

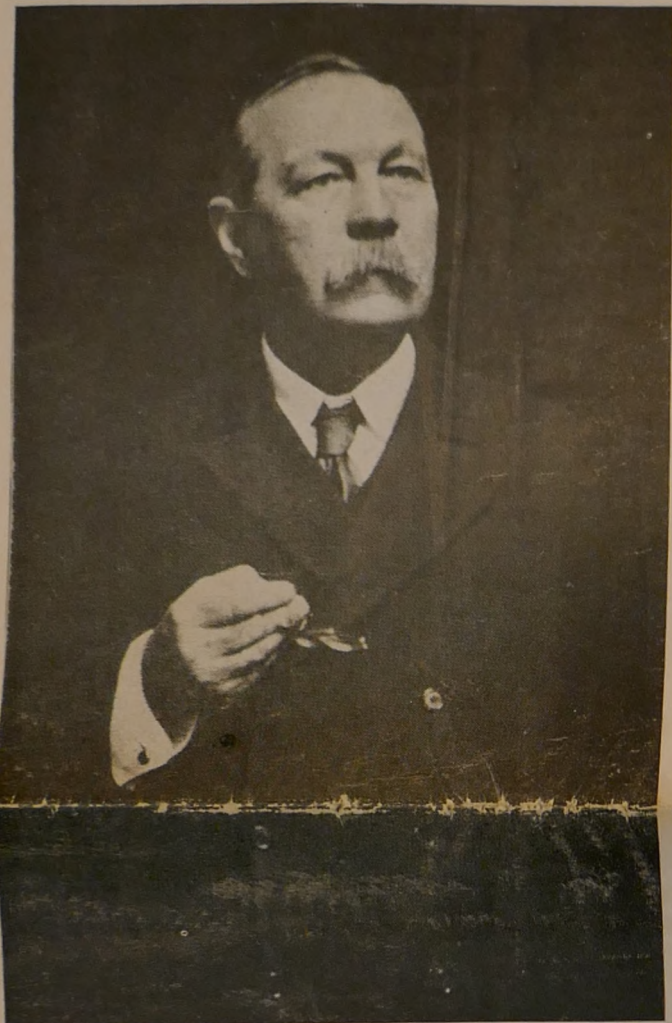
The PSYCHIC OBSERVER

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BLED SOE, DOYLE SPEAK!

His Spirit Voice — A Challenge To Skeptics

"Psychic Observer"



Sir Arthur Conan Doyle

WHAT DOES SPIRITUALISM ACTUALLY STAND FOR??

WHAT DOES IT TEACH?

This article is part of an address made by Doyle during his last American lecture tour—several years before his passing—ED. NOTE.

By
SIR A. CONAN DOYLE

It is a difficult task to compress the whole argument for Spiritualism into a short article, but one is so often asked for some short statement which will cover the whole ground that one feels that it is necessary to attempt it. I will, therefore, outline that which I believe to be true, and which I am assured represents the religious knowledge of the future, even if for the moment it should be unpopular or misunderstood.

Religion cannot always stand still, or be referred eternally to documents thousands of years old, many of which are far below our modern standards of intelligence and morality. God still yearns over the world which He has created, and He still, from time to time, as it is ready to receive it, transmits to it by this or that chosen and inspired messenger fresh knowledge by which man may know something of his destiny.

I believe that within the last eighty years a flood of such knowledge has been conveyed to us, and

that we have been extraordinarily blind as to its validity and its overwhelming importance. So convinced am I of the vital nature of this psychic knowledge, that I have gradually been forced to the conclusion that it is the most important event which has occurred in the world since that raising of ethical standards which we associate with the reverend name of Jesus of Nazareth, and that on the plane of religious knowledge as apart from ethics, it is actually the most important event of all.

For, consider what it means, if it be true. We claim that we can break through the barrier of death, that those who have lived in this world have not changed either their forms or their characters, but only their vibrations, so that instead of manifesting through the flesh body, which is a low and slow vibration, they live now in an etheric body which is on a high and fast vibration, and therefore invisible to our ordinary mortal eyes, exactly as many things in our daily life fail to impress our senses because they are on too fast a vibration. Colors beyond the spectrum, and notes above our compass are examples of what I mean.

These etheric bodies do not, as we learn, live in a vacuum or in any indefinite state, but they pass from this earth into another sphere or world, in which they have definite duties and congenial work; in which they have every

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THEIR SPIRIT VOICES RECORDED

Evidence No Sane Person Can Deny

"TELL THEM . . .
. . . ETTA LIVES!"

AT CHESTERFIELD SPIRITUALIST CAMP, CHESTERFIELD, INDIANA, the spirit voice of ETTA S. BLED SOE was heard many times, during the month of August, through the mediumship of JAMES LAUGHTON. SIR ARTHUR CONAN DOYLE'S voice was also heard.

These voices were so clear, distinct and natural that it was decided to try to have them recorded.

Read the account of this seance (No. 1), then read about the actual recording seance (No. 2) (Column 5, this page.)

By MARCELLA DeCOU HICKS

Camp Chesterfield held some amazing experiences for me this summer, not the least of which was a trumpet seance with James Laughton of Detroit. It was one of the most remarkable demonstrations I have ever witnessed. One who has never sat in a "Jimmie" Laughton seance has a treat in store that will thrill to the marrow bones.

Jimmy is a very personable young man—genial and most approachable, and even upon first acquaintance one can have no doubts of his utter sincerity. After a "sitting" or two, one is amazed that a medium of such extraordinary gifts and development can be so unassuming and modest.

There were present at this seance only the medium, the Editors of PSYCHIC OBSERVER and myself. The furnishings of the room, as I remember, consisted only of a table in the center, surrounded by a circle of chairs. Because all trumpet seances are similar in their essentials, I shall touch upon only the most extraordinary features of this session.

Dr. James Speaks

As soon as the room had been darkened and the Lord's Prayer spoken in unison, Dr. James, Jimmie's teacher in Spirit, announced himself and took charge of the seance. He greeted us individually with great cordiality and had scarcely stopped speaking when the room shook and reverberated with the most terrific Indian Yells. It would seem that they must have been heard for blocks around the house, since they fairly deafened us. I would say that there were at least three separate and distinct Indian voices joining in the yells at one and the same time. The heavy center table was repeatedly lifted up and slammed down with great force—a tremendous thump-thump-thump. It really seemed that the house might be falling about our ears and yet, knowing of course, that no such untoward thing could happen, we found it not only thrilling but amusing. It was really such a good natured, happy clatter, all in all, and the Indians seemed to be having such a good time and so heartily enjoying their opportunity to make so much "whoopie," that we just naturally fell into the spirit of the thing

(Continued on Page 2, Col. 1)

SEANCE
"No. 1"
Held before
the recording
seance.

SEANCE
"No. 2"
At which Spirit
voices were
recorded.

"THERE MUST
BE PIONEERS"

In BUFFALO, N. Y., at the Transtudio Recording Corporation, a seance was held September 25th. At this seance the spirit voices of ETTA S. BLED SOE and SIR ARTHUR CONAN DOYLE were recorded.

The seance was sponsored by the CHESTERFIELD SPIRITUALIST CAMP, CHESTERFIELD, INDIANA. The mediums were JAMES LAUGHTON and MABLE RIFFLE — Others present were: Loretta Schmitt, Arthur Riffle, Dr. Noble Younkin, Marcella DeCou Hicks, Juliette Ewing Pressing and Ralph G. Pressing.

By MARCELLA DeCOU HICKS

I have "glad tidings" for all who wish to know or to spread the truth of personal survival—the continuity of life—immortality. I feel that a most stupendous thing has been accomplished; a thing so thrilling as to be all but incredible—and I count it a rare privilege to have been a member of the group that brought this accomplishment to fruition.

Friends, we have recorded on a phonograph disk the spirit voices of Etta S. Bledsoe and Sir Arthur Conan Doyle as well as the voices of the "trumpet controls" who officiated at the recording. These voices have been recorded so that you—and you—and you—and all the world may hear and may know positively that personality survives the change called death; that the so-called dead can return and communicate with the living of earth; that life maintains its continuity forever.

So far as we know, this recording of the spirit voice speaking independently from the land of spirit has never before been done in just this manner, though I believe there are instances of records having been made of spirit speaking through a medium in trance.

An Idea Is Born

I have written (article starts Col. 3, this page) of hearing the marvelously perfect reproduction of the voice and personality of Etta Bledsoe as I encountered them through the mediumship of "Jimmie" Laughton at Camp Chesterfield, Chesterfield, Indiana, during the summer—also the voice of Doyle—at a seance I attended with the editors of this paper.

The idea was born then and there to have records made of these two voices. We saw no reason why this could not be done if some recording company could be persuaded to cooperate to the extent of improvising a dark seance room and if Jimmie and Mable Riffle, another medium of great power with whom he often collaborates, could be persuaded to make the journey to such a place for the purpose of the recording.

The idea "grew and multiplied." Jimmie and Mable were consulted and enthusiastically agreed to give their services. Whereupon Ralph Pressing went hunting for



ETTA S. BLED SOE

Her Perfect Spirit Voice
PROVES SURVIVAL

SPECIAL NOTICE!!

RECORDS MAY NOW
BE PURCHASED

A limited number of records have been made from the "Master Records." These may be purchased from the PSYCHIC OBSERVER RECORDING SERVICE, Lily Dale, N. Y. The records will be marked and priced as follows:

A—ETTA S. BLED SOE'S Spirit Message — 1 10 in. record, both sides, \$5.00 (An excerpt from the "Chesterfield Seance").

B—SIR ARTHUR CONAN DOYLE'S Spirit Message — 1 10 in. record, both sides, \$5.00 (An excerpt from the "Chesterfield Seance").

C—A recording of the ENTIRE "Chesterfield Seance" from beginning to end—including opening prayer, songs, both ETTA BLED SOE'S (same as "A" above) and SIR ARTHUR CONAN DOYLE'S (same as "B" above) spirit message. This record also includes the spirit voice of DR. JAMES LAUGHTON and the spirit voice of DR. HENRY WILLIAMS, Spirit Collaborator of MABLE RIFFLE. In addition, this record includes the voices of all the sitters, (i.e.) Marcella DeCou Hicks, Loretta Schmitt, Dr. Noble Younkin, Juliette Ewing Pressing and Ralph G. Pressing. The mediums also speak at the close of the seance.

THE PRICE FOR THE SET OF THREE (3) 12 in. records, both sides, covering the entire seance "No. 2," records C—\$10.00.

(Continued on Page 3, Col. 1)

ETTA BLEDSOE RETURNS !!

— SEANCE "NO. 1" —

(Continued from Page 1, Col. 3)

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Now I know perfectly well that some dignified soul is going to be horrified and protest solemnly such "goings on" as unbecoming, unspiritual, uninspired, sacrilegious and what not. To which I reply, granted, that in such a performance there is nothing especially uplifting, beautiful, inspiring, soulful or religious — there are literally millions of things governed by natural law that also are not particularly sublime. And anyhow, what in the world makes people think that spirit life is all solemn, dignified, long faced and religious? A spirit said to me recently, "If there was LESS fun and laughter in heaven than there is here on the earth, it would be a sorry place to go to, wouldn't it?" And I agree. God save me from ever going anywhere that there is less laughter than I have encountered in life here. Somebody — I forget who — has said:

"A little nonsense now and then, is relished by the best of men."

Just Human — That's All

Let me say right here to those who feel critical toward — what shall I call them? — the more ribald phases of phenomena, because they are not solemn and sanctimonious, that psychic manifestations are natural manifestations. In phenomena people return as THEMSELVES. Passing into spirit life, for instance, does NOT change the practical joker into a fellow who no longer likes to play tricks on folks. The Indian, in his dances, music and ceremonies, was a noisy fellow; he is still a noisy fellow when he comes back to earth conditions and he will continue to be a noisy fellow till he attains that degree of development, culture and wisdom that will tone down his effervescence a bit. I may say that I personally have encountered several Indian personalities that had completely outgrown all childishness and had become the quintessence of culture.

During the Indian manifestation Mrs. Pressing's "Red Feather" spoke to her, and suddenly turned her chair around so that she

COLORED DREAMS

with

EASY - PSYCHIC - CONNECTIONS

See and talk to your friends of yesterday, those whom you never expected to meet again. See them, not as they were when they left, but as they were at their best. Note the color of their eyes, hair and wearing apparel. Contacts last two or three minutes, during which time all sense of fear is completely eliminated. Send \$1.00 for your copy of "Colored Dreams with Easy Psychic Connections" to

VIOLET M. LINDBLOM

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ANOTHER SEANCE RECORDED

Sponsored By

CAMP SILVER BELLE, Ephrata, Pa.
ETHEL POST-PARRISH, The Medium

SPIRIT VOICES TO BE HEARD: Silver Belle, Dr. Joseph Banks, Frederick A. Wiggin, Hazel Ridley and others.

ATTENDING THIS RECORDING SEANCE: Lena Barnes Jeffs, Marcella DeCou Hicks, James Parrish, Juliette Ewing Pressing and R. G. Pressing.

FULL DETAILS to be published in NOVEMBER 25th ISSUE of PSYCHIC OBSERVER.



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PRESIDENT OF CAMP WHITE EAGLE
ANNOUNCES THE OPENING OF HIS
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JUDGE A PAPER
BY ITS FRIENDS

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Perfect Channel

Many personalities came and went — among them a niece of mine who passed into spirit life as a premature birth and who has grown to beautiful young womanhood in Spirit. She sang "Have Thine Own Way" in a sweet voice incredibly high in pitch. I would be WILLING TO SWEAR that every note was above High C — and being a trained singer myself, I KNOW whereof I speak.

