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OUR
POLICY
—
FACTS
NOT
THEORY

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

TO
KNOW
—
NOT
TO
BELIEVE

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"Our Dead Live.... They Communicate"

American Poetess

"Psychic Observer"



ELLA WHEELER WILCOX

ELLA WHEELER WILCOX
According to a recent issue of "The Harbinger of Light," Australian Spiritualist Journal, the popular and inspiring American Poetess, ELLA WHEELER WILCOX said:

"I have after many months of patient research, obtained absolute and overwhelming proof that our dead live and retain memory and affection, and that they can communicate with us. It has robbed death of its terror, and the grave of its sting."

THE NEW YEAR

By ELLA WHEELER WILCOX

The New Year suggests new ideals, new ambitions, new aspirations, new efforts to refined souls. Even the dull or worldly minded are induced to plan some new move, to better their lives at this season of the year.

Many men and women who have been living in folly and sin make an effort to begin over again with the New Year and to abandon their evil ways.

It is not an easy thing to do, for—

When a man tries to pull himself out of sin
The Devil stands ready to push him back in.

But let no single relapse discourage the soul that really longs for a higher plane of life. Just in proportion to the strength of your desire for anything on earth is your strength to obtain it.

Whatever you wish to be, if you are a sane and normal-minded being, that you can be. "We will be what we will to be." It is not sane or normal to wish to be a Shakespeare, a Mozart, a Michelangelo, or any other great genius if you possess no marked talent.

These colossal souls came into the world endowed with qualities which they earned in past lives.

Believe In Divine Power

But no matter how devoid of talent or genius you may be, remember you have an immortal mind and a will bestowed upon you by Divine Power, and with that mind and will you can achieve whatever you desire, if you are persistent and patient.

Start the New Year with that belief. Make some effort toward what you desire to accomplish today. Do not postpone it until tomorrow. Tomorrow you must make the second step. Each day you must in some way proceed a little nearer to your aim.

If a combination of circumstances prevents you from making progress one day, double your ef-

forts the next. If you have resolved to overcome some habit, and in a moment of weakness you fail in your resolve, do not think that signifies that you have no will power, and that you must go on in the old way. It was Confucius who said: "Not in never failing do we show our strength, but in the ability to rise and go on to the goal."

Be Kind !!

We all stumble and fall in pursuit of our ideals, but that does not prove that our ideals are worthless, or that we will not attain to them in time.

Try and take a half hour or an hour alone with yourself each day this year. Sit down very quietly and think of the worthy and unselfish things you would like to do, and believe you are to be shown the way to do them. Ask for light and guidance, and it will be given. Breathe deep breaths, filling every lung cell. Physical, mental and spiritual power will result.

Start the New Year with a resolve to be kind.

Those are small words, but they have vast meaning.

Perhaps you may imagine you are always kind now, but if you watch yourself for an entire day you will find how difficult it is to be really kind—to treat each human being and animal as you would wish to be treated.

We all talk loudly of the need of the churches to establish a religion of brotherhood in the world, but what are we doing toward it ourselves?

Save Yourself

Watch your tongue, that you speak only kind words, and watch your mind, that it harbors only kind thoughts. That is resolve enough to make for one year. If you do that, you will take a long step toward "saving" your own soul and evangelizing the world, for all that evangelization means is kindness—love of God and our fellow men. Begin your efforts toward kindness with those nearest you—at home, in business, in society. Extend them to public

CONCERT ARTIST'S PSYCHIC EXPERIENCES

Thomas Stanford Present When
Madame Lillian Nordica Receives
Apports from Australian Medium

Oregon Spiritualist

"Psychic Observer"



MRS. J. C. F. GRUMBINE, 1717 S. E. 24th Ave., Portland, Oregon; President, Correspondence School—"The System of Philosophy Concerning Divinity," "Order of the White Rose" and "The College of Divine Sciences and Realization"—Founded by Dr. J. C. F. Grumbine.

as told by

MRS. J. C. F. GRUMBINE

in a letter to

JULIETTE EWING PRESSING

The Letter Reads:

October 16, 1940

Dear Mrs. Pressing:

I am pleased to verify the communication purporting to come from Madame Lillian Nordica, the great and much beloved singer and artist, through Albert E. von Strode. It was due to shipwreck that pneumonia caused her transition.

Dr. J. C. F. Grumbine was on a lecture tour around the world. When we reached Melbourne, Australia, we were invited by the brother of the founder of Leland Stanford University, Palo Alto, Cal., Thos. Stanford, a leading citizen and financier of Melbourne, to attend, during our six months' visit to that city, the seances which he was conducting.

Stanford — A Skeptic

It so happened that Mr. Stanford was investigating the startling phenomena of Mr. Charles Bailey, the greatest apport medium of this century, and as far as I can find out, the greatest in history, for this form of unusual phenomena.

Now, Thomas Stanford was a very skeptical person, and these seances were held under the very strictest test conditions. About twenty notable persons of the Commonwealth of Australia, were regular sitters at these seances. The group included the son of the late W. T. Stead, Henry Stead, and his charming wife.

Henry Stead at that time was the Editor of the Australian edition of "The Review of Reviews."

Other members were Mrs. Ennie Bright, Editor of "The Harbinger of Light," leading Spiritualist magazine of Australia; several members of Parliament and Barristers of prominence.

At this time, Charles Bailey was at the height of his fame as a medium. He was a simple, unassuming, kindly man, a cobbler by trade.

Bailey's Apports

During Bailey's early life, he knew no reason why such strange things should happen while he sat working on his shoes. One day, it is said, a live, flopping fish from the ocean, covered with seaweed, fell right in front of him as he sat in his little shop. Upon investigation, no explanation could be made as to how the fish could have fallen there. Many other strange happenings continued until considerable interest was stirred up among the people of Melbourne.

It was at this time, that Mr. Thos. Stanford offered to give the plain living Mr. Bailey a home and a salary, if he would consent to devote all his time to scientific investigation. This Bailey gladly consented to do, and willingly yielded to all forms of test conditions.

Prior to all these seances, Mr.

Famous Singer

"Psychic Observer"



Nordica as Brünnhilde

Bailey, would be taken by a group of men selected from the sitters, to a room where he would be completely disrobed and reclothed in a special suit, slippers and a dickey. Then the medium would be taken to a specially built cabinet, which consisted of a frame of wood and covered entirely, sides, top and bottom, with a white Brussels, heavy, net cloth.

Mr. Bailey sat on a plain chair, and the door was always padlocked, the key being kept by Mr. Stanford. The seances were conducted in a dim red light, and the medium was plainly visible as he sat upon the chair within the cabinet, surrounded by the circle of sitters.

Madame Lillian Nordica, who was on a world concert tour, arrived in Melbourne about the same time as Dr. Grumbine and I. Being greatly interested in this phenomena, she was invited to attend the seances. There were three in her party. The beloved singer sat next to me at these seances, and I shall never forget how I enjoyed singing with her.

Strange Manifestations

At one of the seances, after Mr. Bailey lapsed into a deep trance, Senor Valetti gave a most illuminating discourse. We also heard Prof. Wm. Denton, famous geologist. With a deep voice he would say, "You see, I came with the dust." After listening to the sound of falling sand on paper which lasted all through his most interesting lecture, we all wondered what we would do with the sand after the seance. But lo and behold when the lectures were completed, no sign of sand or paper was to be found.

"Abdul" directed the work of transporting objects which, as they explained, were dematerialized and then rematerialized within the cabinet.

We attended seances when clay tablets, the size of the back of one's hand were apported. These tablets were covered with dry, hard baked soil, which took a hammer to remove. Each tablet revealed hieroglyphics of remote antiquity. We were told that they were unearthed by spirits near Babylonia, then brought into the cabinet—coming through space at such terrific speed that a certain amount of heat was noticeable.

Live birds on little nests were brought from India, in the same manner. Abdul explained that

(Continued on Page 2, Col. 1)

The Editors of
PSYCHIC OBSERVER

wish everyone

A

Happy

and

Prosperous

NEW

YEAR

places and in shops, stores, train and street; think and act kindness, amiability, good nature, cheerfulness, peace.

You will be astonished at your influence as the months go by, and you will know that you are helping to bring about the conditions you desire in the world.

Though nine be narrow, and yours be broad,
On my ladder alone can I climb to God.

Speaks in N. Y. C.

"Psychic Observer"



DR. A. E. STRATH-GORDON, Allendale, N. J., Lecturer, Registered Physician and Surgeon, delivered a discourse—"MAN AND THE COSMIC VIBRATIONS"—in the El Patio Room, McAlpin Hotel, Broadway and 34th St., New York City, November 26th, under the auspices of The National Psychic Research Foundation, Inc.

He has served as an official of the British Government for many years. His invaluable experiences among people of every type has given him a varied insight into human nature.

For the past two years, he has been one of the outstanding lecturers engaged to serve Lily Dale Assembly during their regular summer sessions.

You Can Find

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

Mrs. Grumbine's Letter

(Continued from Page 1, Col. 5)

first, they hypnotized the bird just as it was about to go to sleep at twilight. This was done before the bird could realize what happened, which accounted for the fact that the bird appeared startled and surprised to find itself suddenly in different surroundings.

Nordica Receives Apports

Queer looking ancient Roman coins, taken from tombs in remote places; fetishes brought from islands peopled with uncivilized natives; nests containing bird's eggs were brought. Abdul explaining that it was a kindness to remove the eggs, because they were sterile anyway. Various objects were brought from Tasmania, Arabia and different parts of Australia and New Zealand. Many of these apports had to be "transported" thousands of miles over land and sea.

I remember well; it was at one of these remarkable seances that several yards of queerly woven grass cloth, covered with berry stains, were brought from the interior of New Guinea. These rare pieces of cloth were given to Madame Nordica, who, at the time, expressed her pleasure and intense interest. Abdul explained that no white man had ever traversed that part of New Guinea from which this material was taken.

At another of these seances, Mr. Bailey nearly passed away because, as we were told, an attempt was made to remove a parchment or scriptural writing from an ancient temple in Thibet. When this attempt was made, certain spirits objected to the writings being taken and quite a disagreement

Buy Two Copies of
PSYCHIC OBSERVER
—One for Your Friend

Spiritualism

REV. BUNKER

*"The spirit never was born;**The spirit shall cease to be, never,**Never the time it was not;**End and beginning are dreams."*

By REV. JOHN W. BUNKER

Pastor of The First Spiritualist Church, Eaton Rapids, Michigan.

Spiritualism is like the sun in the morning, as it rises above the horizon to bring into being the dawn of a new day. Only too often does the word light bring a limited impression upon our consciousness, that which is only recognized by vision or sight. Occult teachers have brought to our minds the conscious realization or survival of the spirit, or immortality. As the poet expressed it,

"Birthless, and deathless, remaineth the spirit forever,
Death hath not touch it at all,
dead though the house of it seems."

Today, we are what we are because of that which we experienced in the past. Tomorrow, we will be what we are making for it today. We should be interested in these three phases—past, present, and future. But that which should hold our attention, that which our great religion is endeavoring to bring, is the awakening of the inner man's consciousness of the reality and its correlation to the three phases of time. Spiritualism is demonstrating survival is demonstrating not only the survival of that part of man termed the objective, but, through the masters of the soul world, awakening man's reason and mind so that he knows today not only the things of his present experiences but that he still retains through the survival and accumu-

lation of past experiences of the soul's life.

At first these facts seem confusing to the mind, riveted entirely upon the present. But unto the man who seeks, who unravels unto himself his reality, he steps across the threshold into the chamber of sublime consciousness and truth, not to ever merely believe he is immortal, but he knows it! The facts of immortal existence are just as evidential, as real, as true to him, as are the facts assuring him of present mortality. He raises himself at instances into infinity, and no longer does he need the demonstration.

This road to self realization is one which each one of you must tread alone, but peace awaits each traveler. There are different paths that each may travel to attain the desired end, but the goal is one and the same—God, Heaven, self realization. Some of you will learn your way by experiences and work; others by faith; others by rigid self-control and self-denial. Their destiny is the same—realization of the true self.

For this experience may our Spiritualism ever bring to you the vehicle upon which you may wend your way toward this attainment of at-one-ment with God and all life, remembering that Love is the great cohesive force binding us to God and all that lives.

Stop not until your goal has been reached. Then in Thy Immortal Bliss return to help the laggards on their way.

FOR PSYCHIC UNFOLDMENT — STUDY

"THE SYSTEM OF PHILOSOPHY CONCERNING DIVINITY"

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By Dr. J. C. F. Grumbine, L.F.S.S.I.A.; Pioneer Teacher, Lecturer, Author, Scientific Teaching; Key to the Spiritual, True Way of Communication. Send Stamped Addressed Envelope for Folders Regarding Lessons to MRS. J. C. F. GRUMBINE, 1717 S. E. 24th Ave., PORTLAND, OREGON. X-60

ensued. As a result, the chemical reaction brought to bear during the procedure, made it very difficult to revive Mr. Bailey. Though he survived, he was very ill for several days, all of which caused us much concern.

After filling concert engagements in the various New Zealand cities, Madame Nordica returned to Melbourne where she was scheduled for a second concert. Later she journeyed to Sydney, thence on to Batavia, but before reaching that city, the ship on which she was traveling struck a coral reef. This all happened at 11:20 P. M., December 27, 1913. On the whole, the passengers were all accounted for and the captain sent word to Madame Nordica that nothing serious had happened and expressed the hope that the ship would get under way next morning at high tide.

A Fatal Voyage

However, when morning came, the attempt to get away was made in vain. It was discovered that they were pivoted on a rock and the motion was merely that of swinging around in a circle. The situation was all the more serious because in that part of the world, very few large ships ever traveled. The ship remained impaled by that rock from Saturday night to Tuesday noon at which time they were finally assisted by a Japanese collier, with the aid of cables. But, as might have been expected, by that time water was in the hold. When they were free from the reef, the sea was so furious that

it was impossible to transfer the passengers from the boat to the collier. The captain, however, had planned to run the ship back onto the reef had it shown signs of sinking, but with the aid of the pumps, they were able to control the water so that they could proceed under their own power.

Weakened by a very severe cold, which she had contracted during these hardships they decided to take Madame Nordica on to Java. The trip seemed to improve her condition, so much so that when she arrived they thought it would only be necessary to remain a few days.

They were however doomed to disappointment for she was there only a few days when she had another set back and after five weeks of long continued suffering, she died.

The great artist was very brave to the end and through all her suffering, she seemed to feel that she would recover. She even made plans to go direct to Italy to recuperate. It was there that she expected her husband, Mr. Young, to meet her. The party arranged for the transportation of the body to Marseilles where they were met by her husband and his brother, Charles Young.

The funeral services were held in Kings Weigh House Church, Mayfair, England, where, just five years before, Madame Nordica was married to Mr. Young. The body was cremated and brought to America for final disposition.

Her passing took place early in

The Mediumship of ALBERT E. VON STRODE

By JULIETTE EWING PRESSING

It is on very rare occasions that one meets such a gifted man as is Albert E. von Strode.

