny Fanchion Harwood Jewett P. Clark	17 Etta S. Bledsoe Nellie Curry	18 N. S. A. DAY Lyceum Etta S. Bledsoe Anna Thronsdon	19 Etta S. Bledsoe Mamie Schulz Maud Fox
20 Etta S. Bledsoe Riffle—Bunker Stillwell—Curry	21 Class Etta S. Bledsoe Open Forum Bazaar Message Hour	22 Etta S. Bledsoe Jewett P. Clark	23 Etta S. Bledsoe John Bunker Anna Dennis	24 Etta S. Bledsoe Loretta Schmitt	25 Etta S. Bledsoe Jewett P. Clark Fanchion Harwood	26 Etta S. Bledsoe Nellie Curry Mable Riffle W. E. Hart
27 John Bunker Etta S. Bledsoe James Laughton Schulz—Dennis	28 Class Etta S. Bledsoe Open Forum Bazaar Message Hour	29 Etta S. Bledsoe James Laughton	30 Etta S. Bledsoe Mamie B. Schulz Loretta Schmitt	31 Etta S. Bledsoe Anna Dennis	SEPTEMBER	
					1 CONVENTION Etta S. Bledsoe Edith Stillwell	2 Etta S. Bledsoe Mamie Schulz Mable Riffle W. E. Hart



WILLIAM E. HART

Lyceum Daily -- 9 a. m.

CONDUCTED BY
ANNA DENNIS

Spiritualist Church Directory

Churches below conduct regular Sunday evening services

ED. NOTE: If your Spiritualist church, camp or assembly is NOT listed here, write PSYCHIC OBSERVER, Lily Dale, N. Y.

CALIFORNIA

- ALHAMBRA** — Pyramid Spiritualist Church, 326 South Atlanta Blvd. Irene Wood.
- HOLLYWOOD** — First Psychic Science Church, 6520 Sunset Blvd. Margaret Bright.
- HUNTINGTON PARK** — Spiritual Church of Flowers, 2474 Randolph St. Rev. Victoria M. Freutel.
- LOS ANGELES** — Science of Soul Church, 6102 West Blvd. Estelle Orser.
- OAKLAND** — First Temple of Spiritualism, Woman's City Club, 1428 Alice St., Etta S. Bledsoe.
- OAKLAND** — Church of Eternal Life, 2205 Brush St. Rose Smith.
- OAKLAND** — The Spiritual Church, 748 21st St. Margaret Foley.
- SACRAMENTO** — Central Spiritualist Church, 1421—9th St. Lorena Edwards.
- SAN DIEGO** — Fraternal Spiritualist Temple, Second Ave. and Beech St. H. Robt. Moore.
- SAN DIEGO** — Harmony Temple of Spiritual Brotherhood, 1039 — 7th Ave., Isabel Florence.
- SAN DIEGO** — First Spiritualist Church, 1240 Seventh St. Hildred Hope Langford.
- SAN FRANCISCO** — Golden Gate Spiritualist Church, 240 Golden Gate Ave., Florence S. Becker.
- WEST HOLLYWOOD** — Temple of Immortality, Marquis Theater Bldg., Melrose at Doheny, Katherine Von der Lin, 8921 Dornington.

CANADA

- CALGARY, (Alberta)** — First Spiritualist Church, 7th Ave. and 3rd St., Est. Alice Rushton.
- HAMILTON** — The Church of Spiritual Brotherhood, Edinburg Hall, Ottawa St., North. Mrs. F. Dillon.
- OSHAWA** — Church of the Guiding Star, 20 1/2 King St., West, I. O. O. F. Hall. Margaret I. Arkle.
- TORONTO** — Universal Psychic Center, 7 Irwin Ave. Grace Gurd.
- TORONTO** — Britten Memorial Church, 847 Dovercourt Road. May S. Potts.
- TORONTO** — Sanctuary of Peace, 1086 Danforth Ave., Mr. and Mrs. Fred Turner.
- TORONTO** — Spiritual Science Church, 760 Bathurst St. Ann M. Winter.
- TORONTO** — Herenican Group, 1290 St. Clair Ave., West. William Ellis.
- WINDSOR** — Church of Christ, S. O. E. Hall, Wyndotte and Devonshire Roads. Mrs. J. Alexander.
- WINNIPEG** — Inspirational Church of Truth, Army and Navy Hall. Mr. and Mrs. R. W. Northmore.

