

LIFE IS  
ALL ONE  
GREAT  
LIFE  
THERE IS  
NO DEATH;  
THERE ARE  
NO DEAD ! !  
—W. T. Stodd

SPIRITUALISM'S PICTORIAL JOURNAL

# The PSYCHIC OBSERVER

LIFE  
AFTER  
DEATH  
PROVED

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## CLAUDE SWANSON'S SPIRIT MESSAGE

Received by JULIETTE EWING PRESSING

On Cards Between Two Slates Through the Mediumship of PIERRE L. O. A. KEELER, Lily Dale, N. Y.

### THE MESSAGE

My Co-Worker:

So far as I can observe from close observation there is no fact in the theory of fore-ordination. The question of the period of anyone's life, or the final result of the European War cannot be determined. The Scriptures tell us that even the angels in heaven know not the day and the hour of anyone's decease, and the changing situations of surroundings and incidents in National conflicts change possible results.

Were death and war's results fore-ordained, then doctors and wars would be of no avail. Hence prophecy in anything is unsafe. For instance, I can say, from my enlarged observing powers in spirit only that which seems likely. In the ultimate of the present European struggle, I believe, will result in a restoration to Poland of her forced surrendered territory, just as was Alsace-Lorraine to France in 1918 which was stolen in the Franco-Prussian war in 1871.

Were fore-ordination a fact, God made it an unavoidable act of Judas Iscariot to betray Christ, and if God fore-ordained that act, he fore-ordained the death on the cross of His only begotten Son. Is there anyone who would feel constrained to pronounce God guilty of infanticide. To remove the possibility of the feasibility of the last supposition, one must discard the theory of fore-ordination. And if God allowed the vain in heaven and the escape of Satan, then He is equally guilty of condoning the war in Europe today. I greet you my friends with happiness.

Truly,

Claude A. Swanson.



CLAUDE A. SWANSON, late Ex-Secretary of the United States Navy, has, for the past six months, been communicating with Juliette Ewing Pressing.

At first, Mr. Swanson was able to make short contact with the earth plane through mental mediums, later Mrs. Pressing received a written spirit message from him through Mr. Keeler (see complete message to the left).

The next step was to check on the identity of the spirit entity who said he was "Claude A. Swanson." This was done. Mrs. Pressing went to several other mediums. At a series of seances, Mr. Swanson gave details of his passing and much pertinent information about himself. All this was checked and found to be true.

## SPIRIT VOICES RECORDED

RECENT EXPERIMENT SUCCESSFUL

In the City of Buffalo, N. Y., September 25th and 26th, spirit voices were recorded. In the next issue of PSYCHIC OBSERVER, (November 10th) the complete story will appear. Here are the facts available at the moment.

September 25th, an entire seance was recorded. This Direct-Voice seance was sponsored by CHESTERFIELD SPIRITUALIST ASSOCIATION, Chesterfield, Indiana. The mediums, Mable Riffle and James Laughton. Others attending the seance — Loretta Schmidt, Marcella DeCou Hicks, Dr. Noble Younkin, Juliette Ewing Pressing and Ralph G. Pressing.

Spirit Voices heard—Etta S. Bledsoe, Sir Arthur Conan Doyle, Dr. James and Dr. Henry Williams.

September 26th another Direct-Voice seance was recorded, sponsored by the WHITE EAGLE SPIRITUALIST CAMP, Lake Hopatcong, N. J. The medium, Frank Decker, New York City. Attending this seance, Marcella DeCou Hicks, Juliette Ewing Pressing and Ralph G. Pressing.

**SPECIAL NOTICE** — A LIMITED amount of records are being made from the "master records." These can be purchased in the near future from THE PSYCHIC OBSERVER RECORDING SERVICE, Lily Dale, N. Y.

## "DEAD" BRITISH AVIATOR SENDS MESSAGE TO HIS MOTHER

FAITH TRIUMPHANT OVER GRIEF

Knowledge of Spirit Return Abolishes Fear of Death

War brings back the never-to-be-forgotten story of David's grief over the loss of his son, Absalom, for there is no true parent who does not echo that anguished cry: "Would God I had died for thee!"

But knowledge of spirit return and communion has the power to rob death of much of its sting, and it is the part of Spiritualist organizations to act as a link between the bereaved in the body and the bereaved who have passed over.

There is a point that cannot be overemphasized in regard to those who refuse to investigate this Truth: many of the boys who have had to face the transition so abruptly and without having any information about life after death, feel a deep sense of bereavement. They want to continue life in the body, they want the physical companionship of their own people and their chums. They are shocked by their sudden severance from physical and material things.

It takes time for the guides and helpers to explain the true position; that they can be closer in thought with their loved ones than ever before; that they can go back to earthly conditions and have the privilege of obtaining inside knowledge of life on earth, which will make their former surface view appear almost worthless.

And more than that; that being free from the body, with its many

restrictions and limitations, they have the chance of a really wonderful career. They can "get on" in a far more satisfactory manner than the earthly way—which so often means attaining to a certain point, and then being pushed out of the coveted position by so-called bad luck, or through the still greater ambition of a fellow worker.

### THE FUTURE OF THOSE WHO PASS OUT YOUNG

Earthly fame can be like an enchanting wood where there are dangerous reptiles—envy, jealousy and treachery—waiting to attack the unsuspecting wayfarer.

And that is not all! the newly arrived soul, having been given no information of that "other land," feels lost. At one moment, perhaps, he is half-conscious of the loving arms of his mother; the next he finds himself among those who seem familiar and yet cannot be "placed," the reason being that the weak, sick bodies he remembers have been changed for strong and beautiful ones.

The majority of those who are "left behind" rarely realize that in spite of their love, they may be making things more difficult for the one so dear. In the silence of the night, realization of their loss becomes keener still, and from many a mother, many a father, comes that cry of agony: "My son, my son! Would I had died for you!"

But the still pale form, which once represented their "boy," has



GEOFFREY

His Squadron Leader said he seemed to have no fear at all.

released a conscious soul. After the transition there may have been a brief sleep, yet even before the awakening-time is due, the sorrow of those on earth troubles him, for love has so potent a power that it soon reaches its object, unless, as in the case of a "bad" man, its admittance is challenged by the dark forces.

But this is the history of a fine boy who was so impelled by the call of his country that he volunteered in September, 1933. It is told by his Mother:

When my son, Geoffrey, was 21½ years old, I woke up one Saturday night and saw a man in a white robe at the head of my bed. His face was so kind, but his voice was sad. He said: "Don't worry; it will be all right." I told my husband that I had a premonition

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## WHAT SPIRITUALISTS SHOULD DO IN WARTIME

By HANNEN SWAFFER

Hannen Swaffer, addressing a crowded audience at the Wigmore Hall, recently, answered the question, "What should Spiritualists do in wartime?"

The Prime Minister, who, he said, expresses today more eloquently the thoughts of his contemporary fellow-countrymen than any other Englishman had ever done, had called this "The war of the Unknown Warriors" and prophesied that future historians of the British Commonwealth would say, of our own generation, "This was their finest hour."

"The Churches, baffled by the problems of today, in effect blame God for our plight," said Swaffer. "The Primate calls it a judgment of God. Viscount Gort insults the people of England by saying that we have neglected our religious obligations and, in pursuit of pleasure, filled the roads and deserted the churches," accuses us of 'leading a pleasant life with plenty of relaxation and not too long hours of toil.'

### Insult To Workers

"How dare he insult the millions of workers, suggesting that they have been lazy and rolling about in Rolls-Royces?"

"Orthodoxy, you see, does not understand that the universe is governed by a natural law or that by breaking it, as we did, when we betrayed the League of Nations, we made either a series of crises or war inevitable.

"It talks of an age of miracles, 2,000 years ago. It does not un-

derstand that this, too, is an age of miracles, in which all the psychic phenomena of the New Testament are being repeated, not in far-away Palestine but in London, that healing is still going on and Survival still being proved.

"You people often look back on historic periods in the past, and imagine that, in those days, people walked about with exalted looks in their eyes, covered with a halo, perhaps.

"The Spartans of Grecian days, the Romans at their proudest, were no more noble than are you people in front of me, or the unknown dwellers in the back streets of our land. Nor were the disciples.

"To them has been left the great task of preserving, all alone, all that remains of Civilization. The historian of the future, could he walk about today, would see just ordinary simple people doing their ordinary simple jobs.

### Churches' Foolish Boast

"Can prayer save you? No, it cannot! The Churches boast that, immediately after the Day of Prayer, there came the 'miracle of Dunkirk.' As though God, that very night, decided to make Leopold 'run away' in order that, soon afterwards, there should be heroism by the unknown longshoremen and amateur sailors of the South Coast! Anyway, Flanders was a defeat.

"Then the Roman Catholics had a Day of Prayer for France—and immediately Petain is said to

(Continued on Page 2, Col. 1)

## WHAT SPIRITUALISTS SHOULD DO

(Continued from Page 1, Col. 5)

have agreed to a humiliating peace.

"Prayer cannot perform a miracle. You can tune yourself in, by prayer, to an infinitude of spiritual power. Spirit friends on your side but not those on the German side will help you. That is part of the natural law.

"You live in an evolutionary world, and you are governed by an evolutionary law. . .

"People talk wildly of the New World that is to be, when the war is over. There will not be a New World. There will be changes, but only those changes for which people, by evolving, have fitted themselves. Otherwise, they won't last.

"And Spiritualism is an evolutionary religion. It gives you that inspiration for which you are fit, that evidence which you earn, that proof to which you, as individuals, are entitled.

"It won't save you, for you have to save yourself. It will help you, but more than that it cannot do."

### Lord Halifax

"We Spiritualists are perpetually waging a war against Orthodoxy, which divides and aggravates differences. It is a bridge between the creeds.

"We are fighting for Christianity," Lord Halifax tells us. We are doing nothing of the kind.

"We are fighting for the right to be Christians, if we want to be Christians. That is another thing.

"But as there are, in the British Commonwealth, more Moslems than there are Christians, how can we be fighting merely for Christianity? Does Lord Halifax want a New World or, as an Anglo-Catholic, a new Prayer Book?"

Swaffer told how, just before Christmas, he heard from a man who had been saved from the Rawalpindi, a music-hall artist who joined up as a petty officer when the war came, and then lost, in the wreck, his accordion. He wanted another one, to practice his craft and to entertain his fellow-prisoners.

### Simple Heroism

Swaffer got Jack Hylton to send some musical instruments, Gracie Fields to send some books, and the Water Rats to keep the camp supplied with food.

In reply, there came a letter which showed that heroism of the



HANNEN SWAFFER  
"Spiritualism's Greatest Living Propagandist"

kind exalted by historians was, by the heroes themselves, regarded as a very simple thing.

"We hope you don't think we let you down," wrote the man. "We fired the first shot of the battle, and went down with our flag flying. We did our best, honestly we did."

He had seen no newspapers; nor had he listened in. The Rawalpindi survivors did not know that the world acclaimed them. "We did our best, honestly we did," was all they thought.

### Carry On !

"That is all that you and I can do," ended Swaffer. "There are, in our own movement, unknown warriors, mediums who still carry on in difficult times, healing and comforting, and workers who are not disturbed by the general discouragement.

"Let us so act and behave that our own historians can, in the future, say of us what Winston says of other historians will say of all the Commonwealth. 'This was their finest hour'."

"Psychic News"

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 WERE EDITOR," Box 92, Lily Dale, N. Y.

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# OUR CRITICS--

Taken From The Book "THEY SHALL BE COMFORTED"

By MAURICE BARBANELL

The chief theory used to try to explain away trance messages or clairvoyance in fact, most of the mental phenomena associated with Spiritualism is that of the subconscious mind. All that the medium is said to do is to read forgotten incidents in your life which are embedded in your consciousness.

The advance of knowledge, in the various schools of modern psychology, has given us a great deal of information about the mind and its operations. Psychologists tell us that the mind is divided into two parts—the conscious and the subconscious.

The function of the Subconscious mind is to act, firstly as the storehouse of memory, and secondly to control those processes of the human body which have now become automatic and do not require any conscious direction.

Whilst it is true that the subconscious retains an impression of everything that has ever passed through our conscious mind, what has never been proved is that individuals have the ability to penetrate your subconsciousness and read it. If this were as easy as critics suggest, why do they not produce the people who can perform this feat?

### About Telepathy

But in any case, you can only get out of the subconscious mind that which you put into it. Through mediumship, information is often given that is unknown to you, and concerning which you have to make enquiries to prove its truth.

Another explanation that is offered is telepathy. Fifty years ago, it was hard to get the world of science to pay any serious attention to the telepathic experiments conducted by Spiritualists. Scorn and ridicule were poured upon them, even by scientists, who should have known better.

Now, telepathy is often used as an argument against psychic phenomena by people who are ignorant of what the term really means!

Telepathy implies a means of communication not involving the sense organs generally used for our getting into touch with one another. People, miles apart, and often separated by continents and seas, have been known to exchange thoughts, the recipient being able to reproduce exactly what was sent to him.

What the critic usually forgets is that, if he accepts telepathy, he believes in the possibility of mind communicating with mind, using faculties which must be outside the range of our normal five senses. From this fact to communication between a mind on another plane of life and ourselves, whose minds function through a body here, is but a short step.

### No Denial

"Proxy seances" dispose completely of the possibility of telepathy. At these sittings, the investigator sits on behalf of somebody else, knowing nothing of the deceased friends and relatives and checks the results afterwards.

Of course, there is the argument that all the phenomena can be explained away on the grounds of fraud. Now, no sensible Spiritualist denies that fraud exists. Spiritualism is no more immune from the activity of the trickster than is any department of human life.

What is true is that the small amount of fraud that exists has received far more publicity than the vast amount of genuine psychic phenomena.

Generally speaking, Spiritualism has had a bad deal from the Press which, invariably has only been interested in stories depicting its seamy side, while accounts



MAURICE BARBANELL  
Editor of "Psychic News"

of evidence of Survival, obtained through mediums, have been given little or no space at all.

To some extent, this position is changing. The Press is beginning to realize that the case for Spiritualism cannot be ignored, in view of the thousands of people all over the world, convinced of Survival through mediumship. Besides, editors are beginning to realize that Spiritualism is "a good story."

There are critics who allege that all mediums belong to a central organization which supplies them with information concerning their forthcoming sitters, with details of their past lives and facts relating to the "dead" whom they are seeking. But there has never been a shred of evidence to support this preposterous idea. Viewed in the light of common sense, the whole suggestion is absurd.