Prior to our trip to Chicago to attend the Annual N. S. A. Convention, where my husband and I had a private sitting, we had only casually met Mr. von Strode, and had never realized that he possessed such a diversity of gifts.

He is a writer, singer, musician and lecturer, as well a mental and trance medium.

He possesses a charming voice, great culture, poetical mind and withal a simple, kindly sympathetic nature.

I like to give my impressions of the man, aside from his mediumship, because it is my hope that gradually a saner and more understanding attitude will be taken by the public at large, toward these brave ones, who serve the two worlds, by carrying the torch to light the path of struggling humanity and encourage people to lead more purposeful lives.

That day, in our room on the 14th floor of Chicago's La Salle Hotel, Mr. von Strode quietly slipped into a state of entrancement, lending his physical organism to those in the unseen spheres.

"Maurice" Speaks

A voice, totally unlike that of the medium, addressed us in a decided French accent. "I am Maurice Duval, Mr. von Strode's principal spirit collaborator. I will be glad to serve you by making it possible for your loved ones to manifest to you."

Detailed knowledge of our relatives was forthcoming almost immediately. Such unusual names as Joseph Tarkington, Sarah Myrick, Rose Winkler, Annie Ewing, Lapsley Cornelius Ewing, Warren Ewing, and Leland Pressing, were clearly and unhesitatingly given. Each spirit was able to convey an intimate message. By mentioning some trivial occurrence, many of our spirit people were able to prove their identity. Others were able to prove that they were quite familiar with our earth affairs.

Then Maurice announced that one approached who had inspired many souls, and thrilled many audiences with her glorious voice. It was none other than Madame Lillian Nordica.

A voice spoke, in beautifully modulated tones, saying: "I am Lillian Nordica. I believed in spirit communication when I lived on earth. During a visit to Melbourne, Australia, I attended seances sponsored by Mr. Stanford, Dr. and Mrs. J. C. F. Grumbine were among those present. You, of course, know the Univer-

sity in Pala Alto, California, called Leland Stanford? I came to this life about 1914 as a result of a shipwreck. Please will you publish for me? "Life goes on. I live. I can come back. It is true. I sing over here."

Then, quietly, as though wafted by a breeze, another personality and voice spoke, "Ah, we dance over here, too, I am Anna Pavlova."

The stage, or rather I say, place where I dance is beside a beautiful lake, the landscape here in our land can be best compared to a "Corot" painting. Are you familiar with the soft Corot landscapes? (The French painter, Jean Baptiste Camille Corot.) I assist to establish rhythm and harmony whenever and wherever I can, I am alive. I DANCE."

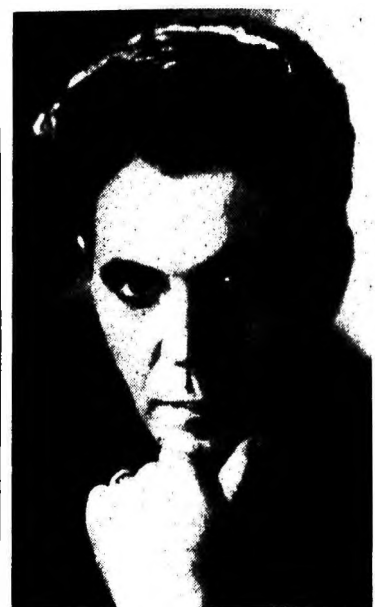
Maurice again assumed control. He deplored the condition of his beloved France, and beseeched us to pray that harmony and peace be again established on earth. After bidding us "au revoir," he quietly withdrew.

The medium stretched, moved a bit in his chair, then suddenly, in a startled voice said, "Oh, did you receive anything?" We replied, "Indeed, Mr. von Strode, we were so pleased." Once again through mediumship, we know that Longfellow's words are true.

"There is no death: What seems so is transition.
This life of mortal breath,
Is but a suburb of the Life Elysian,
Whose portal we call death."

N. S. A. Missionary

"Psychic Observer"



ALBERT E. VON STRODE, Lecturer, Message Bearer, Mental and Trance Medium, 419 East Maple St., Enid, Oklahoma.

He is also an artist — having studied painting in the Chicago Art Institute as well as Paris and Germany.

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Stanford's Plight

I am glad to give you these details for the PSYCHIC OBSERVER. By cross checking these accounts anyone can see how very accurate the message was.

During a recent visit to this city, Arthur Ford, personal friend of Dr. Grumbine and myself, informed me that he visited Melbourne a few years ago, Charles Bailey was still living in the environs of Melbourne, but that now he was quite aged and was not holding seances. Thos. Stanford, founder of Stanford University, passed on about 18 years ago. The

articles apported through Bailey's mediumship, were willed to the Stanford University psychology department, but I understand they have not been properly exhibited nor have they received the proper acknowledgement by those who are now sponsoring the research department of the university.

Signed:

Mrs. J. C. F. Grumbine.

This is a sad state of affairs, for Mr. Stanford willed a vast amount of money for psychic research. The officers in charge are not only extremely skeptical but they have officially taken exception to the findings of Stanford himself by accepting a "trumped up" report from the British S. P. R. in preference to believing the reports of their founder.—ED.

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Sallie Hall Merrill's

PSYCHIC EXPERIENCES

as told by GRACE P. SCHAFER

(Continued from Last Issue)

To be "in tune with the infinite" is to have one's mental-radio keyed to the proper wave-length of faith, confidence and childlike simplicity to be in acquiescence to "higher authority" . . . whereby the "still small voice" can then register. Recipients of great blessings have used this particular modus operandi consciously or unconsciously in their spiritual development. They have learned to be happy by way of love and service; to be constantly aware of the needs of others; to be grateful and appreciative for small blessings and the beauties of the universe; to sway with the rhythm of cosmic harmony whose infinite scale is motivated by the keys of love, appreciation, generosity, humility, faith, hope and service.

What finer tribute of gratitude and appreciation to a friend for a service rendered could be, than that which Sallie Merrill and her husband displayed many years ago, when they created a constant reminder of their invisible friend, Red Feather, by dedicating a window of their home to him in Indian symbology? This window exists today in the home of Mrs. Merrill; and only her closest friends know the history of its origin. Mrs. Merrill tells the story as follows:

Real Guidance

"At one time our home was located on the West side, near the Phoenix Furniture Factory, the place of my husband's business. A railroad track was at the foot of our neighbor's yard. One winter day my youngest daughter was coasting on her sled on the sidewalk. A freight train was moving slowly across the sidewalk at that point. While she was on the sled and nearing the train, the sled rose up in the air and turned around.

"A neighbor was hurrying to catch the child before she reached the track, when he saw the sled go up in the air a little and turn around. The next Sunday evening, when the development class met in our parlor, my Indian, Red Feather, came and said, through

the trumpet, 'Squaw, me save the poose on the sled.' After the class Mr. Merrill said, 'Sallie, how wonderful it was to have Red Feather tell us—and our neighbor saw it! We will always have a tribute to the Indian in our home as long as we live.'

"So, we dedicated to Red Feather a sunny south bay window in our home and called it our Indian Window. When sitting there I received many inspirations and impressions. When we built a summer home at Macataw Park, on Lake Michigan, we also had an Indian alcove there. This promise of Mr. Merrill's is as sacred to me now as it ever was . . . and I still have an Indian Window."

Peace—Love—Harmony

Mrs. Merrill had expected to receive an assignment for spiritual work from her spirit friend, Frances Gunn, who had made a promise to that effect a few weeks preceding her departure from this plane; but as to what the nature of the work would be was, to her, enigmatical. The slatewritings signed, "Frances Gunn," had not given an intimation of work. Then, one evening, during a seance, Mrs. Gunn spoke through the trumpet and asked Mrs. Merrill if she could make tatting; to which Mrs. Merrill replied, "Yes," but added that it was now out of style and one could not buy a shuttle on which to make it. But later she obtained a shuttle from her mother. In the meantime, Mrs. Gunn again manifested and asked Mrs. Merrill to concentrate on the spiritual significance of the numbers, 3 and 7. Mrs. Merrill said, "I discovered many interesting facts, among them: the significance of the Trinity, Father, Son and Holy Ghost: The mystical number of the Bible is 7: The 7 notes in the octave of harmony, musical scale: 7 colors of the rainbow: 7 holes of the head, etc.

"I was also advised by Mrs. Gunn to not make the tatting in a clover-leaf or wheel pattern, because one must use a pin in connecting the threads which would be hard on the eyes and confine me to rule and regulation . . . but to make it by threes and sev-

ens. She told me to hold such thoughts as, Peace, Love and Harmony; or, Faith, Hope and Charity; and, In God I Live, Move and Have My Being. Any three attributes that were spiritual. In using that method of concentration the work would grow to be automatic, eventually enabling me to work in the dark as well as the light which I can now do."

"Truth Handkerchiefs"

Results from this system of concentration brought about rapid spiritual development. Mrs. Merrill made hundreds of yards of tatting. Then, she conceived the idea to make what she called, "Truth Handkerchiefs," out of little square of fine mull; edging them with the dainty tatting. These were given as small tokens of love to friends who were especially interested in her beloved subject, SPIRITUALISM . . . and always, with a brief explanation of how she had received the spiritual commission from Mrs. Gunn.

The making of tatting and the handkerchiefs were the beginning of a series of psychical phenomenalistic experiences. At times, during class-seances the handkerchiefs were taken from the hands of different "sitters," and returned with beautiful fresh roses rolled in the handkerchiefs. Sometimes they were apported across the United States. Mrs. Merrill tells the following experiences as they happened:

Marion Carpenter

"At an old fashioned store, I bought some very old lace of a certain handkerchief. It contained a pattern of little stars scattered all over the lace. I whipped the lace around a white linen square, then embroidered in one corner, 'Sally To Snowdrop, For Marian Carpenter.' Marian Carpenter was my dearest medium friend and she lived in Detroit, Michigan. 'Snowdrop' was her little Indian guide. I wanted this handkerchief to reach Marian. I told no one about it. As I worked on the handkerchief I directed my thoughts and wishes to Snowdrop.

"That night, at our spiritual development class, when the lights were out, I placed the handkerchief in my lap under my auto-harp to catch the vibration of the music. Suddenly the trumpet levitated and we heard a little Indian voice say, 'Me am Snowdrop.' Mr. Gunn said, 'We do not know any Snowdrop other than Mrs. Carpenter's guide.' She answered, 'She am my medie, and Squaw Merrill

"ACME" — An Ancient Spirit

"Psychic Observer"



The picture (above) was received through the mediumship of THE BANG SISTERS. It is a precipitated Spirit Painting of "ACME," an Ancient Adept Spirit.

This painting, received by W. S. Gunn, furniture manufacturer of Grand Rapids who passed on over 40 years ago, was given to Sallie H. Merrill to add to her collection.

Today, SALLIE HALL MERRILL'S entire collection of Spirit Paintings and Slate Writings, is in the possession of PSYCHIC OBSERVER, Lily Dale, N. Y., who have agreed to display these treasures.

It must be remembered that the "BANG SISTERS" paintings were precipitated in the light while Mrs. Merrill's paintings were precipitated in the dark. In either case, both collections of paintings, possibly the rarest of their kind to be found anywhere in the world, are on display at the Leolyn Inn, and the Home of Psychic Observer, Lily Dale, N. Y.

know why I come.' I said, 'Don't give me away and later I'll tell the class why you come.'

"After the seance I found the handkerchief had disappeared. I then told the class members about the anticipated phenomena, which subsequently I expected to follow as a result of the vanished handkerchief. Mr. Gunn said, 'Mrs. Carpenter will never get that handkerchief.' And when I asked 'Why?' he answered: 'Because she is a mental medium . . . and it takes a trumpet medium for the handkerchief work.' So, I dismissed further thought about the handkerchief. However it was missing for six or seven weeks. Then one day, I received the following letter:"

185 Rosenbury Street,
Alliance Ohio.
March 19, 1901.

My Dear Mrs. Merrill:

I write you at this time asking information. Last evening, Mr. Carpenter and I attended a seance at the home of a Mrs. Tiffany, a trumpet medium in the above city. There were ten people in the circle, and after they had gotten well started with the manifestations a spirit came and said, "Mrs. Carpenter, we have a surprise for you." And I asked what it was. They answered, "You will shortly know." Presently the trumpet was laid in my lap and when the lights were lit I found a beautiful handkerchief there.

It is a white linen handkerchief with a lace border of a star pattern, and in one corner is embroidered the following: "Sally to Snowdrop, For Marian Carpenter." That is as near as I can copy it. There are also beautiful wild roses and buds. It was painted after it was embroidered, for the paint shows on the lettering. I am unable to receive any explanation which is satisfactory. As your name is written on it . . . and it looks like your work, I feel you can give me an explanation. I do not understand where this could have come from un-

less from your home. I cannot get any information from the spirit side of life that explains it to me. While I realize that these things can be done, I have never had a personal experience like this.

Tell Mr. Merrill that this is about as wonderful as the 'Story of the Unicorn.' While I know that spirit is master over physical laws, and time and space are annihilated by them, I think the manifestation is wonderful and I should like to know about it. I appreciate it from whatever source it may have come. Will you please answer by return mail?

Yours in the cause we love,
Marian Carpenter.

"Later, the medium, Mrs. Augusta Ferris, who conducted our seances, and with whom I had the fine handkerchief phenomena, moved to California. That winter I attended Mrs. George Schumm's class. I wished to try another experiment by way of sending a handkerchief to Mrs. Ferris in California. I bought a blue handkerchief and edged in fine white tatting. I wrote three names in three corners . . . purposely leaving (Continued on Page 5, Col. 1)

INDEPENDENT SLATE WRITING; DRAWING IN COLOR

"Psychic Observer"



The phenomena made manifest on the slate (above) would be impossible for any human hand to duplicate "in the light" BUT this slate demonstration was NOT produced "in the light," the phenomena took place under test conditions in a dark room, according to Sallie H. Merrill.

On the original slate, on display at the HOME of PSYCHIC OBSERVER, Lily Dale, N. Y., the coloring of the rose and stem is exquisite—nine different shades of red and 7 different tones of green are used. The ship and background (in the circle) is an almost perfect blending of blue, gray, brown, white and green.

This slate manifestation defies duplication by human hand. There is no trace of a brush or pencil. The writing and color is deeply inbedded in the matrix of the slate.

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JANUARY 10, 1941

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WE ENCOUNTER DUNNINGER

Magician Displays Appalling Ignorance When Discussing the Laws of Spiritual and Psychic Phenomena

INVESTIGATE the INVESTIGATOR

Thinks All Sincere Persons Should Be Fully Developed Mediums—When a Prayerful Attitude Is Assumed.

Dunninger's Attitude Both Pathetic and Tragic

By MARCELLA DeCOU HICKS

If you wanted to know something of the workings of a Swiss watch would you accept the findings of a plumber who admitted he had never even seen a Swiss watch? Although he claimed to be an "investigator" of Swiss watches and an "expert" on the same?

