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## PSYCHIC OBSERVER

OUR  
POLICY  
—  
FACTS  
NOT  
THEORY

SPIRITUALISM'S PICTORIAL JOURNAL

# TRUTH The PSYCHIC Observer

JANUARY 25th, 1941

TRUTH  
For  
Authority;  
NOT  
Authority  
For  
TRUTH

NUMBER FIFTY-SEVEN ★ Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A. ★ SEMI-MONTHLY ★ JANUARY 25th, 1941 ★ 10 CENTS

## A "DEAD" MAN TESTS . . . . .

### THE PSYCHIC RESEARCHERS

"Psychic Observer"



**WALTER STINSON, "Dead" Brother of MARGERY CRANDON,** famous Boston medium. For years, the psychic researchers have been testing the Spirit World, the Spirit Guides and the Mediums or all three for that matter, BUT "WALTER," as he is known the world over, is one spirit that has been keeping the pseudo Psychic Researchers "in line."

It is a matter of record that WALTER was not long in "catching up" with the trickery Houdini tried to play on his sister, Margery, when he (Houdini) brought rulers and gadgets into the seance room and then attempted to shift the blame for their use upon the medium. Many magicians and so called researchers have been "gently" ordered out of the seance room by this alert spirit.

Nothing is more despicable than to try to trick a spirit entity. Tests and research, yes, BUT it's about time some of these conjurers and "researchers" undergo a little investigation themselves.

Occasionally stories reach the office of PSYCHIC OBSERVER to the effect that WALTER has never spoken through any other medium except his sister Margery. The Editors of PSYCHIC OBSERVER can definitely state that, last summer, through the mediumship of FRANK DECKER, in their own seance room at Lily Dale, a spirit who said he was WALTER did manifest in no uncertain way. He "came in" with a whistle and then spoke, in such a manner, under test conditions, that his IDENTITY could hardly be questioned.

## COMING — Next Issue

**UPTON SINCLAIR,** famous writer, author of "Mental Radio" has written several articles for the February editions of the PSYCHIC OBSERVER.

These articles give an account of two seances Mr. Sinclair attended, accompanied by his wife, **PROFESSOR WILLIAM McDOUGALL** and others more or less skeptical. **ARTHUR FORD** was the medium.

Do not miss Sinclair's vivid description of the "Return of JACK LONDON" and other friends and relatives listed in "WHO'S WHO." Even Prof. McDougall received evidence of the survival of personality which he cannot deny or explain away.

## Industrial Research Chemist Explores Psychic Phenomena

Margery Crandon, Lily Dale, "Fox Cottage"  
P. L. O. A. Keeler and Frank Ceney

### A Year's Researching With A. S. P. R. Member

Hardwicke, Button and Thorogood

Specially written for PSYCHIC OBSERVER by J. GILBERT WRIGHT, Schenectady, N. Y.

I was born in Glasgow, Scotland, in 1883 of Presbyterian stock. Until I was fourteen I accepted uncritically the gloomy religion of my forebears, but about that time I read *The Origin of Species*, then, *The Descent of Man* and henceforth I became an agnostic. From fourteen to twenty-one I read nearly all the agnostic literature that was available in English. Need I say that I joined *The Rationalist Press Association*? By the time I had attained my majority, I was an avowed atheist and materialist. In these respects I was no different from millions of others, coming, as I did in the fullness of the Darwinian revolution; I was merely a product of my time.

Well I remember Robert Blatchford and his *God and My Neighbor*. For some time he was my hero. How many years elapsed before he wrote *More Things in Heaven and Earth*, I don't know. At any rate his conversion to Spiritualism was probably as gradual as my own.

### I Become Interested

At twenty-one I was doubtlessly a prig and as offensively dogmatic as Scotch people are likely to be. Of course, I softened as I grew older. We all do.

Curiously enough, my interest in psychics dates from my eighteenth year. About that time I began to read *The Proceedings* of the British and American societies and early became convinced of the reality of the mental phenomena, "Telepathy" and "Clairvoyance" were facile explanations, however, so my naturalistic philosophy was undisturbed. It was not until much later that I began to realize how inadequate were these so-called "explanations."

The "cross-correspondences" bothered me. Hudson's telepathy d trois was too fantastic. I weakened a little but not much. The alleged physical phenomena, I felt, simply could not be so, in spite of the testimony of such a scientist as Sir William Crookes. As a student of physical science, I could not accept it. I was sure something was wrong somewhere. I was well into my forties before I changed my mind and the person who changed it for me was "Margery" Crandon of Boston.

### I Join the A.S.P.R.

After one sitting with "Margery" I capitulated. I needed no "voice-control-cut-out" nor any other device to convince me of the independent nature of the "Walter" voice for I sat in a group of five in good red light where we could see clearly "Margery's" immobile features while "Walter" jested and whistled behind her. I returned to my hotel that night in a state of exaltation.

I won't say I was fated to meet the Crandons for I almost crashed the gate at 10 Lime Street — a

piece of effrontery. I have never regretted. Possibly, the doctor and his charming wife realized my spiritual needs and forgave me. I like to think so.

During the next few years I had many sittings with "Margery," each one but serving to confirm the judgment I had made in the first, namely, that in talking to "Walter," I was indeed talking to a so-called dead man. I became a member of *The American Society for Psychical Research*.

Up to this time, I had met few Spiritualists. I had the vague idea, I suppose, that they were illiterate, uncultivated and gullible and I had the most exaggerated idea as to the amount of fraud to be found among them. I have had to change my mind on all these points too, particularly, in regard to the last. I now affirm that Spiritualists as a whole are more honest than scientists as a whole, or than what pass for the breed. There are really few scientists extant anyway; most are merely pedagogues.

About six years ago as the result of a fall, Dr. Crandon became ill and sittings at 10 Lime Street were for the most part discontinued. I began to look around for other sources of experience. It was inevitable that I should turn to the Spiritualists. I made up my mind to visit Lily Dale at the first favorable opportunity.

### First Visit To Lily Dale

September 1939 found me confronted with a business trip to Cleveland. Here was my chance. The moment was opportune, for there was no one at home but my aged mother. My daughter and both boys were at Bar Harbor. Most of my business associates were away either on business or (Continued on Page 2, Col. 2)

## A MILLIONAIRE TELLS WHY HE VISUALIZED WORLD PEACE

Message given by Andrew Carnegie through Miss Winifred Moyes at the Zodiac Circle, London, England, Sept. 21st, 1940.