It means that if a person living at Land's End, John O'Groats, or abroad, decides to have an anonymous sitting with a medium, news of this fact is conveyed by the medium's agents, together with a dossier concerning the intending sitter. To do this successfully would require an organization, with agents in every part of the world, more skilful than Scotland Yard and with far more financial resources than the Bank of England.

The small element of fraud that may exist concerns itself with the physical phenomena of Spiritualism; attempting to duplicate the direct-voice, spirit photography and materialization. That is why conjurers select what they think to be our "weakest link."

### Sound Reasoning

You must remember that the existence of fraud is in itself a sign that there are genuine phenomena, of which the fraudulent is but an imitation. If there were no original phenomena to be copied, there could, of course, be no fake, in precisely the same way as spurious coins are struck only because there are genuine coins to be copied.

It seems to me a foolish argument to say to people: "You must not sit with mediums because there are some fraudulent ones." There are quack doctors, bogus lawyers, dishonest business men and even black sheep in the clergy. To dismiss medicine, law commerce and religion because of the

masqueraders is not a sensible procedure.

But I must stress the fact, at this stage, that wherever there has been an exposure of a fraudulent medium, it has always been accomplished by Spiritualists and not by outsiders, for the obvious reason that only the experienced Spiritualist is competent to distinguish between genuine psychic phenomena and the attempts to duplicate them.

You may ask why it is that Spiritualists do not get rid of these pests. My answer is that unfortunately our hands are tied. Because of ancient statutes—the Vagrancy Act of 1824 and the Witchcraft Act of 1735—mediumship is "illegal," and the law does not differentiate between the genuine medium and the fraudulent trickster. (These are English laws. Ed. Note.)

Ludicrous though it may sound, Sir Oliver Lodge could have been prosecuted every time he sat with a medium for he was breaking the law!

Originally these Acts were intended to apply to vagrant gypsies. Obviously they could not refer to Spiritualist mediums who were unheard of in this country until about 1850.

In dealing with the direct voice, it must be obvious that the only possible method of cheating would be for the trickster to speak into the trumpet, pretending that his was a spirit voice. He would soon be detected, as he would be unable to give evidence of the survival of your "dead" friends. No one would go to a number of seances unless he received spirit evidence.

### Foolish Argument

The same difficulty confronts the would-be trickster in regard to materializations. There have been some extraordinary theories evolved in regard to this type of phenomena, but they have been far more amazing than the fact that the spirit is able to materialize. One ingenious investigator unashamedly declared that materializations he witnessed, were reurgitated cheesecloth!

In regard to spirit photography, the difficulties confronting the would-be faker are tremendous. Apart from the fact that he would have to know who his sitters were going to be, and who their "dead" relatives were, he would have to

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Send us the names and addresses of every person you think should be reading the PSYCHIC OBSERVER. We are in a position to send each a "Complimentary Copy."



## AVIATOR'S SPIRIT MESSAGE

(Continued from Page 1, Col. 3)

that we were to have some trouble.

The following Monday my little son was taken suddenly ill and became unconscious. The doctor came, and then a specialist. They both said it was ptomaine poisoning and that they could do nothing for him.

I remembered that on the Saturday morning I had bought a crab already cleaned and placed it on the kitchen table. While I was washing my little girl's hands, she said: "Look at baby, Mummy! He is touching the fish and licking his fingers." I placed the crab out of his reach and thought no more about it.

### HOW THE CHILD'S LIFE WAS SAVED

I told the doctors this. They said the baby could not last long and that they would stay with me until the end. But I felt I could not let my baby die! I walked round and round the room crying: "Please Jesus, save my baby!" I must have said this about a hundred times when the doctor exclaimed: "Give the baby to me. If you have as much faith as that, I will help you."

We got hot blankets and brandy, and in half-an-hour his skin was covered with a rash. For three days and nights baby was unconscious. I prayed all the time, asking God to spare him until he grew up, as I wanted the boy to know how much I loved him. I promised that if God would do this, I would let him go then without a grumble. God spared him to me!

Geoffrey was with the rearguard in the epic action that held open the road to Dunkirk. He was killed on May 28th, at the age of 20, when a bomb exploded about two yards from his armored car.

Lord Gort said of that heroic stand: "The supreme courage of the rearguard is beyond human understanding."

Geoffrey's squadron leader wrote: "Your son seemed to have no fear at all, as many times, before that fatal day, we had been bombed and he never turned a hair." He then gave instances of the boy's resourcefulness.

Geoffrey belonged to a musical family and was himself an accomplished musician. Before he joined the Army he told his parents he believed he was going on a crusade.

### PREMONITION AND A REMINDER

His Mother continues: On the 12th of June this year, I felt terribly worried about my boy, so much so that I hung a crucifix over his photograph and said: "Perhaps this will help you, my son!"

All the day a "voice" kept repeating in my ear: "You promised! You promised!" I did not think of the promise I made so many years ago, and could not understand what was meant.

At eight o'clock that evening we had a wire saying that our boy was killed in action near Dunkirk on May 28th. I then remembered my promise to God, and I thank God for the extra 17 years of happiness and lovely memories of my boy which He has granted me.

In a letter which I received just before he was killed, Geoffrey wrote: "Don't worry; I shall never leave you. We love each other too much. Whatever happens I shall come back!"

The family belong to the Church of England, but both believed that spirits could return, although they had never been to a Spiritualist meeting. As the Mother felt that Geoffrey was making a definite effort to communicate with her, a sitting was arranged at G. W. Sanctuary. The medium, Mrs. Hester Lines, G. W. Dipl., of Canvey Island, knew nothing at all about the sitter, not

even whether it would be a man or a woman. Through the grace of God, both evidence and comfort were received, as the Mother herself will relate:

*On July 18th my son spoke to me through a medium at G. W. Sanctuary. Geoffrey did not know where he was when he first woke up. He thought he had a "blighty" one. He could not understand why I did not come to see him. After a time he was told that he had left the earth. His first words were:*

*Oh, Mum, I did not want to leave you! It was terrible knowing I had left you behind. I have been calling for you continuously. I feel so happy now I can come back to you. Talking to you like this, is like talking over the 'phone. Do you remember how I used to ring up from the office—just to talk to you? . . .*

*It has been dreadful trying to make you hear me talking to you. I saw all you did, and could not understand why you did not see me. I saw you put fresh flowers by my photo every morning; I know also that my cross hangs by my photo.*

*I have met crowds of friends, including Auntie Polly and Jessie. Give my love to Fred (his chum) and tell him to keep smiling and thumbs up. (Other people's names were also mentioned.)*

*Geoffrey explained that he was still in hospital and that a nurse was waiting to take him back. The medium's little guide, Beezie, then said:*

*Your son has now gone. He is a fair boy with light blue eyes and rather a long, wellshaped nose. He is a cheeky boy, and has brought much of his personality with him. He has a light brown dog with him—a lady dog. She came over a little while before him. She died suddenly.*

*Your boy will be happier now he has talked with you. He continually grieved for you when he was told what had happened. His spiritual body was very hurt, so he has had to be in hospital for a time.*

### FAITH TRIUMPHANT OVER GRIEF

*Geoffrey's Mother adds:* I know it was my boy talking to me. The cross was put against his photograph after he was killed. The brown lady dog was put to sleep six weeks before my son passed over.

*I have been to several meetings since I had this sitting, and when my son comes through he always commences with: "I did not want to leave you!" He has also talked to me about my private affairs which only he and I knew about.*

*I want all who read this article to know that even though I belong to the Church of England, I do believe our loved ones who have passed over wish to communicate with us; and that by prayers and God's help, they can do so.*

*I know my son is much happier now, and I thank God for this Blessing He has granted to us. My boy and I had faith that God would never part us, and that faith has brought its own reward.*

*WE WILL REMEMBER THEM!* Yes, but in what way? As those infinitely dear who have been taken from us to be restored only when kindly death comes our way?

*No! our boys have their own place in the home: they have a right to be recognized as active, valuable members of the family, for now they have a fuller understanding—and, best thought of all!—a greater capacity to appreciate love.*

*This unveiling of the sorrow of two parents is allowed because it may help others who have gone, or will go, through the same great test. May they remember their boys, not with despair, but with faith in the fact that death cannot divide!*

*"The Greater World"*

## OUR CRITICS

(Continued from Page 2, Col. 5)

obtain photographs of these "dead" people.

How he could do this, I do not know. He would have to have an organization composed of thousands of spies who, unknown to the world, are constantly breaking into peoples' houses and stealing pictures of their "dead" friends! Apart from the cost of maintaining such an organization, the whole idea is ludicrous.

So far the criticism of Spiritualism that I have considered may be described as those of a non-religious character.

### No "Devil" Exists

It is quite likely that, for years, you have been brought up in orthodox surroundings and that your views on Spiritualism have been affected by the "religious" objections frequently expressed by clergymen and Church people.

I must point out that, usually, those who are so loud in their denunciations have seldom any personal experience to support their accusations which are usually based on prejudiced or biased newspaper accounts.

Let us consider the typical objections:

"Spiritualism is the work of the Devil," we are often told.

"Does the Devil exist? The mediaeval conception of a horned figure, complete with hoofs and tail, is one not accepted by any intelligent person today.

Possibly the word "devil" now represents in the minds of those who utter these objections their conception of evil personified.

Would the Devil comfort mourners? Would the Devil prove that love is stronger than death? Would the Devil heal the sick? Would the Devil seek to prove Man's spiritual nature? Would the Devil urge us to lead better lives?

### Orthodoxy's Poor Logic

Yet, these are all things which Spiritualism does. If they are the work of the Devil, then it would seem that Spiritualists have converted him and that he is now engaged in a task of aiding suffering humanity!

We are told, by these "religious" objectors, that we do receive communications from spirits, but they are not from the spirits of our beloved "dead," but from evil entities who masquerade as them.

Apart from the fact that no critic of Spiritualism can produce a shred of evidence to support this statement, it reveals a curious conception of the Deity.

Logically, it means that if you, in the depths of despair caused by the "death" of someone you love, pray to God, asking to receive proof of Survival—God, in answer to your supplication, withholds your own beloved ones and permits evil spirits to impersonate them!

This conception of God makes Him more callous and cruel than the worst human being in the world!

I must remind you, though, that nearly all reforms have been opposed by orthodox people who have attributed them to the work of the Devil.

When steam trains were introduced, they said that they were inventions of the Devil. The orthodox objected to aeroplanes for a similar reason. The use of chloroform in child-birth was preached against because of a text in the Bible.

### Pioneers Always Ridiculed

Yes, even umbrellas were denounced because of a sentence in the Bible which says that the rain falls on the just and the unjust!

Lord Lister, who discovered the antiseptic method of treatment which has accomplished so much on behalf of surgery, had to face clerical opposition. Anaesthetics were attacked by clergymen on

account of their combating God's afflictions of pain.

One clergyman went so far as to say that anaesthetics were "a decoy of Satan, robbing God of the deep, earnest cries of pain that should rise to Him in time of trouble."

When potatoes were introduced into Scotland in 1728, the clergy indignantly denounced them as unfit for consumption by Christians because they were not mentioned in the Bible.

Newton, the discoverer of the law of gravitation, was bitterly attacked on the grounds that he had defied Providence.

When quinine was introduced in England in 1638, clerical opposition stigmatised it as an invention of the Devil. Because of the hostility from the pulpit, quinine was not used in England until 1653.

### Prophets—Were Mediums

As late as 1770, there were still "religious" scruples about the lightning rod of Benjamin Franklin the theological theory being that the storm was the voice of God!

The orthodox have told us that nearly every invention and reform was the work of the Devil. Yet, strangely enough, when there have been earthquakes, storms, tempests, whirlwinds or tornadoes, the orthodox have said they were the work of God Who was punishing and chastening His children!

They attributed to the Devil all the things which have aided mankind. They blame God for all the destructive forces in the universe.

I know that there are certain texts which can be quoted from the Bible as arguments against Spiritualism. But you can cite Biblical texts both for and against Spiritualism, capital punishment, vegetarianism and teetotalism.

Those who are orthodox must remember that the Bible is in reality a book of valuable psychic records. From the first chapter of Genesis to the last chapter of Revelation, there are hundreds of recorded incidents based on psychic phenomena.

All the prophets were mediums. All the "miracles" were psychic happenings. Those orthodox Christians who oppose modern Spiritualism do not realize that all their arguments equally apply to the psychic happenings of Bible days.

Modern seance-room phenomena happen because of natural laws. The incidents of Biblical days occurred because of natural laws. We believe that they are the same laws which have always been in operation and always will be.

### Sane Reasoning

The Spiritualist sees the Bible through new eyes. Whereas, formerly many people turned away from the Bible because they could not accept the "miracles," Spiritualism has never been the means of restoring their faith, making them realize that these "miracles" were caused by the operation of natural laws.

Then there is the argument that God never intended the veil that surrounds the next life to be pierced. Apart from the fact that those who raise this objection are

### JUDGE A PAPER BY ITS ENEMIES

putting themselves on a level with the Deity this is really a blasphemous thing to do. The critics do not realize that, if God did not intend the veil to be pierced, it could not be pierced.

Actually, the "religious" objections have nothing to sustain them. All religions teach that there is a life beyond the grave. Why then should it be wrong to communicate with those who survive seeing that it is a natural desire both on the part of the "dead" and the living?

Moreover, the whole of Christianity rests upon the resurrection of Jesus. If he had not appeared after his "death," it is doubtful whether there would have been any Christianity. It was because the disciples saw their arisen leader, spoke to Him and knew of His continued presence, that they were ready to endure persecution and martyrdom. The apostles lived not by faith but by knowledge. Paul reiterated this fact when he said, "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

### 2000 Years Ago

The spectacle of Church leaders accepting the inspiration of two thousand years ago and denying the inspiration of today is pitiable. They would limit the whole of our knowledge of God to one burst of inspiration that descended for three years in Palestine. While Spiritualists recognize the inspiration of the past, we realize that revelation is always to be obtained where there are instruments capable of receiving it.

Actually, the various Biblical prohibitions cited against Spiritualism do not refer to mediumship at all. Many of them were interpolated in the Authorized Version of the Bible, published during the reign of King James I. because of his belief in witchcraft and demonology. In fact, many of the original texts were altered to please the king.

For example, the word which refers to the "Witch of Endor" is the Hebrew word used later by Jesus in the New Testament to refer to his mother. The word, correctly translated, means "woman."

I cannot understand the objections of Church people who believe in the "communion of saints" and yet deny the communication between a man and his saintly wife!