It is time, it seems to me, that instead of lying flat and letting ourselves be kicked about without protest, that we begin to investigate these investigators and find out just what qualifies them to be experts on a subject concerning which they obviously know nothing—these investigators who prove by the very methods they pursue—methods which they frankly admit they pursue—that they are unacquainted with the first principles, the fundamental rudiments, of Psychic Philosophy and spiritual phenomena.

I am as well qualified to pass judgment on the findings of Astronomers as the average "investigator" or so-called "researcher" is to pass judgment on spiritual phenomena or mediumship—just as well qualified, I say, because of my utter IGNORANCE of Astronomy.

Like Attracts Like

If ignorance of a subject constitutes a primary qualification for being an expert, then indeed every researcher that I have encountered is an expert par excellence.

Mr. Dunninger asserts that there MAY be authentic mediums but that he, personally, has never met one. We have a well authenticated principle in Spiritualism that, "like attracts like." Could this be the reason that Mr. Dunninger has apparently encountered only insincerity? If, indeed, he has.

I am a medium. I am not a fraud. Personally, I have never encountered a fraudulent medium, though by no means do I assert that they do not exist. I am clairvoyant and clairaudient and have other phases but these two would, in my opinion, enable me to recognize a fraudulent performance were I encountering one. I say again, "like attracts like."

Mr. Dunninger is a man of great personal charm, and tremendous magnetism and vitality—a colorful and vivid personality. One could wish most sincerely that he were with us instead of against us. I was becoming really impressed till I heard him make a statement that showed beyond argument that he did not understand the first principle of phenomena.

"Ignorance Is Bliss"

To Mrs. Pressing he said, concerning phenomena, "Well, YOU are sincere. If these things can be done, YOU could do them by reason of your very sincerity." Mrs. Pressing's protest that she could NOT because she was not a "physical" medium, didn't mean a thing to Mr. Dunninger.

I was floored—"flabbergasted". I realized that we were stopped before we began—from the standpoint of intelligently discussing the modus operandi of phenomena with Mr. Dunninger. One cannot

MEDIUM MEETS MUDDLED MAGICIAN

"Psychic Observer"



FRANK DECKER, Internationally known medium (left), continually "pokes fun" at slick Joseph Dunninger (right), self-styled "Debunker of Ghosts" and "Psychic Researcher."

In the picture above, Dunninger evidently seems to think that the "spirit" voices emanate from the small end of the trumpet. And this same Dunninger is the man who is supposed to have investigated 200,000 mediums (more or less).

Poor Joe, he doesn't even know "which end is which" and then pretends to be an Investigator of Psychic Phenomena.

Strange, Dunninger never mentions Decker in his recent rabid Spiritualistic "exposures" in second rate newspapers and magazines. Could it be that Dunninger has met his master?

Of course, Dunninger still throws that \$10,000 challenge around recklessly but then he meets with little success—even with four-year-old children which he tries to expose with his "master mind" tactics.

discuss calculus with a child who has not yet absorbed the first principles of elementary arithmetic. Naturally he will tell you "there ain't no sich animal."

Mr. Dunninger did not even know that sincerity alone, does not constitute mediumship any more than sincerity could constitute the ability to paint pictures, write poetry or compose melodies. Those things are gifts—so is mediumship a gift and no more mysterious as such than these other abilities mentioned.

Could I be as sincere as Jesus Himself, it would not enable me to sing beautifully or speak eloquently. Sincerity and mediumship are no more the SAME thing than sincerity and—well, buttermilk—are the same.

Sad But True

Mr. Dunninger's contention, of course, is that if Spirit beings can manifest at all they can manifest directly to any body or through anybody if that person be sincere. As well assert that I should be able to converse with a Chinaman who knows no English—if I be sincere. No interpreter should be necessary.

Spiritualists, and especially mediums, know that intercommunication is governed by immutable laws just as everything else on the face of the earth and in the heavens above are governed by immutable laws and that only by complying with such laws can manifestation come into being.

The medium is the radio that tunes in on a celestial program so that others may hear it; the wires that connect the light bulb with the power plant so that light may come; the telephone that brings the voice to your ear; in other words, the intermediary of contact. This is the law which Mr. Dunninger does not know or stubbornly refuses to recognize.

Good people, will sincerity take the place of your radio and bring you a program? Will sincerity take the place of the power plant and furnish light for your bulbs? No, of course not! Neither will it take the place of mediumship and provide you with contact with

Do You Want To HELP!!

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

life. But we do not discredit any of these as a class because within the ranks are pretenders.

None are more determined than the editors of this paper to eliminate the dishonest mediums who are said to be preying upon the gullibility of the public, but neither are there any people more determined to protect and defend the genuine mediums, doing God's work. These genuine mediums are continually being maligned, defamed, persecuted and ridiculed by researchers and unqualified "investigators" who, I believe, wouldn't know or acknowledge genuine mediumship if it were to bite them in the face.

Investigate the Investigator

How would you rate a man who, knowing nothing of Chemistry, and its laws, would set himself up as an investigator of Chemistry, chemists and chemical formulae? How seriously would you take his conclusions? And just what would it do to your risibles to know that such a man really considered himself an authority?

In my opinion, any medium who reads these facts and hereafter offers himself a victim to the whims of the so-called investigator who nails his coat tails to the floor, muzzles him, binds him hand and foot, even locks him in an iron cage, and then discredits the phenomena that materializes in the assumption that even with all these precautions the "trick" still eluded him—I say any medium who will submit himself or herself to such indignity, such ignominy, richly deserves all he will get—which will in all probability be complete repudiation no matter how splendidly he functions.

Self Appointed

I am thoroughly convinced that most of these so-called psychic researchers and erstwhile magicians are not so much concerned with finding and acknowledging genuine phenomena, genuine mediumship and genuine mediums as with discrediting all of them. "There are none so blind as those who won't see."

Nobody has ever questioned my honesty or sincerity, but I would no more suffer the indignity of submitting my gifts to these self

Detroit Spiritualist

"Psychic Observer"



MAUDE M. CABLE, Mental Medium and Psychic Artist, Fairbairn, Detroit, Michigan, is one of the Lecturers and Message Bearers associated with The White Shrine Spiritualist Temple, Macabees Bldg., Woodward and Putman Ave., of which Rev. Henrietta Schnelker is the Pastor.

appointed investigators than I would crawl up on an operating table and permit some man from the street to start hacking me with a saw under the impression that he was operating on me.

I may be an upstart for daring to challenge the "great Dunninger" but I declare that no man is qualified to investigate that of which he is ignorant. I possess gifts, knowledge and understanding so far beyond the ken of Mr. Dunninger that I am unable to recognize his authority in the matter of his investigations.

"He laughs best who laughs last." Some day all these researchers and investigators will pass into the after life as we all must do. And how badly they are going to want to find their way back. Perhaps some medium will permit them to "make contact"—who knows?

(The End)

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MERRILL'S PSYCHIC EXPERIENCES

(Continued from Page 3, Col. 5)

ing the fourth corner blank for a certain reason.

"As I whipped on the tatting I thought of 'Daisy,' Mrs. Ferris' little guide, asking her to come to our class that night and take the handkerchief to California . . . then drop it on the medium's pillow and impress her to write her name in the blank corner and immediately mail it back to me, in Grand Rapids.

"Our medium, Mrs. Schumm's little Indian guide was named 'Mima' . . . and I also called on Mima to assist Daisy in the other two corners . . . trusting the handkerchief would be received and returned immediately by mail, with the name 'Augusta' written in the fourth corner.

"Before class that night, I went to my sister-in-law's home and showed her the handkerchief and told her about my plan. She promised to regard my confidence sacredly.

"Again, at the class, I put the handkerchief under my auto-harp. As soon as the lights were out Daisy spoke and said, 'Auntie Merrill has been thinking of me and I caught her thought.' After the class I futilely searched for the handkerchief. I was certain that Daisy and Mima had taken it away.

Mrs. Frank Kipp

"Everything happened exactly as I wished. The handkerchief appeared in California. Augusta was strongly impressed to write her name in the empty corner and mailed it directly back to me at Grand Rapids. My sister-in-law was pleased to be a witness to this unusual handkerchief experience."

At one time Mrs. Merrill received a phone call from a woman who said she was from out of

town; and that she had received a wonderful test message the night before . . . at a seance in the home of a medium named Mrs. Frank Kipp. Mrs. Merrill invited the stranger to call at her home and tell her about it, which she did. In explaining the experience the woman said:

"Through the trumpet . . . in a very loud voice, I received this message: 'I am Robert Merrill, of the Phoenix Furniture Co. I see that you are seeking the truth and I wish you could talk to my wife before leaving the city. She will welcome you gladly. She lives at 317 East Fulton Street. Tell her I came and told you she sang my soul over while I was passing out, to the accompaniment of her auto-harp. She played my favorite piece, OVER THE RIVER FACES I SEE!'"

Have Faith

Mrs. Merrill testified to the truth of this message and from that time she became a frequent attendant at Mrs. Kipp's seances. At one sitting the spirit of Mr. Merrill advised her to buy a canvas and bring it to Mrs. Kipp's home . . . and if she would sit alone with the medium she would receive a spirit picture of her husband. But Mrs. Merrill expressed doubts as to the results because the other precipitated pictures had been received in the presence of a class of nine members. Mr. Merrill assured her it would materialize just as he had promised. He said:

"If you can still have faith in what I say, and will do as I tell you, you will get my picture as sure as there is a God. Sallie, I want to give you this picture to vindicate you, for I let you fight alone for this wonderful truth of Spirit return, when I was on the Earth Plane. I could not talk about it on account of my business

and the ignorance of the people. Now I want to progress further until I can do something for you."

Mrs. Merrill arranged for private morning sittings (before breakfast) with Mrs. Kipp. After sometime, Mr. Merrill spoke through the trumpet and said:

Merrill's Promise

"The picture is already built on the Astral Plane, and I am going to describe it to you. When the conditions are just right it will be precipitated onto the canvas. There are four artists who have helped with my picture. They are IRIS, from the Lost Continent, Atlantis; a man named FRANCIS, of whom Marie Corelli spoke in one of her books; two Hindus, ABGOLA and BAGDOLA. The artists are disappointed not to have the completed picture as they had planned, due to the lack of sunshine on your Earth Plane. Their original intention was to have a very light blue background. You will see that it is cloudy and there is a dark shadow on one side of the face. A dark, navy blue robe covers my shoulders. A V-shaped neck is edged with a white fold." In addition, Mr. Merrill told his wife to write down all that he had said in regard to the details of the picture and to read it to a dozen or more of her friends, before the precipitation of the picture onto the canvas manifested. The medium, Mrs. Kipp, was deeply entranced and could not hear Mr. Merrill describe the picture.

When the portrait finally materialized it was exactly as Mr. Merrill had predicted. It was the last life-sized portrait Mrs. Merrill received through the unusual method of psychic precipitation.

In conclusion, Mrs. Merrill said: "All along the way of my investigation it seems to me the most impressive facts were the fulfilling of promises exactly as foretold by the unseen guides. Many times I was vindicated or, in other words, the truth was proven to those in doubt. They, the invisible helpers, never attempted to make me a medium but satisfied my longing for the proof of spirit return by many different methods.

"My gratitude toward the spirit friends finds the greatest joy in telling others how my life has been blessed. Ignorance had kept this truth hidden too long. I believe that God's Law of Vibration, between the Seen and Unseen will be better understood when the spiritual radio is completed, and those in Spirit can speak to us directly.

"I was eighty-eight years of age the twenty-first of July, 1940. I am happy that my collection of precipitated pictures are exhibit-

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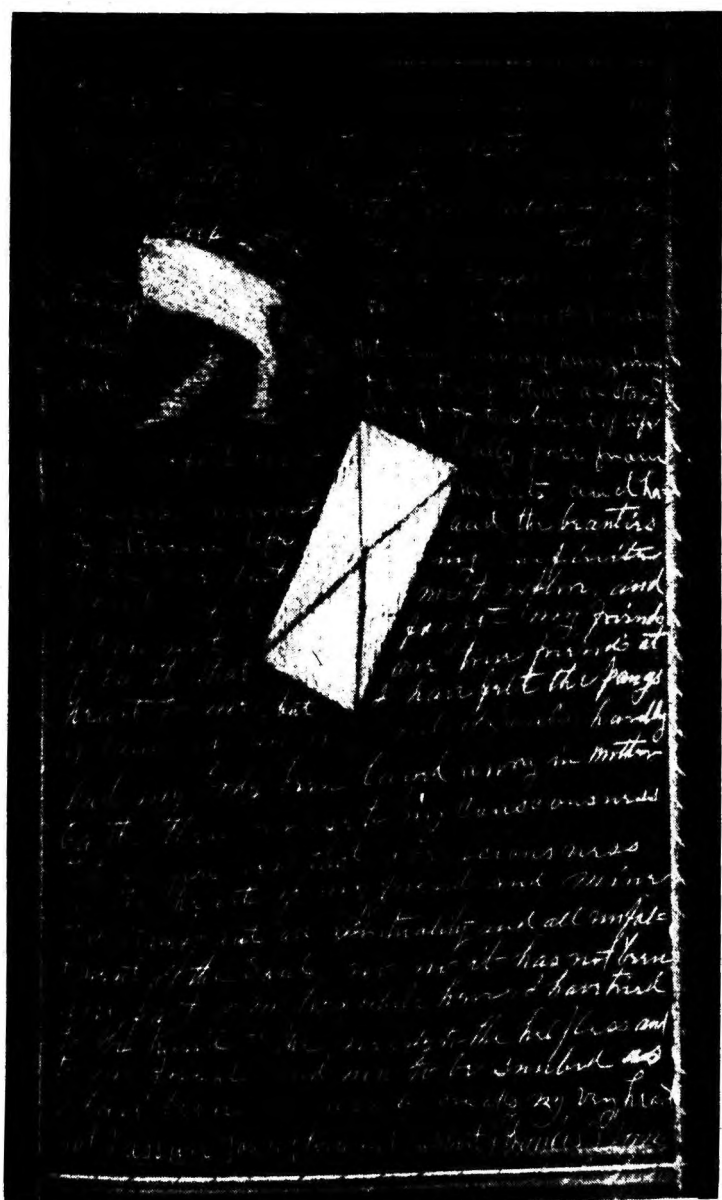
The Spirit Picture (above) was received through the mediumship of Mrs. Frank Kipp. It is a reproduction of a painting of Robert Merrill, former President of The Phoenix Furniture Company, Grand Rapids, Michigan. Mr. Merrill was the husband of SALLIE HALL MERRILL, 84-year-old Spiritualist who still lives at her Grand Rapids, Michigan, home, 317 Fulton St., East.

According to Mrs. Merrill, this picture was "built" on the Astral Plane and precipitated on canvas during a series of seances—held in pitch darkness. No one touched the canvas except Mrs. Merrill who was informed ahead of time as to just how this finished painting would appear.