I feel that I am a very strange visitor. It is Andrew Carnegie speaking and I hope I may have a little welcome. I have been allowed to come back because, well, it was considered that I did my part.

I had a hard life, as you know, and it taught me much; it taught me that it was wise to have discipline, wise to go without, and that when I was able to attract the things of the earth to me, it was still wiser not to hold on to them, but to look round and see what I could do to better the conditions of those less fortunate than myself.

But I want to be perfectly plain with you. I had my own way of doing things, my own attitude towards life. It seemed to me, having so little education myself, that education was—what is it?—the

## YOU CAN'T . . . . . TAKE IT WITH YOU

"Psychic Observer"



**ANDREW CARNEGIE,** Noted Millionaire, born in Scotland, 1837. Came to this country when he was 13. Started with a job in a cotton factory at \$1.20 per week. Earned for himself the right to be called "MILLIONAIRE" but only after years of hardship.

With his fortune, he made magnificent gifts to libraries and bore the cost of his "dream" — *The Palace of Peace at The Hague*. He tried to live up to his ideal of "dying poor" and when, in 1919, he did pass away, it is said he had "distributed" over two and one-half billion dollars.

The saying "You Can't Take It With You" is certainly true, in fact, it should be particularly so, especially to Spiritualists and those who claim that it is their desire to assist Spiritualist Churches, Societies and Organizations who are trying to spread the Truth of Survival. Wouldn't it simplify matters if everyone desiring to help the mediums and the Spiritualist Movement in general would follow Andrew Carnegie's idea and take care of their donating and providing while still on the earth plane instead of leaving "uncertain" bequests and wills which are usually broken by States Attorneys or relatives unsympathetic to Spiritualism?

"Open Sesame" to a fuller life and a contented mind.

I don't regret what I did; I am glad that I helped to train the minds of the young people and to give them something to bite upon, and to distract them from the ordinary pleasures of daily life.

But I have come tonight to speak on something that concerns most of you here and the majority of those who try to help others. You must remember, my friends, that the path of the so-called benefactor is not an easy one. You may find that there are some who try to exploit your kind heart and your willingness to lift them out of the rut where they have fallen. I suppose at times, like others, I felt very disillusioned.

It was hard sometimes to pick out a friend! You see, money is a great temptation; and I remember many times, after I had sought rest, feeling a little hurt, a little grieved, because my good intentions had not accomplished good results.

In a way it was this that hard-

(Continued on Page 6, Col. 1)



### Passes On



**DR. ALEXANDER J. McIVOR TYNDALL**, known as the "Grand Old Man of Spiritualism," "passed on" in a California hospital December 10th, according to information received at Lily Dale, N. Y., by Nellie Kennerson from Dr. Tyndall's wife, Rev. C. Laura McIvor Tyndall.

The report states that Dr. Tyndall's body was cremated December 13th.

Dr. Tyndall, internationally known as a Lecturer and Psychic, was born in England, came to America at an early age and during his life-time conducted experiments in mental telepathy. His public blind-fold tests and telepathic demonstrations were unsurpassed.

## Exploring Psychic Phenomena

(Continued from Page 1, Col. 4)

vacation. I mentioned my intention to no one but my mother, who was then an old lady of seventy-eight and had only the faintest notion what and where Lily Dale was. I wish to emphasize these points, for they are important in regard to what follows:

Having concluded my business at Cleveland, the problem was to find my way to Lily Dale. All I knew was that it was situated somewhere south of Jamestown, N. Y. But, how to get there? I decided to go by bus.

The ticket agent himself was a little vague. Somewhere between Fredonia and Jamestown, the map indicated. No Greyhound bus went there directly, but he would issue me a ticket to Jamestown where I could stay the night. Next morning, he felt sure, I could connect with another line which would take me to Lily Dale.

### Unexpected Arrival

Everything went smoothly, and about eleven o'clock the following day found me at the gates of the famous community.

My critics should bear in mind that I arrived in Lily Dale unexpectedly and was therefore unknown. I was just one of millions in the United States. Even after having signed the hotel register, the limit of normal knowledge available to any dishonest practitioner was my name and the fact that I came from Schenec-

tady, N. Y. Let them make the most of that.

Since this affirmation is designed for the readers of the PSYCHIC OBSERVER, it were fatuous to describe this first, of all Spiritualist assemblies.

### The "Fox Cottage"

The Fox cottage first attracted my attention. It is used as a museum and is in charge of a farmer's daughter who is as honest as she looks. She produces the same phenomena as the Fox sisters did, except that a different entity is responsible. The raps are produced in daylight, either in the house or outside and are distant from her body about two to three feet, as far as I was able to judge. They will answer simple questions and will resound as many times as desired.

I was alone in the cottage with her, and the raps were produced anywhere in her surroundings at my request, on the walls, the arm of the chair, the floor, the concrete step, the grass-covered ground, etc. Anyone who thinks she produces them by crackling her joints is simply lacking in perception. The quality of the knock changed according as to where it was produced; the earthen sound was different from the sound produced in concrete, and that again from the sound produced in wood. This phenomena, simple altho it may appear to be, confounds all scientific theories. It is more revolutionary than the theory of rela-

tivity and more amazing than anything exhibited at either of the World's Fairs.

Going along one of the streets, I read on a "shingle": "P.L.O.A. Keeler—Slate Writer." Now I had heard of Keeler. He has the reputation of being one of the outstanding mediums in the world for this particular manifestation. I had never met him. So, I went to the door and rang the bell. A feeble old man answered my ring and demanded my business. I learned afterwards he was eighty-two.

"May I have a sitting?"

"Do I know you?"

No, this is my first visit to Lily Dale.

"How did you hear about me?"

"Oh, I read the literature."

"Well, come in and we shall see what we can do, but understand, I don't promise anything."

### Keeler Don't Know

He led me into a sitting-room with a table abutting the window, an arm-chair on one side and a straight-backed chair on the other. He sat down in the arm-chair and leaned back; I took the other. Looking out of the window to my right I could see the rhubarb growing and hear the hum of bees. The sunlight fell full on the table. We were alone in the room and I am morally certain we were alone in the cottage.

"Do you know anything about this?"

"No."