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CHESTERFIELD MEDIUMS LEAD THE WAY; THEIR SEANCES RECORDED FOR FIRST TIME



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As she speaks from Spirit, all of her characteristic mannerisms, her little peculiarities of speech are evident. There were certain ways she had of pronouncing words, for instance, that were highly individual. She still manifests all these noticeable differences. Any one who ever heard her speak will well remember that her own way of pronouncing the words "spiritualism," "spiritually," "spirit" and similar words. She drew the word out deliberately and separated definitely the syllables — "spee-rit-u-ally," "spee-rit-u-al-ism" and "spee-rit."

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She gave us a discourse, such as she was accustomed to give extemporaneously during her life upon earth — except that the subject matter dealt with aspects of spirit life as she now knows them. She emphasized the fact that she is living now among the conditions she used to describe from the platform and in concluding her address, she exclaimed, "Oh, my dears, it is far, far more beautiful and lovely here than the minds of you of earth can ever picture. It is glorious — glorious beyond words. Knowing the law has enabled me to return among you at once in recognizable personality. I loved you all and I shall leave you but shall help you in every possible way until you join me here. Call on me when you need me. You will do beautifully God's



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Partial Materialization

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And yet, folks by the thousands, will tell YOU that there is no such thing as AUTHENTIC mediumship and phenomena — no such thing as SPIRIT RETURN and INTERCOMMUNICATION. "WHAT FOOLS THESE MORTALS BE!"

NOW READ . .

SEANCE NO. 2

STARTING

ON PAGE 1

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ETTA BLEDSOE RETURNS !!

— SEANCE "NO. 1" —

(Continued from Page 1, Col. 3)

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During the Indian manifestation Mrs. Pressing's "Red Feather" spoke to her, and suddenly turned her chair around so that she

faced the wall instead of the center of the circle as she had placed herself. The chair on which I was sitting was LIFTED by unseen hands at least two feet off the floor while my old Chief Acorn spoke to me, telling me to have no fear, that he would let me down gently. He asked me if I would like to be lifted near the ceiling but I demurred. Frankly, I was afraid I would fall off. Of course I know that I would not have but the experience was so new that even I knew a bit of panic despite all my years in Spiritualism and my frequent contact with phenomena. Sometime I am going to let my old Chief complete his experiment and hang me to the chandelier if he feels so disposed. That would be "something new under the sun" wouldn't it?

Henry Ward Beecher

Each Indian, as he came among us, spoke in an INDIVIDUAL voice — each DIFFERENT from the other and NONE of them similar in any way to the voice of any of us present. And as each took his leave we heard the definitely recognizable clatter of pony hoofs, the ponies giving what I can only describe as "whiffers"; and the hoof beats growing fainter and fainter, achieving the effect of distance — and finally fading out.

Dr. Beecher came to greet me in fatherly fashion, assuring me in his booming voice, of his continued interest in my work and of his collaboration in giving spiritual knowledge to the world. W. J. COLVILLE spoke to Mr. Pressing saying that he had attached himself to Mr. Pressing and would in the future render him all possible ASSISTANCE in the magnificent work undertaken in the interest of the spirit world and humanity.

One of the most interesting features of the seance was that SEVERAL voices would be talking at once, and not to any of us necessarily but just among themselves. Considerable banter went on between a spirit man and his spirit wife, each accusing the other of always wanting to "hold the floor and do all the talking." Several spirit entities left the seance two by two, talking animatedly as they went away.

Early in the sitting I experienced a thrill such as I had never had before; a thing so utterly startling and unexpected that it all but floored me. I was sitting with hand uplifted when suddenly a warm hand grasped mine heartily, the fingers fluttering a bit spasmodically. I recognized that hand instantly — IT WAS MY FATHER'S. My father's hand was very square and firm but with peculiar and most pronounced cushions on the inside of the fingers and an extraordinary lightness of touch. His patients used to marvel at this softness and

JUDGE A PAPER
BY ITS FRIENDS

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We all left that seance awe stricken but grateful beyond expression for the dramatic revelations vouchsafed us. We all knew that we had had a long, long look behind the curtains of that thing, mis-called death — death, which is life's most glorious adventure.

And yet, folks by the thousands, will tell YOU that there is no such thing as AUTHENTIC mediumship and phenomena — no such thing as SPIRIT RETURN and INTERCOMMUNICATION. "WHAT FOOLS THESE MORTALS BE!"

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SEANCE NO. 2
STARTING
ON PAGE 1

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ANOTHER SEANCE RECORDED

Sponsored By

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SPIRIT VOICES TO BE HEARD: Silver Belle, Dr. Joseph Banks, Frederick A. Wiggin, Hazel Ridley and others.

ATTENDING THIS RECORDING SEANCE: Lena Barnes Jeffs, Marcella DeCou Hicks, James Parrish, Juliette Ewing Pressing and R. G. Pressing.

FULL DETAILS to be published in NOVEMBER 25th ISSUE of PSYCHIC OBSERVER.



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X-53

BLEDSON AND DOYLE SPEAK "There Must Be Pioneers"

SEANCE "NO. 2"

(Continued from Page 1, Col. 5)

a recording concern broad minded enough to bear with a bunch of "wild-eyed Spiritualists" with a "crazy idea." Naturally he met ridicule, facetiousness and persiflage, but as Ralph says, he has been insulted by experts—so paid no heed. It is amazing, my friends, how little the jibes of the ignorant hurt the person who hugs to himself the blessed assurance that he KNOWS.

Finally, a company was found that was willing to cooperate and a date for the recording was set. It was a long and weary journey for those mediums. Mr. and Mrs. Riffle drove from Anderson, In-

the eight of us embarked for Buffalo where the recording was to take place. We had arranged to have the studio for our party for the entire day so that in case a first and second attempt should prove a failure, there would be time and opportunity to, "try, try, try again."

The studio people had done their best to create a dark room for us but since they were unfamiliar with seance requirements, it was necessary for us to pin up additional blankets over the doorways and so forth.

All of us were getting pretty nervous, especially the mediums; nobody knew what would happen or whether or not anything would happen. We had the assurance that both Mrs. Bledsoe and Conan

ever heard Etta S. Bledsoe speak there will be no doubt in your mind as to the identity of this spirit voice; nor can you entertain any suspicions that this record was made previous to Mrs. Bledsoe's passing because she states that she is speaking from the land of spirit to which she has passed.

Conan Doyle followed her to the microphone. It is fortunate that there is a record—several for all I know—of Doyle's voice made shortly before his death and with which this spirit voice may be compared. At any rate the pronunciations, accents, inflections and phraseology of this spirit record are all evidentially characteristic if the record made in life is any criterion by which to judge. His pronunciation, for instance, of the name "Crookes," which he pronounces "Krouks" as if it rhymed with "croup" and the way he speaks his own name—as if it were spelled "Cah-nan," and not "Co-nan," as we Americans have always pronounced it.

Doyle Speaks ! !

He spoke of being associated with Sir William Crookes in spirit life and his whole talk was utterly characteristic of the living Doyle. I am judging by his writings which I have read—I never heard Mr. Doyle lecture. I am not required to give the gist of his talk here, but those who so desire may procure the record itself a bit later.

The seance, as a whole, went onto a master record with all the unrehearsed conversation that went on among us. As I said in the beginning our first attempt was supposed to be nothing more than rehearsal, to get our bearings and raise our confidence in the whole procedure. But it went along, developing so perfectly, and when the record was played for us we found it so really good, that there was no need to do anything over.

The very fact that a mistake or two was made by the rest of us makes the spontaneity of the whole thing most evident and gives the true effect of unpremeditation. Not a one of us had prepared anything to say and when Ralph asked us each to say a few words for recording we were caught unawares. We shall let you be the judge of how well or how badly we "rose to the occasion." If I remember aright, after I had finished my little spiel, Ralph said "Thank you, Mrs. SMITH," instead of "Mrs. Hicks."

I believe that we have pioneered in something really "new under the sun" and a great impetus should thereby be given to an entirely new venture—that of giving the spirit voice to the world. It will be to many absolute proof of the survival of personality and the truth of spirit communication. I hope that eventually the whole world will be able to say from the heart the words with which Mrs. Bledsoe closed her spirit talk.

"Oh, grave, where is thy victory,
Oh, death, where is thy sting!"

The End

BLEDSON and DOYLE VERIFY THEIR OWN SPIRIT VOICES

The messages below were received by Juliette Ewing Presing, October 5, 1940, at Lily Dale, N. Y., through the independent writing mediumship of PIERRE L. O. A. KEELER, on cards between two slates—under test conditions.

THE BLEDSON MESSAGE

Well now, greetings and God's blessing I am so glad you were able to get the record of my spirit voice. Persons who are familiar with the intonation of my usual way of speaking, and the singular peculiarities of my enunciation, will have a proof of my life and the indisputable fact that I am, I came, and I spoke. And now I affirm the truth by reassuring you of it through this independent written message given under conditions which human mortal hand could not perform. I love you all of Chesterfield, my companion mediums of so many years, and tell you what you will be glad to know, that Scott met me, and we are at rest.

(Signed) Etta S. Bledsoe.

THE DOYLE MESSAGE

By comparing my recent utterances on the phonograph with those I uttered on my bed of death in the mortal sphere; then he who would not recognize them to have come from the same lips, should place himself under treatment for ear correction by a reliable specialist.

My work for the promulgation of Spiritualism has only just begun.

(Signed) A. Conan Doyle.

diana, to Detroit, Michigan, where they picked up "Jimmie" and Loretta Schmitt and the four of them then made the long trek to Lily Dale, arriving the night of Sept. 24th. Dr. Noble Younkin, Decatur, Indiana, who had been asked to make one of the party, had arrived during the day.

Trial Seance Help

We held a short seance that night in the PSYCHIC OBSERVER SEANCE ROOM for the purpose of having a last word with the spirit people who were expected to manifest the following day. We wanted to know whether or not we all understood each other and if Doyle or Mrs. Bledsoe might have some last minute suggestions or instructions. We had consulted both of them from time to time while plans were being formulated. Both Doyle and Mrs. Bledsoe came, and told us that in-so-far as they were concerned all was in readiness and they were fully prepared to go through with the program but both pointed out that they could not assure us that some untoward circumstance might not arise which would interfere with their functioning. Even weather conditions might prevent. It is very difficult for any type of spiritual manifestation to come through when the atmosphere is heavy with fog or rain.

Mrs. Bledsoe urged us to cut the seance short and each of us got as much rest as possible.

The visiting mediums were naturally most fatigued after their tedious trip and all of us felt a great deal of trepidation and nervousness. We all felt that we stood on the brink of something of tremendous import, not alone to ourselves but to all the world—all humanity.

On the morning of Sept. 25th,

Doyle would positively be there but whether or not it would be possible for them to manifest was "something else again." We knew Mrs. Bledsoe would speak with "independent voice" but that Mr. Doyle would have to use the trumpet.

Forgetting for the moment that both of these people when in the flesh were perfectly familiar with the microphone we were all stewing and fretting for fear they would voice too near to or too far from the "mike." We got so wrought up about it all that it really began to look to me as if we didn't give those superb spirits credit for any sense at all.

Etta Speaks ! !

Finally, all was in readiness and what we intended should be only an experimental seance to quiet our nerves and possibly get further instruction from the spirit world, began. But immediately after the Lord's Prayer had been spoken and a song sung, Jimmie's Dr. James, took control of the seance, announced himself and said that both Mrs. Bledsoe and Mr. Doyle were present and ready. Almost at once Etta Bledsoe began to speak.

First, she sent a motherly greeting to her son, Hicks, in California, a greeting of affection and assurance and calling herself the name he had for her—"Mux". Then a loving greeting to her sister, Evolyne Burnside. Then, in characteristic fashion, she began to give an extemporaneous lecture exactly as she was wont to do in life. Elsewhere in this issue I have described what this manifestation of hers is like. She finished with a message from the world of spirit to the people of earth—and the statement, "This is ETTA S. BLEDSON."

I assure you that if you have

The Mediumship of EDWARD LESTER THORNE

Psychic Observer Editors
Visit His Sanctuary
In Gotham

By MARCELLA DeCOU HICKS

The Editors of the PSYCHIC OBSERVER had heard much concerning the mediumship of Edward Lester Thorne of New York City. On a recent visit there, they made it a point to meet Mr. Thorne and see him at his spiritual work. Our first contact was a social one.

To be explicit, we all had dinner together at Hotel Wellington discussing throughout the meal Mr. Thorne's mediumistic gifts, his policies and his problems. What he told us of his activities so intrigued us that Juliette and I decided to visit his church that very evening.

We were deeply gratified when we reached the corner of Seventy-second Street and Columbus Ave., where Mr. Thorne's church is located, to be confronted by a huge sign, filling a big window, "Edward Lester Thorne, Spiritualist Medium." Gratified, because one so rarely finds a medium with the courage to emblazon to the world so that "he who runs may read" the fact that he is a Spiritualist Medium. They will call themselves Astrologers, Psychologists, and what not—anything but mediums.

A Real Sanctuary

We ascended a flight of stairs and suddenly found ourselves in—A Sanctuary! A room of subdued lights, quiet colors, soft draperies and peace—restful, friendly and inviting. There were a goodly number of people assembled in the congregation when we entered—people from all walks of life; some a trifle shabby and forlorn, others dressed with elegance. But all of them sad faced and troubled—each so evidently bringing a problem and a troubled heart. They had all come for solace, counsel and comfort.