CONNECTICUT

- HARTFORD** — Spiritualist Temple, 758 Asylum Street. Esther Acker.
- HARTFORD** — First Church of Divine Light, Inc., 356 Asylum St., K. of P. Hall. Rev. Geo. F. Cogswell.
- WILLIMATIC** — First Society of Spiritualists, 646 Main St. Caroline J. Connor.

DISTRICT OF COLUMBIA

- WASHINGTON** — Church of Two Worlds, Continental Hotel, Hugh Gordon Burroughs.
- WASHINGTON** — First Spiritualist Church, 181 "C" St., N. E., Alfred H. Terry.
- WASHINGTON** — Longley Memorial Church, 3423 Holmead Place, N. W. Daniel J. Cave.
- WASHINGTON** — Christian Spiritualist Church, Grafton Hotel, 1139 Connecticut Ave., N. W. Otto Pentec.

FLORIDA

- DAYTONA BEACH** — First Spiritualist Church, 606 1/2 Main St., Katherine Windle.
- DAYTONA BEACH** — Hays Memorial Spiritualist Church, 221 First Ave., Marguerite Springstead.
- FORT LAUDERDALE** — Spiritualist Temple of Truth, Woman's Club, F. Jeanette Taylor.
- MIAMI** — Spiritualist Temple of Truth, 1621 — S. W. 6th St., Roland Riley.
- MIAMI** — Beckoning Light Spiritualist Church, 15th Ave. and First St., N. W. Bertie Lilly Candler.
- ORLANDO** — First Spiritual Church Town Hall, 66 East Church St. Nellie Cherry.
- ST. PETERSBURG** — Temple of Love, Truth and Light, 8th Ave. and Tenth St., North. Rev. Clara B. Knost—Rev. Nellie Curry.

ILLINOIS

- CHICAGO** — Psychic Science Church, Garlick Building, 64 West Randolph St., Office Room 800—Telephone FRA 9765—Beattie Woodworth.
- CHICAGO** — First Church of Spirit Healing, Lily of the West Temple, Monroe and Paulina Sts., C. A. Burgess.
- CHICAGO** — Sunbright Spiritualist Church, 818 Altgeld St. Edith Irene Jadin.
- CHICAGO** — Arion St. Jude Research Society No. 97, 406 E. 51st St. Rev. Archie Johnson.
- CHICAGO** — First Spiritualist Church of Divinity, 6146 South Ashland Ave. Freda Brown.
- CHICAGO** — Arion Full Gospel Christian Spiritualist Church No. 75, 5530 South State St. A. W. Fox.
- CHICAGO** — Keeler's School of Self-Help, Kimball Bldg., Studio 1812, 25 East Jackson Blvd. Nannie Vercenius Keeler.

CHICAGO — Arion Psychic Research Association (Christian Spiritualist Auxiliaries) Great Northern Hotel, Dearborn and Jackson Blvd., Room 1025. Janette E. Erion.

CHICAGO — Arion First Italian Psychic Research Center No. 39, 1353 W. Taylor St. Anthony Camardo.

CHICAGO — United Bible Grace Spiritualist Church, 1622 North Clybourn Ave. Grace Iona Kane Conrad.

CHICAGO — Spiritualist Church of Welcome, 5 North California Ave. Helen Novak.

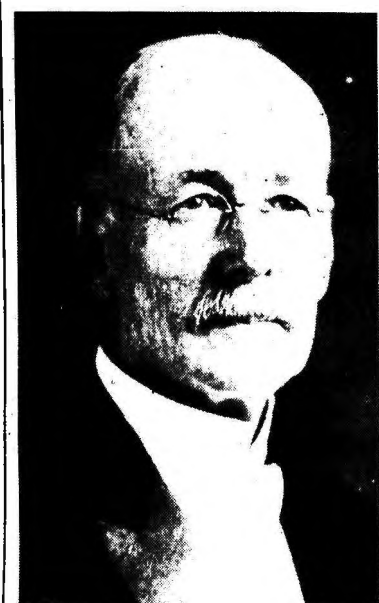
CHICAGO — First Roseland Spiritualist Temple, 138 East 114th Place, Inez Dexter.

CHICAGO — Spiritual Science Church, 159 North State St., 18th floor. Edna Amley Scott.

CHICAGO — Arion International Psychic Research Society No. 93, 1004 South Oakley Blvd. Jeanette D. Gerace.

CHICAGO — Spiritual Church of Truth, 3349 West North Ave. Theo. Siera.

Eminent Spiritualist



DR. CARL A. WICKLAND, Los Angeles, California, author of "The Gateway of Understanding" and "Thirty Years Among The Dead." Dr. Wickland is an authority on Obsessions which subject he ably handled in his public presentation before the International Spiritualist Congress at Glasgow, Scotland, in the fall of 1937.