"Neither do I. I have been doing this for fifty-two years, fifty years actually in this room, and I don't know yet how it's done. It just simply doesn't seem to be right. Of course, I believe the spirits do it, but how they do it I don't know," and he blinked at me through his bi-focal glasses, leaning back all the while, rubbing his stomach and twiddling his thumbs.

"Do you know how we go about it?"

"I just have a vague idea."

"Well," he heaved himself upright wearily and showed me two slates which I examined. They were ordinary child's slates that might have cost five cents a piece at Woolworth's.

"Examine these cards to your right," I did so. They were plain white cards which fitted tightly into the depression in the slates, made by the extra thickness of the frames.

### I Watch Carefully

"I usually take eight of these." And in front of my eyes, showing me both sides, he placed eight of them in one of the slates. Then, leaning over to the left, he sought for, and found an ash tray containing a small particle of lead from a lead pencil. He poked this into the depression between the cards and the frame. It was a tight fit. He then put the other slate on the top and wound a thick elastic band around both, making a sandwich and put it down in the middle of the table.

"We shall have to wait now. It takes upwards to an hour, so if you wish to talk, go right ahead, but first take a piece of that note paper and write down the names of six persons you would like to get in touch with." And he indicated a pile of small pieces of note paper to my right. He was still leaning back in his chair, patting his abdomen.

I with-drew a scrap of paper and wrote down on the top of my note book which I had taken from my pocket the following names: Mary P. Wright, (wife).

Dr. Henry Hardwicke, (my old friend, the psychical researcher, and collaborator with Crandon).

### He Tells This Story

"Psychic Observer"



**J. GILBERT WRIGHT**, Industrial Research Chemist, Schenectady, N. Y. His article, starting Page One this issue, is most interesting. He relates experiences covering his investigation of Psychic Phenomena during the past year.

He had been dead not over a few months.

G. M. J. MacKay (my co-worker in our research laboratory for twenty-five years. Dead, about a year.)

Frank Brooks. (My old friend and classical scholar from Alplaus, N. Y., dead about three months.)

Dowey Eimonds. (An old laboratory friend who died many years ago while still a young man.)

Donald Wright. (My father.)

My writing is very illegible and I purposely made it more so. Few people can read it even when I write carefully.

"Fold it." I did so.

"No, fold it again and again. Make a ball out of it." I did so.

### Handwriting Varies

"Now, place it under the elastic on the slate." He was still lying back in the arm-chair with his hand in full view, twiddling his thumbs.

"Now, take another piece and write a question or two. You don't have to address it to any particular person. They will sort them out all right."

I wrote one question only and that to my wife. It read "Whom will Loys (my daughter) marry?"

"Fold that up the same way and put it with the other ball under the elastic." I complied.

"Now, we'll just have to wait. They don't generally write until they're all together, so we may just as well talk."

"Do they write in their own handwriting?"

"Oh, no, very rarely. Most of them have to have one of the guides write for them. I got hundreds of different handwritings." I have confirmed this. He gets not hundreds of different kinds of script but possibly thousands. It would take an army of forgers to produce the results fraudulently.

"Sometimes they write in their own handwritings, or the signatures may be theirs, but not often." One fellow I met on the campus got a message purporting to come from his father. It was in Swedish. Keeler may know the language, but I sincerely doubt it.

"Do you ever get pictures?"

"Yes, sometimes. Not so often as I used to. I used to get Indians' heads, but I don't get pictures so frequently now as formerly. I don't know why."

"Will we hear them write?"

"Oh yes, you will hear them and see the slate moving. Some workers have to put the slate under the

(Continued on Page 3, Col. 1)

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## This Story

"Psychic Observer"



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## Exploring Psychic Phenomena

(Continued from Page 2, Col. 5)

table, in a drawer, or in a cup-  
board, for sometime, but I don't  
have to do that. It will all hap-  
pen under your eyes. Sometimes  
they ask us to hold the slates but  
I'll let you know if that is re-  
quired. There's another thing.  
Sometimes I get an intimation be-  
forehand of who is coming, in  
which case I will write the name  
on the top of the slate. I want to  
warn you that I am not always  
right, but don't worry; they'll get  
it right in the slates. Never fear."

"Are you German by extrac-  
tion?"

"I don't know. My last name's  
German, I suppose."

"But your first name is Pierre;  
that's French."

"Yes, I'm mixed all around;  
just New York State."

We chatted for a few minutes  
more.

"Take the balls of paper from  
under the elastic and twiddle them  
in your fingers. You sometimes  
get more power that way." I did  
so.

"Now, put them back on the  
slate again. You don't have to  
put them under the elastic." I  
replaced them on the slate. He  
had never moved from his position  
back in the chair with both hands  
still in full view.

Dr. Henry S. W. Hardwicke

"Oh, here's one!" He haunched  
himself into a upright position  
again, lifted the slate by the cor-  
ner, and tossed the pieces of paper  
to my side of the table, and with  
his right hand took up a piece of  
fresh chalk and wrote on the top  
of the slate "M. P. W." These are  
my wife's initials and stand for  
Mary Pringle Wright.

"Was that one of them?" I  
nodded.

"They're beginning to collect."  
Another five minutes passed.

"Here's another" and he writes  
"Dr. Henry Hardwicke."

"Here's a fellow with as many  
initials as I have," and he writes:  
"G. M. E. M."

"You have one initial wrong."  
"I told you I was not always  
right, but don't worry; it'll be all  
right on the cards."

"Here's another," and he wrote:  
"Frank Brooks." Another five  
minutes passed.

"How many did you write to?"  
"Six."

"They can't always round them  
all up. All the people you wrote  
to can read and write, I suppose?"  
"Oh yes."

"I just wanted to know. Of  
course, if they can't read and  
write, I can't bring them to you."  
Again we waited.

"That's all we seem to be able  
to get. Oh, we have to hold the  
slates."

Vouches For Keeler

He raised himself again in his  
chair and grasped the two corners  
nearest to him. I grasped the  
others and then the miracle hap-  
pened. While we were holding the  
slates, they were grasped by an in-  
visible hand and I could not only  
hear the writing but feel it. Had  
it been a little slower, I could have  
deciphered the message by follow-  
ing the loops, the dotting of the  
f's and the stroking of the t's.  
I will go to the stake for this! I  
have talked to the dead, but it was  
in the dark and my mind was  
tuned to the miraculous. But here  
in daylight . . . Words fail me.

He dropped the slates on the  
table and resumed his former posi-  
tion.