Behind a desk on a platform, facing the group, sat Mr. Thorne, a kindly man, gentle, soft-voiced and sympathetic. He was engaged in reading billets—or "ballots" as they are more familiarly called. His speech was cultured, his manner comforting and he read those ballots, or billets, which ever you care to call them, with most uncanny accuracy.

A Kindly Man

As the different ones had their billets read and answered and were given counsel and advice, they rose and left and others, coming in, took their places. Thus the personnel of the congregation changed continuously, yet it all took place so quietly—I might even say, so reverently, that there was no suggestion of commotion or disorder.

I particularly noted that Mr.

New York Medium



EDWARD LESTER THORNE,
Pastor of The United Spiritualist's Church, 257 Columbus Ave. (Near 72nd St.), New York City.

He conducts Message Services every Sunday, Monday, Tuesday, Wednesday and Friday at 8 P. M. Also Saturday afternoons at 3.

Thorne was most generous in his giving. No one was cut off with a sentence or two but all questions were answered in great detail, and oft-times additional queries put to him by the questioner in the congregation, were answered at length.

Judging from each individual reaction, he made not one single error. He named people both living and in spirit, connected with each one whose billet he read; also gave dates and names of places accurately. He analyzed situations and conditions with fidelity—perfectly and honestly.

I am judging of this from the manner in which it was all received. Several times when asked for additional information by some one whose billet he had just read, he said, "I can give you nothing more on that. I get nothing more—I have given you all that was given me. Beyond that I should be guessing, and you can do that as well as I can." One can feel real confidence in a medium who expresses himself so honestly.

Spirit Messages Accurate

When Mr. Thorne came to my billet, I waited breathlessly for his reaction because my question involved a matter positively known only to myself and one other person in a far country. Positively no one in America besides myself knew of the situation and I did not name this country in my billet.

Mr. Thorne said, "I see before me a man who calls himself Dr. DeCou, and he says he wishes to speak to his daughter, Marcella." Instantly my hand flew up. Through Mr. Thorne, my father delivered to me certain information, analyzed the condition that existed and named the foreign country involved in the situation and told me the probable outcome—all of it so veiled that no one but myself could possibly interpret it at all.

This, mind you, through a medium whom I had met for the first time only the matter of an hour or two before and who positively knew nothing about me.

Juliette received an equally illuminating and accurate answer to her own billet, and as she and I left the church we practically took out of each other's mouths the words, "What sanctuary for the 'man in the street' with grief or a heart ache."

We feel sincerely that so kindly a gentleman, so extraordinary a medium surely deserves a spiritual blessing and the hand of fellowship.

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PIERRE L. O. A. KEELER, Lily Dale, N. Y.

A "FRANK DECKER" SEANCE IS RECORDED!!

"I Swear This Happened!"

September 25, 1940.
Lily Dale, N. Y.

This certifies that I attended (alone) a seance held by Frank Decker, NEW YORK CITY in the PSYCHIC OBSERVER SEANCE ROOM between 7 and 8 P. M., September 25.

I also attest that the seance described herewith was genuine and that every manifestation described in this article is true.

(Signed) Nell M. Smith.

Signed and Sworn to before me this
1st of October, 1940.

William E. Stoye,
Notary Public.

In a letter to her daughter, Vivian, Mrs. Smith describes a seance she had, all alone, with Frank Decker, the evening before the "FRANK DECKER" seance was recorded in Buffalo, N. Y.

Lily Dale, N. Y.,
Sept. 27, 1940.

Miss Vivian Smith,
Louisville, Ky.

Dear Daughter:

Last night (Sept. 25), I had the good fortune to witness one of the most extraordinary demonstrations of "spirit return and spirit power" than I ever dreamed could possibly come to pass for me. I jotted down many notes, and now, while they are yet fresh in mind, I want to write you in detail. Don't destroy this, but return it to me, as I want to keep it as a record and for future reference.

The way it came about, so unexpectedly, minus the ado of planning or previous preparations—which things always upset me and get my mental wires at cross purposes—from wondering who will manifest; what will they be likely to tell me to do; what had I better ask them etc., and by the time the seance is under way, I have burned up all of my magnetism through my over-zeal in anticipations.

But, this occasion "just happened," in-so-far as the medium

"Psychic Observer"



"PATSY"

and myself were concerned, but, I was informed later that there were some very definite and important reasons for it, and that they were hanging in the balance, and when it seemed that their efforts were about to bowl over, they were forced to draw me into the scheme, in order to carry out the project they were so anxious to complete.

Planned By Spirit

It came about in this wise: Frank Decker, quite unexpectedly arrived in Lily Dale, only to find the Pressings away from home (which seems to have developed into a custom). His disappointment could not escape notice, but no amount of persuasion on my part could induce him to remain. Going to the phone to order a taxi to take him back to the R. R. Station, he found the line busy, and in the interim of waiting he began giving me names and descriptions of relatives who had long since passed from earth, but who were desirous of announcing their presence.

This being Decker's first time, in giving any communications to me, from either relatives or spirit helpers, I was much impressed by the accuracy, from their "test value," as well as for what they meant to me in a more personal way. There were ten in all, and

I wrote their names down, lest I might overlook one.

So engrossed and enthused did he become over these strangers (to him) and their communications, that the phone and the taxi were forgotten for the nonce. Suddenly he announced, "We'll have to find out what they want," and so, to the PSYCHIC OBSERVER SEANCE ROOM we went.

On reaching the door and before the light could be switched on, the voice of Patsy from within the room called out, "Come on in."

Impromptu Seance

Turning on the light, we hurriedly arranged the chairs—one, within the cabinet for the medium, one in the center of the room, 14 feet from the cabinet for me. (The measurements I quote are accurate, for I measured them after the seance with a carpenter's folding rule, and without the knowledge of Mr. Decker.) Next, a trumpet (belonging in the seance room) was placed outside and in front of the cabinet curtain.

In order to give you some idea of the "set-up" of the room and the arrangement of some of the articles that had a place in the demonstrations that I will relate later, I will describe some parts in particular.

The room is 28½ feet long and 16 feet wide. At the south end is the cabinet, semi-circular in form—6¾ feet wide, at the back, 3½ feet in depth, from the center-front to back, and 8 feet high.

At the farther end or north end of the room is a rostrum (7½ ft. x 6 ft.) upon which is a large chair and lectern, both, on this occasion were side by side and flat against the wall. In the reading lamp attached to the lectern was a red bulb. Along the west wall, 10 feet from the cabinet stood an ordinary card table, upon which was an electric phonograph, a record was in place, but the arm with needle was turned to the side, and folded back. (These minor details, each played an important role in what followed.)

I Was the Audience

After turning on the red light and switching off the white one, we took our places in the chairs as aforementioned.

Following the usual procedure, we repeated the Lord's prayer, and had barely finished before Frank was in trance and "Patsy" in control. At first, Patsy engaged me in conversation, plying me with questions, in order to ascertain if I was nervous or afraid.

As I have mentioned before, not knowing me very well, he was not sure just how I would react to his method of manifestations; just how it would effect me, or if I was prepared to receive such demonstrations as was his habit of giving.

Assuring him that there was nothing he could do that would frighten me; and that I was in my glory when I was in company with spirits, he then set to work, to show me what "spirits could do." I think he must have "out-did" himself, for it was a combination of Independent—Voice, Direct—Voice, Materialization, Levitation and Healing, and to think, I was not only witnessing it, I WAS THE WHOLE AUDIENCE.

Several fetes, would have to be

RECORD "D"

In the City of Buffalo, N. Y., at The Transtudio Corporation, September 26, 1940, another Direct-Voice Seance was recorded. This Seance was sponsored by The WHITE EAGLE SPIRITUALIST CAMP, Lake Hopatcong, N. J. The medium was FRANK DECKER, New York City.

A limited number of records have been made from the "Master Records" of the "Frank Decker" seance. This entire seance required three (3) 12" records which include the opening prayer, songs, PATSY'S Spirit voice, PATSY playing the harmonica, the spirit voice of BERT WELLS, JIM ("FARMER") RILEY and ABDUL HASSEN. These three records may be purchased (\$10.00) from THE PSYCHIC OBSERVER RECORDING SERVICE, Lily Dale, N. Y.

(See Nell M. Smith's story—"Letter form"—on this page. The Seance described in her story was held the evening before (Sept. 25) at Lily Dale, N. Y., in the PSYCHIC OBSERVER SEANCE ROOM.)

"Psychic Observer"



JIM RILEY

seen to be appreciated, and to classify them under some particular phase, wouldn't begin to do justice to them, so I am going to touch briefly, and give as concisely as possible an account of the facts, just as they happened. (They speak for themselves, needing no embellishments, to make them interesting and appreciated.) Following our lengthy conversation, Patsy said, "Do you want to see me?" I replied: "I certainly do."

"All right," said Patsy, "look at the top of the curtain." There above the curtain, was a round bright light, like a disc about 12 inches in diameter, and as I watched it, a face gradually formed clearer and clearer, finally he said, "Come up to the cabinet, so you can see me good. I want you to know me when you see me again."

I said, "Oh, do you mean that some day I will have another opportunity of seeing you?" "You bet your life, you'll see me again, for I am going to look in on you in Louisville, one of these days."

I could see his face plainly, now, after I walked near the curtain, and it is round, with broad forehead, like the pictures we have seen printed in the paper. The resemblance is very marked. (Remember, that I was seeing all of this with a red light on—I was standing within two feet of the curtain — and Patsy's head was above the curtain, and he was peering down at me.

Materialization

After his last remark, he began a series of "peck-a-boo" performances, first, bobbing his head above the curtain, then dropping out of sight, laughing and talking all the while, saying, "Now, do you see me? and, now, you can't see me." Becoming so excited and hilarious, I was afraid he would awaken the medium, and so, suggested that perhaps we had better not be so boisterous, to which he replied, "Don't worry, he's out to stay, until I'm ready for him to come back."

His next question was, "How would you like to shake hands with me?" "I'd be delighted," was my quick comment.

"Alright, stand back about one step, and raise your hand up high." This placed me about 2½ or 3 feet from the curtain, and I raised my hand straight up, as he told me, and sure enough, I could see and feel his hand as it fluttered back and forth touching

mine, however, there was nothing visible (but the hand and wrist). And the hand that touched mine was warm and firm—nothing cold nor clammy about it, nor any sensation of eeriness, in fact, it was all so natural, I could hardly believe that I was having such a grand time with spirits.

"You can go back to your chair now, and I will show you something else," was his next request. This time, it was a demonstration of trumpet levitation, and I thoroughly enjoyed it.

"Can you see the trumpet?" he asked.

"Of course, I can. The red light is shining directly on it, and it shows a glistening-pink reflection."

"Alright," he said, "look close. Now, where is it?"

Ectoplasmic Demonstrations

I couldn't answer that, for it had suddenly disappeared, right while I was looking at it. So I said, "You've pulled it through the curtain I guess." At this, he laughed and said, "Oh, no, just listen," and I heard it rapping a "tat-too" on the ceiling. Looking up, it was plain to be seen as the red light reflected against its sides, as it thumped the ceiling.

Suddenly, the rapping ceased, the trumpet faded out of sight, and Patsy said, "There it is, back on the floor again," and so it was.

He repeated these maneuvers several times, getting lots of laughs at my expense, then, in a sobered voice he said, "Now, I'll show you how I do this. You can see it on the floor, can't you?"

"Yes."

"Now, I wrap it in ectoplasm, like this, and you don't see it, do you?"

"No."

"Now, I levitate it to the ceiling,

ing, remove the ectoplasm, and here it is, in full view, bumping the ceiling. Now, I am going to put it on the floor without wrapping it, this time. Watch me." And down it came with a clatter on the concrete floor, that startled me, but it only elicited a big laugh from Patsy and a remark, "I let it slip, didn't I?"

Continuing, he said, "I am going to ask you to go to the back of the room and turn out the light." This I did, but before snapping off the light I got a line on where my chair stood, so that I could find it on my return in the "pitch darkness," for I was about 14 feet from it.

I started back slowly and cautiously toward the chair, when to my surprise, Patsy's voice, right beside me—one of his hands was on my right arm, while the other was resting lightly against the top of my forehead, at the hair-line, and he was saying, "I'll lead you safely to your chair, and you'll not get your head bumped, for I've got my hand right there. Here's your chair, and we'll move it a little nearer."

So, we moved it forward about 3 feet. (The temperature of his hand was the same as my forehead, but I could feel the firm pressure of his fingers.)

"Now," said he, "if I make a

(Continued Page 5, Col. 1)

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Pearl Irick Long

SMITH'S LETTER ABOUT . . . A DECKER SEANCE

(Continued from Page 4, Col. 5)

big noise, you won't be afraid will you?" "Are you going to throw the trumpet around some more?" I queried. "No, I'm going to move the chair with Frank in it, out of the cabinet, and I expect it will make some noise."

No sooner had he said it than it was done. "You didn't think I was strong enough to do that, did you? I think we ought to have a little music now, don't you?"

I said, "If you will allow me a little time, maybe I can find my way over to the phonograph, and see if I can turn it on." (I found, by measuring later, that this was 4 feet distance from me.) "Never mind, I can turn it on," and sure enough, I could hear the motor starting, I could hear him adjusting the arm and lowering the needle on to the record, and the music began.