### Where's The Evidence?

Sometimes it is contended that Spiritualism leads to insanity. There is no evidence to support this accusation. For years, I have challenged critics to produce one case of a person certified insane through Spiritualism alone. I have yet to meet the one case.

Inquiries addressed to superintendents of lunatic asylums have produced a negative response. Actually, more people are incarcerated in lunatic asylums on account of religious mania than practically any other cause.

In America, a great deal of excellent work has been accomplished. (Continued on Page 5, Col. 4)

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# The Mediumship Of DR. C. L. SHARPE

By JULIETTE EWING PRESSING

It is, indeed, a unique experience to see a charming, cultured, sociable man, suddenly become a perfectly sensitized vehicle through whom various spirit entities communicate.

But it happened one evening after Mr. Pressing and I had entertained Dr. and Mrs. Charles Sharpe, Ft. Worth, Texas, to dinner.

I do not know when I have met such charming people as "the Sharpes." They have traveled all over the world and have the gift of being able to share the experiences of their delightful trips with others.

## Visit China

During their recent trip to China they were privileged to intimately view many of the temples and meet various personalities known as the "wise ones of the Far East."

Many of the incidents are indelibly imprinted upon my memory. Particularly was I impressed with the stories they related about the remarkable guidance they received from the spirit sides of life; just as if Aladdin's Lamp was rubbed—doors opened for them to meet people and see places, ordinarily closed to most Americans.

One thing that probably caused

me to feel so very close to the Sharpes was that a life-long friend of mine, Bob Gast, who was lost to our side, was an intimate friend of their son Charlie.

These two lads were among the first to open the air-lines between the United States and China. On one of his flights, Bob went down. Young Sharpe went out to locate his buddy. The wrecked plane and the lifeless body were located.

## Jimmie Speaks

I wonder if Bob was not with us during our pleasant evening? I believe so for I felt that I had known the Sharpes all of my life.

Later in the evening, Mrs. Sharpe said "Charlie let us sit in the beautiful PSYCHIC OBSERVER SEANCE ROOM." With a merry twinkle in his eyes, Dr. Sharpe acquiesced.

After going to the seance room, Mrs. Sharpe said, "Now Charlie, we don't want you to give the messages clairvoyantly, we want you to allow yourself to be entranced and let Jimmie talk to us."

Now Jimmie is a brother of Dr. Sharpe. He came to him shortly after his passing and requested that he be permitted to spread this GREAT TRUTH to humanity. Prior to this, Dr. Sharpe had not been aware that he possessed this phase of mediumship.

It is only on rare occasions that

Dr. Sharpe permits entrancement. But the rare privilege was granted us.

After repeating the Lord's Prayer, Jimmie easily and quickly entranced his brother, exclaiming: "Oh this is wonderful, thank you very much for this privilege, I really was very anxious to speak with these friends."

Jimmie, in perfect modulated tones, visited with us quite naturally and humanly, telling us that the two worlds are really one, and about many details of life in the spirit realms.

Then, he said, "I want to voice for ADAM B. CALDWELL. He came to Lily Dale in 1882. He was in business with a W. W. Smith in Washington, Penna. He sends his love to his daughters, Esther and Minnie."

## Facts Substantiated

The following morning, I visited MRS. ESTHER C. HUMPHREY, whose cottage, incidentally, is located on Caldwell Park in Lily Dale, to ascertain whether or not these facts were accurate. She was deeply grateful and said that the details were perfect. "Minnie" is the wife of the late GEORGE B. WARNE, who was greatly beloved by all Spiritualists.

Next came a personal message from my daddy, LAPSLEY C. EWING. The message was of

great value and his name was given in full without hesitancy. Then, RED FEATHER, our faithful Indian protector gave a communication.

A Laura Walker told Mrs. Sharpe that "Ivy" had passed on in San Mateo.

MARY TARKINGTON, a relative of mine, gave a greeting and message of identification.

Marcella DeCou Hicks' father, Dr. Charles DeCou, suggested that I use a certain method of treatment for my health.

## Etta S. Bledsoe

My brother WARREN greeted me. ETTA S. BLEDSOE gave a splendid message that no one could possibly have known but me.

Then, Jimmie told Mrs. Sharpe very welcome news and details about the welfare and work of Charlie who is an aviator out in China. The Sharpes had not heard from their son for some time, but they always know that he is under the care and protection of Jimmie.

Then, too, whenever they desire to hear before a letter reaches them, the spirit usually relays the message which is, in most cases, corroborated by letter some time later.

One very amusing message concerned the make-up of our journal, PSYCHIC OBSERVER. Even though Mr. Pressing had not told me, it seemed that quite a discussion had taken place about a certain front page make-up.

## George B. Cutter

The spirit said "Ralph, always stick to your guns about the make-up of the paper. We were with you the other day, when you had the heated discussion with those two men. We guide you, and we are able to overshadow your mentality—when you work with 'OUR' paper."

For the moment, Mr. Pressing had forgotten this particular incident, so to refresh his memory, the spirit accurately described the two men to whom they referred and repeated in detail the conversation that took place at the time.

MAY PEPPER VANDERBILT, the well known and greatly beloved medium, sent a message of love to GEORGE B. CUTTER. She said: "Tell George that the last words I spoke to him were 'my body is weak but my spirit is strong.' He will remember."

The following day, I asked Mr. Cutter about it. He said that just a few days before Mrs. Vanderbilt went into the higher life, these very words were spoken to him.

Jimmie thanked us for a splendid visit, sent his love to Charlie, and then, just as easily as he entered, he left his medium and took his departure.

Really friends, I was speechless. My very heart swelled with gratitude to God and "His ministering angels." I never spent a more delightful evening in the two worlds, and I have never been so impressed with mediumship especially the accuracy and detail of each message.

There are thousands of people today, groping in the dark. There



DR. CHARLES L. SHARPE, pastor of The First Spiritualist Church of Fort Worth (Texas), 311 1/2 Main St.

Dr. Sharpe is a Lecturer, Message Bearer, Mental and Trance Medium.



MARY PEPPER VANDERBILT, who, before her passing, was heralded as one of the outstanding mediums of her day.

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are the bereaved ones who are on the verge of despair because they think they have "lost" someone they love. There are those who seem to think it is wrong to receive a spirit communication—even though they admit that it is possible.

## Faith—Knowledge

Consequently, I feel it my duty to pass on to others what I myself have received.

Furthermore, it is the duty of all Spiritualists to do the same, by every means in their power and at every opportunity.

All this overwhelming evidence will eventually cause others to realize that, there is no division in life, when we "worship Him in Spirit and truth." Everyone who knows this truth especially each and every Spiritualist should do everything possible to make themselves worthy of their great blessing of faith, based upon knowledge.

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# The TRANCE Mediumship of ELLEN LOWE

By MARCELLA DECOU HICKS

The trance mediumship of Ellen Lowe is a most beautiful confirmation of one of Spiritualism's most profound principles "Like attracts like." Physically, very lovely and with a serene dignity, one's very first impression of Miss Lowe is, "Here is a lady to the manner born." And the forces using her mediumship are proof positive that where one is himself a person of high intelligence, culture and spirituality, he will be used by Spirit teachers also of high intelligence, culture and spirituality.

I count it as a real privilege to have contacted Miss Lowe's most superior mediumship as I did one evening early in August in the PSYCHIC OBSERVER SEANCE ROOM at Lily Dale.

There were assembled in seance only Miss Lowe, the Pressings and myself. There was sufficient light from a dim red bulb left burning so that all things in the room were plainly visible. Indeed, I could read the notes for this report as I wrote them down really quite an unusual circumstance, since I usually am obliged to write in the pitch dark.

## Solid Foundation

Miss Lowe sat directly facing the light and after voicing a beautiful personal prayer, she went quietly into trance and her Hindu teacher, known as "Rajah," had possession. He was a most scholarly personality and spoke in cultured accents—his diction and phraseology being especially beautiful. His discourse was most inspiring but as he spoke very fast I was able only to catch the high lights on paper.

Among other things he said: "Many seekers, instead of steadily building a temple that will withstand the onslaughts of the elements a temple of unassailable understanding build a bit and then tear down with doubts and fears; build a bit more and then let some other person wreck the foundation. Lay first a solid foundation, personally achieved, then build upon it your superstructure stone by stone. You may be years gathering enough stones to complete your edifice but if you select logically and build carefully you will achieve eventually a structure that will remain permanent—a philosophy that will satisfy your soul needs.

"Many people delude themselves. They think that they are possessed of superior intelligence because they are skeptics, and pride themselves on their immunity to spiritual suggestion. They carry the thought that only the mediocre of mentality are interested in what you, of earth, call Spiritualism. But, after all, it is only great minds that truly try to understand the laws of God. And to understand anything of God-law requires real intelligence. The seer is not usually one too greatly blessed with gray matter. "In God and Truth is the greatest simplicity. Bearers of spirit tidings come quietly and with no fan-fare—no blare of trumpets, noise, or display. They come unadorned bringing to the thirsty of spirit the cup of pure, cold water.

## Not Led Astray

"Pay no attention to those who rail at you and despise you, and call you abnormal and demented, as so many cruelly do refer to those who choose the way of spirit contact rather than the way of the flesh pots. Ask them, if you will, to differentiate between genius and insanity, for instance. The line of demarcation is very difficult to find because many a genius partakes of the qualities of insanity and many an insane person manifests to a marked degree some qualities of genius. Each has many ear-marks of the other.

"You, who are developing me-

diumship and are acquiring knowledge of the laws of spirit are not being led astray. You will acquire something that will endure and endure long after all modern things have crumbled to dust—something beautiful, dynamic, indestructible.

"If God can manifest through the beauties of nature; the sunset and the rain; the form, color and fragrance of flowers; the song of the bird; the wind in the pines; the waves on the sea shore and snow on the mountain tops—can He not also manifest through His greatest creation—the human, who wants to render service? Just as God is manifesting to you through my control of this instrument, permitting me to bring you some of the beautiful truths of spirit, so He uses all human beings in one way or another, who selflessly render service of any kind to humanity."

## Transfiguration

In conclusion this noble spirit said, "I never tell who I am, though my medium knows. I keep my identity to myself. I am known only as "Rajah."

Following the quiet exit of Rajah, Eagle Eye, Miss Lowe's Indian body guard and protector, took possession of her body. Eagle Eye proved to be a highly evolved Indian—not a Hindu but an American Red Man. He spoke not at all in the broken English that one usually encounters in the manifesting Indian spirit—but with splendid diction and vocabulary. He was kindly, dignified and sympathetic.

I want to digress here and say that Miss Lowe's countenance changed very noticeably as the different entities took control. It was not, in any sense of the word, transfiguration but accomplished entirely by an alteration of facial expression through muscular contraction. During the Rajah manifestation we all positively SAW the Hindu entrancing the medium and while Eagle Eye was in control we saw most definitely the Indian personality. And later, when Miss Lowe took on the personality of Nancy, her little message bearer, her face became a little girl's face just as her manner became a little girl's manner. These facial changes were so outstanding as to be truly impressive.

## Spirit Healer

To return to Eagle Eye: he, it is, who takes care of Miss Lowe physically and he has done such a good job of it that although, as she told us, she had been at home only two weeks out of fourteen months—constantly traveling from coast to coast—suffering all manner of climate and weather changes—due to following explicitly Eagle Eye's instructions, she had never experienced an hour's illness.

Eagle Eye told us that his mission on earth was to help with healing vibrations such was his supreme service. He meant, I believe, that whenever his medium, or others with whom she could work, gives a healing treatment, he synchronizes the elements involved so as to accomplish the best results.

One after another he spoke of physical difficulties that assailed us and he seemed to be familiar with them although none were known to his medium. He made suggestions for alleviating these difficulties, which in my own case sounded so reasonable that I tried them out with excellent results.

Following Eagle Eye's departure Miss Lowe's face took on a sweet childish expression remarkably different from the Indian manifestation and Nancy, little message bearer, announced herself. She brought messages of cheer and comfort to each of us in turn from loved ones in spirit; gave each a word of suggestion or counsel on some troublesome problem and finally closed the seance with one of the most love-

"Psychic Observer"



ELLEN LOWE, 247 Cedarvale Ave., Toronto, Ontario, Canada. Lecturer, Teacher, Mental and Trance Medium.

She is a National Missionary for the Spiritualist National Union of Canada.

ly personal prayers I have ever heard. We felt that we had indeed been in the presence of God-force; that indeed we had touched the hem of the garment of spirit.

## Medium Since Childhood

Miss Lowe was clairvoyant and clairaudient as a child and even in her infancy made many predictions of events that after wards eventuated in fact. As is often unfortunately the case with psychics, an orthodox family was much opposed to her "queerness." How often, oh, how often do we mediums have to hear how "queer" we are; sub-normal, abnormal and what not! Only we, ourselves, know how blessed we are of God.

As Miss Lowe herself expresses it, her family hoped against hope that she would "outgrow it." Most fortunately for her development later on her family dropped all its antagonism and became interested in her phenomena to the extent that a family circle was formed which sat at regular intervals. Later, the family moved to Canada and as Miss Lowe speaks of it, she was "yanked out of orthodox vibrations" and her mediumship came through more and more clearly, and soon she was taking on her beautiful trance work.

## A Real Tribute

For a long time, she was much opposed to public appearances and vowed she would never use her gifts for public consumption—but it was her own trance control who assured her; "Within seven years you will have gone from coast to coast and border to border," and events have transpired exactly as predicted.

It is most interesting to note that Miss Lowe's teachers and helpers have their work so coordinated and systematically arranged that there are no gaps no waits during seance—no gaps in manifestations. It is as if each manifesting entity or collaborator stood ready for his cue and as one leaves her body, another takes immediate possession.

In deserved tribute to Miss Lowe's magnificent performance, I want to say that never have I witnessed trance manifestations more tranquil and lovely; dignified and instructive.

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## OUR CRITICS

(Continued from Page 3, Col. 5)

plished by Dr. Carl A. Wickland of California. He has proven that many cases of obsession are caused by the subject being possessed by undeveloped spirits. Using a medium he has been able to effect some remarkable cures.

It is unfortunately true that, in the past, through the ignorance of medical men, people have been certified insane merely because they are clairvoyant. But this is no argument against Spiritualism. On the same grounds, Joan of Arc would be certified insane if she were alive today.

Then there is the oft-repeated charge that Spiritualism leads to suicide. Again, no evidence is ever produced to support this accusation. To my own knowledge, I have met scores of people who have told me that they were saved from suicide because of Spiritualism.