"It just doesn't seem right, does  
it?" And he sat and blinked at  
me for a few moments; then

hoisting himself again into an  
upright position, he stripped off  
the elastic and separated the  
slates. Then taking a large house-  
hold match, he inserted it under  
the top card and threw it aside.

"They never write on the top  
card, you see." Then, again with  
the match, he reversed the entire  
pile.

"And you notice they never  
write on the bottom card, either.  
Now, these cards are yours." And  
he leaned back in his chair again.  
I lifted the cards myself. He never  
touched them.

The first card was fully filled  
with ornate writing. It was signed  
"George Christy."

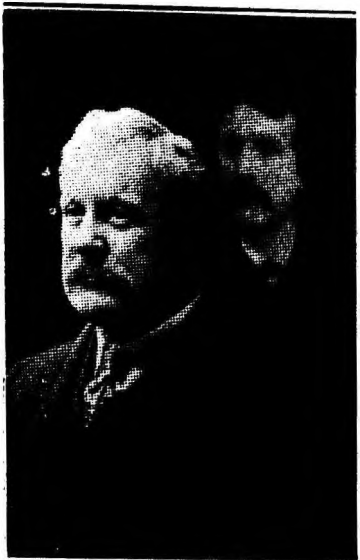
"I don't know a George Christy,"  
I said.

"Oh, that's from my guide. He  
often writes to me, I'll take that."  
I passed it over unread.

"Who is this George Christy?"

"He was Christy of the Christy  
Minstrels, but a white man. He  
has been doing this for me for  
fifty years. I've often wondered  
what he got out of it."

The next card had written upon  
it in an unknown handwriting,  
quite different from the first: "I  
am here, Auntie." This meant



P. L. O. A. KEELER and his  
Spirit Collaborator, GEORGE  
CHRISTY. Keeler is internation-  
ally known as a Slate-Writer.  
Over 44 years ago, March 9th,  
1896, to be exact, he gave a pub-  
lic demonstration of his physical  
mediumship before 1800 people at  
the Spiritual Temple, Boston,  
Mass.

Keeler possesses various phases  
of Slate Writing — Impressional,  
Automatic and Independent. Dur-  
ing his earlier years, he conducted  
phenomenal seances—in the red  
light — demonstrating Levitation,  
Telekinesis, Dematerialization and  
Partial Materialization.

Keeler spends the winter months  
with his son, Earle Keeler at  
Washington, D. C.—the summers  
at Lily Dale, N. Y.

nothing to me. The next was in-  
scribed: "I am at rest—David." This  
meant nothing to me. The  
handwriting was again different  
from the other two, and then on  
the third card, in still different  
handwriting:

"Dear Gilbert,

"Don't ask me to explain my  
coming and writing through an-  
other person. I try to give clear-  
ly what I would say, but the  
amanuensis does not always in-  
terpret my meaning as I intend it.  
But let us be thankful that we  
may communicate at all. We shall  
all live and learn more and more.  
If you can be happier and more  
comfortable married, I would be  
glad to have you marry. Lovingly  
yours,

"Mary P. Wright."

No reference, you see, to my  
daughter, but the matter of my  
possible re-marriage has been the  
subject of banter with the chil-

dren and others. I confess that I  
had entertained the idea altho it  
has now gone forever. Below on  
the same card but in a different  
handwriting was this message:

"I can't say much in this  
strange way. But I hope you will  
be pleased that I can come at all.  
I have much I want to say, but  
perhaps some time I will be able  
to speak in plain words.

"I am, Frank Brooks."

Telepathy "Ruled Out"

The next was from the peda-  
gogue. It is interesting that I  
had tried to get this idea over to  
MacKay while he was living, but  
without avail. I was egotistical  
enough to believe that when he  
did find out, he would give me  
the satisfaction of saying: "I told  
you so!" But no, he was telling  
me! This seems to exclude any-  
thing like telepathy:

"Isn't it pretty hard for you to  
grasp this revelation of life after  
the dissolution of the earth body?  
I have learned that the body never  
was alive, that it gains its activity  
from the spirit within it. Separate  
the spirit from it, and the body is  
an inanimate, unconscious mass of  
material constituents. The life  
never was of the body, but of the  
spirit in it and activating it. Aside  
from the spirit the mortal body is  
an inactive substance without  
knowledge.

"I am, G. M. J. MacKay."

Can't you hear the physical  
chemist speak? I consider this  
rather evidential in content.

Then the last:

"To Gilbert,

"Nought treads so silent  
as the foot of time,  
Hence we mistake our  
autumn for our prime.

"In the mad rush to accumulate  
material gain, we lose sight of our  
advancing age, and think our-  
selves youthful in our sollicit (?)  
for wealth. We do not realize the  
years are passing stealthily on. We  
see those about us falling by the  
wayside, all along the busy life  
way, never thinking whether our  
own earth career is ending or not.  
Lest you be unexpectedly sum-  
moned to the great beyond, give  
now and then a moment of your  
time to the life surely on the way.  
Do not come here absolutely un-  
prepared. I am not Dr. over here,  
simply

"Henry Hardwicke."

The "Dr." has been scratched  
out with blue pencil, and there  
was no blue lead between the  
slates.

Now, what are we to think of  
all this? Apart from the physical  
miracle of the writing, there is the  
content. There was no normal  
means whereby Keeler could ac-  
quire my name, or my wife's, nor  
could we expect by any of the laws  
of chance, messages so appropriate  
to the communicating intelligences.  
I paid the man his moderate fee  
and went out. As I did so, another  
sitter was ushered in. I immedi-  
ately went across the campus with  
my long strides, keeping his door  
in view, and applied for a sitting  
with a medium called Frank  
Ceney, who I had been told was  
very good.

Frank A. Ceney

To those who know Keeler, all  
my precautions must be very  
amusing. I rushed to Ceney lest  
the old man get ahead of me with  
information. This, of course, is  
all very absurd. (1) Keeler had  
practically no information to im-  
part as he hadn't read the cards.  
(2) An old man of eighty-two  
cannot walk as fast as a man more  
than twenty years his junior and  
further he was occupied with an-  
other sitter. (3) He didn't know  
where I was going anyway and  
therefore could not have tele-  
phoned. It was ridiculous and  
only goes to show how panicky  
the over-conscientious investigator  
may become.