Says Mrs. Merrill: "There were four artists who helped with my husband's picture—IRIS, from the Lost Atlantis; a man FRANCES, whom Marie Corelli speaks of in one of her books; two Hindu artists, ABGOLA and BAGDOLA. The artists were disappointed not to be able to produce the picture as planned. This was due, they said, to the lack of sunshine on the Earthplane, which made the background rather cloudy and caused a dark shadow to appear on one side of the face. Unlike his usual collar and cuffs, my husband's picture shows him to be wearing a dark navy blue "minister's" robe, "V" shaped with a white fold. I always adored his blue "Merrill eyes"—to me, they express one of his most natural characteristics."

Famous "Blue Bird" Slate Writing

"Psychic Observer"



The above picture is a reproduction of the Famous "BLUE BIRD" Slate-Writing, received through the mediumship of Charles Winans. Aside from SALLIE HALL MERRILL, forty others were present at the seance when this slate-writing was received.

This reproduction does not do the original slate justice. The "BLUE BIRD" coloring is indescribable, even the border could hardly be duplicated by human hands (in the light) let alone in a dark room.

The coloring of the letter held by the BLUE BIRD is a blending of green and gold—across the envelope is written "A Message of Love."

This Slate-writing was received under test conditions. Mrs. Merrill placed the blank slates on the floor under her feet and said that she could not only hear the scratching and writing but could feel the pressure of the spirit hands while it was being made.

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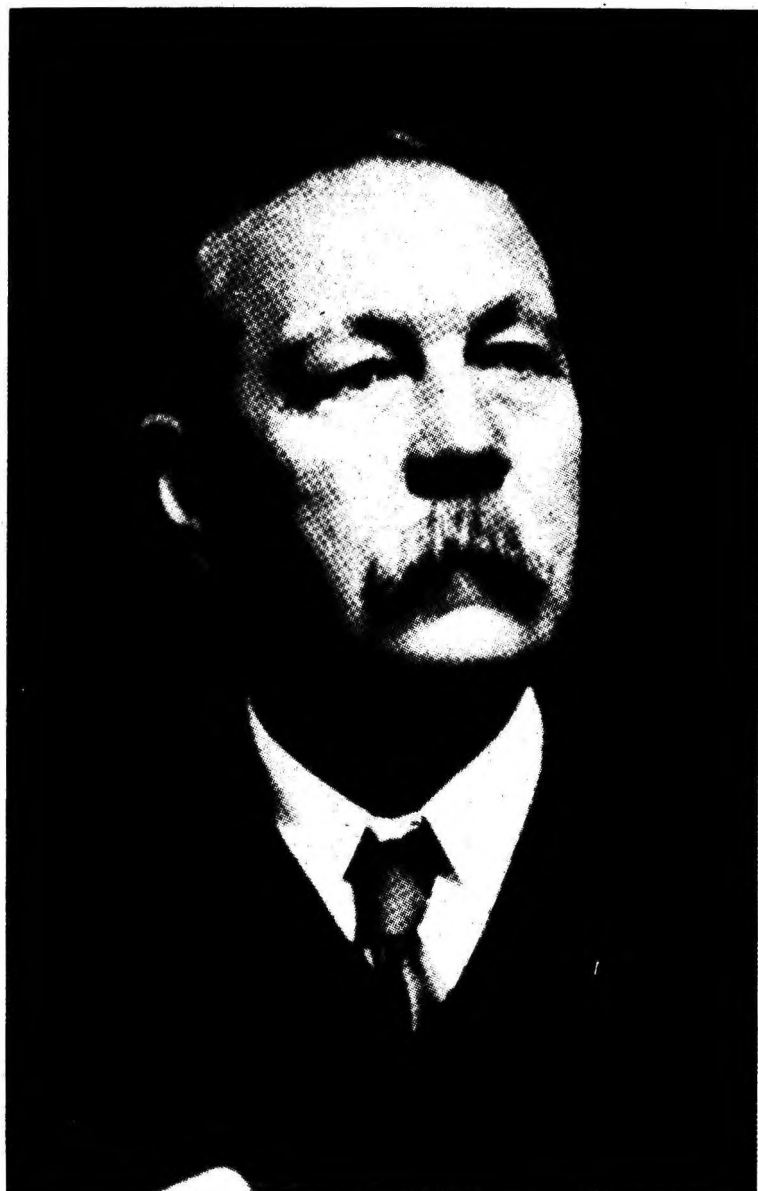
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Doyle's Recorded Spirit Voice Heard

"Psychic Observer"



SIR ARTHUR CONAN DOYLE, his Spirit Voice was received September 24th at Buffalo, N. Y. The records (see advertisement, this page) were played in New York City recently by The Editors of PSYCHIC OBSERVER. Among those present to hear the records were JOHN MEYERS and HARRY P. VAN WALT — both have heard Doyle's earth voice and attest to the authenticity of his spirit voice.

TEXT OF DOYLE'S SPIRIT MESSAGE

The text of the Doyle message, as transcribed from the recording of his "spirit voice" follows:

"How do you do my friends of America. This is Sir Arthur Conan Doyle.

"It is with great joy that I too am able to come and voice my message in peaceful America. At this time, all of my strength and all of my thoughts, are with my native England in her moments of great sorrow in this tragedy of war at this time.

I, from the great world of spirit, am sending a message, as it were, to each and everyone of you and to each and every one of you in the future who will hear my voice. I am asking your prayers for England.

I will say, at this time, that in the days, in the dark days to come—for there will be dark days in the future and there will be much sorrow and there will be much tragedy. But in those dark days to come I know, that in the future months that will follow and in the years to follow, that there shall be a victory for England.

"And so, my good friends in all of my research work upon the physical plane I came to a definite conclusion before passing out of my physical body that Spiritualism was true. I rejoiced of the day when my beloved Lady Doyle joined me in the ranks of spirit. Also, not so very long ago, a short time ago, that great and noble worker, Sir Oliver Lodge, joined us on this side. Perhaps, under similar conditions, he too will be able to deliver a message to those on the earth plane.

"I want you to know there is no death. Man lives after the change called death and under the correct conditions, he is able to manifest back to the physical plane, proving immortality, as I am speaking unto each of you this afternoon. I say to all of you, thank God for such phenomena; thank God that we are able upon this side of life to speak to those of earth who will listen to the voice of the spirit.

"And then, of course I had many good friends. I was associated with many scientists and many noble friends in wonderful experiences; with those upon this side. I am once again in the company of Sir William Crookes and we have not stopped our research, but we are continuing on over here; learning a little more, helping a little more; trying to understand a little more; for a world that truly needs to know more of God and Spiritualism.

"I will leave you at this time, returning again under similar conditions. So I will say to each and every one of my good American friends, God be with you and Cheerio. This is Sir Arthur Conan Doyle."

The Mediumship of HENRIETTA A. SCHNELKER

By MARCELLA DeCOU HICKS

In writing of Henrietta Schnelker, I am presenting a woman whom I have known for years and whose extraordinary mediumship I have witnessed probably a hundred times. I believe her mediumship to be sincere, genuine and authentic.

Many times I have been amused by her blunt honesty, not only in the ordinary contacts of life but in addressing her spirit friends even her own teachers and guides. Several times I have heard her say to some manifesting spirit entity that seemed to be a bit vague and uncertain of facts, "Now see here—if you are confused, stand by and let someone else 'come through.'"

One thing Henrietta will not tolerate is dissembling or subterfuge on the part of those who come to her for private consultation. I have been astounded many times as well as tremendously amused by her nonchalant treatment of not only those who seek spirit contact but also the spirit world but—well, Henrietta is just Henrietta.

It has always been refreshing to contact a medium who, shall I say, is indifferent and independent as well as one who is not perpetually in awe of spirit and forever "God-blessing" everything and everybody.

Just Like Folks

Henrietta treats spirits just like folks and Heaven knows there is no reason under the sun for treating them otherwise.

Spirit people do not acquire holiness by "shedding their skins" and there is no reason for regarding them with veneration.

I certainly hope that when I return to earth environs after the demise of my physical body, people I have known will treat me with the nonchalance to which I am accustomed. Veneration would most assuredly make me uncomfortable.

Henrietta possesses several phases of mediumship, all of them superbly developed: clairvoyance, clairaudience, trance, healing, automatic writing, trumpet, and psychometry. Her direct-voice (trumpet) mediumship is extraordinary in that it is possible for her to receive manifestations—levitation and voice—all by herself. Often her own spirit guides will send her to the seance room in order to talk with her by trumpet.

Most mediums are said to re-

quire the presence of at least one other person in order to provide the necessary elements in sufficient quantities to insure trumpet phenomena, while others require several to form a "battery" before manifestations of any kind can take place.

Henrietta's trumpet guide is Dr. James Otis, of Colonial fame—a great noble statesman who claims to be of the early seventeen hundreds and a close friend and associate of Jeremiah Gridley.

It was Jeremiah who met Dr. Henry Ward Beecher, one of my spirit collaborators, when he passed on and introduced him to spirit life and conditions.

Henry Ward Beecher

I have communicated with Dr. Beecher many times through her mediumship as well as in the privacy of my own home.

He manifests to me clairaudiently and inspirationally. My impressions are transcribed through automatic writing. In word by word dictation he is able to impress my listening mind. Even though I am able to receive these direct contacts, nevertheless there is something especially satisfying in listening to the utter perfection of his booming voice at one of Henrietta's trumpet seances.

I have had many novel experiences at these seances. I have had flowers handed to me—flowers taken from bouquets placed on the floor behind me, while the medium sat across the room from me, with a table between us.

I have had the trumpet pummel me up and down my back while administering to me a healing treatment. I have had the trumpet thrust into my hands while a voice told me to see if I could hold it. I never could—the power was too great. I have had the trumpet whiz swiftly round and round me and finally rest upon my head like a "dunce cap"—a most appropriate manifestation—if you know what I mean!!

It has been surprising sometimes, the information some of her manifesting spirits have given. For instance they have told the exact time of day to the very minute; they have told who was ringing the door bell on the porch; or who was calling on the telephone. Not only have the spirit people conveyed to us this information, but they have told what the parties wanted.

One time Henrietta, not wishing to overstep the time for another engagement, brought an



HENRIETTA A. SCHNELKER, Pastor of The White Shrine Spiritualist Temple, Macabees Bldg., Woodward and Putman Ave., Detroit, Michigan.

alarm clock into the seance. She placed the clock in a far corner so that its ticking would not be disturbing. While the seance was progressing the alarm began to ring. The medium arose to shut it off but lo and behold she got "lost in the dark." At this point, a voice from the trumpet said, "Take your seat, lady, I'll attend to it." Then we heard a metallic click, as of metal against metal and the alarm bell suddenly stopped. We were told that a spirit had forced the edge of the trumpet against the alarm button and had stopped the ringing.

Splendid Verification

I could fill columns with extraordinary things I have encountered in sittings with this medium. In deserved tribute, I want to state that many of my discourses which have come through to me in the privacy of my study at home, have been verified as to authenticity through her mediumship—oftentimes repeated word for word, exactly as I have had them written by the spirit who gave them to me. Much of my verbatim writings from Dr. Beecher has been verified in this way.

Many times I have heard two and three voices speaking at the same time and frequently I have sung duets with spirit entities. I have listened to discourses of splendid erudition from highly evolved teachers on the other side, as well as from Henrietta herself, who, while in trance condition, delivers marvelous talks.

I would say that in their every aspect Henrietta Schnelker's gifts of mediumship will surely provide a revelation for the sceptic.

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Who Is This Man?

"Psychic Observer"



The picture (above) was drawn by the Psychic Artist, Trude' Lamb at Lily Dale, N. Y., at the request of Juliette Ewing Pressing who bought this pastel — really not knowing its identity.

Some time later, this man materialized. He gave his name to Mrs. Pressing. The name cannot be given but possibly YOU will recognize him.

The Mediumship of TRUDE' LAMB; Psychic Artist

By JULIETTE EWING PRESSING

After viewing the exhibit of Trude' Lamb's psychic pastels, I gave her an order to make one for me.

I admired the coloring and the expressive eyes, but I did not realize the import of their value of proclaiming the message of the oneness of all life, that this brief interval is only a step along the way.

Upon delivery of the portrait, I was pleased with its beauty, but inasmuch as neither Mrs. Lamb nor I knew the person, it merely was a "lovely picture."

But, some six or eight weeks later, this same picture became another link in the chain to prove conscious personal immortality.

Bertie Lilly Candler, of Miami, Florida, held a materialization seance here in PSYCHIC OBSERVER SEANCE ROOM, Lily Dale, N. Y.

A tall, majestic figure stepped

from the cabinet. I was called forward and lo, the portrait came to life. The features and head dress were perfect replicas of those in the pastel. This man gave his name, the date of his sojourn upon the earth plane, and told me that he was pleased to be one of my teachers and that he had seen to it that I acquired his portrait for a specific reason. I shall not tell his name. Suffice to say, he was quite a famous man.

The strange thread of destiny that weaves soul vibrations, is so little known to man, one refrains from mentioning immortals with oneself, but will not all of us some day achieve supernal heights where we too will be able to leave great contributions to assist the ever struggling humanity?

When we see really great men here upon earth, we see men who are ever ready to lend a helping hand to someone along the way. Isn't it all natural law? A man who was great in mortal life, doesn't always find himself great in the spirit world. He may have

many adjustments to make before he can progress.

Even though some may be highly evolved souls, still, at the same time they are eager to help the entire human race. In order to personally assist us here upon earth, they must have a contact point. They must have a human radio even to set into activity the uplifting spiritual vibrations.

The humblest person may be en rapport with high soul vibrations. I believe it would be well for us to reserve our opinions and judgment upon those who tell us that these famous men manifest to them.

I am deeply grateful for the lovely work of Trude' Lamb. I am humbly appreciative that this teacher is striving to help me and I am thankful to God's goodness in leading me into the path of Spiritualism where I may contact such instruments as Trude' Lamb to give me a portrait; and Bertie Lilly Candler, through whom my teacher may "walk with me, and talk with me."

California Medium

"Psychic Observer"



FELICIE CROSSLEY PETER-SON, 587 North New Hampshire Ave., Hollywood, California, Lecturer, Teacher and Mental Medium.

She is scheduled regularly to demonstrate Clairvoyance and Clairaudience at The Institute of Psychological Research, 7021 Hollywood Blvd., Los Angeles, Calif.

A MESSAGE OF HOPE

By ROBERT BLATCHFORD

Mr. Blatchford, famous English writer and Philosopher, is the author of "MORE THINGS ON HEAVEN AND EARTH" (See Book No. 8" — advertisement Page No. 4).

Adam's breed, our imperfect brothers and sisters, cling to old myths and are jealous of new ideas. Stories and venerable theories that have been told and retold to them with life-long iteration become for them eternal verities; but to strange audacities they will not listen. Hamlet, after personal contact and speech with the spirit of his own father, talks to himself of death as the bourn from whence no traveler returns. Equally inconsistent are those Anglican ministers who call the Spiritualists' belief in human survival of death gross superstition while preaching a religion based on the immortality of the soul.

One American minister, for instance, criticizing Sir Arthur Conan Doyle, states dogmatically that no one has ever seen a spirit. But there are and have been many sane and honest persons who believe they have seen spirits. I myself have never seen a spirit; but I have to admit that I have talked with a spirit. And how? At a sitting with Mrs. Osborne Leonard I talked with an invisible entity called Feda, who was alleged to have died a hundred years ago.