CHICAGO — St. Paul's Spiritual Church, 656 Barry Ave. B. V. Hauck.

CHICAGO — German-American Spiritualist Church, 3900 West North Ave., Eagle Hall. Eva Tognetti.

CHICAGO — Century Spiritualist Church, 1157 Belmont Ave. Mabel Seely Nichols.

CICERO — Arion International Psychic Research Society No. 73, Branch 2, 1331 South 57th Court, Anthony Camardo.

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

DECATUR — First Spiritualist Church of Truth, 215 1/2 N. Water St. Rev. Grace W. Bowman.

EAST ST. LOUIS — Spiritualist Science Church, 16th and Cleveland Ave. Goldie Rayburn, Sec'y.

EAST ST. LOUIS — First Spiritualist Church, 20th and Cleveland Blvd., Pythian Hall, Jack Lang, President, Mrs. Lloyd Wallace, Secretary.

EAST ST. LOUIS — Divine Christ Spiritualist Church, 656 North 79th St. Etta Williams.

ELGIN — First Spiritualist Church, 13 East Chicago St., Nelson's Hall. Flora L. Scott.

GRANITE CITY — First Spiritualist Church, Pythian Hall, 20th and Cleveland Blvd., Jack Lang.

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

ROCK ISLAND — United Spiritualist Church, I. O. O. F. Hall, Margaret Meissner, 333 4th Ave., Moline, Ill.

INDIANA

BEDFORD — First Progressive Church (Spiritual Science), 1702 "L" St. P. James Simpson.

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

INDIANAPOLIS — Spiritualist Church, 890 Massachusetts Ave. John F. Van Meir.

LAFAYETTE — Progressive Spiritualist Church, 810 South St., Tannie Solomon.

IOWA

DES MOINES — Psychic Science Center, 1068—12th St. Hazel Browne.

MARSHALLTOWN — First Spiritualist Church, Wilma Smith, 206 S. 6th St.

KANSAS

FORT SCOTT — Second Spiritualist Church, 118 E. Wall St. Rev. Letha Cook Mosher.

KANSAS CITY — First Spiritualist Church, 1061 Armstrong. Bettie J. Palmer.

WICHITA — Second Spiritualist, 107 West First St. Mary J. Nichol.

WICHITA — First Spiritualist Church (N.S.A.), 121 S. Main St. Dollie E. Seybold. (N.S.T.)

WICHITA — Divine Spiritualist Church, 328 1/2 N. Main St. Violet Jackson.

MAINE

AUGUSTA — Progressive Spiritualist Church, Corner Court and Perham Sts. Cora D. Gay.

WATERVILLE — First Spiritualist Church, 31 Kelsey St. Clarence I. Davis.

MARYLAND

BALTIMORE — Temple of Wisdom Church, Paca and Saratoga Sts. Elizabeth H. Dennis.

MASSACHUSETTS

BOSTON — Alliance Christian Church, Spiritualist, 683 Tremont St. Rev. Claude Spence.

CAMBRIDGE — The First Spiritualist Temple, 631 Massachusetts Ave. George W. Rogers.

LYNN — Spiritualist Church, Joyce Building, 36 Market St. Bernard Emmons.

QUINCY — First Spiritualist Church, 4 Maple St. Mary Raymond.

SALEM — First Spiritualist Mission, Bell Studio, Sewell St. Gladys Worsen-croft.

SOMERVILLE — Temple of Truth, 170 School St. R. E. Ruggles.

SPRINGFIELD — First Spiritualist Church, 33-37 Bliss St. Hattie Reed.

WORCESTER — First Spiritualist Church, 85 Oread St. Wm. R. Irwin.

MICHIGAN

BATTLE CREEK — First Spiritualist Church, Red Mens Hall. Floyd Thornton.

DETROIT — Spiritualist Center, Clara E. Barnett, 2024 Vinewood Ave.

DETROIT — Allen Memorial Temple, Mac-cabees' Bldg., Woodward at Putnam. Edith L. Green.

DETROIT — Spiritual Messenger Church, 3056 Michigan Ave. Sophia Traeb.

DETROIT — Finnish and American Spiritual Church, 3282 West Outer Drive. A. K. Pacific.

DETROIT — Church of Spiritual Harmony, Hotel Book-Cadillac. Maude Fox.

DETROIT — Amity Spiritual Temple, I. O. O. F. Hall, Gratiot and Conners. Lucy Meyers.