Mr. Ceney opened the door for  
me himself. He had an open, pleas-  
ant face and looked to me to be  
about forty. The first thing he  
said was: "Who's Levi?"

(This remark was to me at the  
time without significance. So  
much so that in a previous report  
I failed even to mention it. It is

## Trance Medium

"Psychic Observer"



FRANK CENEY, Trance Me-  
dium, R. F. D. No. 4, Mt. Carmel,  
Ill. He is a Lecturer, Trance Me-  
dium and splendid Clairvoyant,  
having appeared publicly at Free-  
ville, Lily Dale, Cassadaga and  
other Spiritualist Camps.

only after a lapse of more than a  
year that it is beginning to assume  
importance. Towards the end of  
this report, I hope the reader may  
see why. I am persuaded that  
many things that appear irrevel-  
ant at the time are really of tre-  
mendous importance. For this  
reason our notes should be as ex-  
act and as copious as we can make  
them.)

Walter's Whistle?

"Well, let it pass. There's a  
spirit here by the name of Levi. It  
may not be for you." He did not  
ask my name nor put a single  
question. He merely ushered me  
into a room which was simply  
furnished with a small table and  
two upright kitchen chairs. He  
invited me to be seated and to  
take a piece of paper and a pencil  
and to write one name and a ques-  
tion, and to fold the paper after-  
wards, adding that he would be  
back in a moment. He was  
bringing with him a glass of water  
which he placed on the table.

"I suppose you were wondering  
what that was for?"

"Yes."

"I sometimes see faces in it so I  
brought it along. Give me the  
paper, please."

I gave it to him. It was folded  
many times. I had written on it:  
"Mary P. Wright. Whom will Loys  
marry?" Grasping it between  
finger and thumb, and holding it  
out in front of him before my  
eyes, he said:

"There is a woman standing  
over to your left. Her name is  
Mary. She is your wife. Beside  
her is a young man who is  
whistling. You have never met  
him. But he is whistling for you.  
There is something significant  
about this whistling which I can't  
get. Things are not coming well  
this morning. I don't know what's  
the matter. . . I see the letter 'G'  
over your head if that means any-  
thing to you? (I nodded.) Who  
are all these people? They call  
themselves 'the Wrights.' (He  
waved his hand behind him. They  
were therefore all facing me.)  
There is a woman standing near  
you to the left. She calls you 'my  
son.' (My eyebrows must have  
shot up at this, for he added)  
No, it is not your mother. Your  
mother is a very old lady and lives  
with you. She is your mother's  
mother; nevertheless, she calls  
you 'my son.' There is a man at  
your right side. He calls you 'my  
boy. He is your father. But I  
am not answering the question on  
this paper. I don't seem to be  
able to get it. Things are not  
coming well. Returning to this  
young man it is very strange. You  
have never met him, still he is  
whistling for you. You seem to  
have been in some meeting where  
he whistled for you. He says you  
know his sister."

At this point I was beginning  
to feel very queer.

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dresses of every person you think  
should be reading the PSYCHIC  
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tion to send each a "Complimen-  
tary Copy."

"I see him putting down his  
voice on a phonograph record and  
he says he will try to get your  
wife's voice down too, for she is  
with him." And then, by God!—  
"His name is 'Walter.' He is going  
to arrange some sort of a test  
where he will manifest himself in  
two places at once. I now see a  
blank card and a thumb coming  
up. (He pantomimed this) and it  
makes an impression on the card.  
This is by way of evidence."

What, No. Money?

At this there was a sharp crack  
in the air. It sounded like some-  
one cracking his fingers, but very  
loudly. It was not on the wall but  
about half-way between our heads  
and the ceiling.

"Did you hear that?" asked  
Ceney.

I certainly did, and said so.

"Oh, all the Wrights have van-  
ished now. Everything is gone. I  
don't know what's the matter. I'm  
sorry, but I can't get anything  
more and I haven't answered your  
question. I'm sorry."

"You have no need to be. I'm  
more than satisfied."

"No, it has not been satisfac-  
tory. All I can add it that you are  
a very lonely man and you will  
be still more lonely when your  
mother dies. I'm sorry to have to  
tell you that she will not be with  
you much longer. I wish I could  
say something else, but you will  
continue to be a lonely man until  
you die. I wish I could say  
something else, but I cannot."

I took out my wallet to pay him  
his fee.

"Oh, you mustn't do that. I  
never take money from dissatisfied  
clients."

"But, I am quite satisfied. You  
have given me more than I ex-  
pected."

"No, I'm sorry. I haven't  
answered your question." And he  
proceeded to tear the paper to  
shreds. It was no use. I pressed  
him but he shook his head.

No Guess Work Here

This is staggering. There was  
no normal means whereby Ceney  
could have acquired all this in-  
formation my name, my wife's,  
my association with "Margery,"  
with "Walter" the recording of  
his voice on the phonograph rec-  
ord, his characteristic whistling,  
the thumb-print evidence as re-  
ported upon by Dr. B. K. Thoro-  
good in *The Proceedings* of the  
society, my home circumstances,  
my aged mother, etc. He never  
made a mistake and there was no  
hesitancy, no fishing. I am going  
to jump a little ahead now with  
my story.

When I got back to Schenectady,  
I wrote the story of this seance to  
(Continued on Page 4, Col. 1)

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## Speaks to Editor

"Psychic Observer"



**CORA L. V. RICHMOND**, who, during her life-time, was recognized as one of the outstanding lecturers the Spiritualist movement has ever known. Even today, many of the older Spiritualists point to her lectures as being the finest presentation of spiritual philosophy ever to emanate from an entranced instrument.

## EXPLORING PSYCHIC PHENOMENA

(Continued from Page 3, Col. 5)

Mr. William H. Button, president of The American Society for Psychical Research, whom I know well. I did not write to "Margery." I addressed the letter to the rooms of the society as I did not know Mr. Button's private address. It lay there for some weeks, as Button was away on vacation, and there it remained until his return; he then had the business of arranging a sitting with "Margery." Here is a copy of Button's reply: "My dear Mr. Wright,

"Your letter of August 11th last was forwarded to me a while later.

"First, please accept my sympathy on your wife's death, of which I had not heard.