"But how," asks the sceptic, "could you be sure that Mrs. Leonard was not impersonating Feda?" Merely, because on one occasion, while Mrs. Leonard was at home in Kent, Feda took part in a sitting in Hertfordshire. The medi-

um of that sitting was a man. Are we to believe a male medium could impersonate a character so unusual as Feda? No one who has heard Feda would believe that for a moment. But the sceptic will not admit that what he accepts as Gospel truth in Church may be equally true in a suburban parlor.

A sceptic's Viewpoint

I am not in ease to jostle the sceptic. I was a sceptic all my life until I took a course I respectfully advise other sceptics to pursue: I listened to the evidence.

The sceptic's sententious magisterial attitude to the Spiritualist is natural. He knows very little about Spiritualism and has no personal interest in survival. But he provokes the retort of Romeo: "He jests at scars who never felt a wound." The question: "Do you wish to survive death?" does not sound wooingly in every ear. And if as too often happens, life has been empty and disappointing the answer may well be an emphatic no!

But to another the question means: "Do you wish to meet again the loved one you have lost?" And that is sweeter and more consolatory music. For me the hope of survival means the hope of reunion with wife and children and dear old friends. If it does not mean that I do not want it. To awaken after death as a stranger in some "Great good place" would be to lose again my well beloved, to face the frustration of a golden hope—to be again bereaved. May I be spared a trial so bitter. The problems of death and the survival of death are magnified by the ordeal of bereavement. Widowed men come to me in their trouble seeking wistfully for tidings of their dead. They do not ask for cold philosophy or moral maxims. They want to know: "Is she alive?"

They Want to Know!!

I can meet these wounded men with sympathy and understanding. If a man and woman have lived with and for each other many years, have been comrades through sunshine and storm, as the great Church service says, "For richer, for poorer; for better, for worse; in sickness and in health," more than once with the changes of the years may each have saved the other's life; more than a score of times has each delighted and sustained and comforted the other. Their experiences and sympathies, their gratitudes and perceptions have twined green tendrils round each other's hearts; and then comes a shattering, unbelievable day and she is dead. She is dead and hushed and cold, and all their flower-like affections are rent

PSYCHIC ARTIST DISPLAYS HER PICTURES

"Psychic Observer"



At the "O'Hara Cottage," Lily Dale, N. Y., during the summer months, TRUDE' LAMB devotes her time to psychic painting. The picture (above) shows seven of her pictures, many of which have been identified by persons who happen to visit her studio.

During the winter months, Mrs. Lamb resides at 48 Ripley Place, Buffalo, N. Y.

asunder. No words can carry the message of that wounding, humiliating defeat.

Shakespeare did not convey fully the shock of the sudden amazement, the appalling realization of irreparable loss, though in King John we get a glimpse as Constance mourns her child: "Grief fills the room up of my absent child; lies in his bed, walks up and down with me, puts on his pretty looks, repeats his words, remembering me of all his gracious parts; stuffs out his vacant garments with his form . . ."

Dr. Inge, some time back, quoted his favorite philosopher as a source of hope and consolation. My lords, ladies and gentlemen, pray silence for Plotinus his vision of eternal life:—

"Spirits in heaven see themselves in others. For there all things are transparent and there is nothing dark or resisting, but everyone is manifest to everyone internally, and all things are manifest, for light is manifest to light. For everyone has all things in himself and sees all things in another, so that all things are everywhere and all is all and each is all, and infinite the glory."

"Precious Nonsense"

Don't look puzzled or contemptuous. That is philosophy. It sounds to me like nonsense. But, as the lady says in Patience, "What precious nonsense." But infinite to the Glory. That's a brave word, glory. It suggests glamor of golden light and triumphant music, and troops of gallant cavaliers, and cohorts of shining angels. It gives a promise of

glitters and splendors, which fade out as they appear, like wind-blown clouds in a summer sky. Glory! The word is as precious to a rhetorician as the word darling to a lover.

But when a widowed husband comes to me aching for some crumbs of hope and comfort the nebulous rhapsodis of comrade

Plotinus would be as useful as the crackling of thorns under a pot. Here is a human man who adored a woman, and she is not. They don't seek visions of a problematic heaven. They want hope. And Spiritualism gives them hope, if they can accept it. It is not at first even to the hungry seeker, easy of belief. Its iris-tinted dreams are too ethereal and delicate for the clumsy fingers of argument. Its magnificence of promise seems too good to be true. One feels that the reward is beyond one's poor deservings. Nor can one believe at second hand. One must have personal experience, evidence, cumulative evidence. And such evidence is provided in plenty. It is available to those who come with love and sorrow.

My advice to those who have lost husbands or sons or lovers in this cruel war is to ignore all attacks on Spiritualism. There is no case against Spiritualism! no case of any kind. There is strong evidence in its favor. Messages purporting to be from the dead are received. The messages come. Where do they come from? The sceptics do not know. I have myself received messages which I cannot explain on grounds of telepathy or fraud. Some of these messages suggest that someone can read my most secret thoughts. We must judge such messages for ourselves. If I am told what I was thinking on a given night at a given hour, no Doubting Thomas can convince me that I was deceived. He does not know. I do know. I tell you, friends, there is hope!

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The Mediumship of MABLE RIFFLE

By JULIETTE EWING PRESSING

"Mable Riffle will visit our city next week." "Have you sat with Mable Riffle?" "Oh, have you ever heard Dr. Henry Williams, the guide of Mable Riffle?" These questions and many more positively fill the air in Spiritualist circles prior to a scheduled engagement of Mrs. Riffle, Secretary of Chesterfield Spiritualist Camp.

I recall when I first became interested in Spiritualism. I felt that my life would not be complete until I met and had a private seance with this famous medium. My hopes were realized shortly afterward.

My first contact was a solo clairvoyant sitting. Being unfamiliar with the extreme exactness of communication through a highly developed medium, I was utterly amazed that this dynamic little woman could actually tune into the unseen spheres, to receive the names of nearly all the relatives I possessed. I received messages from each one (not all, of course, but it seemed so to me) who had "died."

This one experience interested me so much that I determined to visit Camp Chesterfield the following summer.

Evidence Galore

Mrs. Riffle was scheduled for a public demonstration of clairvoyance and ballot reading.

At the entrance, I was told to write a ballot. It was placed into a receptacle with others and later carried to the platform after Mrs. Riffle's appearance.

I hardly know what I expected her to do, but nevertheless, she appeared perfectly natural and normal. She was not entranced but, simply placed her hand in the basket and held it there without removing a single ballot—Then messages, messages and messages galore.

I distinctly recall one of these messages. There was an elderly man in the audience. Mrs. Riffle called his name, (I do not remember it at the moment) saying: "You have seven wives in the spirit world. Right?" The old fellow nodded admission. One by one, the names of this man's wives were given in the sequence in which they had passed on.

Then the medium said, "I see the various grave stones." And forthwith gave the correct names and dates on each.

After the entire seven were properly cataloged, she asked, "Is that correct, Sir?" The old man arose and said "Madam every word you say is true. I came here today out of sheer curiosity. I didn't believe in you folks, but I swear you never saw me before and I am quite certain you couldn't have known I was coming today. You got it from spirit, I guess."

Skeptics Convinced

After the meeting, this newcomer was surrounded by a group of questioners. He declared that Spiritualism must be the greatest thing in the world. He admitted that he had been skeptical but said that now he knows the truth.

There may be some of our readers who were present on that Sunday afternoon in August 1932. If such be the case, they will recall the startling accuracy of the spirit contact demonstrated through this remarkable medium.

Even so, it seems that Mrs. Riffle's mediumship has improved throughout the years. She can, without apparent effort, give messages almost endlessly. Her principal collaborator, Dr. Henry Williams, has a peculiar flair for proving identities through tracing genealogy. I've heard him trace a family lineage into the third and fourth generations, giving all the relatives perfectly. In fact, he has told me of members of my own family that have necessitated



MABLE RIFFLE and her Spirit Collaborator DR. HENRY WILLIAMS.

She is a Lecturer, Message Bearer, Ballot Reader, Mental and Direct-Voice Medium. During the summer months, Mrs. Riffle conducts The CHESTERFIELD SPIRITUALIST CAMP at Chesterfield, Indiana, of which she is the Secretary.

During January, February and possibly March, Mrs. Riffle will serve Spiritualist Churches and groups in Oklahoma, Texas and Florida.

me to inquire of some of my elders to check the communication. The doctor seems always to be correct.

I did not personally know of May Pepper Vanderbilt's mediumship, but last summer George Cutter, N.S.A. Missionary and one of America's outstanding mental mediums, said, "Mable Riffle, is a second 'May' Pepper Vanderbilt. She is a wonder."

Recently, I asked Mable if she could recall any special message she had ever given. She replied, "Oh, I never remember the messages, but people tell me that they are correct." When asked whether she could produce any written corroborations of her messages, she replied: "Oh, yes, I can do that too, I have a number of letters from people."

Here's the Proof!

This affidavit is one that exemplifies the value of mediumship.

State of Oklahoma ss.
Oklahoma County ss.

TO WHOM IT MAY CONCERN:

Eva Melugin of lawful age, being first duly sworn deposes and says; that her maiden name was Eva Bromback; that during the year 1893, when she was four years old, she became separated from her mother, Mary Bromback, in Benton County, Arkansas, and never knew whether she was alive or dead during the thirty years that followed.

On April 1st, 1923, affiant consulted Mable Riffle, the mental psychic, in Oklahoma City, Oklahoma, in the hope of learning if possible whether her mother still lived.

Affiant states that Mable Riffle was an entire stranger to her and knew nothing about her family or affairs at the time she consulted her, but that Mrs. Riffle told her that her mother was alive and living in Columbus, Kansas, and that she had married again, her name now being Mrs. W. T. Hayden.

Affiant further states that from the information given by Mable Riffle she succeeded in locating her mother who is now Mrs. W. T. Hayden, at Columbus, Kansas, and that a most happy reunion of mother and daughter was thus made possible after a separation of thirty years, during which time they

knew nothing concerning each other's whereabouts.

This affidavit is made for the purpose of preserving a record of the true facts as stated above. Witness my hand this 20th day of July 1923.

(Signed) Eva Melugin.

Subscribed and sworn to before me this 20th day of July, 1923.

Chas. C. Cantrell,
(SEAL) Notary Public.
My Commission expires Nov. 10th, 1923.

Just think, friends, the great happiness and contentment that this spirit message brought into two lives that otherwise may have been shadowed with this great doubt "Is she alive." Every time each of these separated people went upon the street, I daresay, the subconscious query penetrated to the extent that life had become an endless search. Each night when the head was laid upon the pillow, when the mind races around chances are the last thought was "Oh God lead me to my mother" or "Oh Father where is my little girl."

In addition to this phase of mental mediumship, Mrs. Riffle is a splendid lecturer. Especially does she make clear the fact that the Bible is the book filled and brimming over with Spiritualism, and that it is essentially the best proof that the Spiritualist can give the general public for Spiritualism as a religion.

Splendid Collaboration

But, I tell you, friends, until you attend a seance conducted by Mrs. Riffle's spirit guides you have not really seen her work at its zenith. The voices of the communicating spirits are all clear and understandable. If, perchance, a spirit unfamiliar with the technique of contact desires to communicate then Dr. Henry Williams immediately assumes control, clarifying the relationship and relaying the messages.

I have sat with Mrs. Riffle dozens of times, usually receiving splendid results. Last Christmas, my husband and I stopped at Anderson, Indiana, to visit her en route to Lily Dale after having spent the holidays in Louisville, Ky.

We were favored with a direct-voice sitting. Many spirit friends and relatives chatted with us. Each one clearly established their identity.

It was a great joy to have an "open door" at Christmas time, because the spirit people seem to be intensely interested in our earth affairs, and seem to be imbued with the holiday spirit just as they were when living upon earth.

I have seen Mrs. Riffle as the public medium, as the keen, capable executive of Camp Chesterfield, and I have seen her in her home environment, and I feel that—

"To those who know thee not, no words can paint!
And those who know thee, know all words are faint."

ELSIE JANIS GUIDED BY 'DEAD' PARENT

She Says

"MY MOTHER LIVES!!"

THIS STORY APPEARED IN THE "SCIENCE AMERICAN," FEBRUARY 18th, 1934

By SHEILAH GRAHAM

"My mother is here in the room with us. She is listening to everything we say. She is telling me how to answer your questions."

Elsie Janis, famous actress and mimic, once the wildly acclaimed favorite of Broadway, and nicknamed during the late World War "Sweetheart of the A.E.F.," waved her hand to an empty piece of space.

Scribe Is Chilled

"Can't you see her?" she demanded.

I looked and looked. A tiny chill ran down my spine. But the laughter of Gilbert Wilson, Elsie's 26-year-old husband, as he joked with some friends in a corner of the living room of his wife's old Tarrytown mansion, reassured me, and I turned back to my hostess.

"But I thought your mother died in July, 1930 — or didn't she?"

"Mother 'passed on,'" Miss Janis quietly corrected me, "she did not die. She is with me constantly. She guides my every action. I would be lost without her. 'People used to say, 'When Elsie's mother passes on, Elsie will pass on with her! But when it actually happened, a strange, wonderful miracle occurred. Her spirit flowed into mine. All those gathered around her bedside were amazed at my strength. I did not weep. I was not unhappy. I gave a party for her instead of a funeral."

Her Faith Unmovable

"The Christmas afterwards, I sent cards to all our friends and signed them 'From Elsie and Mother.' Everyone thought I was nutty, but I'll tell you this, Miss Graham, as surely as you are facing me now, so surely is my mother here in the room with us. She is not dead."

Miss Janis said this with such conviction that again I searched the spot indicated. But there was no one there. Her husband smiled boyishly at me as he caught my wondering glance.

"Would your mother—" I corrected myself, "did your mother approve of your marriage with a man 16 years your junior? Did she approve of your marriage at all? I have always understood it was your mother's wish that you remain single."

"After she had passed on, mother changed her mind about that," Miss Janis replied. "It was after the advice I received from her spirit that I decided to marry Gilbert."

Jackson Medium

"Psychic Observer"



REV. LENORE DeRAE RIFE, 832 Francis St., Jackson, Michigan. She is a Mental, Trance and Direct-Voice Medium.

"Because of my new-found strength I wanted to give someone the love and devotion I had received from mother. I give to Gilbert what my mother gave to me."

"But the difference in your ages," I said softly, not wishing her husband to overhear, "Why did you choose such a young man?"

Elsie laughed.

"I was 41 when I married Gilbert two years ago, and because of mother's strict guardianship, 'good' in the true meaning of the word, I had never known what it was like to enjoy the attentions of a young man. I married Gilbert because I didn't want to be cheated of romance. Incidentally, he is a very sweet person and a regular guy."

"Have you been happy together?" I asked her.

"Divinely happy! Many years before I married I wrote in a magazine article, 'If a woman can get two years of happiness with a man that is all she can expect.' Well, I've had two years of happiness."