## Not Called Back

One of the causes of suicide is the unbalanced mind that sometimes is the result of the loss of a loved one. It is in these cases that Spiritualism has been most helpful by showing that life continues beyond the grave.

We are often told that communication with our loved ones interferes with their progress. This is a half-truth. It must be remembered that, while there are ties binding them to earth, those who survive have little desire to pass beyond our reach. They prefer to remain near the earth, guiding and assisting those they love. Of course, spirit return is a voluntary act on the part of the "dead" individual. He need not communicate if he has no desire to do so. We do not call them back. They come back because it is God's Will.

Many clergymen, when they have denounced us from the pulpit, tell their congregations that the conjurers can produce the same results as the phenomena of the seance room.

## The Poor Conjurers

Now I do not deny that a conjuror, with the aid of assistants and specially prepared mechanism, can duplicate after rehearsal, some of the phenomena of Spiritualism. This does not mean that psychic phenomena have no existence.

In any case, seance-room happenings are spontaneous. Mediums, as a rule, possess no conjuring ability. There is no prepared machinery.

In the past, conjurers used to attack Spiritualism in order to get free publicity for their entertainment. In more recent years, many of the leading lights in the magical world have made their own investigation into Spiritualism, with the result that there are many convinced Spiritualists in this profession. One of the best known magical experts in this country has been his own automatic-writing medium for over thirty years.

Another frequent objection which emanates from Orthodoxy is its taunt of what it describes as the "trivial messages" that emanate from the Other World. I do not deny that many spirit messages are trivial. This is due to the fact that nearly all evidence is based on trivialities. Besides, we are in touch with human beings who have not been transformed into philosophers or poets just because they have "died."

The average conversation between people of this world consists of trivialities—a discussion of the weather, bodily ailments, or the events of the day. We do not, when we meet our friends here, start long and learned dissertations, but discuss the trivialities, which are of mutual interest.

We retain this same humaneness when we "die."

Our critics forget that these "trivial messages" prove Survival—the most revolutionary fact in the world. Many of the greatest discoveries in the world were made

because of trivialities. The twitching of a frog's leg led Galvani to discover electricity. A falling apple from a tree led Newton to an understanding of the laws of gravity. Steam from a kettle enabled Stephenson to turn his attention to the steam engine.

"Why is a medium necessary?" is another question asked of us. "Why cannot our beloved dead talk to us direct?"

The questioner forgets that all communications require a channel between the one who is sending the message and the one who is to receive it.

## Must Have Medium

In our own world, the medium is the postman, the telegraph boy, or the wireless. In our talks with the spirit side of life, the medium must be someone capable of responding to its vibrations and transmitting the message to us.

Until we have all developed our own psychic powers, which we possess, we must be dependent on the mediumship of others for our spirit communications.

If your son were broadcasting, and you did not possess a wireless set, you would not be able to hear him. It would be no use replying, when your next door neighbor invited you to listen to your son on her wireless set, "If my son wanted me to hear his broadcast, he must make it heard in my home."

He cannot do so because you have no wireless set. For the same reason your "dead" cannot reach you if you have no medium there.

Another clerical objection is that spirit communicators vary in their description of life on the Other Side. This, to some extent, is true, except that the differences are those of details and not of (Continued on Page 6, Col. 2)

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# The Mediumship of MARY LANGLEY BEATTIE

Independent Writing, Partial Materialization, Etherialization, Apport, Direct-Voice.

## MARCELLA DeCOU HICKS

In my contact with spiritual phenomena I occasionally—I might better say, frequently—encounter phases of mediumship that are well nigh incredible.

At Camp Chesterfield, in August, I witnessed a demonstration of one phase of the mediumship of Mary Langley Beattie that truly partook of the nature of the fantastic—yet, in my opinion, there could not possibly be any question of its authenticity. It was what, for lack of a better name, is called "flower writing."

Rather than speak in generalities, I believe it will give the reader a more accurate idea of this mediumship if I describe exactly the procedure of this flower writing seance which I witnessed. It occurred in the auditorium; a goodly crowd was there, including Ralph Pressing and myself. "Pal" Clark who was chairman on this occasion, passed among the audience and handed each person a small, white card. This was done to show that there was no writing of any kind on the cards—also, I believe, to pick up the vibration of each individual on the card given him.

### "Flower Writing"

After a time these cards were gathered up by Mr. Pressing, and he placed a rubber band around the bundle. At no time during the procedure of seance were these cards out of Mr. Pressing's hands and at no time was he out of plain sight of every member of the audience. He ascended to the platform where Mrs. Beattie and Mr. Clark were seated, one at each end of a table placed at about the center.

Mrs. Beattie reached into a bouquet on the table and withdrew several flowers of different colors, gave them to Mr. Pressing and asked him to intersperse them among the cards. He removed the rubber band and tucked a flower here and there among the cards in more or less helter skelter fashion, replaced the rubber securely and held the bundle on his left shoulder. Mrs. Beattie got up and stood several feet behind Mr. Pressing, never at any time touching either him or the cards. (I would like to make a special point of the fact that at no time had the medium handled the cards.)

As soon as Mrs. Beattie took her place behind Mr. Pressing, writing on the cards commenced and Mr. Pressing could hear the scratch-scratch-scratch as of pen on paper though positively no writing instrument had been provided among the cards. When the sound of writing stopped, Mr. Pressing looked through the bundle for the message, and finding it, called out the name written on the card and delivered the message verbatim to whomever acknowledged the name.

### Messages Verified

This procedure was repeated till all messages that were to come through had been given. Some were written in green, some in red, some purple, etc.—in just as many colors as there were colors in the flowers between the cards.

Several people were kind enough to verify name and message, by writing acknowledgment and signing their names thereto—then lending Mr. Pressing the cards for publicity purposes. Several of these, together with explanatory matter appear with this article. Naturally, most people preferred to take their cards home as keepsakes, and to remind them of a tremendously unique experience.

Now, of course, the incorrigible skeptic is going to say that every card was written on before hand with some magic ink that was invisible to those in the audience upon first examination but that

showed itself under some chemical reaction of body warmth or some such matter. Granted that some such legerdemain can be worked by the magician—kindly explain to me HOW a message could be written before hand, giving accurate names and understandable, relevant messages to each one of an audience of more than one hundred persons—practically none of them known to the medium; many of them from great distances and in Chesterfield for the first time in their lives.

In the first place, how could the medium possibly know of whom her audience was to be composed when they come from all over the country and many, most of them in fact, decided to attend only at the last moment? Verily, I say—if mediums COULD do all the things, the marvelous necromancy, with which the skeptic credits them, they would deserve more honor for their incredible personal cleverness than they actually re-

"Psychic Observer"



MARY LANGLEY BEATTIE  
New Carlisle, Ohio

ceive as the vehicles for authentic phenomena.

Mrs. Beattie has also another most unique phase of mediumship which I have been privileged to witness on several occasions. It is expressed in what is popularly termed a "pow-wow." Personally, I think this is a misnomer because, although it features Indian spirits, there is nothing ribald or rough about it. It is all very dignified.

My first contact with this manifestation occurred on my very first visit to Camp Chesterfield and on the first morning after my arrival. I was entirely unknown to anybody in the camp. I was sitting on the hotel porch after breakfast and overheard some people talking about a pow-wow to be held at a Mrs. Beattie's at 8 o'clock. I made

## COLVILLE'S MESSAGE TO RALPH G. PRESSING

Through the Mediumship of  
MARY LANGLEY BEATTIE

Dear Friend Pressing:

*There's nothing I like to do more than manifest to you as others used to through me. Court chambers hold no fears for us, although we are not always able to make the court receptive—nothing tried, nothing gained.*

*One by one our friends and followers gather in on this side to watch the labors of you left to carry on the "gospel" among the unenlightened on earth.*

*We come like Caesar, but to be seen and to reveal rather than conquer.*

Colville.



W. J. Colville

some inquiries and upon learning the nature of this demonstration, decided to attend if the attendance were not in any way limited or if there were still room for me.

It lacked but a few moments of starting time and I arrived at Mrs. Beattie's door just as it was about to be closed for the seance. Without giving any name I asked if I might be permitted to join the group and consent was graciously given. When all had assembled, the room was darkened and after the Lord's Prayer and some soft singing, Mrs. Beattie went quietly into trance—outside the cabinet.

By-the-way, we had all been requested to examine this cabinet previous to the seance. There was positively nothing in it.

### Rosebud Speaks!!

As Mrs. Beattie became tranced, her little cabinet tender—a charming, friendly little spirit, named Rosebud—began to speak. She addressed those by name whom she had contacted before and asked the names of the others. It was all very cordial and pleasant.

As I entered the room, I had noticed on a table near a door a pile of ordinary, old-fashioned double school slates. I had no idea what their use might be but we were all requested to examine these slates before the seance began. They were perfectly blank. Rosebud told us that if we were fortunate and the slate writing guide came to render service, some of us would be presented with slates upon which messages would be written by those we loved in spirit life. I had at the time never even heard of such a thing.

The seance proceeded. Suddenly we heard the cabinet curtains sweep apart and a gruff Indian voice called the name of one of those present and spoke his own name. There stood before us an amazing sight—a magnificent "brave" in full regalia. He stood in profile, outlined completely as if with neon sign in flame color—his features fully illumined and his beautiful head dress ablaze clear to his heels. He stood silent

for a moment and then suddenly "blinked out."

There followed many Indian manifestations, each outlined in this same manner but not with the same color. Some were outlined in red, some in blue, some in green, all with distinctly different features, poses and headdress. I was so fascinated by this whole demonstration that I had lost all thought of myself in connection with it.

### Etherialization

All at once there appeared before us the figure of a huge Indian—I should say very nearly seven feet tall. He stood, not in profile as the others had done, but facing us. He wore no headdress but wrapped about his body almost to his knees, was what appeared to be a blanket of flame colored light. Suddenly, and to my utter stupefaction, this apparition exclaimed, "Marcella! Chief Acorn! Me come to you—me take care you—me wrap you in blanket protection," and with these words he up his flaming blanket, spread it out wide at his side and then wrapped it closely about him again—beautifully symbolic of the protection in which he wrapped me every moment of my life. I especially want to stress this fact: positively no one on the grounds knew me as "Marcella" and at this time nobody on earth so far as I knew, had ever heard of my nice, old Chief Acorn.

### Partial Materialization

As the Indian demonstration came to a close, I felt something being shoved into my lap. It was a slate. I reached out and, even as it was being pushed against me, I felt for the hands that held it. There WERE NONE! Rosebud laughed lightly and exclaimed, "My, my—but you're surprised, aren't you? I've no hands that you can see or feel, yet I can put things in your lap."

When all had been given slates who were to receive them, Rosebud instructed us thus: "Hold slates against solar plexus and writing will come." Let me tell

you, friends, it was a strangely weird, yet sublime, experience to hear the scratch-scratch-scratch of pencil within those slates and feel the vibration against my body. At times the movement would be so violent I could not hold the slates steady. When the lights were turned on this is what I read: "My charge of earth, I am very proud of your progress in life. You will leave marks of high spiritual intelligence in the sands of time. You have accomplished much, and greater things await you."

"Henry Ward Beecher."

### Dr. DeCou Writes

Let me say that at this time I had published none of my "Beecher articles" and no one, so far as I knew, had any knowledge of my affiliation with this splendid spirit.

This summer I attended another of these pow-wows and again contacted my Chief Acorn and received a slate message from my father, Dr. DeCou. He wrote: "My dear daughter, even as material success came to me, so will success in your chosen work come to you. I am intensely proud of you."

"Papa—C. A. DeCou, M.D."

### W. J. COLVILLE

During a similar seance this summer Ralph Pressing received a slate message from W. J. Colville. (Full text of which appears on this page.) Mr. Colville has definitely attached himself to Mr. Pressing in the interest of the spiritual work of spreading TRUTH, to which both Mr. and Mrs. Pressing have dedicated their lives and their talents. Many of you reading this article will remember that W. J. Colville was one of the most famous exponents of spiritualism as writer and speaker. He was popularly known as the "little wild cat of spiritualism" because not only did he talk for it but he fought for it. It was his life, his love, his everything!

It was a slate writing given in one of these very pow-wows that finally convinced Juliette Ewing Pressing of the rightness of contacting spirit.

She had reached that place of questioning doubt that all of us pass through at one time or another. She had been given mes-

(Continued on Page 9, Col. 5)

## The Following Messages Were Received at CHESTERFIELD SPIRITUALIST CAMP

Through the Independent-Writing Mediumship of  
Mary Langley Beattie

Of the many cards received at this particular public seance, here are just a few:

*Ethel, we will take care of you—we will meet with success.*

Dr. Pickle.

"This message is from my dear Spirit Doctor and I am very grateful for it."

(Signed) Mrs. Ethel Heim,  
910 Carroll St.,  
Hammond, Ind.

Isabell:

*Violets are blue, sugar is sweet,—so are you, dear.*

"I accept this message."

(Signed) Isabell Heck,  
3928 Nordon,  
Detroit, Mich.

*We are proud of you and will help you in your writing.—So realize our closeness.*

Robert.

"I acknowledge this card."

(Signed) Sherman Dicks,  
421 North Noble St.,  
Indianapolis, Ind.

Will Fuller:

*I am helping you in every way I can. Will guide your steps and impress you.*

Dr. Fuller.

"I accept this message."

(Signed) Wm. R. Fuller,  
8016 Benton,  
St. Louis, Mo.

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## FROM HERE . . . . . . . . AND THERE

### POOR MR. CARRINGTON

In a letter received at the office of PSYCHIC OBSERVER recently, A. Peterson, Brooklyn, N. Y., writes: "I do know of many wonderful mediums in Manhattan and Brooklyn. How does it happen that Mr. Carrington states in his 'PM' article that he does not know of any reliable mediums?"

The Editor of PSYCHIC OBSERVER does not know why Mr. Carrington should make such a statement in fact Mr. Pressing visited the "eminent psychic researcher" at his office, 45 Grove St., New York City, Sept. 19th last and Mr. Carrington still seems to be confused as to just what evidence of SURVIVAL really is. Carrington states that he wants proof. Well, he has been engaged in psychic research for over 30 years—he has investigated many mediums: Eusapia Palladino, Eileen Garrett and Margery Crandon. Could it be that he does not know what he is searching for? It is a pity that a man of Mr. Carrington's intellect should search for 30 odd years and then not find anything that he could call proof. What the world needs, particularly in the United States, is a Lodge, a Doyle or a Crookes—or men that will not be afraid to call a spade a spade. Carrington could qualify—he has a wonderful background—BUT he doesn't seem to have the courage of his convictions or is he afraid of THIS SKEPTICAL WORLD.