"I am much interested in your description of your experience at Lily Dale. Another reason for my delay in answering your letter is that I desired to talk to Walter about it. I had an opportunity to do so last week and Walter said that he was present at your sitting with Mr. Ceney and that Mrs. Wright was also present. Walter said that Ceney was a good medium. Walter further verified the communication you received to the extent that he was there and that your wife was there, and of course the medium's description of Walter and his whistling is very interesting. Walter, however, said that he did not believe that he could get your wife's voice on a phonograph record, at least, not at the present time. The statement about the thumb-print on the white card is also very interesting. I think you should be very well satisfied with the experience and I will pursue it with Walter when the occasion permits.

Dr. L. R. G. Crandon

"As to the apport Margery gave you, some time possibly we may want it back, as I have a great many and am planning to make a collection of them all, with proper descriptions, and so forth.

"Dr. Crandon is no better. (He has since died.) In fact, he is very miserable, and I doubt any improvement. Margery is well but Dr. Crandon's illness has largely interrupted any formal sittings for the time being, although she is perfectly willing to give sittings to her friends, and Walter seems to be as active as ever and is very optimistic about the future despite troubles ahead.

"I have heard nothing further from Dingwall (Research officer for the English society—I met him at Crandons'). I do not think anybody will ever accomplish the ob-

## The Mediumship of...

# BESSIE WOODWORTH

By THE EDITOR

The Sunday prior to the opening of the National Spiritualist Association Convention in Chicago, Illinois, last fall, I attended the evening service of The Psychic Science Spiritualist Church, in the Ashland Building, 155 North Clark St. This particular evening the guest speakers and mediums, assisting the Pastor, Bessie Woodworth, were her sister, Dollie Clark and Dr. B. F. Clark, President of the Indiana State Spiritualist Association.

I arrived just in time to find out that Dr. Clark is not only a lecturer but also a splendid clairvoyant—his manner of delivery is unique inasmuch as he intersperses his discourse with spirit greetings to members of the audience from time to time.

When the service was over, I made an appointment for a seance the next day with Mrs. Woodworth. For years, I had heard about her Direct-Voice Mediumship and at last, I was to be granted a special solo sitting.

The seance room, adjoining the church chapel, is about the size of the PSYCHIC OBSERVER SEANCE ROOM at Lily Dale—plain, neat furnishings and a certain something that permeates all sanctuaries used solely for spiritual work.

## Immediate Contact

There were no formalities, Mrs. Woodworth, closed the one door to the seance room, adjusted the black drapes over the threshold and proceeded to take her chair. Almost instantly, she heard a voice. She called the name and it was recognized. At this point, the red light had not as yet been turned off.

We talked a bit and then it was that Mrs. Woodworth explained to me the way in which her little guide, Lily, answers the telephone for her whilst she is entranced. The phone is placed to the mediums left, within arm's length, so that if, during the seance, a phone call comes in, the controlled arm of the medium can pick up the receiver and thus making it possible for her guide to answer. During the seance which followed, and after the red light was turned off, the phone did ring, not only once but several times and each time, Lily answered—and on one occasion the little guide even made an appointment for the medium.

## Cora L. V. Richmond

The seance had hardly gotten under way—scarcely 90 seconds after the lights were out—when I received evidential contact from my father and other members of my family who have passed to the spirit side of life.

Now the skeptic will say, Oh, every medium knows YOUR whole family history. Well, do they? I doubt it and even if they did, they would still have to "throw" each voice to all parts of the room and furthermore, my

ject you suggest so far as he is concerned.

"I thank you for writing me and I hope that I may have the pleasure of seeing you before long.

"With best regards,

"Very truly yours,

"William H. Button."

We will now return to Lily Dale. I went to another medium, a Scotch woman from Dundee, by the name of Elizabeth Fisher. The sitting was neither good nor bad. She, likewise, would not accept her fee on the grounds that the

## One of the Lily Dale Founders

"Psychic Observer"



## JERIMIAH CARTER

He spoke to the Editor of PSYCHIC OBSERVER over thirty minutes—giving details of his struggle to start Spiritualist meetings on the tract of land now owned by Lily Dale Assembly.

Our Spiritualist pioneers are not dead—they are communicating repeatedly at literally hundreds of Direct-Voice seances as well as through Mental Mediums, bringing proof positive of their continued life and their intense interest in those who are trying to perpetuate the TRUTH OF SURVIVAL.

father, having manifested dozens of times, has learned to speak characteristically and in such a fashion that his voice can never be mistaken—regardless of through what medium contact is made.

During all my experiences, having sat in hundreds of seances, I had never, until this seance, had the opportunity to hear the spirit voice of one, who during her lifetime was probably one of the outstanding speakers of her day if not the greatest trance lecturer Spiritualism has ever known—CORA L. V. RICHMOND. Her manner was gracious, her voice smooth—clear as a bell; perfect diction; marvelous vocabulary—words seemed to pour out with uncanny rhythm.

## Encourage the Mediums!

In short, I cannot say that I have ever heard such a discourse in a seance room or out of it for that matter. At the moment, I would not be prepared to say that she spoke independently but if Mrs. Richmond did use the trumpet on this occasion, she certainly had mastered that phase of communication. It is unusual for a spirit entity to be able to manipulate the trumpet in such a way that their voice does not sound hollow or strange when emanating therefrom.

"Encourage mediums, encourage

sitting was unsatisfactory. I pressed, but she was adamant; and yet they say all mediums are cheats!

I think this is the place to state that I am getting a little more than tired with this constant reference to cheating and money-grabbing. Thus far I have encountered no fraud and my treatment by mediums has been generous to a degree. Where fraud is, there also is money. No huge profits are being made at Lily Dale. That is evident to the meanest intelli-

mediumship." these were the words that rang in my ears after Mrs. Richmond had concluded her discourse. The complete text of her message at that time is still another verification of the thought that has been expressed many, many times in the seance room of late. It seems that for forty or fifty years, too much stress has been put on the PHILOSOPHY. (Mediums and mediumship have been left out in the cold to get along the best they could.) Why, the very foundation of Spiritualism is based on mediumship and as far as Philosophy is concerned, I challenge anyone to say that some of the best spiritual discourses ever heard do not come from the seance room THROUGH A TRUMPET or through the lips of an entranced instrument.

## Philosophy vs. Phenomena

True, Philosophy IS needed. Hundreds of Spiritualists who have had their conviction, naturally turn to higher teachings BUT what about the poor souls outside the movement. You can't PREACH conviction to them, you have to PROVE survival of personality through YOUR MEDIUMS. Furthermore, if it were not for PHYSICAL MEDIUMSHIP, Spiritualism as a science, a religion or a philosophy would have little to hold it together.