She sighed and looked affectionately at her tall, blond husband.

"If you were so happy, why did you leave California, Miss Janis?" I asked her.

She Was Sent Away

"I will tell you exactly what happened, Miss Graham. I was sitting in a room of my tiny house in Los Angeles, about two weeks ago, when my mother's spirit said to me, 'Elsie, you have been sitting pretty long enough. It is time you did something. It is time your husband did something. You can't keep him in Hollywood, playing extra parts in movies and tied to your apron strings all his life. In fairness to him, you must both go to New York, where he will have a chance to act worth-while parts on the stage. So Hallie and I packed, and here we are!'"

Hallie is the colored maid who has been, in turn, nurse, confidante, stage dresser and ladies' maid to Elsie Janis for the past 30 years.

"Do you think your husband's return to the stage will shatter your marital happiness?" I asked Miss Janis. Her face was troubled as she replied:

"I do not know. I sincerely hope not. Don't let's even talk about that possibility."

She'll Keep Busy

"What will you do while your husband is acting?" I asked her. "Will you sit at home, darn the socks and otherwise prove yourself a domesticated wife?"

"Good gracious, no! I never have been that kind of a girl and I don't propose to begin now. I shall have more than enough to keep me busy. When all the details of this play of his are settled I shall continue with my writing. In addition to which I manage the household accounts, and there are a hundred and one things to do in connection with the houses I own. And"—Elsie leaned closer to me—"this is not

(Continued on Page 9, Col. 4)



FRANK DECKER

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ABOUT PROPHECY

"PREDICTION" or "FORECAST"

Submitted to the Psychic Observer by Palmer Emerson, 5 Scott St., Augusta, Maine.

If we would think out this matter of prophecy more logically and consistently, it might save considerable disappointment and really grievous misunderstanding. The starting point in such a meditation should be the naturalness of life on both sides of the Veil, and the fact that "continuous life" implies uninterrupted sequence of cause and effect. We are all familiar with the old formula: "As above, so below"; of which the converse comes into consideration here: "As below, so above."

Here "below" we know something of prophecy from observation and experience — enough to know the principle upon which it can be exercised. The principle itself is very simple: causes produce corresponding effects. That is all. The reason why the application of this simple principle becomes complicated is because of the vast number of causes involved. The causes consist of facts of every variety; and so we can see at once that the reliability of a prophecy issuing from any individual—incarnate or discarnate—depends upon the extent of that individual's knowledge of pertinent facts, and skill in calculating how the facts, as causes, must necessarily work out in effects.

"Forecasting"

The instances of prophecy, or "forecasting," in business are so numerous and widespread that they may be said to constitute the whole structure of the business world's activity. There is perhaps no better single example of consistently successful prophecy than that which is involved in the operations of the great "old-line" insurance companies. The vast sums which they hold in trust for the benefit of policyholders are invested in various enterprises wholly upon the basis of prophecy. In order to select investments which will be both safe and profitable, it is necessary to know a great number of facts, which will operate as causes, and produce certain inevitable effects. Being in a position to know the pertinent facts, they are able to forecast, with a close approach to accuracy, what will happen to the investments available. A matter of supreme importance here, also, is to keep close watch of modifying causes which arise suddenly. Right here is the critical aspect of business which determines success or failure. All this is so universally known and understood that no one

Maine Philosopher

"Psychic Observer"



PALMER EMERSON

could be found to dispute it. And this illustrates prophecy "below."

Prophecy "above" proceeds upon exactly the same basic principle: sufficiently large knowledge of pertinent facts; alertness in keeping watch of modifying causes; skill in computing the effects and counter-effects of the many causative facts.

The selection of a reliable prophet "above" must be on the same basis as the selection of a reliable prophet "below"—that is, one who is known to possess sufficiently wide and varied knowledge of the facts pertinent to the subject of his prophecy, and the skill to calculate the net effect of these facts and suddenly arising modifying causes.

Among thoughtless or superficially thinking people several months ago, Spiritualism suffered a wholly undeserved loss of prestige because one very earnest and sincere spirit communicator had failed to detect certain modifying causes, which upset the calculations he had made on the basis of the facts which he did know. On the basis of the facts as they stood at the moment, he confidently prophesied that there would not be another major war. His calculation was doubtless correct at the moment, but afterward new causes arose suddenly and reversed the entire outlook. It was not a fault of Spiritualism at all; and it did not in the least affect the simple principle upon which prophecy is based. It was merely an instance in which there was nothing in the known facts to betray the modifying causes which later arose suddenly.

"IF I WERE EDITOR"

For the past two years, The Editors of PSYCHIC OBSERVER have been asked to publish letters received from their readers. Whether or not space will permit to continue this department as a regular feature will depend upon the amount of copy received from time to time. Read what Mr. Xanthos has to say:

Psychic Observer,
Lily Dale, N. Y.

Dear Mr. and Mrs. Pressing:

I have enjoyed reading exceedingly your heart-warming little paper. I believe that you are trying earnestly to present Spiritualism in a dignified and correct manner. But however good something may be, there is always room for improvement.

It is with this in mind that I make one or two suggestions. First, be more careful in the future that articles you print stand up under reason and critical analysis. I refer to the article "Britain Is Not Fighting for Christianity" by J. Arthur Findlay. What the title states is probably true.

In my opinion, Britain is fighting for the maintenance of her Empire and herself as an independent commonwealth. But Findlay, apparently considering Christianity and Totalitarianism as synonymous, asserts that Britain is actually fighting Christianity.

Such a statement is absolutely absurd and ridiculous. Furthermore, it is totally and practically obviously untrue. I shall prove the above statement.

According to Webster, Christian means of or pertaining to Christ or a follower of Christ. That Christ did not believe in totalitarianism is evident, for He emphasized the right and highness of individuals by calling them the sons of God.

On the other hand, Totalitarianism brands individuals as slaves of the state or mass movement. Let us not confuse Christianity in the true sense with the so-called Christian church of the middle ages, for such was not truly Christian, as it did not follow the individualistic attitude of Jesus. Considering this no one can say truthfully that Britain is fighting against Christianity when she is fighting totalitarianism.

Spiritualists should be against totalitarianism of state or church or anything that enslaves the human soul, for Spiritualism confirms Christ's emphasis of the ultimate worth of the human soul.

However, Spiritualists cannot be against Christianity without being against one of their greatest advocates, namely Jesus of Nazareth. Whom in the presence of His disciples communed with the spirits of Moses and Elias (Luke 9:22-31), and at one time said, "The things that I do, so you shall do also."

I suggest that you advocate through the medium of your paper that Spiritualist mediums receive their money through contribution of Spiritualist congregations at church services, and that gaining their living in this way they will not charge fees for conducting a seance.

It may be that there are some already who do this. If so, fine, but all Spiritualist mediums do not.

I realize that mediums must live, but so also must orthodox ministers; and, if orthodox ministers can gain their living in this way, Spiritualist mediums can also.

Why cannot Spiritualists be as ardent as other Christian denominations in the support of their churches? THEY CAN! Try my suggestion and I earnestly believe that Spiritualism will profit therefrom.

Do you realize that there is no Spiritualist church listed in your paper for North and South Carolina? Why don't the Spiritualists send a missionary here? Spiritualism is a beautiful religion.

There are people hungry for such beauty and inspiration. Someone is needed who can present it in a dignified and proper manner. Perhaps you could make some suggestion to the N. S. A. or some other association concerning this need.

May God bless and guide you and all others whom are trying earnestly to lead humanity to the truth. I remain,

Very sincerely yours,
Nathan Xanthos,
Box 722,
Wake Forest College,
Wake Forest, N. C.

Those who take exception to any article published in PSYCHIC OBSERVER over a "By Line," must communicate direct with the author. In this instance a letter should be sent to J. Arthur Findlay, Stanstead Hall, Essex, England.

For mediums NOT to be paid, is idealistic BUT not practical.

By writing Joseph P. Whitwell, President of the N. S. A., 765 Oakwood Blvd., Chicago, Ill., you will be favored with information relative to all N. S. A. Missionaries.

ELSIE JANIS

(Continued from Page 8, Col. 4)

absolutely certain but there is a possibility of my returning to the stage myself. The only thing that deters me is that I am afraid to risk finding out whether the public still wants me."

I tried to assure her that the girl of the 1897 "Charity Ball," "Puzzles of 1925," "Oh Kay!," the London production of "Hullo America," "Clowns in Clover" and innumerable other shows both here and in Paris would have nothing to fear in a stage comeback, but Miss Janis modestly shook her head.

Fears the Test

"It is very kind of you to be so flattering, but I am afraid to put it to the test. Another thing, I am not sure Mother would approve. You see, from the time I made my first appearance on the stage at the age of 5 Mother stage-managed me through everything I did."

"She was with me in Paris when I performed there during and after the war. She was with me in London. She stood right behind me during my successes on Broadway. She was with me on my concert tours when I was earning \$8,000 a week. Whatever I did, and wherever I went, my Mother came with me."

"Mother and I were more than mother and daughter. We were the 'Janis Girls' and even though Mother's spirit is with me now and forever, I would be timid of venturing 'on the stage' without her bodily presence beside me."

When Mrs. Josephine Janis—or to give her her rightful name, Mrs. Bierbower—died two and a half years ago, she left her daughter with three houses. The Manor House in Tarrytown, N. Y., and two houses in California.

The Tiny One Wins

One is at present rented to Leslie Howard, the film star; the other—in Elsie's own words—"is so tiny, the guides who show the tourists round in Los Angeles are ashamed to point it out."

But it is to this home Elsie will return when she and her husband are through with Broadway. It is there she hopes to spend the

"Spiritualists Should Continue To Use the Bible"

Sprague

"Psychic Observer"



REV. E. W. SPRAGUE, who, during his life-time, was one of Spiritualism's Greatest Propagandists, and even now he continues his work, manifesting from time to time through mediums throughout the United States.

The Editors of PSYCHIC OBSERVER have held Direct-Voice communication with Rev. Sprague on numerous occasions. Only recently, he delivered a short address before a group of over 30 people at Fredonia, N. Y., through the mediumship of Minnie Cooke O'Hara.

In this recent communication, directed specifically to the Editors of this paper, Rev. Sprague insisted that the Bible should be used to a greater degree—in the way that only Spiritualists know how. He remarked about his struggle, while on earth, to prevail upon the leaders of the outstanding National Association, the necessity of the Bible being properly explained by the teachings of Spiritualism.

major part of her remaining years.

"My mother furnished this home for me," Elsie told me. "Every curtain, every picture, breathes her presence. I know she will want me to go back there."

A happy smile curved her mouth as she gazed into empty space and said:

"People censured my mother for chaining me to her. Never has there been a more willing captive. And her 'passing on' has not broken the chains. They are stronger than ever before."

COOPER—JOHNSON

According to Herbert Van Valen, Chicago, Ill., Trustee of the Illinois State Spiritualist Association, a wedding was solemnized at the Heap Memorial Spiritualist Church, 361 Union St., Joliet, Ill., November 30th.

Rev. M. C. Kerl-Streeter, Chicago, Ill., performed the ceremony — George D. Johnson and Agnes Cooper were married. Mr. Johnson is a certified healer and medium.

MacDONALD—N. S. A. TRUSTEE

Rev. Joseph P. Whitwell, President of the National Spiritualist Association writes: "Rev. Robert MacDonald, pastor of The Plymouth Spiritualist Church, Rochester, N. Y., has been appointed to the position of Trustee of the N. S. A. until our next convention, Oct. 1941, to fill the place on the Board made vacant by the passing of Rev. R. Cervin."

Institute of Universal Science

2800 Central Ave. St. Petersburg, Florida

TEACHING and DEMONSTRATING the
Science, Philosophy and Religion of Modern
Spiritualism

Lena Barnes Jefts

James M. Parrish

ETHEL POST-PARRISH

Tributes To—

Rev. Amanda Coffman Flower

Rev. Amanda Coffman Flower, President and Founder of the Independent Spiritualist Association of the U. S. A., passed into the "Great Beyond" last November, after fifty years of service in the field of Spiritualism.

She was born Oct. 15, 1863 at Daywood, Ontario, Canada. At an early age, she was clairvoyant. She was not understood and was admonished for telling things she saw that seemed to her parents to be the workings of a fevered imagination. One morning, at breakfast, she declared that her cousin George had had his leg taken off, and, as usual, was punished. But before the day was over, news came that his leg had been amputated at the very time she saw the vision. From time to time, during her childhood, other incidents were foretold which proved true.

She was married to Warren Coffman in 1883 and her only son, Fay, was born in 1887. When he was three months old, she was controlled for the first time by her little guide Owenna. Not understanding this phenomena, the family sent for a physician, who unsuccessfully tried to administer medicine.

Finally a friend explained that he believed she was a medium and should be left alone when entranced to allow the spirit people to manifest through her.

She and her husband began experimenting with an ouija board and received many evidential messages. Her first public work, in 1890, was psychometry. She progressed rapidly in her mediumship, developing trance speaking, psychometry, clairvoyance, clairaudience, blindfold billet reading and direct-voice. She began lecturing in 1892.

Her work took her over the country many times. In 1924 she organized the I.S.A. and at the time of her passing, had forty active charters in eight states.

She was an untiring worker in the cause she loved. Her cheerful physical presence will be sadly missed by her hundreds of friends and admirers but they know now she spoke the literal truth when her closing remarks at the last I.S.A. convention held in Battle Creek, Mich., included this statement, "I'll not be with you next year in the physical, but I will be helping, from the spirit side of life."

Signed: Rev. Clifford Bias.

ANOTHER TRIBUTE

I wish you could have viewed the living testimony of the hundreds who attended the funeral of Rev. Flower. No one, even the most skeptical person who beheld this last tribute, could have doubted her work. It is with deep pride and self satisfaction that I tell you this.

On October 17th I visited with her as she celebrated her seventy-seventh birthday with good cheer. The last three weeks she fought a valiant fight against the pain that she bore. I visited with her on the 13th at the hospital. She spoke of many things. She could still smile—and spoke of "going home" and was eager for the experience. Her guide "Owenna" came in and spoke to Curtis A. Rutledge and myself.

If I had never had an experience in Spirit return, if I had never known there was such a thing as Spiritualism, in being a part of the reverence, in seeing the people packed and standing there at the service, I'm sure I would have been eager to find out just what she had represented.

The massive gate of flowers built behind the casket was as nothing compared to the words softly but emphatically uttered by those present concerning this grand pioneer of Spiritualism.

When she came to Huntington

her first time, several years ago, she gave me evidence of Spirit return, in a message from my brother Edward who entered the realm of Spirit Dec. 6, 1925, at the age of seventeen. Not only did she describe him, but, she gave me his name, his age, and the time of his passing from this earth life. Since then I have loved, admired and followed her as closely and as intently as I possibly could.

To think that—for nearly fifty years—this beautiful soul has spread the fragrance of life-everlasting everywhere she went . . . from coast to coast, and across the seas with the Congress of Spiritualists. No doubt hundreds of thousands have had just such evidence as she gave me. Her phases of mediumship were several, direct-voice and blindfold as test work. Her experiences would be too numerous to try to record. She worked with and met the greatest workers in the field.