### LYCEUM-WEDDING

Niagara Falls Spiritualist Church  
Forty persons registered at the opening session of the Lyceum, according to J. Dryden, Secretary of The White Rose Center of Psychic Truth, Main St., Niagara Falls, N. Y.

Monday through Saturday at 10:05 A. M. the church activities are broadcast over station WHLD, Niagara Falls. These church announcements are included in the "Social Register Hour."

Mr. Dryden also announces that a Spiritualist wedding ceremony was recently performed by their pastor, Rev. Rosebud B. Vogel, when Miss LaRue Custo, daughter and Mr. and Mrs. John Custo, "B" St., Niagara Falls became the bride of Mr. Fred Herbert Carrio of Lewiston, N. Y. John Gerald



**DR. HERWARD CARRINGTON**, New York City, has written numerous books on Psychic Science—In fact, there is said to be no one in this country today who has had greater opportunity to investigate Spiritualist mediums.  
He claims that he has much evidence of "Survival" but that he is looking for "Proof." Strange that he should remain silent on the "Margery Crandon" mediumship. "Walter" has given him plenty of proof—Can Mr. Carrington deny this? ("Walter" is the Spirit Collaborator of Margery Crandon.—ED. NOTE.)

Custo, brother of the bridegroom was the best man.

### ATLANTIC CITY CENTER

Dedication services were held recently at The Seaside Temple of Psychic Science, 11 South Arkansas Ave., Atlantic City. The services were held and sponsored by the leaders of the Temple, Emil J. Schmidt and Leon Lears.

Both physical and mental mediumship are demonstrated at the center, according to its leaders.

### PORTLAND, OREGON, CAMP

The 8th annual summer season of the Progressive Psychic and Divine Healing Center, Inc., closed August 25, according to Rev. Lula W. Mittlesteadt, President.

A splendid camp season is re-

### NEW SPIRITUALIST CHURCH Hoboken, N. J.

Rev. William C. Donovan, Pastor

The First Spiritualist Church of Hoboken, New Jersey recently resumed services for the fall and winter months, according to their pastor, Rev. William C. Donovan.

The Church, located at 527 Washington St., received its charter from the State President, Rev. Ida Demopoulos last Sunday.

In 1913, services began in this church at that time it was known as Church of Soul Light. Rev. H. Luhrs, who has since passed on, was the pastor.

The officers of the church are: President and secretary, Anna Muller; vice president and treasurer, Fredericka Egner; trustees, William Lange, Anna Seeband and Mary Keersmaker. Musical director, Louis Denni.

ported. Rev. Betty Crews Brown was the featured lecturer. Rev. Charles Cox demonstrated spiritual healing and Rev. Mittlesteadt served as lecturer and message bearer as well as the medium for Direct-Voice seances.

A hearty welcome to attend the 1941 sessions is extended to recommended workers. Those desiring to co-operate, write to the President, 1825 S. E. 12th Ave., Portland, Ore.

### I. S. A. "HOMECOMING"

The regular "Home Coming" of the Independent Spiritualist Association of the United States of America, was held this year at Grand Rapids, Mich., in the First Church of Truth, 2\* Shelby Street.

During the sessions of which there were two, Saturday, Sept. 7, and three, Sunday, Sept. 8, many of the visiting mediums of the various churches of the I. S. A. took active part, not only in giving lectures, and talks about the TRUTH of Spiritualism but in giving messages at the Saturday and Sunday evening meetings.

A special event at this Home Coming, was the unveiling of a plaque, showing a picture of Rev. Amanda C. Flower, on which was also engraved the names of the churches that contributed to the making of the plaque.

Rev. George Jewett, vice president of the I. S. A., took charge at all the meetings, due to the failing health of the founder and president, Rev. Flower.

Many of the speakers gave interesting talks, choosing such subjects as: "Harmony Among Members," "What Am I, a Spiritualist?," "What Does the Public Expect of Spiritualism?" and "What's in the Name of Spiritualism?"

Signed,  
Rachael Carter, Treas.  
Church of Truth.

### HEALING CENTER CONTINUES

This will serve as an announcement to the former patients of the late Wilbur E. Hammond, that Spiritual Healing will continue at The Universal Healing Center, Route No. 2, Rockford, Ill.

Those in charge of the center, Meta Schirley Hammond and Bertha Bell Friedrich.

### NEW JERSEY CONVENTION

The National and New Jersey Psychic Association, Inc., will hold their Annual Convention October 11th and 12th, at No. 2 North 9th St., Newark, N. J., according to Dortha C. Dencer, Secretary.

Those to take part in the business sessions and evening services are: Rev. Anna Meyer, President, New Brunswick, N. J.; Dr. Barnabas Shihushu, New York City, Chief Executive; Edna M. Jackson, Vice President, Newark, N. J.; Maude E. Monett, Treasurer, Newark, N. J., and the following Trustees of the Association: Mary Anderson, Montclair, N. J.; Russell Philhower, Fort Lee, N. J.; Mary Beander, Plainfield, N. J.; Lena Muller, Grantwood, N. J.; Adele Winans, Cambridge, Mass.; Theresa Rowbotham, Newark, N. J.; Genera Miller, New Brunswick, N. J.; Mae Gantz, Big Island, Virginia and Anna Carly, Newark, N. J.

### NEW YORK CENTER

There has been recently organized, in New York City, a new center where the study of Spiritualism and Psychic Science will be made possible.

This center will be known as the National Psychic Research Foundation, Inc., and will have its main offices at 250 Riverside Drive, ac-

"Psychic Observer"



MAINA TAFE

ording to Maina Tafe, Executive Secretary.

One of the principal reasons for organizing this Foundation is to carry on extensive experiments and investigations of both mental and physical mediumship.

Other objectives are:

- 1 To employ teachers, lecturers, and assistants necessary to the investigation, study, recording, promulgation and dissemination of psychic knowledge.
- 2 To collect, classify, study and publish books, findings, treatises, pamphlets, bulletins, and to maintain a library upon these subjects.
- 3 To enable intellectual discussion among the members of the corporation.
- 4 To lawfully establish branches in other states of the United States of America.
- 5 To acquire, hold and convey real estate or other property for its objects and purposes, or any of them, and to erect and or maintain a building or buildings necessary or convenient for the purposes of the corporation as herein stated.

Members will be entitled to attend all lectures during the entire season. Lectures will be given once each week during the season by prominent speakers and authorities.

### You Can Find

The address of a Spiritualist Church or Society in your vicinity by looking in the Church Announcements detailed on Page 11.

### MARY LANGLEY BEATTIE

(Continued from Page 8, Col. 5)

sages that did not "come out" and some bad advice; had encountered contradictions and discrepancies just as we all have done. She could not find a solid foundation nor equilibrium and was minded in sorrow and disgust to throw the whole thing "over her shoulder."

She made up her mind to have just one more try and her future conduct as to spiritualism was to be governed by results. Her test of whether or not spirit personalities ever really did come through to humanity was to be this:

She would buy her own slates—tape them shut herself—place them on her own lap at seance. At no time was any one else even to touch them. She purchased the slates, or rather the double slate, put between them the sliver of slate pencil and securely bound them shut. Then she presented herself at Mrs. Beattie's door for an 8 o'clock pow-wow. Asking if she might use the slates she had brought with her instead of one from the pile on the table, she was just a bit surprised when permission was pleasantly and without question granted her.

Mentally she kept calling out to the spirit world, "Daddy, if spirit contact is really true and all right, I want you to write your name on this slate on my lap. This is the test that will decide my life." She prayed mightily about it—as only "Julie" can pray.

When lights came on and she opened up her slates there she found written in bold hand: "Lapsley C. Ewing." No matter what she encounters now Julie's faith in spirit contact cannot be shaken. Spirit return, as a fundamental of belief has been firmly and irrevocably established. This slate, and I have seen it, is Julie's most precious keepsake.

Oh, my friends, the longer you study into all the marvelous phases of the science, religion, philosophy and phenomena of spiritualism, the more deeply intrigued you become—the more thrilled you are with the knowledge that you are getting closer and closer to God-principle. You feel more and more sympathetic toward the scoffer and the skeptic who are missing the loveliest things in life because they cannot glimpse the glorious star that shines as a beacon light in your own heaven.

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# FRED JORDAN

LEADER, LECTURER, MENTAL MEDIUM,  
SPIRITUAL HEALER, TEACHER, CHIEF  
GUNNER—U. S. NAVY

## Challenges Orthodox Minister to Debate

About ten years ago, the U. S. S. Mississippi arrived at the Norfolk, Va., Navy yard to be modernized at a cost of some ten millions of dollars. The Mississippi presented to this community a crew of officers and men who quickly became popular with the citizens generally because of their many sterling qualities, not only as fighting men of the U. S. fleet but as gentlemen of the highest rank.

Among these was a Commissioned Chief Gunner—Fred Jordan, who brought with him from the West Coast a philosophy of life and a religion that was but little known in this section of the world. He called it "Spiritualism" or the Religion of Survival after so-called death.

Being filled with the urge to share this wonderful philosophy of life with his new found friends in Tidewater, Virginia, Fred Jordan began lecturing and preaching in some of the most outstanding orthodox churches of both Norfolk and Portsmouth and other sections of Virginia.

The people who heard him liked the religion he talked about and asked to hear more of the philosophy of Survival. Ever increasing and enthusiastic audiences greeted him wherever he spoke, always eager and anxious to learn more about this so-called "new religion."

### Spiritual Healer

Fred Jordan always emphasized, however, that there is nothing new about it, that it has existed since time immemorial and was taught and demonstrated by Jesus, the Christ.

So great became the interest in this man's lectures and his expressed desire to share with his fellowmen the gift of spirit healing which he possessed, that soon it became necessary for him to establish churches and open daily classes in his home for development.

Without advertising, Fred Jordan, who is today the President of the International General Assembly of Spiritualists, went about in his spare time doing good among his fellow men. He healed them of their illnesses—not by medicines but by Faith and the laying on of hands. He possesses the gift of Divine Healing. Literally thousands of people have benefited and been restored to health by the touch of his hands—people in every walk of life; bankers, business men, ministers and doctors, young and old.

Two churches, one in Norfolk and one in Portsmouth, are now being conducted under Jordan's pastorate. Many other churches are constantly writing in for charters of affiliation.

So many have been the instances of marvelous cures effected by Fred Jordan that some people have come to regard them as miracles. What does he think of them? Modestly he says always, "It is not I but God who doeth the work. I am but a humble instrument through which His Angels of Spirit reach out and touch His children who are in need of Divine healing and consolation of the soul. I am but a simple and willing servant of the Infinite God. It is His will, and whatever He wills that will I do gladly and freely." And in this spirit of earnestness and humbleness, he goes about his work daily and nightly for others, bringing comfort to their souls and relief from their bodily ills.

What does he get for all this? Only the satisfaction of knowing that he is going about doing his



REV. FRED JORDAN, President of The International General Assembly of Spiritualists of the United States of America.

Rev. Jordan is the Pastor of the Light of Truth Church of Divine Healing, conducting two Spiritualist churches in Virginia—one located at 305 High St., Portsmouth, and the other at the Montecello Hotel, Norfolk.

spiritual work and bringing health and happiness to his fellow men. Much jealousy has come to the surface. Some in the medical professions have tried to stop him. Hospitals sometimes refuse to permit him to enter their institutions to minister to the sick, but always he has managed to reach them through prayer, effecting many remarkable cures. This writer has seen with his own eyes many instances where people have come to his door late at night, crying hysterically in their distress at the critical illness of a loved one. I have seen him leave his home in the wee small hours to go to these distressed homes and I have afterwards seen bright and happy faces restored to vigor and health stand up in public gatherings and give credit to God and Fred Jordan for life and happiness.

### No Compensation

The most prominent and responsible people of this entire community vouch for what he has done and is doing today. Many of them swear by him as a Divinely chosen instrument of the World of Spirit.

Effort has been made time and time again to stop this man's preaching and healing. He calls himself a Spiritual Medium. This gave his enemies the opportunity they sought to embarrass and put a stop to his activities. There was introduced and passed an ordinance in the City of Portsmouth and the City of Norfolk making it unlawful for "mediums" to practice under penalty of a fine of \$10,000.00.

This failed to stop Fred Jordan, however, for he simply produced the charters of his church, granted under the laws of the State of New York, and made possible during the term of Franklin D. Roosevelt.

## PSYCHIC OBSERVER DESIRES TO LOCATE JACK BARRY

AN IMPORTANT MESSAGE  
FOR YOU

WIRE R. G. PRESSING  
LILY DALE, N. Y.

as Governor of that state, and his papers of ordination as a minister of the gospel together with the Constitution of the United States and the Bill of Rights, and no one has ever been able to prevent him from carrying on. The law of Freedom of Religion—the right of all persons to worship God in their own chosen manner, being held inalienable and inviolable rights.

One of the most remarkable things about the work of this man is that never in his whole ministry of Spiritual comfort and Spiritual healing has he ever accepted one cent of compensation from anyone for his services.

He is still a Commissioned Chief Gunner in the navy of the United States, and upon his pay from this source he depends for the support of himself and family. Out of it he has managed to save enough even with constant and ever increasing charities, to buy a home on the Portsmouth waterfront, a large and elegant place which was promptly dedicated as "The Chapel By The Sea" for the continued use of all those who seek his counsel and guidance.

Here religious services are held and unfoldment and development classes in Spiritualism come daily throughout the year. Arthur Ford paid a special visit to Portsmouth to dedicate this new Home of Spiritualism in Tidewater Virginia.

### Defends Spiritualism

No longer is the religion and philosophy of Spiritualism, or Survival on the defensive in this section, even though it was hardly heard of and little known just a few short years ago. Today it has a hard hitting, energetic champion who is quick to challenge any who attempt to cast doubt upon or to ridicule this beautiful and comforting religion of thousands here who have come to embrace it.

Typical of this determination to defend his beliefs is an incident that recently happened in this city. One of our leading ministers, Rev. Byron Jones, of an orthodox Christian church, publicly broadcast over the radio station here a sermon or lecture, the subject of which was "Spiritualism, The Works of The Devil." No sooner had Fred Jordan heard this radio address than he called Rev. Byron Jones over the phone and told him that not only was he ignorant of the subject on which he had spoken and that he had done a great injustice to a God fearing and deeply religious Christian people who embrace Spiritualism. Jordan challenged him to a public debate in the City Auditorium.