No Fumbling

When about finished, he turned it off, and during his manipulations of this, there was not the least sound of it scratching or scraping. And I must admit, I had been a little concerned, as to how I would get to it in time to turn it off when it reached the last of the piece. But, Patsy attended to all of it, and there was NO FUMBLING, as I would have done.

As the music stopped, I heard a voice near me saying, "I am FEAHY, your Egyptian astronomer, who has been in your band so long." Then, followed a conversation of a personal nature, with instructions, as to what we were going to carry out during the coming winter.

Then, came the relatives, each announcing his or her name, and giving some very evidential proofs, that has caused me to do quite a lot of reminiscing. (All of this I will wait and tell you, when I see you, as this is getting rather lengthy, and my arm is getting tired.)

Chief WHITE EAGLE FEATHER, one of my guides, had quite a little conversation in guttural tones with Frank's Chief White Eagle, before he began talking to me.

I never found out what they were discussing—probably, the similarity of names—then he turned his conversation to me, explaining, that as he was the "medicine man" of my group, he was going to give me a treatment that would make me feel much better—"well and strong"—to quote him.

Jim Riley Speaks

JIM RILEY was the next to voice. One would think that with his reputation as a medium while on earth, and his record as a spirit guide since going to spirit, he would be somewhat officious, but he is very plain, unassuming, gentle and kindly—simplicity seems to be his watchword.

"Jim" had much to relate that was very interesting, and he explained why they had been so very anxious to hold Frank over in Lily Dale, because they wanted to have their voices recorded in readiness for the broadcasts that would be released later to a world of eager listeners from a world of earnest workers who were anxiously watching and waiting to see if this, their long looked-for desire would at last be fulfilled.

He said, and I quote him: "When these records have been made, and sent over the air, we have other things to say, and other people to say them. We are learning every day, on both planes, better ways of making ourselves seen and heard; we are working together in a more understandable way. New things are opening up for both dwellers of heaven and dwellers of earth, and the "spirit-voice-records" are going to bring the two worlds closer together than anything that has ever yet been attempted. We are nervously anxious to get these recordings made right now, because, we can't

His Seance Is Recorded (See Opposite Page)

("Psychic Observer")



FRANK DECKER, President of the WHITE EAGLE SPIRITUALIST CAMP, Lake Hopatcong, N. J.

During the winter months, he conducts his classes and seances at the ANSONIA HOTEL, Broadway and 73rd St., New York City.

go on with our other plans until we know how this, our first attempt, is going to turn out. If this is successful, then, HEAVEN HAS MUCH IN STORE THAT WILL BE RELEASED TO THE PEOPLE OF EARTH; if this is successful, then THERE IS NO LIMIT TO THE GOOD THINGS THAT WILL BE ACCOMPLISHED IN THE FUTURE. Pray with us that success will crown our efforts. We just must not fail in this that we have looked forward for, for so long. Tell them so, and may God bless us all."

Bert Wells Speaks

So, this was the REASON why I was being so favored, indulged, entertained—THIS was the REASON, events had taken place so spontaneously.

The next to voice was BERT WELLS, introducing himself and adding that his mother, Mrs. Helen Wells of N. Y. C. had recently entered the world of spirit; adding that she had written a book in which he had given her a poem entitled, "The Bridge of Love." He further explained that he had been associated with Frank Decker and his group, in fact, he was one of the "band," and considered it quite a privilege to have had his share in working with this group—who had proven so many scientific facts; worked under such rigid test conditions, performing their work, after having overcome the obstacles, and above all, had removed so many doubts from people's mind and opened the way toward heaven and happiness unto them.

Pausing here, he let Patsy come in and sing one stanza and chorus of "Silver Threads Among the Gold" and recite a poem that began thus: "I come to those who love me, etc." then resuming his talk, he closed with a benediction, one thought I want to mention, and will quote him, "May WE ALL, both those of the physical plane and we who are of the spiritual planes become more fully aware that WE go toward making the GOD OF THE UNIVERSE."

Many other things happened, all of which I have my notes as reminders, and will tell you about them later. I am with love,
Your mother, Nell M. Smith.

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WHAT SPIRITUALISM STANDS FOR

By SIR ARTHUR CONAN DOYLE

(Continued from Page 1, Col. 2)

chance of developing to the full their own natural powers, as well as of enjoying those things which give them natural pleasure. We learn also that the bond of sympathy and love is the one permanent thing which regulates the reuniting of those who have been in contact with each other down here, and that happy reassembled households are usual there, with all element of discord removed.

Nothing To Fear

If this was all that we brought to mankind, what a gigantic step forward—what an enormous advance of knowledge would it represent. It is the unknown nature of death and its severance of all our ties which cast a shadow upon our lives. But if we know that all is natural, that there is nothing to fear, and that our love ties are not broken, then what a load is lifted.

It is strange, indeed, to think that this inestimable gift which we bring has been so misrepresented by our enemies that one would really imagine that it was something blasphemous, or obscene which we were forcing upon the human race. The responsibility of the churches in this matter is enormous, and it is not too much to say that the apathy and ignorance concerning this spiritual knowledge which is shown among many of the leaders of religion is as discreditable as it is hard to understand.

Proofs Instead of Texts

Surely they, of all men, should be the first to meet us since we bring them actual proofs of personal survival, and so much else which they have themselves affirmed. For centuries they have been worsted in their fight with the sceptics who very reasonably demand proofs instead of texts. We at last bring them those proofs so that they can meet the scientist upon his own ground, but instead of recognition or gratitude, nothing but the coldest of receptions has been accorded us. This is not bad for us, since we stand upon our own feet, but it is fatal for the churches which turn away from that spiritual help and inspiration which God's new revelation brings with it.

Where does that spiritual help come in? It comes in from the fact that we can use our new powers not only to get into touch with our own loved ones who may perhaps be on no higher a level of character and knowledge than we are ourselves, but also, when we are worthy, we get clear messages from those who are in a far more spiritual condition than ourselves, and are indeed, what under the old dispensation would be called "high angels."

Truly Supernormal

From these direct communications, a flood of spiritual knowledge has come into the world, all of it, as it seems to us, of a beautiful and rational nature. We do not accept such statements blindly. We are not fanatics or visionaries. We weigh the messages with our God-given reason, and we admit the fact that the medium through whom the message passes may well color its unconsciously with his own personality and beliefs. But none the less, making every allowance for this, the messages are so consistent and on so high a level that they have, as it seems to us, as good a claim to be a divine inspiration as anything which has ever reached the world in the past.

We have many reasons for thinking that this flood of information is truly supernormal. The first is that it has been accompanied by a vast body of signs which have been clearly supernormal. Much of this evidence has been physical, consisting of those phenomena which have been tested and confirmed by tens of thou-

sands of hard-headed observers, including many notable men of science.

Let him who denies this statement read the evidence carefully before he dares to repeat the denial. Much of the evidence, too, comes from mental phenomena, independent of the darkness of the seance room, when great numbers of credible witnesses attest that they have come in contact with Intelligences which have been able to give them complete tests that they are indeed those whom they had known, and who have left this sphere. This enormous volume of evidence, which is recorded in hundreds of books, and thousands of manuscripts, cannot be "pooh-poohed" or waved aside. It is there and it is a portentous fact, which agrees closely with what we learn of the signs of the spirit as recorded of old.

Not Supernatural

This is one reason for regarding our philosophy as supernatural. The second is that the explanation of the true scheme of the Universe has come from a vast number of independent sources, many of which could by no means have been influenced by the others, and that, with some small exceptions, there is a truly remarkable agreement running through them. These messages have come from children, from uneducated people, from all sorts of sources, including in one case for which I can answer, a confirmed sceptic who was made an involuntary instrument for writing down the truth.

If three or four witnesses who agree can gain the verdict of an earthly court, then why should these thousands who have recorded the same story not gain credence in the court of the world? This is so obvious that it is only apathy and ignorance of the facts which prevent its acceptance.

But the final argument for the truth of our new revelation is that it is the most natural, reasonable and comforting interpretation of the facts of human life and destiny which has ever been put forward. It is huge, sweeping, all-explaining, reaching out to all our difficulties, and giving adequate answers.

The Three Tests

Whence then did it come? It is to be imagined that the little group of uneducated people who received the first inspiration, were themselves the inventors of this great sweeping explanation of the universe? Is it to be thought that a man like Andrew Jackson Davis, who was perhaps the recipient of as much of the new knowledge as anyone, was the inventor of this knowledge—he being a man who was entirely illiterate at the time? Such ideas are absurd. If the philosophy did not come from the external supernatural prompting, then whence did it come?

There are then three tests. The first is the signs which have been given to us. The second is the uniformity and consistency of the messages. The third is the reasonable nature of the whole philosophy, which it is above human wit to invent, and which does not correspond with any other philosophy which preceded it. I hold that these three considerations are overwhelming ones, and that we have no excuse at all if we fail to take the matter seriously.

Now let us look a little more carefully at what it is that we have gained. I have already alluded to the fact that our natural fear of death is removed. We learn from those who have been down the path before us, that though the illness which leads to death may be a severe trial, death itself is a sweet and pleasant languor, akin to that of the tired body dropping to sleep, and that it is made easier in that the etheric eyes become clearer, while the bodily ones fade, and that we are aware of the smiling faces, and of

the outstretched hands of those whom we would most love to see again.

We are assured of this by many who have passed, and we have the clear corroboration of many death-bed phenomena. A few of these, a very few, have been clearly recorded in that valuable little book "Death-Bed Visions" by the late Sir William Barrett, a man whose keen and sceptical scientific intelligence was quite convinced by the facts laid before him.

Sound Logic

But here for a moment we must distinguish. Who are these kindly souls who meet the quivering spirit at the moment when it most needs help and guidance? All agree that they are those who love us. But if we have not won love how can they be there? Who is there to meet the cruel man, the selfish man, the man who has lived for himself alone? There are no parasites or sycophants over there. Wealth and temporal power are gone. As a famous spirit said bitterly to me once, "We do not carry our check-books over. We have been so busy over the things which do not matter that we have neglected the things that do matter!" For such people it is a bleak and lonely moment, for they have begun to reap the harvest which they have sown.

I will revert presently to what we know of the sad fate of such undeveloped souls who are not the greatest wealth and of the highest intelligence, who have not used that wealth and intelligence for unselfish purposes, or have perhaps allowed their brains to grow at the expense of their hearts. I will for the moment follow the fortunes of what I may call the average kindly man or woman, when released into their etheric life.

A Natural Sequence

We are told that things follow each other in a very natural sequence. For a short period, he is congratulated and reassured by the friends around him, and it is during that short time that his thoughts flash back often to those that he has left, and that he can, as so often happen, make some sort of telepathic impression upon their minds. These visions at the time, or just after death, make quite a literature of their own, so

(Continued on Page 6, Col. 1)

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WHAT SPIRITUALISM STANDS FOR

(Continued from Page 5, Col. 8)

to that extent we corroborate from this side what they tell us from their own experiences. Then comes a time of rest.

This rest would appear to be a longer or shorter duration according to the need of the individual. When it is over he finds the same kind friends by his side who will introduce him to the glories and the duties of the new world which await him.

Vivid Comparisons

I have already spoken of the natural, and if I may use the word, honest nature of this new life. To us the spirit body and its surroundings may appear to be vaporous, unsubstantial things. But that is a misconception. If people who lived in a world of lead looked upon our world it would seem to be light and vaporous. It all depends upon the comparison between the body and its surroundings. If these are all to scale, then the spirit body finds the world around it just as real and solid as we do ours. When this is realized, all our difficulties about the shadowy ghost disappear. You set a false standard if you compare the things of one sphere with those of another. You must judge their condition by their own environment.

We have now got to the stage where the freed spirit goes forth into his new life. It is inconceivably beautiful in externals and the soul is happy with such deep satisfying happiness as this world cannot give. He is with those he loves and all jarring elements have been removed. His home has been prepared for him by the loving hands of those who preceded him. It is just as he would like it to be. His own tastes have in all matters been consulted. He finds flowers and gardens, wood and streams, all illuminated by a golden radiance. Soon he is offered a choice of duties so that he may use his natural powers in the best way. Where he has special powers his vocation may be as hard to find as it often is here.

Spiritual Growth

Thus Lester Collins, in his posthumous description of the life beyond, had to choose between music and science, eventually choosing science as his study and music as his recreation. There, as here, facilities are provided for the work in hand, libraries for the scholar, laboratories for the man of science, temples, lecture rooms, centers for dramatic, artistic and musical education. All these matters are pushed, they declare, far further than with us—indeed our own developments are merely reflections from above.

For the children we read of delightful playing fields, simple innocent pleasures, education under the most charming conditions. A mother will mourn the physical absence of her dead child, but when she knows what we can tell her the tears will be dried and the heart uplifted as she realizes all that the child has gained and all that it has been spared.

The religious sense is awakened and stimulated by the glories which surround the newborn soul. His love and adoration increases when it is understood how infinitely kind the Creator has been, and when the riddle of life's apparent injustices and cruelties has been partially solved. And yet it is not a life of monotonous devotion. There, as here, they should have God in their hearts, but life itself is a round of domestic peace, or pleasure, and of useful congenial labor.

All Evolution Gradual

Such is the picture of the other life which we have received from the other side. In its most favorable aspect, is there anything unnatural in it? Is it, on the face of it, improbable? All evolution is gradual and can well understand that the soul cannot at once be altered by its disengagement from the body. It carries with it the

same tastes and aspirations and it is reasonable, therefore, to suppose that the means of gratifying them is there.