And as Paul, we can safely say, she fought a good fight for the cause she believed in and loved so ardently. She stood side by side with her workers—and too, fought vigorously for them. Rev. Amanda Coffman Flower, has not fought in vain. If I can but accomplish one hundredth of what she has done, I'll be very happy.

Rev. Fred L. Felix.



REV. JOHN WILLIS RING, who, for the past nine years, has been associated with Rev. Margaret Foley, Pastor of the N.S.A. Church in Oakland, California, 743—21st St.

According to an article, sent to PSYCHIC OBSERVER by Judge J. L. Kemmon, Emeryville, California, Rev. Ring is one of the oldest Spiritualist workers in the movement today. He was ordained by the N.S.A. in 1897, and was appointed Superintendent of Lyceum work a short time later.

He was a writer of prose and poetry and many will remember his ability as a debater. As a speaker he is said to have tremendous power over his audiences, never failing to tincture his discourses with a bit of humor.

FROM HERE . . .
. . . AND THERE

WHY NOT?

"Thou shalt not bear false witness against thy neighbor" is valid for scientists, psychic researchers and even magicians as well as for ordinary people. Yes, and it would be well for all clergymen, who attack Spiritualism, to abide by this commandment.

ACCIDENT FATAL

According to Rev. Paul A. Karr, Pastor of The First Independent Spiritualist Church of Tulsa, Oklahoma, Rev. Kathryn Duncan passed on as the result of an automobile accident near Sullivan, Missouri, several months ago. Rev. Duncan, Indianapolis, Ind., was a missionary for the I. S. A.

I. G. A. S. CONVENTION

The International General Assembly of Spiritualists will hold their annual convention in Detroit next spring, according to Lucille N. Mellott.

ALLEN MEMORIAL TEMPLE

Rev. Raymond Burns, pastor of the Church of Spirit Communion, Buffalo, N. Y., conducted the funeral service for Frank Green, who passed on in Detroit, Mich., November 5. The service was held in the ALLEN MEMORIAL TEMPLE. Mr. Green was the husband of Rev. Edith L. Green, pastor of the Temple.

CHRISTMAS AT "THE FALLS"

J. Dryden, Sec'y of The White Rose Center of Free Psychic Truth, Niagara Falls, N. Y., reports an unusual Christmas service held at the church December 22nd, presented under the direction of Dr. and Mrs. Lindsey M. Horner—assisted by the Church Choir.

GARRETT IN N. Y. C.

Last week, Eileen J. Garrett, noted English mental medium, arrived in New York City. The Editors of PSYCHIC OBSERVER were in New York at the time but an interview was impossible. In a letter just received, Miss Garrett said: "Sorry I did not have an opportunity to see you. I had just come off the boat and was incredibly tired. Traveling in war time is difficult. I left everything in France and nearly all my per-

sonal belongings were lost in Spain."

This is just another instance when the horrors of war are brought before us. During the same trip, we met another refugee from Holland, H. P. van Walt. It seems that belongings or no belongings, they are all glad to get back to the good old U. S. A. and Spiritualists are no exception.

Miss Garrett is staying at THE MURRAY, 66 Park Ave., N. Y. C.

JEWETT—I. S. A. PRESIDENT

Nettie J. Spykerman, Secretary of The Independent Spiritualist Association, announces that Rev. George W. Jewett, Lansing, Mich., has been appointed to fill the unexpired term of their late President, Rev. Amanda Flower.

GEORGE WEHNER

From South America to New York, and another internationally known American trance medium returns home. Aside from his mediumistic ability, George Wehner is an artist and composer of music BUT more later in a story being compiled by Grace P. Schafer, who, in company with the Editors of PSYCHIC OBSERVER, interviewed Mr. Wehner recently in his apartment studio, 156 West 56th St., N.Y.C.

FERRIS PASSES ON

Robert Allen Ferris, Rochester, N. Y., passed away last month. He was a frequent visitor at Lily Dale during his last years and many will remember his enthusiasm over the truths of Spiritualism. Many, many times he would willingly load up his car and take interested persons to seances and spiritualist meetings.

HEALING NEAR NAZARETH

T. P. O'Donnell, Yonkers, N. Y., has submitted a clipping from the staid NEW YORK TIMES. It is dated Nov. 23 from Jerusalem, and reads:

Remarkable accounts of alleged faith healing achieved by 8-year-old Christian Arab girl in the small village of Abu Sina, lying to the north of Nazareth, have been collected by newspaper men who returned from a visit there today.

The girl is Helen Yusef Nic-

New Year's Greetings

November 30, 1940

Friends of old:

Even though years have passed since an opportunity to greet you has been mine, I often think of the glorious services that were ours together in those days.

The memories of them help to enrichen my life today. While time has moved me into other departments of the same service, it has not found me without gratitude for the friends of my earlier mediumship.

We are grateful to Mr. and Mrs. Pressing for their kind invitation to us, to reach you in this manner and I do want to say "Hello and a Happy New Year" to you all wherever you are.

As we read with interest the PSYCHIC OBSERVER and its message of you and your work, we feel the same old fraternal spirit that made us friends.

Mr. Brown joins me in wishing

ola, belonging to a pious Greek orthodox family. Until a month ago she was seriously ill but suddenly recovered and told her amazed parents that she possessed miraculous powers to cure cripples, and during the past fortnight hundreds of Christians, Moslems and Jews have visited Helen and come away allegedly convinced of her curative capacities.

Helen says that the voices of angels in her dreams tell her to place a jug of olive oil alongside her bed at night and that when she awakes in the morning she finds the oil blessed and proceeds to anoint the afflicted limbs of those begging her intercession.

Complete cures of a crippled Arab boy and a crippled Jewish boy of Tel Aviv are reported to have been effected. The veracity of the reports is now being checked by the police.

ANOTHER CHURCH BOMBED

The following letter was received from The White Eagle Lodge, "A Church of White Brotherhood," Pembroke Hall, Kensington, London. This letter signed by Ivan Cooke, was sent over a month ago and reads:

Dear "Dale News":

Just a short note to explain the delay in the execution of your welcome order for White Eagle Books. Pembroke Hall has been demolished by an explosive bomb. Since then we have been largely employed clearing up the mess.

All the publications were undamaged, however, and we are busily looking out for larger premises in which to reopen when the "Blitz" eases off. Life here makes the "thrills" on the pictures seem rather synthetic.

"VISITING SOUTHLAND"

Rev. Cecelia Gettins, Detroit, Mich., will lecture at the Christian Psychic Centre, Miami, Fla., during the months of January, February and March. Rev. Gettins is pastor of Detroit's Goodwill Spiritualist Church and one of America's outstanding speakers and direct-voice mediums.

SPIRITUALISM AT RICHMOND

There is a new Spiritualist Church in Richmond, Virginia, according to Gaston Lichtenstein's letter just received.

It will be known as the Church of Psychic Science. Alma L. Moser is the pastor. Services started November 24, and except during the holiday season, regular meetings will be held at the Hotel John Marshall in the Washington Room every Sunday.

At the opening service, Rev. Fred Jordan, president of The International General Assembly of

She Sends Greetings

"Psychic Observer"



MYRTLE LARSON BROWN, one of America's outstanding Lecturers and Mediums. She lives at "Sunnycrest," Kirkwood, Missouri.

for Mr. and Mrs. Pressing the noble editors of this publication. Success, Health and Happiness.

Alicys.

Myrtle Larson Brown.
Kirkwood, Mo.

Spiritualists, presented a charter to the church officers: Margaret Sizer, president; Amy M. Crawford, secretary, and Miss Frances Abady, treasurer.

Mrs. Moser has spent eight consecutive summers at Lily Dale Assembly in New York State. She served churches in Dunkirk, Jamestown and Schenectady before moving to Richmond.

MUSE—T. S. S. A. PRESIDENT

The President of the Texas State Spiritualist Association is Evelyn Muse, pastor of The First Spiritualist Church, Cameron, Tex. Mrs. Muse, according to Rev. Lena DeVoe, pastor of The Fort Worth Spiritualist Church, was selected to fill the vacancy caused by the passing of Rev. A. Cervin. Says Rev. DeVoe: "Mrs. Muse is our president. She is fully qualified. Under her leadership our Association will grow and progress. Friends or friendship play no part. Mrs. Muse stands for Spiritual Spiritualism and mediumship."

GRADY IN NEW YORK

CHESTER GRADY, Lecturer and Mental Medium, after a trip to California, has returned to New York City. For the first time the Editors of PSYCHIC OBSERVER met Mr. Grady, who, after hearing the record of the spirit voice of Etta Bledsoe said: "I knew Mrs. Bledsoe well, have heard her speak on many occasions and I consider the recording of her spirit voice marvelously evidential." More about Grady next edition. While in N.Y.C., Mr. Grady is stopping at THE WINSLOW HOTEL, 45 East 55th St.

PSYCHIC ART EXHIBIT

A Psychic Art Exhibit, sponsored by The Christian Psychic Center, 120 N. W. 15th Ave., Miami, Fla., was held last month. This exhibit included paintings received through the mediumship of Beryl Curry, and pencil sketches by Prairie Flower, spirit guide of Rev. Mary Olson.

CLARK AT ST. LOUIS

According to Mary Rogers, pastor of The Memorial Spiritualist Church of St. Louis, Jewett P. Clark, Chesterfield, Ind., is assisting with the lecture and message work at all services for the next several weeks at least.

AN INDIAN PRAYER

GREAT SPIRIT—
GRANT THAT I MAY NOT
CRITICIZE MY NEIGHBOR UNTIL
I HAVE WALKED A MILE
IN HIS MOCCASINS.

R. L. Pressing

BE SURE AND VISIT ONE OF THESE

Spiritualist Churches

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

ALABAMA

BIRMINGHAM—The Cooperative Spiritualist Church, 8128 Rugby Avenue, A. Wm. Wheeler.

CALIFORNIA

ANAHIM—Maxwell Spiritualist Church, 408 East Sycamore St. M. A. Maxwell.

BEVERLY HILLS—Church of Psychic Light, 228 South Palm Drive. Katie Whittemore.

FRESNO—Universal Educational Religious Society of Divine Science, Inc., 744 Mildred Ave. Edna Kelley.

HOLLYWOOD—Metaphysical and Psychic Science Center, 4071 Ingraham Street, Claude S. Leaf.

HOLLYWOOD—Spiritualist Science Church, 1804 North Argyll, Mae Taylor.

HOLLYWOOD—Temple of Light, 4712 Oakwood Ave. Dr. F. M. Schree.

HOLLYWOOD—Progressive Spiritualist Church, 4202 Lexington Ave. Margaret Bright.

LONG BEACH—Peoples Spiritualist Church, 2218 East 4th St. Edith Niles.

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

LONG BEACH—The Church of Revelation, 718 East Anaheim St. Janet Stine Lewis. Services Tues., Wed., Thurs., 8 P. M. Sun. 11 A. M., 8 P. M.

LOS ANGELES—Church of Life, 217½ North Western Avenue. Gladys S. Scott.

LOS ANGELES—Church of Light, 808 Union League Bldg. Elbert Benjamin.

LOS ANGELES—Church of Natural Science, 2537 West 12th St. Anna Strack.

LOS ANGELES—Church of Psychic Light, 617 Venice Blvd. Katie Whittemore.

LOS ANGELES—Institute of Psychical Research, 7021 Hollywood Blvd. Arthur Ford.

LOS ANGELES—People's Spiritual Church, 4909 So. Western Avenue. Emma M. Allen.

LOS ANGELES—Second Christian Spiritualist Church, 2520 West 9th St. Dollie Thunness.

LOS ANGELES—Spiritualist Church of Divine Truth, Inc., 913 South Lake St. Minnie Modlin, President and Pastor.

LOS ANGELES—Wilshire Spiritualist Church, 508 South Hobart Blvd. Maud Madden Holcombe.

OAKLAND—C. S. A. and N. S. A., First Temple of Spiritualism, 1454 Alice Street. Mitzie Monroe.

OAKLAND—First Temple of Spiritualism, "THE BLEDSOE CHURCH," Woman's City Club, 1128 Alice St. Evelyn Burnside.

OAKLAND—Spiritual Church of Eternal Light, 810 20th St. Rose Smith.

OAKLAND—The Spiritual Church, 743 21st St. Margaret Foley.

SACRAMENTO—Central Spiritualist Church, 1421 Ninth St. Lorena Grace Willis.

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

SAN DIEGO—First Spiritualist Church, 1216 7th Ave. Hildred Hope Langford.

SAN DIEGO—Harmony Temple of Spiritual Brotherhood, 1039 7th Ave. Isabel Florence.

SAN FRANCISCO—California Psychical Research Society, 414 Mason Street. Dr. P. S. Haley.

SAN FRANCISCO—First Spiritualist Church, 3324—17th St. H. E. Pitzer.

SAN FRANCISCO—Golden Gate Spiritualist Church, 210 Golden Gate Ave. Florence S. Becker.

SAN FRANCISCO—The Chapel, 20 West Gate Drive. Adele Halman.

SAN FRANCISCO—The Society of Progressive Spiritualists, 2126 Sutter St. Marie F. S. Wallace.

SAN JOSE—Trinity Center Spiritual Church, I.O.O.F. Hall. Harry and Anna Sites.

SAN FRANCISCO—Universal Church of The Master, 4248 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, Calhoun St. H. Meynell, Pres.

CALGARY—First Spiritualist Church, 530 Third Ave. West. Alice E. Rush-ton.

HAMILTON—The Church of Spiritual Brotherhood, Edinburgh Hall, Ottawa St. North. Mrs. F. Dillon.

HAMILTON—National Spiritualist Church, Orange Hall, 175½ James Street, North. Mrs. A. E. Aylett.

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.

ILLINOIS

AURORA—Christabelle Church, 51 Fox St. May Calvert.

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

BLOOMINGTON—Church of the Spiritualist, 608½ North Main St. Floyd Humble.

CHICAGO—Century Spiritualist Church, 4713 Sheridan Road, Room 211. Mabel Seely Nichols.

CHICAGO—Church of The Spirit, 2651 N. Central Park Ave. Frank Joseph.

CHICAGO—Church of Fraternal Order of Spiritualists, 4039 West Madison St. McEnery Hall. Emma Bins.

CHICAGO—Evangelical Spiritualist, 5923 West Lake Street. Harry Hilborn.

CHICAGO—First German-American Spiritualist Church, 3900 W. North Avenue, Eagle Hall, 3rd Floor. Mrs. L. Graf.

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—Friendly Spiritual Church, 1655 West 63rd St. Sheldon Northrup.

CHICAGO—National Psychical 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, 4814 Potomac Ave. Teresa Rene Hayden, N. S. A. Trustee.

CHICAGO—Scientific Center of Spiritualism, Midland Club, Hotel, 172 West Adams St. Catherine Larney, 3950 Gladys Ave.

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

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

CHICAGO—St. John's Christian Spiritualist Church, 2132 Belmont Avenue. Roy W. Wirth.