The challenge was accepted and a public debate took place on the 30th day of September. The public were admitted free of charge. Those present to assist Rev. Fred Jordan on this momentous occasion: two of the nation's outstanding Spiritualist mediums. They were able to prove by actual demonstration, in public from the platform of the City Auditorium, that Survival is a fact. These two mediums were Rev. Bertie Lilly Candler, Miami, Florida, and Rev. Mae Merritt Cortright, Cortland, N. Y. Both these mediums are affiliated with the International General Assembly of Spiritualists and both are ministers of churches in their own home cities. This public debate was the topic of wide discussion locally and a capacity audience heard Rev. Fred Jordan prove by the Bible that "God is Spirit and those who worship Him must worship in Spirit and in Truth."

Truth is mighty and will always prevail. The humble sailorman, Rev. Fred Jordan now, still always better and affectionately known to thousands as simply "Fred" continues his work for Uncle Sam at the Norfolk Navy Yard daily and his work for Spiritualism every evening, winning more converts every day and bringing more sunshine and happiness into the world everywhere he goes. YOU CAN'T BEAT A MAN LIKE THAT.

W. Blount Darden, Editor of the  
Portsmouth (Va.) Daily Star.

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# Spiritualist Churches

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REV. NETTIE GARMAR BARKER, Editor of The Christian Spiritualist Quarterly, 2626 Benton Blvd., Kansas City, Mo.

For the past 8 years, Rev. Barker has been the Pastor and medium for the Church of Jesus Christ (Spiritualist) at Kansas City.

### ALABAMA

- BIRMINGHAM** — Church of Spiritual Science, Hillman Hotel Auditorium, Mr. and Mrs. Cooper.
- BIRMINGHAM** — Cooperative Spiritual Church, 742 81st Place, South, Rev. and Mrs. A. William Wheeler, 8128 Rugby Ave.
- BIRMINGHAM** — Southside Christian Spiritual Church, "The Little White Church in the Hills," 1114 13th St. South, A. H. Miller.

### ARIZONA

- PHOENIX** — First Spiritualist Church, 762 East Portland St., Leroy O. Cady.

### ARKANSAS

- WALDRON** — Church of Spiritual Brotherhood, R. F. D., No. 3, Box 6-A, J. Webster Ashford.

### CALIFORNIA

- ALHAMBRA** — Pyramid Spiritualist Church, 326 South Atlantic Blvd., Irene Wood.
- ANAHEIM** — Maxwell Spiritualist Church, 408 East Sycamore St., M. A. Maxwell.
- BEVERLY HILLS** — Church of Psychic Light, 228 South Palm Drive, Katie Whittemore.
- FRESNO** — Universal Educational Religious Society of Divine Science, Inc., 744 Mildred Ave., Edna Kelley.
- HOLLYWOOD** — Spiritualist Science Church, 1904 North Argyll, Mae Taylor.
- HOLLYWOOD** — Progressive Spiritualist Church, 4202 Lexington Ave., Margaret Bright.
- HOLLYWOOD** — Vassar Memorial Spiritualist Church, 6735 Yucca St., Nathan Harkness.
- LONG BEACH** — Peoples Spiritualist Church, 2218 East 4th St., Edith Niles.
- LONG BEACH** — California Assembly Metaphysical and Psychic Sciences, Church No. 17, New Masonic Temple, 8th and Locust Sts., Bert L. Welch.
- LOS ANGELES (Beverly Hills)** — Church of Psychic Light, 227 South Flower St., Katie Whittemore.
- LOS ANGELES** — Institute of Psychical Research, 674 South Lafayette Park Place, Arthur Ford.
- LOS ANGELES** — Spiritual Science Church, 247 West 58th, Frank Mickle.
- LOS ANGELES** — Wilshire Spiritualist Church, 508 South Hobart Blvd., Maud Madden Holcombe.
- LOS ANGELES** — Spiritualist Church of Divine Truth, Inc., 913 South Lake St., Minnie Modlin, President and Pastor.
- LOS ANGELES** — Second Christian Spiritualist Church, 2520 West 9th St., Dollie Thunness.
- LOS ANGELES** — Church of Natural Science, 2537 West 12th St., Anna Strack.
- LOS ANGELES** — Fifteenth Church of Metaphysical and Psychic Sciences, 4160 South Figueroa St., Estelle Orser.
- LOS ANGELES** — Church of Light, 808 Union League Bldg., Elbert Benjamin.
- OAKLAND** — First Temple of Spiritualism, "THE BLEDSOE CHURCH," Woman's City Club, 1128 Alice St., Evelyn Burnsides.
- OAKLAND** — Spiritual Church of Eternal Light, 840 20th St., Rose Smith.
- OAKLAND** — The Spiritual Church, 743 21st St., Margaret Foley.
- SACRAMENTO** — Central Spiritualist Church, 1421 Ninth St., Lorena Grace Willis.
- SAN DIEGO** — First Spiritualist Church, 1240 7th Ave., Hildred Hope Langford.
- SAN DIEGO** — Fraternal Spiritualist Temple, Second Ave. and Beech St., H. Robt. Moore.
- SAN DIEGO** — Harmony Temple of Spiritual Brotherhood, 1639 — 7th Ave., Isabel Florenza.

- SAN FRANCISCO** — First Spiritualist Church, 3324—17th St., H. E. Pitzer.
- SAN FRANCISCO** — Golden Gate Spiritualist Church, 240 Golden Gate Ave., Florence S. Becker.
- SAN FRANCISCO** — The Society of Progressive Spiritualists, 2126 Sutter St., Marie F. S. Wallace.
- SAN FRANCISCO** — Universal Church of The Master, 4243 24th St., Della Houser.
- SANTA BARBARA** — First Spiritualist, 236 East Cota, Ethel F. Oldham.
- SUMMERLAND** — Summerland Spiritualist Association, Elizabeth Gainer.

### CANADA

- BRANTFORD (Ontario)** — Spiritual Temple, Brant Bldg., Calborne St., H. Meynell, Pres.
- HAMILTON** — The Church of Spiritual Brotherhood, Edinburgh Hall, Ottawa St., North, Mrs. F. Dillon.
- TORONTO** — Britten Memorial Church, 847 Dovercourt Road, May S. Potts.
- TORONTO** — Church of Spiritual Upliftment, 202 Rosethorn Ave., Bessie McGinley.
- TORONTO** — Springdale Spiritualist Church, 697 Bathurst St., A. D. H. Campbell.
- WINNIPEG** — Inspirational Church of Truth, Army and Navy Hall, Mr. and Mrs. R. W. Northmore.
- VANCOUVER, B. C.** — Central National Psychic Church, 710 Davie St., Elsie Godber.
- WINNIPEG, Man., Canada** — Church of Divine Truth, Eureka Hall, I. O. O. F. Temple, Kennedy Street, Rev. Jas. P. Skelton.

### COLORADO

- DENVER** — The Spiritualist Temple of Harmony, 27 West 1st Ave., L. A. Peterson, President.

### CONNECTICUT

- HARTFORD** — Spiritualist Temple of Hartford, Inc., 758 Asylum St., Esther Ackers.
- NEW LONDON** — Spiritualist Temple, Inc., 38 Green St., Mrs. Laurence Fargo.
- WILLIAMANTON** — First Spiritualist Society, 138 Valley St., Caroline J. Conner.

### DELAWARE

- WILMINGTON** — Christian Spiritualist Church, Delaware Ave., Orange Hall, Fannie Moore, President.

### DISTRICT OF COLUMBIA

- WASHINGTON** — Christian Spiritualist Church, 2108—16th St., N. W., Otto Penter.
- WASHINGTON** — Church of Two Worlds, Continental Hotel, Hugh Gordon Burroughs, 3712 Ingomar St.
- WASHINGTON** — First Spiritualist Church, 131 "C" St., N. E., Alfred H. Terry.
- WASHINGTON** — Longley Memorial Spiritualist Church, 3428 Holmead Place, N. W., Daniel J. Cave, Beltsville, Md.
- WASHINGTON** — Unity Spiritualist Church, 1826 Mass. Ave., N. W., Harry P. Strack, Sec'y, N. S. A.

### FLORIDA

- CASSADAGA (Volusia County)** — Cassadaga Spiritualist Association, Season 1941, January, February, March—Featured Speakers and Mediums: Riblet B. Hout, Frank Coney, Robert Macdonald, Lucy A. Walker, Kendall Bass—For programs, write: Ray Sherman, President, Cassadaga, Fla.
- DAYTONA BEACH** — First Spiritualist Church, 606½ Main St., Katherine Windle, 103 N. Hollywood Ave.
- DAYTONA BEACH** — Hays Memorial Spiritualist Church, 221 First Ave., Marguerite Springstead.
- FORT LAUDERDALE** — Spiritual Class, 428 Second Ave., Jewell Williams.
- FORT LAUDERDALE** — Spiritualist Temple of Truth, Woman's Club, 2012 N. W. 27th St., Mary Olson.
- JACKSONVILLE** — Friendly Spiritualist Church, 320 East Church St., Helen M. Ireland.
- JACKSONVILLE** — Spiritual Science Church, 220 East Monroe St. (Odd Fellows' Club), Rev. Rosa Lee Smith, Rev. Elizabeth Byrd and Rev. G. N. Williams.
- MIAMI** — Beckoning Light Spiritualist Church, 2190 S. W. 16th St., Bertie Lilly Candler, May Ferklar.
- MIAMI** — Church of Divine Teaching and Healing, 2917 N. W. 2nd Ave., E. Whiddell.
- MIAMI** — Church of Spiritual Harmony, 127—N. E. 1st Ave., Mary Louise Smith, Sarah W. Cushing.
- MIAMI** — First Spiritualist Church (N.S.A.), Odd Fellows' Temple, 215 N. W. 4th St., Frank Casebeer.
- MIAMI** — Spiritualist Temple of Truth, 1621 S. W. 6th St., F. Jeannette Taylor.
- MIAMI** — The Christian Psychic Centre, Masonic Temple, 120 N. W. 15th Ave., Mary Olson, Emma Ogle.
- MIAMI** — Temple of Revelation, 90 N. W. 17th Ave., Ruby Schmidt.
- ORLANDO** — First Spiritual Church, Roger's Hall, 107 E. Pine St., Nellie Cherry, Florence G. Libby.
- SARASOTA** — Scientific Spiritualist Association, 471 West 9th St., Raymond A. Helie.
- ST. PETERSBURG** — Temple of Love, Truth and Light, 9th Ave. North and Tenth St., L. P. O'Day.

- TAMPA** — First Spiritualist Church, 512 East Paris Street, Roy Clyde Weidler.
- WEST PALM BEACH** — W. T. Stead Memorial Center, 448 Lakewood Road, Mrs. N. S. Thomelis, (Cecil M. Cook).

### ILLINOIS

- AURORA** — Christabelle Church, 51 Fox St., May Calvert.
- AURORA** — First Spiritual and Memorial Church—Mission of Love, 528 Clark St., Emma Ness.
- BLOOMINGTON** — Church of the Spiritualist, 608½ North Main St., Floyd Humble.
- CHICAGO** — Century Spiritualist Church, 4713 Sheridan Road, Room 211, Mabel Selvy Nichols.
- CHICAGO** — Church of Fraternal Order of Spiritualists, 4039 West Madison St., McEnery Hall, Emma Binz.
- CHICAGO** — Church of The Spirit, 2651 N. Central Park Ave., Frank Joseph.
- CHICAGO** — Evangelical Spiritualist Church, 5923 West Lake, Harry Hilborn.
- CHICAGO** — First Church of Divine Healing, 6641 North Artesian Ave., V. Klinger.
- CHICAGO** — First Church of Spirit Healing, Lily of the West Temple, Monroe and Paulina Sts., C. A. Burgess.
- CHICAGO** — First Polish-American Spiritualist Church, 3916-48 Fullerton Ave., 2nd floor, Rose Chuipek.
- CHICAGO** — First Roseland Spiritualist Church, 138 East 114th Place, Inez Dexter.
- CHICAGO** — First Spiritualist Church of Divinity, 6146 South Ashland Ave., Freda Brown.
- CHICAGO** — Friendly Spiritual Church, 1655 West 63rd St., Sheldon Northrup.
- CHICAGO** — Guiding Light Spiritualist Church, 1157 Belmont Ave., Rena Pretty Badger.
- CHICAGO** — National Psychic Science Ass'n, Inc., U. S. A., Hotel Atlantic, Clark St., near Jackson Blvd., Suite 226, Janette Eldora Ertion, Nat'l Pres. Classes Wed. 2:30 and 8; Thurs. 8 P. M.
- CHICAGO** — Psychic Science Church, Ashland Bldg., 155 North Clark St., Bessie Woodworth.
- CHICAGO** — Puritan Spiritualist Church, 354 West 63rd St., Second Floor, Rose Mackay.
- CHICAGO** — Rose Tyrell Spiritualist Church, 4814 Potomac Ave., Teresa Rene Hayden, N. S. A. Trustee.
- CHICAGO** — Scientific Center of Spiritualism, Midland Club Hotel, 172 West Adams St., Catherine Larney, 3950 Gladys Ave.
- CHICAGO** — Spiritual Church of Truth, 3349 West North Ave., Theo. Siers.
- CHICAGO** — Spiritualist Church of Welcome, 5 North California Ave., Helen Novak.
- CHICAGO** — Temple of Universal Law, 4740 North Western Ave., Room 217, Charlotte Birkner.
- CHICAGO** — Third Spiritualist Church, (O. O. F. S.), 5931 South Morgan, John Skinner.
- CICERO** — First Psychic Science Church, 1231 S. 5th Court, Anthony Camardo, Services Sun. 2:30; Mon. 8 P. M. Classes, Tues. 1:30 and Wed. 8 P. M.
- CICERO** — First Spiritualist Church, 5033 West 25th Place, Lena Drews.
- DECATUR** — First Spiritualist Church of Truth, 215½ N. Water St., Rev. Grace W. Bowman.
- ELGIN** — First Spiritualist Church, 13 East Chicago St., Nelson's Hall, Flora L. Scott.
- EAST ST. LOUIS** — Spiritualist Science Church, 16th and Cleveland Ave., William F. Meier.
- GRANITE CITY** — First Spiritualist Church, 20th and Cleveland Blvd., Pythian Hall, Jack Lang, President, Mrs. Lloyd Wallace, Secretary.
- JOLIET** — Heap Memorial Spiritualist Church, 361 Union St., Ella R. Heap.
- LE ROY** — Crumbaugh Memorial Spiritualist Church, Charles R. Gibson.
- PEORIA** — Progressive Spiritualist Church, Corner of Jackson and Jefferson, Emma Richardson.
- ROCKFORD** — First Spiritualist Church, 201 W. Main St., Carrie A. Dermody.
- ROCKFORD** — Spiritualist Church of Christ, 1018 4th Ave. (League Hall), Ella Robinson.
- ROCKFORD** — Universal Healing Center, Rt. No. 2 (½ mi. South Harlem Village), Bertha Bell Friedrich, Meta Schirley Hammond.
- STREATOR** — Good Will Spiritualist Church, 116 South Monroe, Benz Hall, Emma Dwyer, Olive Haring.
- WESTMONT** — Psychic Classes, 11 North Hudson, C. W. Wilson.