Is the artist to be cut off from his art or the musician from his music, or the literary man from his expression when, in each case, it is the man's very self, and if you took it away he would indeed be another individual? Such a supposition revolts our reason. But if all these arts are practiced, then an audience is also predicted, and thus one gets a glimpse of the reality of that happy community.

Do not suppose that this semi-material heaven is a final one. Nothing is final. We grow and grow through the ages. But at least it is the next step, and it is so happy a step that we may well be satisfied, even if other glories await us beyond. It is the Compensation for the troubles of life; it is the rest house after the journey; it is the fulfillment of God's promises and the justification of all his dealings with the human race.

The Sin Complex

So much for the fate of the deserving people who are really the vast majority of the human race. All this talk of our being naturally wicked, and always plunged in sin, is perfect nonsense. When one has subtracted all the sin which is due to circumstances, to environment, to heredity, the balance is not so very serious. The human race have been far too modest about their own achievement. Most people make a brave good fight and all the disabilities which have to be faced, and instead of punishment they deserve what they get, and that is reward and compensation.

But we cannot deny the existence of evil—of real evil which is within our own control. There is selfishness, which is the root of nearly all flaws of character. There is cruelty, and nothing brings such retribution as that. Physical cruelty may be rare, but mental cruelty—the cruelty of the bitter speech, of the ill-natured gossip, is very common. That brings its own punishment. Then there is bigotry, which is really a form of cruelty, since it is condemning God's mercy to a chosen few. And there is pride, which again rises from selfishness.

Surely a connected person standing under the arch of the Milky Way is the most absurd object in nature. Then beyond all this there is the brutish mind, the mind which has no spirituality in it, the mind, which has been entirely engrossed in the things of this world, successful perhaps in worldly success, but paying the price that it is sunk in the mud of the world until it cannot disengage itself. These are the various types which suffer in the beyond.

Like Attracts Like

We must make a distinction as to the form of suffering. There is the person who is tied to earth by his earthly interests. He is like an airplane which is too heavy to rise into the air. It lingers upon or near the surface of that world towards which its mind is turned. These are the earthbound spirits, an enormous assembly, millions and millions of them, a few here and there so near to matter that they actually impinge upon our material senses and are seen by us as ghosts.

The miser is held by his gold, the man of intellect by his study, the monk by his cell, the criminal by his crime, the merchant by his hoard. All whose thoughts have been utterly engrossed by the world are to be found there, many of them unable to realize that they are "dead."

At our rescue strokes, they ridicule the idea that they are dead. For centuries they may remain in some vague nightmare. Then at last realization comes and that is the beginning of regeneration. Those who have read the posthumous writings of Oscar Wilde and of Jack London will realize

The Editors of PSYCHIC OBSERVER Are Guests At His Estate

"Facts Mirror"



JOSEPH de WYCKOFF, Arlena Towers, Ramsey, N. J., writer and psychic investigator.

He has had worldwide experience, has interviewed mediums almost everywhere—Franz Maria Schmitt of Graz, Austria, and many other noted foreign mediums have demonstrated their mediumship in his presence.

Recently, the Editors of PSYCHIC OBSERVER were guests at his country estate. Most of the day was taken up in exchanging viewpoints and relating experiences. Margery Crandon, Frank Becker, Arthur Ford and literally dozens of other American mediums were the topic of conversation.

the position and emotions of the spirit who is conscious that he is earthbound.

Then apart from the earthbound, the existence of whom is testified to by the experiences and traditions of all ages and nations, we have those who have passed on into true spirit life, but who are conscious of their own shortcomings upon earth. How low some of these may fall and how acute their punishment may be is a matter upon which we are not clearly informed. There is reason to think that there is a lowest stratum of evil beings whose fate is not far different from that of the Hell of the Scriptures, save, indeed, that there is always at long last the hope of amelioration of soul and therefore of condition.

No One Can Save You

Above these are other strata of whose fate we know more. These are heavyhearted at the thought of their own failure, and their condition seems to correspond with their mental and spiritual state, so that they are for the time in dim and cloudy places where dreary surroundings match the dreary thoughts within.

There they must linger until sooner or later their own conscience or some ministering angel comes to give them that upward help which is the beginning of their regeneration. It would seem to be a state while it lasts, but only by sorrow and pain does chastening and amendment come as we may see so often in our ordinary human life. How intolerable often is the human being who has known no sorrow. Only by it does he learn sympathy and understanding.

So much we are told of the next stage of existence. Again I would ask, is it in any way incredible or unreasonable? Is it not more reasonable for example, than that one should live inert for countless ages until some judgment should come? Is it not also reasonable that the idea of a heaven of adoration, for which we are by no means fitted, or of an endless hell, which as it did not amend the soul, could only serve the purpose of divine revenge. And yet these are the schemes of after-life existence which so many generations have found themselves able to accept.

The present philosophy, too, is not drawn from witnesses long

dead or from chronicles which can never be translated without capital errors being discovered, and never examined without fresh forgeries and interpolations being suspected, but they are messages direct to ourselves, of a far higher morality than that of these ancient tribes, and fortified by preternatural signs which show their other world origin. These high teachings profess to come from lofty spirits who have gained wisdom in the beyond. Their beauty and dignity bear out the claim. If it be said that such messages cannot be proved to be from such a source, one can only reply that at least the proof is as clear, or even clearer, than it has ever been in any measure in the past history of the world.

"Phenex Speaks"

How does such teaching react upon Christianity? It does not in any way touch upon the ethics of Christ. I have, if I may for a moment be personal, had more beautiful messages about the teaching and personality of Christ from my own guide Phenex than I have ever had or heard of from any source. But there is nothing which makes the monstrous claim that God supports one clique of mankind against another. Always the teaching is that belief and faith are small matters beside character and behavior, that it is these latter which determine the place of the soul in the beyond. Every faith, Christian or non-Christian, has its saints and its sinners, and if a man be kindly and gentle there is no fear for him in the beyond whether he is or is not the member of any recognized church on earth.

Those well-meaning folk in the Christian churches who shrink away from this new knowledge because it is new, must remember that there is outside their churches a vast assembly of men in every country, often as earnest as themselves who have been so abashed by the degenerate religion which they see around them that they have lost all belief either in a God or in the survival after death. It is to these people that Spiritualism has often come as a light in the darkness.

They have longed for some firm spot of ground in the quagmire of the faiths, where every creed had its own interpretations, and they have found that firm spot—the only one which my foot has ever found—in the philosophy of Spiritualism, which may start in a lowly atmosphere of puerile phenomena but it reaches an elevation too rarefied for the human mind. Even this life extends from the homelien to the Saint, and can we wonder that the next presents similar extremes all within the same system of thought?

The Unselfish Code

One cannot in a single short article do more than sketch the outlines. Reading the experience must supply the details. But I would end as I began in emphasizing the extraordinary overmastering importance of the matter. Three great things have happened in the history of the human race, things so permanent that the mere rise and fall of Empires are as nothing in comparison.

The first is the idea of a single God in the universe. The second is the idea of the unselfish code of morals which may be found in many places which we mainly associate with Jesus of Nazareth—a code which distinguishes man from beast. The third is the breaking of the veil which separates our sphere of life from the next one. It is at this last tremendous revelation that we now assist. Blessed is he who is privileged to forward the manifest work of God. But let those take heed who resist Him, or who stand in the way of this great comforting knowledge which His infinite love has sent to uplift and inspire His children upon earth.

THE END

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"I HAVE MET 'JACK' KELLY"

ALADDIN'S LAMP — BY WHAT POWER?

By GRACE P. SCHAFER

On a veranda facing the pretty Melrose Park which leads directly to the Lily Dale Auditorium, sat a group of out-of-town visitors discussing the Assembly's program of the previous day. The great blindfold ballot medium, T. JOHN KELLY had been the featured attraction. Said one:

"To me, it was an educational treat to witness Mr. Kelly's singular phase of psychic phenomena."

Said another: "I now feel as though I am confronted with a huge but intriguing mathematical problem which carries the equation to a fourth dimensional realm where I find myself a battery of mental substance, stranded on an abstract plane. For one hour and forty-five minutes my mind trailed in the wake of Jack Kelly's swift calculations and I wondered by what trick of mental perspicacity could he penetrate into the diastolic and systolic archives of a heretofore, impenetrable heart and read the secret contents therein. . . and then, so tactfully relay messages in word ciphers, well camouflaged for a certain individual's ears, only."

"Happy Birthday"

"It is an insoluble mystery," remarked a friend. "Did you notice after he reads a ballot, verbatim—calling the full names of one's family and friends in spirit and of the earth plane, that he also rendered advice and information in extent of what had been asked on the ballot?"

"Yes, I noticed EVERYTHING," said an enthusiast. "It was his birthday, too. I suppose you were all there early and heard the organist play, *Happy Birthday To You*, when he walked out on the platform?"

Someone answered, "Oh! yes, we were there. I wouldn't have missed one moment of that program. This morning, I was talking to his mother and she told me that he was forty-one years old, yesterday. She also said, he is her only boy . . . and the seventh child. She is a medium, also. He inherited his gift from her."

"Where is his permanent home?" I asked.

"In Buffalo, New York. He is pastor of the Spiritualist Church of Life there, but he lives at his home here, in Lily Dale, during the summer season."

"Outside of his work, what manner of a man is he, anyway?" asked a bolder person.

The Electric Bulb

"Just a happy, normal, Welsh-born man . . . with personality-plus," said Mrs. Gold, a charming visitor from Chicago. "Listen to this, friends," she continued . . . and we were all attention. "Two years ago, when I was here on a visit, Jack Kelly magnetized a light-bulb for me . . . a bulb that was burnt-out. And what is so very strange about it is, that I, and only I, can light it. At home I have more fun with that bulb. Everyone thinks it is a trick . . . but it really isn't. It only lights because Jack Kelly magnetized it for me. I can't explain it . . . I suppose he put some sort of a magic touch to it."

"How do you light it?" asked an incredulous one.

"Just by rubbing it on my person . . . in a dark or semi-darkened room." At that moment, further conversation was interrupted by T. John Kelly, himself. As he walked up to the veranda, Mrs. Gold said:

"Oh! Mr. Kelly, I'm so glad you have come. I've just been telling these ladies and gentlemen about the light-bulb you magnetized for me two years ago . . . Remember?"

"Certainly, I remember," said Mr. Kelly.

"Please show us how it is done?" asked the group in a chorus.

"I'll be glad to . . . If you can supply me with a seance room and a light-bulb," he agreed.

"We surely can . . . Come on downstairs to the seance room," said Mrs. Gold, leading the way.

The only bulb obtainable was one in good condition. Mr. Kelly assured us that it would be as good as any for his demonstration. Whereupon, he held me by the right wrist and began making rapid upward strokes, from wrist to shoulder on my arm, with the bulb. Within a few moments the bulb's coiled wires began to flash light and continued as long as he made the passes over my arm.

NOT A TRICK ! !

Satisfied with the demonstration, which appeared so extremely simple, we thanked Mr. Kelly and he left. Immediately, the witnesses proposed to imitate his magical "trick" . . . but their attempts were futile.

"What manner of a man is he, anyway?" I again, heard someone say as we filed up the stairs to the first floor.

When we reached home, George (my husband) said, "It's all a trick, Grace. I'll show you how it is done. . . Come with me to the seance room. . . It's easy . . . done by friction." I followed along to the beautiful seance room in Mr. and Mrs. Pressing's home. We found a small 25-watt light-bulb . . . a good one . . . then, George proceeded to show me how the "trick" was done. He rubbed and rubbed . . . first on the left arm and then on the right . . . upward . . . downward . . . fast . . . slow . . . in circles and in sharp impatient raps . . . but, NO LIGHT!



T. JOHN KELLY

Pastor of the Spiritualist Church of Life, Mizpah Temple, Herkimer and Ferry St., Buffalo, N. Y.

Eager to prove to myself some persistent doubts, I said with some timidity, "Perhaps I can make it light."

"If I can't do it, how do you think you can?" George asked with disdain.

"Well, I'd like to try it, anyway," said I, picking up the discarded light-bulb I began to make long strokes upward on my left arm, imitating the way Jack Kelly had done. Presto! IT WORKED! The bulb actually threw out light again and again, as I continued the friction strokes

on my arm. George took the bulb and tried again, then, I too made strokes on his arm, but the results were wholly negative.

That evening we went to a popular Lily Dale restaurant for refreshments and saw Jack Kelly at a nearby table. We exchanged greetings and I said:

"Oh! Mr. Kelly, after you left today, George and I went home and tried to light the bulb as you had done. George thought it a trick and was sure he knew how it could be done. He almost rubbed holes in his coat sleeves

but without success. And when I tried it it really worked. How do you account for that?"

"I meant to tell you before I left this morning, that when I rubbed the bulb on your arm I invested you with the power. You may light any bulb whether good or burnt-out . . . but be careful; you may accidentally give it away to someone else. And it sometimes happens when you wish to show-off the most, you may not be able to get any results."

I thanked him very much and rushed home to the seance room . . . fearing I may have unconsciously transferred the gift to George when I had rubbed the bulb on his arm. But, NO! I hadn't. . . It worked again! And now that I am home, I test bulbs from time to time. Each time I marvel at the phenomena, and I say to myself, "WHAT MANNER OF A MAN IS HE ANYWAY!" that he can invest a person with this strange power which, simple as it is, brings to one the realization that the spiritually ordained are, themselves, invested with powers of which we cannot conceive."