Not only Mrs. Richmond but also Mrs. M. E. Cadwallader, former Editor of Progressive Thinker, devoted much time to a discussion of the medium's problem. For years, before her passing, Mrs. Cadwallader defended many a medium who had received unwarranted condemnation. That she was the MEDIUMS FRIEND is unquestioned. I knew her well. In fact, at an early age, I attended her Lyceum class at Lily Dale. During my acquaintance with Mrs. Cadwallader for twenty odd years, I really got to know her quite well. Through Mrs. Woodworth's mediumship, I talked with her at length about Spiritualist papers and Spiritualism generally.

## Carter Proves His Identity

From the standpoint of evidence, the message I received from JERIMIAH CARTER, one of the old-timers who founded Lily Dale, was without doubt unsurpassed. Collusion with the medium, mind-reading, subconscious mind and all the fancy excuses that are given by our critics, can be completely ruled out by analyzing Carter's message. In fact, to verify the message MYSELF, I had to search my entire library when I returned home to ascertain whether or not some of the facts given me were true.

Carter told me when he died; when he was born; his first wife's full name; all about the Alden's, about a fence that cost \$160 and the exact day (Sept. 11th) in 1876, when he attended a certain picnic. He even said it was on a Tuesday or a Wednesday. Upon

gence. Rooms are cheap, food is cheap, fees are low and sometimes not accepted as I have already testified. In fact, prices inside the grounds are lower than prevail outside.

The evening of the day before I left, I made the acquaintance of Ralph and Juliette Pressing. This was, for me at least, a most fortunate meeting. I admire them both greatly. They are doing splendid work not only in publicity but also in research. They have the best equipped seance room I have ever seen. More power to them although they already have great influence.

TO BE CONTINUED  
Next Issue

My New York Adventures—Experiences with FRANK DECKER.

## Chicago Medium

"Psychic Observer"



**BESSIE WOODWORTH**, Pastor of The Psychic Science Spiritualist Church, Ashland Bldg., 155 North Clark St., Chicago, Ill.

She is a Lecturer, Message Bearer and Direct-Voice Medium.

checking all these details, I found them to be CORRECT. He said that he, JERIMIAH CARTER was talking and PROVED IT. God only knows that Mrs. Woodworth could not have known anything about the mass of detail Carter voiced and as far as I was concerned, I had to refer to an out-of-print book "Cassadaga, Its History and Teachings," edited by H. D. Barrett in 1891, to find out whether the facts were true.

## "Survival of the Fittest"

THOMAS GRIMSHAW spoke to me. He said he had no apologies to make but that he could see where he should have taken a different stand regarding several things. He spoke about Lily Dale, the N.S.A. and said that in both organizations, it would be the "survival of the fittest."

The seance lasted almost two hours—it hardly seemed thirty minutes BUT Lily finally chimed in—saying that her medium must not be held too long and then she closed with a prayer "all her own."

Before I left the seance room, I asked Mrs. Woodworth several questions. In short the answers were these. Her principal Spirit Collaborator is Dr. Campbell. Charlotte Birkner is her sister. Her maiden name is Bright. She was born in Crawfordsville, Indiana, and at the age of seven, she was known to have had mediumistic power. By the way, LILY has red hair. That's probably why we got along so well.

*R. L. Pressing*

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# HARRY P. VAN WALT

## A Spiritualist from Holland Visits the United States

By GRACE P. SCHAFER

Six weeks ago, Harry P. van Walt, native Hollander, world traveler, writer, lecturer and philosopher arrived in New York with his family. They left their home in The Hague, five months ago; and during those months of perilous and nomadic traveling through Holland, France, Belgium, Spain and Portugal, they experienced unbelievable hardships which they were forced to endure on a self-preservative onward march . . . mostly, afoot! Their advance was retarded by innumerable inter- ludes spent in crude shelters, hurriedly found in a desperate escape from raining bombs along the way.

Fortunately the van Walt fam- ily is now safely sheltered in New York, at "The Fontenoy" where happily, but with tear-dimmed eyes, they are looking out upon a new world with courage and hope to face the future.

### Internationally Known

HARRY VAN WALT is a well known name on the "Continent". His numerous books, written in the Dutch language, are authori- tative on psychical research and Spiritualism and are in popular demand. Amongst them are: "Borderland," "The Eternal Side of Spiritualism," "To You Chil- dren of Eternity," "Immortality," "Are the Dead Silent?" and many scientific articles and pamph- lets.

During twenty-five years of psy- chical research, Mr. van Walt has served as President of The Hague Society of Spiritualists; Secy. of the International Spiritualist Con- gress of 1931; Delegate to the Barcelona Spiritualist Congress; and Editor of "The Borderland" (Para-Psychology). He has lec- tured in France, England, Spain, Belgium and Germany.

"Many years ago," said Mr. van Walt "I attended a Spiritualist meeting where I received a mes- sage from a medium which was convincing beyond a doubt. Since then I have had additional proof that would be unscientific to deny. I am convinced we do not need one-hundred per cent proof of sur- vival but, if one bonafide message is received then survival is proved.

### Why I Know

"I would advise all psychic in- vestigators to seek their explana- tion of supernormal laws by first understanding natural laws. Scientists are not allowed to ex- plain through complicated terms if an easier way is feasible. Science demands that there must not only be an explanation for the super- normal but for all phenomena be- fore it can be accepted. It is very unscientific to ignore the phe- nomena, or to try to explain its source without at least, taking the spirit hypothesis into considera- tion. Even if ninety-nine per cent of the phenomena may be ex- plained in a natural way, the one remaining per cent proves sur- vival.

"There are many scientific facts accepted by official scientists that have not been so soundly proven as the super-normal phenomena originated from a conscious self- acting source. We must not take a certain phenomena on itself but in a combination and relation in a series of other phenomena which all points to a conscious power be- hind the screen.

"I consider the Spiritualist theory of survival no more as a theory but as a certainty, unless we must doubt the correctness of our senses . . . and if we do that, we can't trust anything in this world.

"For over twenty-five years I have studied psychic phenomena with some of the greatest me- diums; I have encountered phe- nomena which could not possibly be explained, in any other way, except by the interference which we elect to call spirit influence.