CHICAGO—Temple of Universal Law, 4740 North Western Ave., Room 217. Charlotte Birkenr.

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

CHICAGO—First Roseland Spiritualist Church, 138 E. 114th Street. Mrs. S. Tower.

CHICAGO—Radiant Starlight Spiritualist Church, Doris Temple, Irving Park Blvd. and Paulina. Estelle M. Seniek.

CHICAGO—The New World Spiritualist Church, 211 E. Superior Street. Royal E. Parks.

CHICAGO—The Spiritual Harmony Guild, 2426 Van Buren. Nettie Schaffer.

CICERO—First Psychical 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.

EARLVILLE—Spiritual Church of Friendship. Victoria Wrehsing.

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.

LEROY—Crumbaugh Memorial Spiritualist Church. Services 2:30 P. M. C. R. Gibson.

PEORIA—Progressive Spiritualist Church, Corner of Jackson and Jefferson. Emma Richardson.

ROCKFORD—First Spiritualist Church, 323 N. Main Street. Carrie Dermody.

ROCKFORD—Universal Healing Center, Rt. No. 2 (½ mi. South Harlem Village). Bertha Bell Friedrich, Meta Shirley Hammond.

STREATOR—Good Will Spiritualist Church, 116 South Monroe, Benz Hall. Emma Dwyer, Olive Haring.

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St. Alta M. 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, 126½ South Main St. Ruth Evansbaugh.

EVANSVILLE—Spiritualist Center, 18 East Blackford Ave. Anna E. Knoll.

EVANSVILLE—Union Spiritualist Church, Third Avenue and Michigan Street. Jeannette Hoepfel.

"Psychic Observer"



HILDRED HOPE LANGFORD, Pastor of The First Spiritualist Church, 1240-7th Ave., San Diego, California. He is a Lecturer, Message Bearer and Trance Medium.

During the past few years, she has served the Cassadaga Spiritualist Association, Cassadaga, Fla.

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. Reba Schallan.

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

HAMMOND—First Progressive Spiritualist Church, Odd Fellows' Hall, East State St. Myrtle Wright.

INDIANAPOLIS—Progressive Spiritualist Church, Park and St. Clair St. Paul Leach; Tom Whitehead, Sec'y.

INDIANAPOLIS—Psychic Science Spiritualist Church, 824 N. Pennsylvania Ave. Dollie Clark, Dr. D. F. Clark.

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

INDIANAPOLIS—Spiritualist Church of Infinite Thought, 2621 West Washington Street. James F. Brown.

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

LAPORTE—First Spiritualist Church, 811 Ridge St. Eva M. Kelly.

LOGANSPOUT—First Spiritualist Church, Banquet Room, Barnes Hotel. Fern Rogers.

MARION—Progressive S. M. A. Church, Jr. Order Hall, 110½ West 3rd St. Edward Fawcett.

MONTPELIER—United Spiritualist Church, 117 E. High St. Daisy F. 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.), K. P. Hall, 420—1st Ave. East. Belle Tracy, Martha Miller.

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—Second Spiritualist Church, 118½ E. Wall St. Rev. Letha Cook Mosher.

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

PITTSBURGH—Spiritualist Church, 308½ N. Walnut Street. Letha C. Mosher.

WICHITA—N.S.T. Spiritual Center, 422 N. Market St. Rev. Dollie E. Seybold.

WICHITA—First Spiritualist Church, 121 South Main St. A. E. Mitchell, President; Neva Durham, Secretary.

KENTUCKY

LEXINGTON—Psychic Study, 470 Park Ave. Theresa Hellmueller.

LOUISIANA

NEW ORLEANS—Divine Fellowship of Spiritualism, 823 Spain Street. Mrs. C. Langhoff.

MAINE

AUGUSTA—Progressive Spiritualist Church, Court and Perham Sts. Made-line Wing.

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

MARYLAND

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

MASSACHUSETTS

BOSTON—Alliance Christian Church, Spiritualist, 683 Tremont St. Services Sun., Wed., Fri., 7:30 P. M. Rev. Claude Spence.

BOSTON—Church of Spiritual Communion, Hotel Westminister, Copley Sq., 1st and 3rd Sunday, 8 P. M. Evan Shea.

BOSTON—Crystal Temple of Truth, Hotel Westminister, Copley Square. John E. Reese.

BROCKTON—Occult Science Church, G. A. R. Hall, East Elm St., Charles E. Lyons, Pres.

BROCKTON—Peoples Progressive Spiritual Association, Corner of Green and Glenwood St. Anne Robbins.

CAMBRIDGE—The First Spiritualist Temple, 6 Massachusetts Ave. George W. Ross.

EAST BOSTON—Red Cloud Spiritual Center, 250 Meridian Street. Violet M. Bolker.

FITCHBURG—Spiritualist Church of Truth, 520 Main Street. Johnsonia Bldg. John J. Pera.

LYNN—The Christian Spiritualist Church, Moose Hall, Broad Street. Mrs. I. B. Aldrich.

LYNN—Spiritualist Association, Joyce Building, 34 Market St. Bernard Emmons.

METHUEN—First Spiritualist Church, Center St. Jennie Clough.

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

ROXBURY—Lone Star Spiritual Center, 19 Dana St. Rev. Leo F. Dion.

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, Seeley Bldg. Mrs. H. F. Wiggins, Anne Robbins.

WEST SPRINGFIELD—Spiritual 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 Fenkell St. Elizabeth Armetage.

CADILLAC—Spiritualist Church of Truth, 213 Waldo St. Mrs. Fred Peck.

DETROIT—Allen Memorial Church, Mac-cabee Bldg., (Mezzanine), Woodward & Putnam. Edith L. Green, 2212 West Grand Blvd.

DETROIT—Amity Spiritualist Temple, 1040 F. Hall, Gratiot at Conners. Lucy Meyers.

DETROIT—Bible Christian Spiritual Church, West Lafayette at Waterman Avenue. George Hoyer.

DETROIT—Church of the Seven Stars, 4045 Field St. Zoa Weaslan.

DETROIT—Church of Spiritual Harmony, Hotel Book-Cadillac. Maude Fox, Loretta Schmidt, James Laughton, pastor.

DETROIT—Church of Spiritual Understanding, 14336 Charlevoix at Chalmers. Sarah Solada.

DETROIT—First Spiritualist Temple, Maccahees' Bldg., Woodward at Putnam. Sara Tinsay.

DETROIT—First Spiritual Mission, 2901 Brooklyn Avenue, at Temple. Millie Sigler.

DETROIT—National Bible Spiritual 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—Temple of Spiritual Truth, 12249 Griggs Ave. Jennie Whipple, Louis Abrogast.

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

DETROIT—White Shrine Spiritualist Temple, Maccahees' Building, Woodward and Putnam Ave. Henrietta A. Schnelker.

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, 128 East 2nd St. Malcolm Riddle.

FLINT—First Christian Spiritual Church, Inc., 809 E. Kearsley St. John W. Pearce, Ellen Earle.

GRAND RAPIDS—First Church of Truth, 26 Shelby St. Amanda Flowers.

GRAND RAPIDS—Church of Divine Science, Coit and Plainfield Ave. Grace L. Bracken.

JACKSON—Allen Memorial Temple of Healing, 150 West Cortland St. M. W. Frank.

JACKSON—Goodfellow Spiritualist Church, Mechanic and Franklin St. Charles Gulick, Clifford Blas.

KALAMAZOO—Church of the Aquarian Gospel of Jesus the Christ, 230 East Michigan Ave. A. J. Stenzel.

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

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

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

(Continued on Page 12)

SPIRITUALIST CHURCHES

(Continued from Page 11)

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

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

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

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

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

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

ST. PAUL—First Spiritualist Church, Hague and St. Albans Sts. Floyd Thornton.

MISSOURI

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

ST. LOUIS—Bright Star Spiritual Church, 8660 Castleman Ave. Mollie Bauer.

ST. LOUIS—First Spiritualist Church, American Lodge, 4386 Bates St. Emma Ordron.

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 Bothman.

NEBRASKA

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

NEVADA

RENO—The Church of Revelation, 136 Mill Street. Myrtle Eickelberg.

NEW JERSEY

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

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

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

CAMDEN—Second Spiritualist Church, 728 Federal St. Catherine Broome.

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

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

GUTTENBERG—Second Church of Psychic Science, 504-70th Street. Eva Nungesser.

ELIZABETH—First Church of True Gospel, 31 Rahway Avenue. Herman Tiederman.

HACKENSACK—Church of Spirit Communion, 78 Main St. F. Meredith.

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

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

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

LONG BRANCH—Seventh Church of Psychic Science, 11 Third Ave. Veronica Flieschman.

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

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

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

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

NEWARK—Mother Church of Psychic Science, 2 North Ninth Street. Dorothea C. Dencer.

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

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

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

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

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

UNION CITY—Spiritual Church of Divine Science, 517 37th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

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

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MAX ZOELLER, who, since last September, has been Pastor of The Church of Life, 413 Park Ave., St. Paul, Minnesota. He is a Lecturer, Message Bearer and Soloist.

Prior to associating himself with St. Paul Spiritualist Church, Mr. Zoeller was pastor of the Divine Church of Inspiration, Des Moines, Iowa. He is 45.

Irene D. Sackett, Secretary of the Church of Life says: "Everyone enjoys Dr. Zoeller's lectures, especially the young people. Our meetings open with a song service—then a short discourse, followed by spirit greetings. Our pastor has avoided lengthy services—especially "long winded" lectures and the interest increases each Sunday.

NEW YORK

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

BINGHAMTON—Golden Rule Spiritualist Church, 98 State St. Virginia G. Stiner.

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

BROOKLYN—Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Aves. Grace Rapiarda. 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—Memorial Spiritualist Church, 41 Milling St. Katherine Gressinger.

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

BROOKLYN—The Divine Spiritualist Church, 587 Sixth Street, between 8th and 9th Avenues, (basement entrance). Beatrice De Hunt.

BROOKLYN (Ridgwood), (Queens P. O.)—Spiritualist Church of Magdalena, 69-69 62nd St. Marion Miller.

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

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

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

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

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

BUFFALO—Spiritualist Church of Life, Mizpah 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.

EAST AURORA—First Spiritualist Church, Temple St. Mildred Hiney.

ELMIRA—Class, 313 Hathway St. Goldie Sargent.

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

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

HORNELL—First Spiritualist Church, Main St. Maceabee Hall. Fred Martin, Anabel 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 E. Bickett.

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

NEW YORK CITY—General Assembly of Spiritualists, 248 W. 73rd St. Services Sunday, 11:00 A. M. Fred Schneider.

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

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

NEW YORK CITY—Oakleaf Spiritualist Center, 233- East 67th St. Regina Weisz.

NEW YORK CITY—Phyic Studio, 140 West 57th St. Frank Decker.

NEW YORK CITY—Spiritual Church of Revelation, 27 West 180th St. Samuel S. Hayheger.

NEW YORK CITY—Spiritualist Church of the Believers in God, McAlpin Hotel. Services Sunday 10:30 A. M. Rev. Johannes Greber.

NEW YORK CITY—Spiritualist Church of Universal Brotherhood, 248 W. 73rd Street. Robert L. Hector.

NEW YORK CITY—St. Francis Spiritualist Church, 138 West 117th St. Willa Foreman.

NEW YORK CITY—The Church of Progressive Truth, Inc., 310 Riverside Drive, Apartment 1702. Nora Pepper Palmer.

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

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

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

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

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 Bldg., Main St. 7:45 P. M. Sunday service: Tues., 8 P. M. Rosebud Vogel.

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 St., 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—Golden Circle Spiritualist Church, 609 West Thomas St. Mable Rusling.

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—First Spiritualist Church, 143-16 Sutter Avenue. G. E. Wagner. Services Tues. 8 P. M.; Thurs. 2 and 8:15 P. M.

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

SYRACUSE—Spiritual Science Church, 227 Webster Avenue. Mrs. Nellie Johns.

OHIO

AKRON—Friendly Spiritualist Church, 945 1/2 Kenmore Blvd. Hulda Stewart.

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

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

ASHTABULA—First Spiritualist Church, 43rd and North Main St. Maude Kline.

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

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

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

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

CANTON—Universal Spiritualist Church, 222 Cleveland Ave., N. W. Rooms 201-3 Kolp Bldg. Herbert Knecht.

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

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

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

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

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

CLEVELAND—Sunshine Spiritualist Church (Class), 818 Thornhill Drive. Mable Mienke-DeVries.

COLUMBUS—Church of Spiritual Truth, 1048 W. Broad Street. Lucille B. Clinman.

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

COLUMBUS—Spiritual Center, 896 East Hudson St. Miss H. Craft.

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

DAYTON—Fraternal Spiritualist Church, Ball Room, Hotel Gibbens, 2nd Floor. Maude E. Phelps, 841 West Monument Ave.

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

"Psychic Observer"



REV. HELGA NORTHRUP, Pastor of The Church of Truth, 420 West 12th St., Flint, Michigan. She is a Spiritual Healer and Message Bearer. After the holiday season, she spends several months at St. Petersburg, Fla.

Rev. Northrup attended The International Spiritualist Congress at The Hague, Holland, in 1931 and at Glasgow, Scotland, in 1937.

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 H. Wilson.

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

STEOBENVILLE—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 Crepus Road. Jennie Lee.

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

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

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

YOUNGSTOWN—First Spiritualist Church, 323 West Laclede Ave. H. L. Bowman, Ruth Fields.

YOUNGSTOWN—Spiritual Church of Divine Healing, 23 East Indianola Avenue. Mary Monday.

OKLAHOMA

BARTLESVILLE—First Spiritualist Church, pastor, C. Ruth Williams, 134 N. Choctaw; sec'y, Hulda 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, 119 1/2 East Oklahoma Ave. Edna Francis Miller.

OKLAHOMA CITY—Central Spiritualist Church, 718 1/2 North Broadway. A. C. Leslie.

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

TULSA—First Independent Spiritual Church, 640 N. Main Street. Paul Karr.

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

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

TULSA—The Spiritual Science Church, No. 64, 11211 South Cincinnati St. Mrs. Harry J. Swarts.

OREGON

EUGENE—Edith Scott's Home Circle meets Tuesday evening, 8:00, 1160 Pearl Street.

PORTLAND—First Psychic Science Spiritualist Church (N.S.A.), Neighbors of Woodcraft Hall, Alma Gudhart.

PORTLAND—First Spiritualist Research Temple, 8204 North Central Street. Luella M. La Valley.

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

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

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

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church, 29 North 7th Street. Alice Getter.

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

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

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

CHARLEROI—Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.

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

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

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

NEW CASTLE—The First Spiritualist Church, Knights of Malta Hall, 349 1/2 E. Washington St. Edmund A. Whitman.

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

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

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

PHILADELPHIA—Third Spiritualist Church, 1421 North 16th St. William Elliott Hammond.

PHILADELPHIA—Ninth Spiritualist Church, 1936 North 13th St. Emilie H. Fenner, S. C. Fenner.

PHILADELPHIA—Spiritual Unfoldment Society, 3049 North Fourth Street. William Royal.