### INDIANA

- ANDERSON** — First Spiritualist Church, Madison Ave., Spiritualist Temple, Anna Dennis.
- BEDFORD** — First Progressive Church (Spiritual Science), 1702 "L" St., P. James Simpson.
- CHESTERFIELD** — Philosophical class, Jewett P. Clark, Instructor.
- CRAWFORDSVILLE** — First Spiritualist Church, 1214 East Main St., Ethel Moore.
- ELKHART** — Clark's Memorial Spiritualist Center, 316 Division St., Jeannette Osborne.
- ELKHART** — First Independent Spiritualist Church, 126½ South Main St., Ruth Fasbaugh.
- EVANSVILLE** — Spiritualist Center, 15 East Blackford Ave., Anna E. Knoll.
- FORT WAYNE** — First Christian Spiritualist Church, Spring and Franklin, Willard Grosh.
- GARY** — First Spiritualist Church, Labor Temple, 6th Ave. and Mass. Ave., Reba Schallon.
- HAMMOND** — Unity Spiritualist Church, 5454 Hohman Ave., K. of P. Hall, Ruth Coyle.
- HAMMOND** — First Progressive Spiritualist Church, Odd Fellows' Hall, East State St., Myrtle Wright.

- INDIANAPOLIS** — Spiritualist Church, 890 Massachusetts Ave., Mr. and Mrs. John F. Van Meir.
- INDIANAPOLIS** — Progressive Spiritualist Church, Park and St. Clair St., Paul Leach; Tom Whitehead, Sec'y.
- INDIANAPOLIS** — Psychic Science Spiritualist Church, 824 N. Pennsylvania Ave., Dollie Clark, Dr. D. F. Clark, Pres. I. S. S. A.
- LAFAYETTE** — Progressive Spiritualist Church, 810 South St., Tannie Solomon.
- LAPORTE** — First Spiritualist Church, 811 Ridge St., Eva M. Kelly.
- LOGANSPOUT** — First Spiritualist Church, Banquet Room, Barnes Hotel, Fern Rogers.
- MARION** — Progressive S. M. A. Church, Jr. Order Hall, 110½ West 3rd St., Edward Fawcett.
- MONTPELIER** — United Spiritualist Church, 117 E. High St., Daisy F. Trussel.
- MUNCIE** — Spiritualist Church of Truth, Paterson Bldg., Edith Stillwell, Mable Riffe.
- SOUTH BEND** — First Church of Prayer, 410 West Wayne, Bessie Wells.

### IOWA

- CEDAR RAPIDS** — First Spiritualist Church (N.S.A.), K. P. Hall, 420 1st Ave., East, Belle Tracy, Martha Miller.
- CLINTON** — Foster Spiritualist Temple, 3rd between 4th and 5th Aves., Max Hoffman.
- DUBUQUE** — First Spiritualist Church, Arcade Bldg., West Ninth St., Lucille Miller.
- DES MOINES** — Second Spiritualist Church, Chamberlain Hotel, 7th and Locust St., Mae Steinbach.
- MARSHALLTOWN** — First Spiritualist Church, 128 W. Main St., Clara Cook.
- WATERLOO** — Spiritual Church of Christ, 203 Lafayette Bldg., Sophie F. Smalley.

### KANSAS

- FORT SCOTT** — Spiritual Truth Mission, 119 Blair Ave., Nell McElroy.
- FORT SCOTT** — Second Spiritualist Church, 118½ E. Wall St., Rev. Letha Cook Mosher.
- HUTCHINSON** — Unity Spiritualist Church, 415½ N. Main St., Mrs. C. M. Wells.
- KANSAS CITY** — First Spiritualist Church, 1061 Armstrong Ave., Bettie J. Palmer.
- WICHITA** — N.S.T. Spiritual Center, 422 N. Market St., Rev. Dollie E. Seybold.
- WICHITA** — Second Spiritualist Church, 107 West 1st St., Mary J. Nichols.
- WICHITA** — First Spiritualist Church, 121 South Main St., A. E. Mitchell, President; Neva Durham, Secretary.

### KENTUCKY

- LEXINGTON** — Psychic Study, R-2, 104 Delmont Drive, Theresa Helmmueller.

- NEWPORT** — First Spiritualist Church, 825 Overton St., Martha R. Haupt.

### MAINE

- AUGUSTA** — Progressive Spiritualist Church, Court and Perham Sts., Cora Gay.

### MARYLAND

- BALTIMORE** — Temple of Wisdom Church, Paca and Sarasota Sts., Elizabeth H. Dennis.

### MASSACHUSETTS

- BOSTON** — Church of Spiritual Commune, Hotel Westminster, Copley Sq., 1st and 3rd Sunday, 8 P. M., Evan Shea.
- BOSTON** — Spiritualist Church, Faellen Hall, 30 Huntington Ave., Frederick Nicholson.
- BOSTON** — Crystal Spiritualist Temple of Truth, 297 Commonwealth Ave., John E. Reese.
- BOSTON** — Alliance Christian Church, Spiritualist, 683 Tremont St., Services Sun., Wed., Fri., 7:30 P. M., Rev. Claude Spence.
- BOSTON** — Mineola Spiritual Alliance Church, 605-A Tremont St., Mrs. M. Thomas.
- BROCKTON** — Occult Science Church, G. A. R. Hall, East Elm St., Charles E. Lyons, Pres.
- BROCKTON** — Peoples Progressive Spiritual Association, Corner of Green and Glenwood St., Anne Robbins.
- CAMBRIDGE** — The First Spiritualist Temple, 631 Massachusetts Ave., George W. Rogers.
- EAST BOSTON** — Red Cloud Spiritual Center, 4 Trenton, V. E. Belkner.
- LAWRENCE** — First Spiritual Alliance Church, Mayflower Hall, 292 Essex St., O. L. Heinlein.
- LYNN** — Spiritualist Association, Joyce Building, 36 Market St., Bernard Emmons.
- METHUEN** — First Spiritualist Church, 9 Gleason St., Jennie Clough.
- QUINCY** — First Spiritualist Church, 4 Maple St., Mary Raymond.
- ROXBURY** — Shawmut Spiritual Center, 638 Shawmut Ave., Thurs. and Sunday 8 P. M., Ruthena F. Reddick.
- SALEM** — First Spiritual Mission, Bell Studio, Sewell St., Gladys Worsen-croft.
- SPRINGFIELD** — First Spiritualist Church, 33-37 Bliss St., Hattie Reed.
- STONEHAM** — Spiritualist Society, 5 Barrett Ave., Josephine Richardson.
- TAUNTON** — First Spiritual Science Church, Seelye Bldg., Mrs. H. F. Wiggin, Anne Robbins.
- WEST SPRINGFIELD** — Spiritual Church, 254 Westfield St., Irene Remillard.



The Spirit Picture above was taken by William M. Keeler, brother of Pierre L. O. A. Keeler of Lily Dale, N. Y.

During his later years on earth, Wm. Keeler developed the phase of mediumship — SPIRIT PHOTOGRAPHY.

The picture shows Dr. J. J. Carroll, well known physical medium who has been traveling throughout the Middle West and Pacific coast demonstrating many phases of mediumship—in the red light—PARTIAL MATERIALIZATION and TRUMPET.

The spirit face seen near Dr. Carroll is that of one of his spirit collaborators.

### MICHIGAN

- BATTLE CREEK** — Church of Spiritual Truth, 28 West Fountain St., John A. Armistead.
- BATTLE CREEK** — First Spiritualist Church, 63½ East Michigan Ave., Floyd Thornton.
- BENTON HARBOR** — Independent Spiritualist Church, Ravenna Ave. (off South Pipestone St.), Services: Sun. 4 P. M., Wed. 8 P. M., Marie E. Schaeffer.
- BRIGHTMOOR (Detroit)** — First Psychic Spiritualist Church 21729 Fennell St., Elizabeth Armetage.
- CADILLAC** — Spiritualist Church of Truth, 213 Waldo St., Mrs. Fred Peck.
- DETROIT** — Allen Memorial Center, Macabee Bldg., (Mezzanine), Woodward & Putnam, Edith L. Green, 2212 West Grand Blvd.
- DETROIT** — Amity Spiritualist Temple, I.O.O.F. Hall, Gratiot at Conners, Lucy Meyers.
- DETROIT** — Christian Corinthians, St. Paul's Church, I.O.O.F. Hall, Riviera at Grand River, A. Kemsley.
- DETROIT** — Church of the Seven Stars, 4045 Field St., Zoia Weston.
- DETROIT** — Church of Spiritual Harmony, Hotel Book-Cadillac, Maud Fox, Loretta Schmidt, James Loughton, pastor.
- DETROIT** — Church of Spiritual Understanding, 14336 Charlevoix at Chalmers, Sarah Solada.
- DETROIT** — First Spiritualist Temple, Macabees Bldg., Woodward at Putnam, Sara Tingay.
- DETROIT** — Goodwill Spiritual Temple, Eastern Star Temple, 80 West Alexander, Cecelia Gettins.
- DETROIT** — Holy Trinity Spiritual Church, 3056 Michigan Ave., Sophia Traeb.
- DETROIT** — National Bible Spiritual Church, 8082 Charlevoix, at Van Dyke, Fred Roe.
- DETROIT** — Second Spiritualist Temple, Duty Hall, 8648 Woodward Ave., Sarah Hugi.
- DETROIT** — Spirit Communion Church, 3910 Avery, Homer Watkins.
- DETROIT** — Spiritualist Ass'n of America, Inc. (Aquarius Fellowship), 2901 Glynn Court, George S. Foden.
- DETROIT** — Starlight Memorial Church, 5419 Grand River, May Bute.
- DETROIT** — Temple of Spiritual Truth, 12249 Griggs Ave., Jennie Whipple, Louis Abrogast.
- DETROIT** — Trinity Spiritualist Church, Kircheval and Hilger, Sarah Anderson.
- EATON RAPIDS** — First Spiritualist Church, Masonic Temple, John W. Bunker R. G. Chaney.
- FLINT** — Church of Truth, 420 West 12th, Helga Northrup.
- FLINT** — Goodwill Spiritual Church, 125 East 2nd St., Malcolm Riddle.
- FLINT** — First Christian Spiritual Church, Inc., 809 E. Kearsley St., John W. Pearce, Ellen Earle.
- GRAND RAPIDS** — First Church of Truth, 26 Shelby St., Amanda Flowers.
- GRAND RAPIDS** — Church of Divine Science, Coit and Plainfield Ave., Grace L. Bracken.
- JACKSON** — Goodfellow Spiritualist Church, Mechanic and Franklin St., Charles Gulick, Clifford Bias.
- JACKSON** — Allen Memorial Temple of Healing, 150 West Cortland St., M. W. Frank.
- KALAMAZOO** — Church of the Anquarian Gospel of Jesus the Christ, 230 East Michigan Ave., A. J. Stensel.
- KALAMAZOO** — Spiritual Church of Knowledge, I. O. O. F. Temple, 118 West Cedar St., Ina W. Plrt.

(Continued on Page 12)



"Psychic Observer"



**REV. MARY OLSON, Pastor of The Christian Psychic Center, Masonic Temple, 120 North West 15th Ave., Miami, Fla., conducts spiritualist services every Sunday during the fall and winter months, and every Wednesday at her branch center in the Woman's Club, Fort Lauderdale, Fla.**

At both centers, Rev. Olson will conduct classes in Psychic Unfoldment and the study of the Philosophy of The Religion of Spiritualism.

During the summer months, she completed a successful tour of the northern states, filling engagements at The Homestead Spiritualist Camp, Mansfield, Pa. and The Freeville Spiritualist Camp, Freeville, N. Y.

## SPIRITUALIST CHURCHES

(Continued from Page 11)