DETROIT — Trinity Spiritualist Church, Kircheval and Hillger. Sarah Anderson.

EATON RAPIDS — First Spiritualist Church, Masonic Temple. John W. Bunker.

FLINT — First Christian Spiritual Church, Inc., 828 S. Saginaw St. John W. Pearce.

MUSKEGON — Spiritualist Church of Truth, I. O. O. F. Hall, Western and Terrace. Howard Dick.

MINNESOTA

DULUTH — First Spiritualist Temple, 601 East Fifth St. Bessie Magnuson.

MINNEAPOLIS — Truth Spiritualist Center, Central on 22nd, N. E. Minnie Lambert.

MINNEAPOLIS — Third Spiritualist Church, 931 13th Ave., South. Clara Johnson.

ST. PAUL — First Spiritualist Church, Hague and St. Albans. E. J. Rudolph.

MISSOURI

ST. LOUIS — Fifth Spiritualist Church, American Lodge, 4386 Bates St., Emma Ordorp.

ST. LOUIS — Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

NEBRASKA

OMAHA — National Saints Spiritualist Church, 2004 Nicholas St. Charles S. Bear.

NEW JERSEY

AUDUBON — Spiritualist Temple of Truth, 31 N. Davis Ave. Elizabeth Fabian.

CAMDEN — Second Spiritualist Church, 716 Market. Ida Hill, Catherine Broome.

CHAPEL HILL — High Point Spiritualist Chapel. Frances Stevenson, pastor.

EAST ORANGE — First Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

ELIZABETH — First Spiritualist Church of the True Gospel, 81 Rahway Ave. Herman Tiederman.

HACKENSACK — Spiritualist Inspiration Church, 26 Passaic St. Amy Dickinson.

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

PASSAIC — First Spiritualist Church, Ida M. Dompoulos, 389 Ellison St., Paterson, N. J.

PASSAIC — Friendly Spiritualist Mission, Carpenter Hall, Main Floor, 167 Jefferson St. M. Leroy.

PATERSON — First Society of Spiritualists, 142 Carroll St., at Broadway. Emma Garner.

PATERSON — Second Spiritualist Church, 176 Broadway. William C. Donovan.

RUMSON — Seven Point Spiritualist Center, Yulah Widdrabort.

TRENTON — First Spiritualist Friendly Church, S. Clinton and Yard Ave. Albert E. L. Bennett.

UNION CITY — Divine Psychic Mission of Consolation (Spiritual Church) 509 35th St. Rev. Anna Doerner.

NEW YORK

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

BAYSIDE — Universal Spiritual Church, 4560 215th Place. Beulah Thompson Haas and Dr. George C. O. Haas.

BINGHAMTON — Golden Rule Spiritualist Church, 93 State St., Elsie Butler Bunta.

BROOKLYN — Cosmopolitan Church, 481 State St. Mary E. Murphy.

BROOKLYN — Child of Grace Spiritual Church, 598 Pacific St. Grace Rapi-sarda.

BROOKLYN — Church of Divine Light, Quincy St. and Reid Ave. Emma C. Reach.

BROOKLYN — W. D. Gressinger Memorial Spiritualist Church, 41 Pilling St. Katherine Gressinger.

BUFFALO — Golden Rod Spiritualist Church, Trinity Temple, 34 Elam Place. Rev. Rose K. Glasser.

BUFFALO — Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Mr. McDonough.

BUFFALO — Christian Order of Spiritual Scientists, 95 Ashland Ave., Marguerite Hanny.

BUFFALO — Center of Psychic Science and Church of Spirit Communion, Chinese Room, Hotel Statler. Raymond E. Burns.

BUFFALO — Temple of Understanding, 526 High St., Lucy A. Walker.

BUFFALO — Hyland Park Spiritualist Church, Glenwood Ave. at Purdy St. F. W. Mitchell.

BUFFALO — The First Christ Church of Psychic Science, Mizpah Temple, Herkimer and West Ferry. George Coe. Services Thursday, 8 P. M.

BUFFALO — Naomi Church of Spiritual Thought, 478 Franklin St. Isabel A. Leith and R. Newcomb Wells.

Spiritual Leader



NANNIE VERCENIUS KEELER, Ps.D., Founder of The Church-School of Spiritual Philosophy, Chicago, Ill. Mrs. Keeler is endowed with rare inspirational gifts and conveys the SELF-HELP message understandingly.

BUFFALO — Harmony Spiritualist Church, 126 Harriet St. Joseph G. Wind.

CORTLAND — Spiritualist Temple of Truth, 22 Homer Ave., M. Merritt Cortright.