Aladdin's Lamp

"Sounds like ARABIAN NIGHTS' story of ALADDIN'S LAMP, doesn't it?" I asked a friend.

"Ah! Yes, it does, indeed . . . and Mr. Kelly's life has been just as colorful, romantic and mysterious as the ARABIAN NIGHTS. Yes, assuredly, he is a strange man. . . Did you notice the three little triangular marks on his forehead, between his eyes?"

"No, I didn't. What are they?"

"They look like bird-shot and, my dear, I hear they are marks of initiations he received in a Far East monastery where he studied mysticism some years ago. No doubt he learned the trick over there."

"Oh! . . . so you too, think it is a TRICK! . . . Well, why don't you get a light-bulb and try to light it yourself? . . . then you'll be convinced whether it is a TRICK or not!"

English Writer

"Psychic Observer"



HORACE LEAF, F.R.G.S.

A Story Of Two Men -- HEART and BRAIN

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

Two men were seated in a train,
One was named Heart, the other Brain.
Both had been puzzled much with life;
Abhorred its hatred, moil and strife;
Had pondered o'er its mystery,
And found it deep as deep could be.
Both felt the mystery them blinded.
Brain was tough, Heart tender-minded.
The different way they looked at Life,
Led to a friendly kind of strife.
Heart was religious—lived by faith;
Brain sceptical, had seen a wraith,
When once the guest of a kind host,
Whose house was haunted by a ghost.
Brain jibed a deal, and made some jokes,
Insisting it was all a hoax.
"Why ghosts," he cried, "can never be;
There's no such thing for us to see.
Why wander free in eerie waste
When from this world our life is cast?
The fact is, when we come to die
We're finished—leaving not a sigh,
Now, should there be a ghost, my friend,
Death for us could not be the end."
His host, a man quite rational,
Desired to be conventional;
Had found the ghost an awful bane,
Fearing his friends thought him insane.
Alarmed, he hastened to make clear,
That ghosts, indeed, he did not fear.
"The fact remains," he blushing said,
"The spirit of a man that's dead,
Nightly ascends the household stair,
With feet now shod sometimes bare.
Not only do we hear him walk,
But now and then we hear him talk;
And when he is extremely sad
He groans like one who must be mad;
And sometimes, 'mid wringing of bells,
Disturbs our peace with dismal yells."
When Host had finished, Brain said, "God,
I really think you must be mad.
Why man," he cried with emphasis,
"I never heard such stuff as this.
A ghost that walks and talks and yells
And manifests by wringing bells,
Is a mere fancy of your mind.
I almost think you've overindined,
That wine has flown to your poor head.
When a man's dead a man is dead."

There's nothing left to walk a stair.
If there WERE ghosts, they'd be mere air.
Come, stop this stuff and nonsense friend,
Of ghosties let there be an end."
His host refrained from a reply,
And settled down with a faint sigh.
Then glancing up to see the clock,
Thought: "Now poor Brain may get a shock."
The Timepiece then struck twelve midnight—
The hour the ghost should come in sight!
Brain too was silent, for he felt
That Something near the Threshold dwelt!
HE watched the clock and in a tick
Felt deadly faint and somewhat sick,
For just outside the door he heard
A faint sound, like a fluttering bird.
He started up and cried: "What's that?"
As up the stairs he heard, "pit, pat,"
And then the sound of tinkling bells—
The house was filled with dismal yells!
"Good God," cried Brain, "it cannot be!"
And then he rose and rushed to see
Slowly ascend the household stair
An old, old man whose feet were bare.
The poor old wraith was deep distressed,
And with his hands he beat his breast,
Crying aloud! "Woe, woe is me,
I suffer for my sins you see."
Brain realized it was a ghost,
And staggered over to his host;
Then wiped his brow, resumed his chair,
And could do naught but sit and stare.
At last he spoke, and to his merit,
Confessed that he had seen a spirit.
"Tis true," he whispered with a sigh,
"That when we're dead we do not die.
No more will I be sceptical.
There are things super-physical."
His host said: "To a seance go,
If Life Beyond you want to know."
Brain went to one, also his brother;
Both saw their dear departed mother.
She looked so happy and so gay,
With gladdened hearts they came away.
From that day forth—this is the gist—
Brain became a Spiritualist.

The train rolled on with Brain and Heart,
Who did the conversation start.
"I hear you traffic with the dead,"
Said Heart, and sadly shook his head.
(Continued on Page 10, Col. 1)

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NUMBER FIFTY-TWO

The above is the number of the present issue of PSYCHIC OBSERVER. You will find this number in the upper left hand corner of the first page.

This number is advanced every two weeks—showing the number of PSYCHIC OBSERVERS issued up to date.

The date of this paper is:

NOVEMBER 10, 1940

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Number Fifty-two November 10, 1940 10c a Copy

"WHERE HE LEADS ME, I WILL FOLLOW, FOLLOW HIM — ALL THE WAY"

By JULIETTE EWING PRESSING



J. E. PRESSING

Ah, friends, in these days when man's faith is stretched to the utmost, when we hear such distressing news over the radio, when we read such sad news in the daily papers, won't YOU stop for a moment? Reflect upon the goodness of God. He created US. He evolved a world for US. Here WE ARE.

Mother Nature continues to function. The vital needs of man are the FREE THINGS. Air, sunshine and water, the trees and the vegetation. God has NOT changed. The seasons come and go. The sunshine continues. The rains fill the streams and water the lands. GOD'S laws are still in operation.

Ah, man, what have we accomplished? Many great inventions have provided means for better living, but have WE forgotten to recognize the Giver of All Life?

Stop. THINK deeply. Let us all be THANKFUL to God for life. We cannot even raise a little finger without Him. We really CANNOT get away from the law.

Let us take stock of our MANY blessings. It is NOT the will of our loving heavenly Father that we have wars, and all kinds of inharmony.

These conditions are the result of our having violated God's NATURAL law.

What can we do about it? We can begin THIS DAY to start back to "our Father's house."

First, by realizing and acknowledging God as the one power and one presence, and ask that the spirit messengers of light TEACH us and LEAD us on the path of truth.

We can be kind and considerate of our fellow-men. We can give friendly smiles and greetings to all whom we meet.

We can set aside a part of each day for quiet MEDITATION and PRAYER. Little do we mortals know of the REAL value of prayer. My friends, repeatedly the spirit teachers have requested me to make an appeal for PRAYERS.

They say that "the vibrations that we set up through prayer ACTUALLY build a pathway over which they can travel down through the dense earth-plane vibrations to make contact with human instruments through whom they can do their work for the people of the world.

It seems that a human battery is a necessary factor for the spirit world to "tune into."

Visualize yourself as a broadcasting unit for God's Angels of Light. Sit down, relax, quietly say,

TRY THE SPIRITS---16 ECONOMICS IN THE SPIRIT WORLD

Where No Treasures Can Be Hoarded

Is there any property system in the spirit world analogous to the one we have on earth as respects landed, personal, or monetary property?

The law of mine and thine, so far as universal nature is concerned, has an existence only on the earth, and I, for one, thank God for it. Whatever the soul has absolute need of, in the spirit world, that it has, and no more.

It cannot hoard up treasures in that kingdom of the hereafter. It cannot gather to itself any more than it uses. All that it can use, for its own good and the good of its fellows, that it will always find.

Land-holders, such as we find on earth, will lose their occupation in the spirit world. Those who find their heaven in the sphere of real estate will step out of heaven when "death" visits them. I would advise all such to change their sphere while here, for so sure as they do not, terrible remorse and dissatisfaction of spirit will be sure to overtake them.

Do not the laws of Nature, justice, and harmony, guarantee to everyone a free use of all the natural elements, such as sunlight, atmosphere, water, and

earth, in such quantities only as are needed for actual use? And do they not forbid all monopoly of the same?

Why, certainly. The gifts of God are free to all. The sun shines upon the criminal and the pious man alike. There is no difference. The water is just as pure to the sinner as to the saint. Flowers bloom in the bad man's garden as in the good man's.

Why should the earth be monopolized by a few, at the expense of the many, when the water, air and sunshine are free to all?

According to higher wisdom, there should be no monopoly. When the soul has entered the sphere of the higher wisdom, there will be none. It is only because you dwell in darkness. You are ignorant of the better way, that you choose that one.

Cannot mankind be taught a better system for the distribution of the soil, in equitable shares to all, so that each and all may have home and plenty, instead of, as now, the two vicious extremes of excessive wealth and extreme poverty?

Yes, they can be taught in this

direction, but it will be by slow degrees. They have been a long time learning to accumulate. The spirit of greed has been too long a household guest. It is one of the idols, and when it is demolished there will come weeping and wailing because of its death.

By slow degrees, the soul will be taught to understand that all that it gathers to itself that it cannot use will be a drug in heaven's market.

Could not human laws be brought up to harmonize with the natural or divine, in guaranteeing this equitable distribution of land in shares proportioned to population? Would not this do more than any other thing to abolish poverty, degradation and crime from society, and to establish justice, plenty harmony and happiness among men?

Yes, but as I before said, it can only be done by slow degrees. There can be no sudden overturn in this direction. It must be brought about by a slow, even process of development. It cannot by any possibility be brought about, to stand upon a firm basis, in any other way.

Will not spiritual telegraphy one day supersede our present system of physical telegraphy?

It is by no means an impossibility. On the contrary, it is highly probable. There is a class of minds who believe that the time is not far distant when this phase of spiritual science will be brought to earth and successfully used. It is unconsciously in action amongst you all the time.

Mind is perpetually telegraphing to mind, all over the world. Surely it is very reasonable to suppose that the time will come when you will have a thorough understanding of the science and will make it applicable to the external world.

For thousands of years, aye, for millions, for aught I know, the lightning was of no possible known service to man. He did not know that he could make use of it. In his savage state he feared it, and there were many who worshipped it, but none who understood its power and how to make it of use to human life.

By and by, a Franklin arose, and the lightning became a toy in his hands. And, in later years, it is your most humble servant.

Now, considering that the soul is marching through all conditions of being, analyzing all, and making all subservient to itself, it is very reasonable to suppose it will not overlook this.

Do men ever deteriorate in the other world?

I do not believe that they ever do, neither here nor there.

Are not some going higher and some lower, there as here?

I have seen nothing to cause me to believe that the soul ever falls from its high estate. It may seem to, to senses that do not understand the *modus operandi* of life, but I cannot believe that it ever does. There are mountains and valleys in our experience.

It is just as essential for us to descend into the valleys as it is to ascend the mountains. But because there are mountains and valleys, I cannot believe that the soul does lose anything of its high estate, its first pure life, by descending into the valley.

On the contrary, I believe it is always in the ascendant, ever nearing its great source. You call that source God. Perhaps it is as good a name as you could give it.

A SPIRIT PICTURE

The Medium, R. G. CHANEY,
Eaton Rapids, Michigan



The above Spirit Picture was taken at CHESTERFIELD SPIRITUALIST CAMP, Chesterfield, Indiana, August 4th, 1940. The picture shows Juliette Ewing Pressing in the foreground. The spirit face (upper right) is that of Leopold Lee, the medium, who passed on in Louisville, Kentucky, several years ago. Mr. Lee was identified by both Mable Riffe and Mrs. Pressing.

Directly above Mrs. Pressing can be seen, very faintly, the forehead of Etta S. Bledsoe. The other faces in the background have been identified as some of Mrs. Pressing's spirit collaborators.

"Infinite Spirit of all good, I am one with Thee. It is MY desire to join the forces of light. I am ready. I send forth thoughts of peace, power, comfort, love, healing and harmony to EVERY soul that is open to receive." Do this same thing each day!

The spirit guides need YOUR help. There are people all over the universe who need YOUR help. There are people all over the universe who need your love and assistance. If you will join this service of the WHITE BROTHERHOOD you will have an inner peace and harmony gradually pervade your entire being, and you will soon KNOW that the spiritual path is the ONLY worthwhile road, and you can say and know "WHERE HE LEADS ME, I WILL FOLLOW, FOLLOW HIM ALL THE WAY."

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FROM HERE AND THERE

PSYCHIC PLAYBOYS

The Denver Post, Denver, Colorado, published an article in their Sunday "Feature" section entitled "CAN SIR OLIVER COME BACK?" The author of the article, Jeanette Smits, quotes Joseph Dunninger as saying "NO" and claims that Hereward Carrington says "MAYBE".

When will these PSYCHIC PLAYBOYS stop hoodwinking the uninformed journalists? Dunninger couldn't very well say anything else but "NO" because that is his business, BUT Carrington should know better.

The Editors of PSYCHIC OBSERVER have communicated twice with Sir Oliver Lodge—1. through the mediumship of Pearl Irick Long, New York City; 2. through the mediumship of the San Francisco, California, medium Florence Becker at Chicago.

These psychic "investigators" or PLAYBOYS have been playing around for years but never seem to be able to find anything. They still think the public is interested in their denials.

And now the letter from H. E. MENTOR, Penny Bldg., McCook Nebraska, who agrees with the Editor of PSYCHIC OBSERVER about both DUNNINGER and CARRINGTON. Mr. Mentor's letter reads:

I am not surprised at the comments of Dunninger as one could hardly expect anything else from him; but for a man who claims to be an INVESTIGATOR, like Carrington, I think the comments display utter ignorance of the underlying principles of communication. His reference to telepathy and clairvoyance are to say the least childish.

As an investigator, I consider Carrington, unqualified. He has perhaps gone as far as he ever will in Psychic Research. A frozen mind cannot travel very far in the field of research.