**LANSING**—First Spiritualist Church, 118½ E. Michigan. Reba L. Post, Geneva Phillips.

**LESLIE**—Flowers Memorial Spiritualist Church, President, Clifford Flowers.

**MUSKEGON**—Spiritual Church of Truth, R. 2, Constance Betts.

**MUSKEGON**—Temple of Spiritual Light—Laketon at McIlwraith Sts. Eleanor Venske.

**MUSKEGON HEIGHTS**—First National Spiritualist Church, 600 Jefferson St. Edith Richmond.

**OWOSSO**—First Psychic Research Spiritual Church, 610 Clinton St. Ella Riley.

**PONTIAC**—Christian Spiritualist Church, 5 South Perry St. H. L. Langton.

**PONTIAC**—First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.

**SAGINAW**—Church of Spiritual Truth, 1833 N. Charles St. Alma M. Eastman.

### MINNESOTA

**DULUTH**—First Spiritualist Temple, 601 East 5th St. Beatie Magnuson.

**MINNEAPOLIS**—First Spiritualist Church, 616 E. 15th St. Marie Pierce.

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

**MINNEAPOLIS**—Second Spiritualist Church, North Lyndale and 23rd Ave. Melvina Hostak.

**ST. PAUL**—Church of Life, 413 Park Ave. Irene D. Sackett, President.

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

### MISSOURI

**KANSAS CITY**—Christian Union Church, 1806 Indiana Ave. Chloe Conner.

**KANSAS CITY**—7th Spiritualist Church, 3009 Harrison. Mrs. Clara Winnie.

**KANSAS CITY**—Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Nettie Garmer Barker.

**ST. LOUIS**—Bright Star Spiritual Church, 3660 Castleman Ave. Mollie Bauer.

**ST. LOUIS**—Divine Truth Spiritualist Church, 4360 Wallace St. Mattie Miller.

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

**ST. LOUIS**—First Church of American Spiritualist Association, Liederkranz Bldg., South Grand Ave. H. Guth.

**ST. LOUIS**—First Psychic Science Church, 4408 W. 19th St. Josephine Erhart.

**ST. LOUIS**—Memorial Spiritualist Science Church, Melbourne Hotel, Mary Rogers.

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

### NEBRASKA

**LINCOLN**—Haven of Rest Spiritualist Church, Inc., 333 South 27th. Louella Baughan. Lionel P. Everman.

### NEW JERSEY

**ATLANTIC CITY**—The Seaside Temple of Psychic Science, 11 So. Arkansas Ave. Emil J. Schmidt, Leon Learsi.

**AUDUBON**—Joan of Arc Divine Healing Center, 116 Oakland Ave. Christie R. Courtenay.

**CAMDEN**—First Spiritualist Church, 509 North 6th St. Beatie Joy.

**CAMDEN**—Second Spiritualist Church, 728 Market St. M. Kraemer, Catherine Broome.

**CAMDEN**—Fourth Spiritualist Church, 503 Market St. (N. S. A.) E. Whitecraft.

**ELIZABETH**—First Church of the True Gospel, 16 South Broad St. Herman Tiederman.

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

**HOBOKEN**—First Spiritualist Church, 527 Washington St., William C. Donovan.

**HACKENSACK**—Church of Spirit Communion, 73 Main St. F. Meredith.

**HACKENSACK**—Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

**HOBOKEN**—First Spiritual Church in Memory of the Living, 329 Wash. St. Ferdinand Leysen.

**JERSEY CITY**—First Spiritualist Church, 273 Bergen Ave. Gertrude Rowe.

**JERSEY CITY**—Grace Divine Spiritual Church, 191 Griffith Ave. (near Summit Ave.). Ethel Arrigo.

**LONG BRANCH**—Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood.

**NEPTUNE CITY**—Star Spiritualist Church, 80 Wall St. Loweta Fine.

**NEW BRUNSWICK**—Dean's Memorial Church of Psychic Science, 75 New St. Anne Meyer.

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

**NEWARK**—Mother Church of Psychic Science, No. 2, Ninth St. Dortha C. Dencer.

**PASSAIC**—First Spiritualist Church, 127 Prospect St. Ida M. Demopoulos. 389 Ellison St.

**PATERSON**—First Society of Spiritualists, 142 Carol St., at Broadway. Emily Freestone.

**PATERSON**—West Broadway (Second) Spiritualist Church, 176 W. Broadway. Elizabeth Spittler.

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

**UNION CITY**—Spiritualist Church—"Divine Psychic Mission of Consolation," 1610 Bergenline Ave. Anna Doerner.

**UNION CITY**—The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Shiffka.

### NEW YORK

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

**BAYSIDE (Long Island)**—Universal Spiritualist Church, 45-60 215th Place. George C. O. Haas and Beulah Thompson Haas.

**BINGHAMTON**—Golden Rule Spiritualist Church, 93 State St. Virginia G. Stiner.

**BINGHAMTON**—Universal Spiritualist Church, 78 Washington St. Adelphia Stiner.

**BROOKLYN**—Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Aves. Grace Rapisarda. Services Sun., Tues., Fri., 8 P. M.; Tues. and Fri., 2 P. M.

**BROOKLYN**—Church of Divine Light, Hart's Hall, Gates Ave. and Broadway. Sunday services 7:45 P. M. Emma C. Resch.

**BROOKLYN**—Cosmopolitan Church, 50 Orange St. Mary E. Murphy.

**BROOKLYN**—Divine Spiritualist Church, 6 Lafayette Ave., Room 6. Beatrice DeHunt.

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

**BROOKLYN**—Seventh Spiritualist Church, Johnson Bldg., Room 64, 12 Nevins St. Services Wed., 8 P. M. Lillian Bleser.

**BROOKLYN (Ridgewood)**—Mizpah Spiritualist Church, 5803 70th Ave. Charles Walters.

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

**BUFFALO**—Cold Spring Spiritualist Church, Schwegler Hall, 1445 Jefferson Ave. Elizabeth Fisher.

**BUFFALO**—Church of Eternal Brotherhood, Malta Temple, 3296 Bailey Ave. D. Mona Berry (N.S.A.)

**BUFFALO**—Naomi Church of Spiritual Thought, 35 Florida St. Isabella Leith Wells. R. Newcomb Wells.

**BUFFALO**—Unity Spiritualist Church, 796 Elliott, Near High. Isabella Reed.

**BUFFALO**—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Clara E. Faber.

**BUFFALO**—Brooking Memorial Spiritualist Church, Richmond at Summer. F. W. Mitchell.

**BUFFALO**—Spiritualist Church of Life, Mizpah Temple, West Ferry and Herkimer Sts. Service Sunday, 8 P. M. Friday message service, 8:30 P. M. T. John Kelly.

**CORTLAND**—Spiritualist Temple of Truth, 22 Homer Ave. Mae Merritt Cortright and Ray Cortright.

**ELMIRA**—Class, 313 Hathway St. Goldie Sargent.

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

**FREDONIA**—International Spiritualist Shrine, 225 East Main St. Minnie Cooke O'Hara.

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

**HORNELL**—First Spiritualist Church, Main St. Maccabee Hall. Fred Martin. Annabel Martin. Goldie Tyler.

**HORNELL**—Spiritualist Center, 69 State St. W. N. Merrill.

**JAMESTOWN**—Open Door Spiritualist Church, 317 Cherry St. Carrie Yarter.

**LANCASTER**—Psychic Science Church, Odd Fellows' Temple, 25 Lake Ave. V. Mattern Bernhardt.

**LOCKPORT**—Lock City Spiritualist Temple, 26 Locust St. William H. Bickett.

**LILY DALE**—First Spiritualist Church, Assembly Hall. Louise Arisman.

**NEW YORK CITY**—All Souls Spiritualist Church, 69 East 122nd St. Joseph L. Plasket.

**NEW YORK CITY**—Church of Spiritual Communion, 1947 Broadway, Tues., Wed., Thurs., 8:30 P. M. Evan Shea.

**NEW YORK CITY**—Eighth Spiritualist Church, 43 West 66th St. Services, Wed., 2 P. M. and Fri., 8 P. M. Janie Wright.

**NEW YORK CITY**—Oakleaf Spiritualist Center, 238 East 67th St. Regina Weisz.

**NEW YORK CITY**—Progressive Spiritualist Church, 83 West 115th St. Apt. 1-D. Margaret Fulton Williams.

**NEW YORK CITY**—Spiritual Church of Revelation, 27 West 130th St. Samuel S. Hayheger.

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

**NEW YORK CITY**—Spiritualist Church of Universal Brotherhood, 248 West 73rd St. Robert L. Hector.

**NEW YORK CITY**—St. Francis Spiritualist Church, 157 West 147th St. Martha J. Farrington.

**NEW YORK CITY**—The Spiritualist and Ethical Society, Hotel Astor, 44th and Broadway, Sunday, 3 P. M. (Oct. 6th to May 25th). Sec'y, 608 West 140th St. (Apt. 15).

**NEW YORK CITY**—United Spiritualists Church, 257 Columbus Ave., near 72nd St. Edward Lester Thorne.

**NEW YORK CITY**—Universal Inner-Vision Church, Inc., Carnegie Hall, Sunday evening services begin October 13. Pearl Irick Long.

**NIAGARA FALLS**—Spiritualist Church, 2118 Main St., Silberburg Hall. Minnie Garland.

**NIAGARA FALLS**—White Rose Center of Free Psychic Truth, Unitarian Church Building, Main St. Rosebud Vogel.

**RENNSALAER**—Golden Circle Spiritualist Church, 55 State Road. Hampton Manor. Margaret Lewis.

**RIDGEWOOD (Long Island)**—Mizpah Spiritualist Church, 6096-69th Ave. Charles Walters.

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

**ROCHESTER**—Universal Centre of Psychic Science (Association), 251 East Ave. Rev. J. Bertran Gerling.

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

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

**ROCHESTER**—Plymouth Spiritualist Church, Plymouth—Troup Sts., Robert J. Macdonald.

**ROCHESTER**—Universal Spiritualist Church, 44 Gardner Park. Louis C. Brown. Lillian Stauber.

**ROME**—Spiritualist Class, Services Thursday, 8 P. M., 609 West Thomas St. LeRoy Sweetland.

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

**SOUTH OZONE PARK (Long Island)**—Spiritual Center, 14306 Sutter Ave. Hilda White.

**SOUTH OZONE PARK**—Spiritual Center, 143-16 Sutter Ave. G. E. Wagner.

**SYRACUSE**—First Spiritual Church of Grace, 110 Mark Ave. Grace and Roy Kilmer.

**SYRACUSE**—Golden Rule Spiritualist Church, University Block. Anna Schneider.

**SYRACUSE**—Spiritual Science Church, 227 Webster Ave. Alva O. Johnson.

### OHIO

**AKRON**—Friendly Spiritualist Church, 945½ Kenmore Blvd. Hulda Stewart.

**AKRON**—St. Paul's Spiritualist Church, 174 South College St. William Edward Hart.

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

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

**ASHTABULA**—First Spiritualist Church, 43rd and North Main St. Minnie M. Sayers; R. B. Peck, Pres., 416 Garfield St., Geneva, Ohio.

**BROWNSWICK**—Little Flower Spiritualist Mission, Route No. 1. Mable Sylvester.

**BRIDGEPORT**—First Spiritualist Temple, 310 Main St. Albert Boeringer. W. A. Hollingsworth.

**CANTON**—Divine Science Spiritualist Church, 901 Marion. S. W. Maud Shipley.

**CANTON**—First Spiritual Alliance Church, 3rd and Market (Over McCrory's). J. H. Rheamont.

**CANTON**—Psychic Science Spiritualist Temple, 218 Market St., N. Rhea P. Swalle.

**CANTON**—Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy, 618 Cleveland Ave., S. W.

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

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

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

**CLEVELAND**—Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. William H. Kost.

**CLEVELAND**—First Bible Spiritualist Church of Cleveland, 756 East 91st St. R. E. Clink.

**CLEVELAND**—Spiritual Science Church, (Allenville Center Hall), 10427 St. Clair St. Rene Hunt.

**CLEVELAND**—Sunshine Spiritualist Church (Class), 11504 Shadeland Ave. Mable Meinke-DeVries.

**COLUMBUS**—First Spiritualist Church, 6th and State. Ruth Sells.

**COLUMBUS**—Spiritual Center, 96 East Hudson St. Miss H. Craft.

**COLUMBUS**—The Ohio Ave. Spiritualist Church, 86 South Ohio Ave. Nellie C. Brown.

**DAYTON**—Central Spiritualist Church, Haynes and Hulbert. Laura E. J. Holloway.

**DAYTON**—Fraternal Spiritual Church, Ball Room, Hotel Gibbens, 2nd Floor. Maude E. Phelps, 341 West Monument Ave.

**EAST LIVERPOOL**—First Spiritualist Church, Moose Hall, 4th and Wash. St. Frances Gillespie.

**MEDINA**—Spiritualist Church of "River Styx," H. C. Hickling.

**NEW PHILADELPHIA**—Church of Divine Inspiration, Hotel Delphian. Robert K. Wilson.

**STEUBENVILLE**—First Spiritual Church, Route No. 3. Cora B. Yokum.

**STEUBENVILLE**—Trinity Spiritualist Church, 334 Market St. F. Hayes.

**TOLEDO (East)**—First Church of Ethical and Applied Psychology, 920 Cressus Road. Jennie Lee.

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

**WARREN**—Christ Universal Spiritual Church, Room No. 4, McKinley Club, Branden Block, High St., N. E. Michael Smerick, Jr., pastor.

**YOUNGSTOWN**—First National Free Psychic Church, 338 Arlington Ave. Fredia Dowler.

**YOUNGSTOWN**—The Inter-National Constitutional Spiritualist Church, 303 West Federal St. William McCormick. C. Van Der Wall.

### OKLAHOMA

**BARTLESVILLE**—First Spiritualist Church; pastor, C. Ruth Williams, 184 N. Choctaw; sec'y, Hilda Liaboe, 905 Wyndotte.

**ENID**—First Christian Spiritualist Church, Oxford Hotel, Floyd Fothergill. A. S. P. Fields.

**ENID**—Spiritualist Center-Studio, 419 East Maple St. Albert E. von Strode. N.S.A. Missionary.

**GUTHRIE**—Spiritual Science Church, 119½ East Oklahoma Ave. Edna Francis Miller.

**OKLAHOMA CITY**—Central Spiritualist Church, 718½ North Broadway. A. C. Leslie.

**OKLAHOMA CITY**—Progressive Spiritual Science Church, 1012 N. Greary St. Myrtle Sweet.

**OKLAHOMA CITY**—Spiritual Science Church of America, 329 N. W. 13th St. Mae Derr McQuestion.

**TULSA**—Lawnwood Spiritualist Church, 5940 Sand Springs Road. Joseph E. Hutcherson.

**TULSA**—Second Spiritualist Church, I. O. O. F. Hall. J. S. Allison.

**TULSA**—The First Independent Spiritualist Church, 2805 East 4th Place. Polina M. Koons.

### OREGON

**EUGENE**—Spiritualist Center, 1253 Olive St. Anna E. Rath.

**PORTLAND**—First Psychic Science Spiritualist Church, Neighbors of Woodcraft Hall. Alma Gudhart.

**PORTLAND**—Progressive Psychic and Divine Healing Center, Inc., 1825 S. E. 12th St. Lula W. Mittlesteadt.

**PORTLAND**—The College of Divine Sciences and Realization, 1717 S. E. 24th Ave. Mrs. J. C. F. Grumbine.

**MEDFORD**—Psychic Circle Class, 5 East 3rd St. Anna E. Rath.

### PENNSYLVANIA

**ALLENTOWN**—First Spiritualist Church, 2 W. 7th St. Alice Getter, 602 Diehl Ave., Bethlehem, Pa.

**ETHLEHEM**—Spiritual Alliance Church, 131 East Broad St. Clara A. Arthur.

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

**BRADFORD**—First Church of Spiritualists, 46 Chestnut St. Elizabeth King.

**CHARLOTTE**—Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.

**GREENSBURG (South)**—Spiritual Church of the Soul, 1650 Broad St. F. O. Skelly.

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

**ACKESPORT**—First Spiritualist Church, 809 Locust St. Winifred McAndrew.

**NEW CASTLE**—First Spiritualist Church, A. F. of L. Hall, 302½ East Wash. St. Edward Arthur Whitman.

**NEW CASTLE**—Good Will Spiritualist Church of Christ, Glendenin Hall. J. H. Anderson.

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

**PHILADELPHIA**—Christ Chapel of Healing, 1235 West Venango St. Minerva H. Gray.

**PHILADELPHIA**—First Association of Spiritualists, N. E. corner of Master and Carlisle Sts., near Broad. Mamie B. Shulz.