ELMIRA — First Spiritualist Church, 463 East Church St. Eva M. Bostwick.

ELMIRA — National Spiritual Science Church of Truth, 112 Baldwin St., Mabel Merrill.

FULTON — Spiritualist Church of Truth, American Legion Hall, Oneida St. Helen B. Warner.

NEW YORK CITY — Spiritualist Church of Psychic Science, 208 West 79th St. Conrad Hauser.

NEW YORK CITY — W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Themelis.

NEW YORK CITY — Eighth Spiritualist Church, 43 West 66th St. Janie Wright.

NEW YORK CITY — St. Ann's Spiritualist Church, 21 West 127th St. R. A. Belton.

NEW YORK CITY — United Spiritualist Church, 257 Columbus Ave. (72nd St.). E. L. Thorne.

RIDGEWOOD — Spiritual Church of Magdalena, 69-59 62nd St. Marion Miller.

ROCHESTER — Plymouth Spiritualist Church, Plymouth — Troop Sts. Robert J. Macdonald.

ROCHESTER — Church of Divine Inspiration, 251 Hawley St. Frances Adam.

ROCHESTER — Open Door Spiritualist Church, 123 N. Union St. Leota B. Maxwell.

ROME — Golden Circle Spiritualist Church, 703 W. Court St., Julius Steinmann.

SCHENECTADY — Progressive Spiritualist Church, Lillian Weir, 6 Myndras St.

UTICA — The Christian Spiritual Church, Civic Woman's Club Bldg., 289 Genesee St., Rev. Mabel Hammell.

OHIO

AKRON — Home Spiritualist Church, Pine and Chestnut Sts., Mattie P. Failor.

AKRON — Spiritual Temple, 100 South Broadway. Lydia Hosler.

CANTON — Christian Spiritualist Church, 812 Walnut Ave., N. E. Enid Leach.

CANTON — Temple of Truth, 433 Tusc. W. J. B. Obermiller, Pres.

CANTON — Psychic Science Spiritualist Temple, 218 Market Ave., North. Rhea P. Swalle.

CINCINNATI — Spiritualist Healing Bethany Church, 2710 Cleinview Ave. Bertha H. Bickett.

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

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

CLEVELAND — Spiritual Science Church, 10427 St. Clair St. Rene Hunt.

CLEVELAND — "The Spiritualist Center," 4618 Euclid Ave. Nina DuMond, Sec'y, 7815 Camden Ave.

COLUMBUS — Church of Spiritual Truth, 1049 W. Broad St., Lucille B. Clingan.

COLUMBUS — First Spiritualist Temple, E. State—Sixth Sts., Clyde J. Kniesley.

DAYTON — Central Spiritualist Church, Haynes and Hulbert Sts., Laura Hollaway.

SANDUSKY — Spiritual Temple, Calumbeus Ave., G. A. R. Hall. Lydia Griner, 615 Clinton St.

STEBENVILLE — Christ Spiritualist Church, K. of P. Hall, 3rd and Market St. Cora Yocum.

VANDALIA — Universal Spiritualist Church (N.S.A.) National Road. Corrine L. Pleasant.

OKLAHOMA

OKLAHOMA CITY — Progressive Spiritual Science Church, 1012 North Geary. Mary E. Oyer.

TULSA — Second Spiritualist Church, Odd Fellows' Hall, 703 S. Main St. John R. Schwarz.

TULSA — Lawwood Spiritualist Society, 5940 Sand Springs Road. Joseph E. Hutcherson, president.

TULSA — Psychic Science Spiritualist Church, City Hall Auditorium, Rev. Adella Reynolds.

OREGON

MEDFORD — Psychic Circle Class, 5 East Third St. Anna E. Rath. (Sat. 8 p. m.)

PORTLAND — First Psychic Research Temple, 8205 North Central. L. M. LaValley.

PENNSYLVANIA

BETHLEHEM — Spiritual Alliance Church, 432 Main St. Clara A. Arthur.

BRADFORD — The First Church of Spiritualists at Temple of Truth, 46 Chestnut St. C. J. Heinzman.

EPHRATA — Camp Silver Belle. Services every Sunday 2:30 P. M. John E. Reese.

KINGSTON — First Spiritualist Church, P. O. S. of A. Hall, Kingston Corner Bldg. Emma G. Hendershot.

McKEESPORT — First Spiritualist Church, 809 Locust St. Winifred McAndrew.

NEW CASTLE — First Spiritualist, Cledwin Hall, 35 1/2 East Washington St.

PHILADELPHIA — First Association of Spiritualists, Master,