It is my belief that the time has come to dispense with a lot of these so-called TESTS to prove survival and communication. Enough evidence has already been produced to con-

vince any HONEST, intelligent and unbiased investigator, who avails himself of the opportunity to learn, to be absolutely satisfied as to the reality of communication. No other scientific subject requires such repeated proof.

One might expect to get good radio reception from a cracker box and a rope aerial as easily as to get communication by methods demanded by some INVESTIGATORS. They disregard the real scientific aspects of the problem.

S. & E. SOCIETY

According to Fred Schneider, President of The Spiritual and Ethical Society, 608 West 140th St., New York City, regular services will be held at Hotel Astor every Sunday at 3 P. M. from October to June.

Lecturers and message bearers scheduled to serve the society in the near future are: Ethel Arrigo, Jersey City; Dr. Louis Yurman; Rev. Sophie Busch, Union City, N. J.; Miss G. Argoe; Mrs. Janie Wright; Elizabeth Harlow Goetz; Mrs. Harry Oliver; Rev. William C. Donovan, Hoboken, N. J.; Miss Catherine Jungen, Jersey City, N. J.; Judge R. C. Roper and Russell Philower, Fort Lee, N. J.

HAMBLING MARRIES

Horace Hambling, internationally known as the medium for "MOONTRAIL" was united in matrimony to Miss E. J. Manning recently.

The ceremony was performed at

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St. Stephens Church, Hampstead, London, England, by Rev. Arthur Sharpe. The bride was a member of the staff of "Psychic News."

N. S. A. CONVENTION

The 48th Annual Convention of the National Spiritualist Association was held October 7 to 12.

Lecturers and message bearers to serve on the official program were: Elizabeth Harlow Goetz, Melvin Smith, Minnie Sayers, John W. Bunker, Martha Haupt, Maude Kline, Robert Macdonald, Isabelle Powell, Florence Becker, Evelyn Muse, Emma Ordorp, T. John Kelly, Loui A. Ward, Mattie Fallor and Ida Demopoulos.

All the present Trustees, whose three-year term of office had expired, were re-elected—they are: Harry P. Strack, Harold P. Courtney and Dr. B. F. Clark.

CALIFORNIA was chosen as the place for the next annual N. S. A. Convention.

Milwaukee Spiritualists Move to New Quarters

The First Psychic Science Church, Inc., of Milwaukee, Wisconsin has moved to their new church sanctuary, 2671 North Ninth St. according to Secretary William G. Lehmann.

The Church, of which Mrs. Emma Pemberton is the Pastor, has been completed only recently. There is a new Auditorium, spacious lobby, Reading Room, Seance Room, and Modern Apartment for the custodians.

There will also be a Children's Lyceum, Adults Study Class, an "Open Forum," Healing Center, Psychic Science Club and a Woman's Club.

Grass, shrubbery and a hedge fence will surround the Church.

Those desiring to join the Church or the Psychic Science Club may write the Secretary, 244 East North Ave., Milwaukee.

HEART AND BRAIN

(Continued from Page 8, Col. 4)

"Tis wrong to do that sort of thing.
You thus displease our Lord and King.
The dead, my friend, should be at rest.
If they're disturbed they'll be distressed.
In the grave we should let them lie.
For that is why they came to die;
There to await the Judgment Day,
To heaven and hell to pass away.
Let poor sinners respire get,
Nor wake the saints—'twill make them fret
For crown to wear and harp to play,
Which are reserved for Judgment Day."
Brain smiled, and then he softly said:
"Tell me, Who are the sainted dead?
Who the sinners waiting to burn
On the day of the Lord's return?"
Heart looked surprised at this request,
And answered thus with ready zest:
"The saints are those, whose sins forgiven,
May pass at once through Gates of Heaven.
The sinners, those who spurned the Lord,
And heeded not His sacred word:
Those, my friend, who reject the Plan
Devised to save degraded man."
As simply Heart made this reply,
His chest heaved with a dismal sigh.
A look of sorrow swept his face.
He pondered much on man's disgrace.
"But," Brain replied, "suppose they lived
In such a way that good derived
Much from the service that they wrought—
Men who counted themselves as naught,
Just to do what they thought was right,
And doing good was their delight?
Would this count in the scheme of things;
Cause the Lord to pardon their sins?
Heart sighed again, and shook his head.
"There is no hope for 'unsaved' dead."
Brain silent sat, and then replied:
"You know naught of those who have died.
When men pass from this world of space,
They enter a world of sweetest grace;
There they live most delightful lives;
No vice is there and Virtue thrives.
For ev'ry sin that they have done,
They're punished—all—for ev'ry one.

For good deeds they are rewarded,
And every lovely thing forwarded.
Thus, you see, in course of time,
They grow in love and peace sublime."
When Heart had heard this wondrous news,
His faith grew weak and weak his views.
The spirit-world, as Brain had said,
Made even Heart wish he were dead.
The fact he saw, was very clear,
His own opinions held no cheer.
He knew he always had believed
The faith he held had not relieved
His wish to see full justice done
To saint and sinner—ev'ry one
Many good men, he knew too well,
Did not believe, and yet to hell
According to his creed were bound.
The doctrine did not seem too sound.
Brain realized the way Heart thought,
And felt, indeed, that he had taught,
This simple-minded friend of his,
His faulty faith at last to quiz.
Then, indeed, he'd see its error,
And renounce this creed of terror.
Heart spoke at last in tones quite low,
And said: "I'd really like to go
And find out more about your views.
They sound to me like real good news.
Perhaps you know some Medium
Through whom my own dear ones could come,
And tell me how they found the Land
To which they passed 'across the strand.'
My brother John, who died unsaved,
Was honest, true and well-behaved.
I've often thought it none too well
That that dear chap should be in hell.
Perhaps I'm wrong and you are right—
The Future of mankind IS bright."
Heart saw his chance. In obedience,
With his friend went to a seance,
And through the Medium returned
Heart's brother John, who had not burned,
But said that in his world of Light
He lived a life of sweet delight.
And, further, that the day would dawn
When Heart and Brain would both be born
Into his Sphere and there would share
The glories of a world most fair.
Heart like Brain (I expect you've guessed),
Became an ardent Spiritualist.

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"Psychic Observer"



ANNA E. RATH, Oregon Spiritualist Medium. She lectures and conducts classes and message services at 1253 Olive St., Eugene and at 5 East Third St., Medford.

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, 752 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 Mildreda Ave. Edna Kelley.
- HOLLYWOOD** — Spiritualist Science Church, 1904 North Argyl. Mae Taylor.
- HOLLYWOOD** — Temple of Light, 4712 Oakwood Ave. Dr. F. M. Sebree.
- HOLLYWOOD** — Progressive Spiritualist Church, 4202 Lexington Ave. Margaret Bright.
- HOLLYWOOD** — Vassar Memorial Spiritualist Church, 6735 Yucca St. Nathan Harkness.
- LONG BEACH** — Peoples Spiritualist Church, 1218 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, 7021 Hollywood Blvd. Arthur Ford.
- 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, 1428 Allee, St. Evelyn Burnside.
- OAKLAND** — Spiritual Church of Eternal Light, 840 25th 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. Eldred Hope Langford.
- SAN DIEGO** — Fraternal Spiritualist Temple, Second Ave. and Beech St. H. Robt. Moore.
- SAN DIEGO** — Harmony Temple of Spiritual Brotherhood, 1039 — 7th Ave. Isabel Francisco.
- 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 Building, 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** — Springdale Spiritualist Church, 693 Bathurst St. A. D. H. Campbell.
- WINNIPEG** — Inspirational Church of Truth, Army and Navy Hall. Mr. and Mrs. R. W. Northmore.

COLORADO

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

CONNECTICUT

- HARTFORD** — Spiritualist Temple of Hartford, Inc., 768 Asylum St. Esther Acker.
- NEW LONDON** — Spiritualist Temple, Inc., 38 Green St. Mrs. Laurence Fargo.
- WILIAMANTNC** — First Spiritualist Society, 135 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 Penner.
- 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 Holmesad Place, N. W. Daniel J. Cave, Beltsville, Md.
- WASHINGTON** — Unity Spiritualist Church, 1326 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: Ribbet 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** — Spiritualist Temple of Truth, Woman's Club, 2012 N. W. 27th St. Mary Olson.
- 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. Widdell.
- 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, 129 N. W. 15th Ave. Mary Olson, Emma Ogle.
- MIAMI** — Temple of Continuity, 1722 West Flaglar Street. Geraldine Pelton.
- MIAMI** — Temple of Revelation, 99 N. W. 17th Ave. Ruby Schmidt.
- ORLANDO** — First Spiritual Church, Roger's Hall, 197 E. Pine St. Nellie Cherry, Florence G. Libby.
- ST. PETERSBURG** — Temple of Love, Truth and Light, 9th Ave. North and Tenth St. L. P. O'Day.
- WEST PALM BEACH** — W. T. Stead Memorial Church, 445 Lakewood Road. Mrs. N. S. Themelis. (Cecil M. Cook).

ILLINOIS

- AURORA** — Christabelle Church, 51 Fox St. May Calvert.
- AURORA** — First Spiritual and Memorial Church—Mission of Love, 529 Clark St. Emma Neas.
- BLOOMINGTON** — Church of the Spiritualist, 605½ North Main St. Floyd Humble.
- CHICAGO** — Century Spiritualist Church, 4713 Sheridan Road. Room 211. Mabel Seley Nichols.
- CHICAGO** — Church of The Spirit, 2651 N. Central Park Ave. Frank Joseph.

- CHICAGO** — Church of Fraternal Order of Spiritualists, 4039 West Madison St., McKenry Hall. Emma Binz.

- 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, 3940-48 Fullerton Ave., 2nd floor. Rose Chuipek.

- 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 Erion, 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, 4514 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. Siera.

- 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, 1331 S. 57th 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** — First Spiritualist Church, Jasper St. and Glenwood Place. Chas. Kroplin.

- 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, 291 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, 118 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.
- CRAWFORDSVILLE** — First Spiritualist Church, 1214 East Main St. Ethel Moore.
- ELKHART** — Clark's Memorial Spiritualist Church, 316 Division St. Jeannette Osborne.
- ELKHART** — First Independent Spiritualist Church, 125½ South Main St. Ruth Fasbaugh.
- EVANSVILLE** — Spiritualist Church, 15 East Blackford Ave. Anna E. Knoll.
- FORT WAYNE** — First Christian Spiritualist Church, Spring and Franklin. Willard Grosh.
- FORT WAYNE** — Progressive Spiritual Church of Christ, 1103½ Taylor Street. R. C. Davis.
- GARY** — First Spiritualist Church, Labor Temple, 6th Ave and Mass. Ave. Roba Schallon.
- HAMMOND** — Unity Spiritualist Church, 1434 Hohman Ave., K. of P. Hall. Ruth Coyle.
- HAMMOND** — First Progressive Spiritualist Church, Odd Fellows' Hall, East State St. Myrtle Wright.
- INDIANAPOLIS** — Spiritualist Church, 399 Massachusetts Ave. Mr. and Mrs. John F. Van Meir.
- INDIANAPOLIS** — Progressive Spiritualist Church, Park and St. Clair St. Paul Leach; Tom Whithead, Sec'y.
- INDIANAPOLIS** — Psychic Science Spiritualist Church, 824 N. Pennsylvania Ave. Dollie Clark, Dr. D. F. Clark.
- LAFAYETTE** — Progressive Spiritualist Church, 819 South St. Tannia Solomon.
- LAPORTE** — First Spiritualist Church, 811 Ridge St. Eva M. Kelly.
- LOGANSPOET** — First Spiritualist Church, Banquet Room, Barnes Hotel. Fern Rogers.
- MARION** — Progressive S. M. A. Church, Jr. Order Hall, 119½ West 3rd St. Edward Fawcett.
- MONTEPELIER** — United Spiritualist Church, 117 E. High St. Daley F. Trussell.

- 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.), R. F. Hall, 429 — 1st Ave., East, Belle Tracy, Martha Miller.
- CLINTON** — Foster Spiritualist Temple, 3rd between 4th and 5th Aves. Max Hoffman.
- DUBUQUE** — First Spiritualist Church, Facade 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 Truth, 203 Lafayette Bldg. Sophie F. Smalley.

KANSAS

- FORT SCOTT** — Spiritual Truth Mission, 119 Blair Ave. Nell McElroy.
- FORT SCOTT** — Second Spiritualist Church, 113½ E. Wall St. Rev. Letha Cook Mosher.
- 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, 194 Delmont Drive. Theresa Hellmueller.

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 Communion, Hotel Westminster, Copley Sq., 1st and 3rd Sunday, 8 P. M. Evan Shea.
- BOSTON** — Crystal Spiritualist Temple of Truth, 297 Commonwealth Ave. John E. Reasa.
- BOSTON** — Alliance Christian Church, Spiritualist, 433 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 Spiritualist Association, Corner of Green and Glenwood St. Anne Robbins.
- CAMBRIDGE** — The First Spiritualist Temple, 631 Massachusetts Ave. George W. Rogers.
- EAST BOSTON** — Red Cloud Spiritualist Church, 4 Trenton. V. E. Belkner.
- LYNN** — The Christian Spiritualist Church, Moose Hall, Broad Street. Mrs. I. B. Aldrich.
- 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 Spiritualist 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** — Spiritualist Center, 254 Westfield St. Irene Remillard.

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 Fenkel St. Elizabeth Armetage.
- CADILLAC** — Spiritualist Church of Truth, 113 Waldo St. Mrs. Fred Paek.
- DETROIT** — Allen Memorial Center, Macabees Bldg. (Macabees), Woodward & Putnam. Edith L. Green, 2212 West Grand Blvd.
- DETROIT** — Amity Spiritualist Temple, I.O.O.F. Hall, Gratiot at Canners. Lucie Meyers.
- DETROIT** — Church of the Seven Stars, 4945 Field St. Zoa Weston.
- DETROIT** — Church of Spiritual Harmony, Hotel Book-Cadillac, Maude Fox, Loretta Schmidt, James Laughton, pastor.
- DETROIT** — Holy Trinity Spiritual Church, 3056 Michigan Ave. Sophia Trach.

"Psychic Observer"



EDITH STILLWELL, New Castle, Indiana; Trance, Blind-Fold Ballot; Direct-Voice and Mental Medium.

Mrs. Stillwell, accompanied by Mable Riffe, recently served the Progressive Spiritualist Church, Peoria, Illinois, of which Emma Richardson is the Pastor.

Last summer, at CHESTERFIELD SPIRITUALIST CAMP, Chesterfield, Indiana, the Editor of PSYCHIC OBSERVER witnessed a public demonstration of Mrs. Stillwell's mediumship in the Auditorium. Names and evidential messages were given in rapid order—all were recognized. The Editor received—in answer to a sealed ballot—a message from Sir Arthur Conan Doyle to the effect that he would cooperate in the proposed experiment to record his spirit voice.

- DETROIT** — Church of Spiritual Understanding, 14336 Charlevoix at Chalmers. Sarah Solada.
- DETROIT** — First Spiritualist Temple, Macabees Bldg., Woodward at Putnam. Sara Tingay.
- DETROIT** — Goodwill Spiritualist Temple, Eastern Star Temple, 80 West Alexander. Cecelia Gettins.
- DETROIT** — National Bible Spiritualist Church, 8032 Charlevoix, at Van Dyke. Fred Roe.
- DETROIT** — Second Spiritualist Temple, Doty 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 Butte.
- DETROIT** — Temple of Spiritual Truth, 12249 Griggs Ave. Jennie Whipple, Louis Abrogast.
- DETROIT** — Trinity Spiritualist Church, Kircheval and Hillger. 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. Kearley St. John W. Pearce. Ellen Earle.
- GRAND RAPIDS** — First Church of Truth, 24 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 Aquarian Gospel of Jesus the Christ, 230 East Michigan Ave. A. J. Stensel.
- 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 Butta.
- MUSKEGON** — Temple of Spiritual Light — Laketon at Mellowaith Sts. Eleanor Venake.
- MUSKEGON HEIGHTS** — First National Spiritualist Church, 600 Jefferson St. Edith Richmond.
- OWOSSO** — First Psychic Research Spiritual Church, 610 Clinton St. Ella Riley.
- PONTIAC** — First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.
- SAGINAW** — Church of Spiritual Truth, 1833 N. Charles St. Alma M. Eastman.

MINNESOTA

- QUILUTH** — First Spiritualist Temple, 491 East 5th St. Bessie Magnuson.
- MINNEAPOLIS** — First Spiritualist Church, 618 E. 13th St. Maria Perna.
- MINNEAPOLIS** — 1219 Second Avenue, South. Max Zuelzer.
- MINNEAPOLIS** — Third Spiritualist Church, 321 13th Ave., South. Clara Johnson.
- MINNEAPOLIS** — Second Spiritualist Church, North Lyndale and 23rd Ave. Melvina Hunka.

(Continued on Page 12)

"Psychic Observer"



REV. MAMIE BAEDER, Trance Lecturer, Mental and Direct-Voice medium, Kansas City, Hollywood and Colorado.

She is serving the Church of Jesus Christ (Spiritualist), 2626 Benton Blvd., Kansas City, Mo., of which Rev. Nettie Garner Barker is the pastor.

SPIRITUALIST CHURCHES

(Continued from Page 11)

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 Garner Barker.

ST. LOUIS—Bright Star Spiritualist Church, 3660 Castelman 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—Memorial Spiritualist Science Church, Melbourne Hotel. Mary Rogers.

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

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 Lears.

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

CAMDEN—First Spiritualist Church, 509 North 8th St. Bessie Joy.

CAMDEN—Second Spiritualist Church, 725 Market St. M. Kraemer, Catherine Broome.

CAMDEN—Fourth Spiritualist Church, 593 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.

GRANTWOOD — Church of the Good Shepherd of Psychic Science, 242 Lawton Avenue. Leona Miller.

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

HACKENSACK—Spiritual Church of Inspiration, 25 Passaic St. Amy Dickinson.

HOBOKEN — First Spiritualist Church, 227 Washington St. William C. Donovan.

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

JERSEY CITY—Grace Divine Spiritualist Church, 181 Griffith Ave. (near Summit Ave.). Ethel Arziga.

LONG BRANCH — Seventh Church of Psychic Science, 11 Third Street. Veronica Finckelman.

LONG BRANCH — Trinity Church of Spiritual Science, 111 Washington St. Mary E. Hara Wood.

NEPTUNE CITY — Star Spiritualist Church, 89 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. Haxelwood.

NEWARK—Mother Church of Psychic Science, No. 2, Ninth St. Dorothy C. Demer.

PASSAIC—First Spiritualist Church, 121 Prospect St. Ida M. Demopoulos, 389 Ellison St.

PATERSON—First Society of Spiritualists, 122 Central St., at Broadway. Emily Freeman.

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—Spiritual Church of Divine Science, 117 37th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

UNION CITY—The First Spiritual Church of the Resurrection, 610 48th St. Rev. M. Siffka.

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. Adelphi 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, Apollo Studio, Carlton and Greene Avenues. 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 (Ridgewood)—Misphah Spiritualist Church, 6096 69th Avenue. Charles Walters.

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

BUFFALO — Christian Order of Spirit Scientists, 95 Ashland Avenue. Marguerite Hanny.

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. Isabell Leith Wells. R. Newcomb Wells.

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

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

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

BUFFALO—Spiritualist Church of Life, Misphah Temple, West Ferry and Herkimer Sts. Service Sunday, 8 P. M. Wednesday 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. Hickitt.

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

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

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 Church, 235 East 67th St. Regina Weiss.

NEW YORK CITY—Progressive Spiritualist Church, 41 West 88th St. Apt. 1-D. Margaret Fulton Williams.

NEW YORK CITY — Psychic Studio, Hotel Ansonia, Broadway and 78th St., Suite 1656. Services Thursday, 8:30 P. M. Frank Decker.

NEW YORK CITY—Spiritual Church of Revelation, 21 West 139th St. Samuel S. Haybeger.

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

NEW YORK CITY—Spiritualist Church of Universal Brotherhood, 248 West 13rd St. Robert L. Meeler.

NEW YORK CITY—St. Francis Spiritualist Church, 457 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, 698 West 146th St. (Apt. 15).

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

NEW YORK CITY—United Spiritualist Church, 257 Columbia Ave. at 72nd St. Message Services, Sunday, Monday, Tuesday, Wednesday and Friday at 8 P. M. Also Saturday afternoon at 3. Edward Lester Thorne.

NIAGARA FALLS—Harmony Spiritualist Church, Silberberg's Hall, 2118 Main Street, near Ontario Avenue. Minnie M. 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) — Misphah Spiritualist Church, 6096—69th Ave. Charles Walters.

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

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

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

ROCHESTER — Open Door Spiritualist Church, Seneca Hotel, Green Room, 123 No. Union Street. Leota Maxwell.

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 — 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. Falor.

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

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

BROWN SWICK—Little Flower Spiritualist Mission, Route No. 1. Mahle Sylvester.

BRIDGEPORT — First Spiritualist Temple, 319 Main St. Albert Boerngen. W. A. Hollingsworth.

CANTON — First Spiritualist Alliance Church, 3rd and Market (Over Me. Corp.). J. H. Rheamont.

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

CANTON—Temple of Truth Spiritualist Church, 115 McKinley Ave. N. W. Viola Demmy, 413 Cleveland Ave. S. W.

CINCINNATI—Home Spiritualist Temple, 21 East 12th St. Anna F. Bryson.

CINCINNATI—First Christian Missionary Spiritualist Temple of America, 1429 Elm St. Nellie Covey.

CINCINNATI—Spiritualist Healing Bath, 3rd and Market (Over Me. Corp.). J. H. Rheamont.

CLEVELAND — Cleveland Spiritualist Church, 4618 Euclid Ave. William H. Kost.

CLEVELAND—Spiritual Science Church, 115 McKinley Ave. N. W. Viola Demmy, 413 Cleveland Ave. S. W.

CLEVELAND — Sunshine Spiritualist Church (Class), 813 Thornhill Drive. Mahle Mienke-DeVries.

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

COLUMBUS—Spiritual Center, 596 East Hudson St. Miss H. Craft.

"Psychic Observer"



H. W. B. MYRICK, who during his lifetime was one of Spiritualism's outstanding lecturers. Before his passing, he was Pastor of a Spiritualist church at LeRoy, Ill.

The illustrious Henry Ward Beecher had a worthy namesake in him. The experience of Myrick, who was at first an Orthodox minister, is not unlike many others who floundered around and then became suddenly conscious that they do not believe what they are preaching.

This was soon changed in Myrick's case, and from that day on he preached the Truths of Modern Spiritualism at Camps, Conventions and Churches throughout the United States.

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

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

DAYTON — Fraternal Spiritualist Church, Ball Room, Hotel Gibbons, 2nd Floor. Maude E. Phelps, 341 West Monument Ave.

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

MEDINA—River Styx Spiritualist Church, Lyceum or Sunday School, 1:45. Lecture and Message Service, 2:30. Hulda Stewart.

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

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

STUEBENVILLE — Trinity Spiritualist Church, 334 Market St. F. Hayes.

STRUTHERS—First National Church of Struthers, 109 Elm St. J. C. Rowe.

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. Cridler.

VANDALIA—National Road, one mile west. Corrine L. Pleasant.

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

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

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

OKLAHOMA

BARTLESVILLE — First Spiritualist Church; pastor, C. Ruth Williams, 134 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.

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., 1925 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, 29 W. 7th St. Alice Getter, 692 Diehl Ave., Bethlehem, Pa.

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

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

BRADFORD—First Church of Spiritualists, 44 Chestnut St. Elizabeth King.

CHARLOTTE—Dias Spiritualist Temple, 933 McKean Ave. C. P. Dias.

GREENSBURG (South) — Spiritual Church of the Soul, 1450 Broad St. F. O. Skelly.

ACKESPORT—First Spiritualist Church, 309 Locust St. Winifred McAndrew.

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

NEW CASTLE — The First Spiritualist Church, Knights of Malta Hall, 349½ E. Washington St. Edmund A. Whitman.

NEW CASTLE—The Spiritualist Church of Truth, McGowan 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 Vnango St. Minerva H. Gray.

PHILADELPHIA—First Association of Spiritualists, M. E. corner of Master and Capline St., near Broad. Mamie B. Shuls.

PHILADELPHIA — Ninth Spiritualist Church, 1936 North 18th St. Emilie H. Penner, S. C. Penner.

PHILADELPHIA — Spiritual Unfoldment Society, 5113 Pine St. John Dunkinfield, William Royal.

PHILADELPHIA — Third Spiritualist Church, 1421 North 15th St. William Elliott Hammond.

PHILADELPHIA—Universal Spiritualist Brotherhood Church, 3413 West Grand Ave. Anna K. Rose.

PHILADELPHIA—Victors Psychic Science Center, 2529 Frankford Ave. G. E. Blanchard.

PITTSBURGH — First Church of Spiritualists, 154 Douglas St., Oakland — Eleanor Furness.

PITTSBURGH (North Side)—First Spiritualist Church of Allegheny, 159 East Ohio St. Elizabeth Craft.

"Psychic Observer"



REV. MABLE BARNES, Pastor of The Progressive Spiritualist Church, 16 Chase St., Pontiac, Michigan.

She was one of the featured speakers at the meeting of the Spiritualist National Union held in Toronto, Canada, October 19th and 20th.

READING—Friendly Church of Truth, I. O. O. F. Temple, 8th and Franklin. Dorothy Ficker—Ruth Schatz.

SHARON—First National Church of Sharon, K. of P. Hall, State St. J. C. Rowe.

TITUSVILLE — Spiritualist Church, 105 West Washington St. Marie Roggenkamp, President; Rev. Julia E. Larson, Pastor.

WILKESBARRE — First Spiritualist Church, 58 Public Square. Eliza Yeager Fryal.

RHODE ISLAND

PROVIDENCE—W. T. Stead Spiritualist Church, 32 Haskins St. Eugene R. Letourneau, Nelson B. Vars.

TEXAS

DALLAS — Psychic Science Church of Dallas, 2316 Park Row. Services: Sun. and Thurs. evenings and Tues. afternoon. Marc Panton.

FORT WORTH—First Spiritualist Church of Fort Worth, 311½ Main St. C. L. Sharp, Pastor, 809 Penn St.

FORT WORTH—Light of Truth Spiritualist Church, 304½ Main St. Lena DeVoe.

HOUSTON—Magnolia Spiritualist Church, 7716 Harrisburg. Mrs. M. E. Tenney.

HOUSTON — First Spiritualist Church, 611 Calhoun St. Jane Collier.

SAN ANTONIO — First Spiritualist Church, Crockett Hotel, 112 Nacog