"I have delivered over two hun-

dred lectures in various countries; spoken over radios in Belgium (a Catholic country) and must have upset their firm beliefs. I believe, even so, that I have made many friends by propagating the theory that I do not consider Spiritualism simply a religion, but **SPIRIT- UALISM** in my opinion, forms the basis of all religion. One cannot be a Spiritualist without acknowl- edging a higher guiding power.

"If the spiritual truths are taken out of the Bible the whole of it becomes a book of incompre- hensible, ethical superficialities and genealogical recordances.

"I've never forced anyone to believe in Spiritualism. I have only urged them to take up the study with an unprejudiced and unbiased mind. So far, in the many years in which I have worked toward this end, I have never come across anyone who has seriously and objectively studied the phenomena and literature who has not come to the conclusion that there is a personal survival; and that those on the other side are just as eager to manifest that they are alive and wish to get in touch with us as we desire to com- municate with them.

### Significance of Raps

"I have often been told that rapping and table-tipping is child- ish; I have been asked: 'Why is it that the spirit of a great scien- tist, formerly of the earth plane, can do nothing better than to rap on a wall . . . or cracking of the furniture?' . . . to which I in- variably replied, 'I quite agree, but do you think it is childish to have a phone? or do you think it is silly to ring a little bell and then pick up a receiver to listen to a message?' . . . and it may be an intelligent message!' It is a mani- festation, meaning: 'We are here.' . . . It is a message.

"Science defends itself against the doctrine of conscious survival because, if accepted, they would be compelled to revise the basis of all sciences. That the churches object to Spiritualism is very com- prehensible, for how, and where, could they derive money to sup- port their enterprises and organ- izations? Where would the clergy be if the world would find per- sonal contact with their beloved ones?

"I am firmly convinced that if humanity, in general, accepted conscious survival as a proved fact, the whole aspect of the world would be different and this world war would certainly not have taken place . . . because religion is definitely an abstraction . . . Spiritualism is a concrete, tangi- ble and scientific fact.

### Hears Doyle Record

"I was happy to hear the record- ings of Sir Arthur Conan Doyle's spirit voice on a record, in the rooms of Mr. and Mrs. Ralph G. Pressing, at the Wellington Hotel, N. Y., last week. I knew Sir Ar- thur, having translated his ar- ticles in The Hague, and I would recognize the specific intonation of Doyle's voice amongst a thou- sand others. I can truthfully de- clare that, in my opinion, there is not a doubt that I heard the spirit voice of Sir Arthur Conan Doyle, recorded from the spirit side of life.

"The following night, the fact was confirmed in a seance with another medium, Frank Decker. Sir Arthur Conan Doyle came through and confirmed the fact that he had met me in The Hague . . . and that he had indeed, at another seance, spoken for the record. At this time, Sir Arthur came through clearly and without a trumpet, which sometimes dis- torts a voice. There was no doubt that it was he who spoke to me.

"My time in the United States has not been of sufficient duration for me to make a comparison be- tween the Continental and Amer-

## TO SPEAK IN BUFFALO He Says: "I'm Glad To Be Here"

"Psychic Observer"



HARRY J. van WALT, Lectur- er, Author, Writer and Psychic Researcher, The Hague, Holland. He will be the featured speaker at The Statler Hotel, Chinese Room, Buffalo, N. Y., Sunday, January 19th, 8 P. M.

Mr. van Walt's Buffalo appear- ance will be sponsored by The Church of Spirit Communion and Center of Psychic Science of which Rev. Raymond E. Burns is the Pastor.

He was the featured lecturer re- cently at the regular Sunday after- noon service held at the Astor Hotel, New York City.

ican mediums . . . or to even com- pare the status of the Spiritualists; but after my privileged seance with Frank Decker I must say, according to my opinion, he is, without a doubt, one of the best test trumpet mediums I have ever had an opportunity to investigate.

"After leaving the Continent, on account of the war, I thought that my public activities would be ended, but I have met friends in New York and am scheduled for future lectures. I am only too happy to continue my public work. I am impressed with the American hospitality and pray God that this country may be saved from the horrors of war.

"I consider the PSYCHIC OB- SERVER the best Pictorial Spir- itualist paper I have ever seen; and am convinced that after the war, when conditions are settled there is bound to be an outlet for it in various European countries. My reason for making this state- ment is because most cosmopolitan people speak English and are in- terested in progressive psychic phenomena and Spiritualism.

## "I Have Heard the Doyle Records" "I Can Vouch for Their Authenticity"

By HARRY van WALT

"Did you ever meet Sir Arthur Conan Doyle?" the Editor of the PSYCHIC OBSERVER asked me in the course of the evening while we were discussing the develop- ment of Spiritualism in the old world.

Many names had already been mentioned during the highly inter- esting conversation when I hap- pened to observe that the Spir- itualist movement in America owes a great deal to Sir Arthur. This remark prompted my host to ask me whether I had met him.

"I should think I did," I an- swered, "I translated the marvel- ous speech he made to a huge audience one or two years before he passed on."

"Would you still recognize his earth voice today?" Mr. Pressing continued. I could only say that I was perfectly certain that I would, as Sir Arthur had a very special manner, accentuating cer- tain words which he wanted his listeners to pay special attention. Moreover his intonation was such that any one who had ever heard Sir Arthur lecture, would recog- nize his voice out of a thousand.

"I shall let you hear his earth voice again," Mr. Pressing said whilst putting a record on the gramophone. Some seconds after- wards I seemed to visualize again the dominating figure of Sir Ar- thur on that spacious platform of the large lecturing hall at The Hague, where he addressed an audience of many thousands.

### Doyle's Voice Recognized

I seemed to listen once more to Doyle's convincing arguments, and saw once again before me that face radiating with enthusiasm whilst speaking to a very attentive and greatly impressed audience.

"This was a record made of one of Doyle's speeches during his life- time" Pressing told me. "Did you recognize the voice?" he asked. "Sure," I retorted, "that was Doyle all right, there is no mis- take about it."

Mr. Pressing now put on another record. "And whose voice is this?" The voice which spoke was

not quite as clear as the one of the previous record, it had a sort of metallic or hollow ring. It sounded like somebody speaking through a megaphone. Suddenly I seemed to hear some intonations which were familiar to me, the somewhat drawn "s" the peculiar rolling of the "r," the accentuation of certain words. Yes, there could be no mistake possible.

"Well, that is Doyle again, it seems to me," I remarked, "but why is he not speaking up more clearly and distinctly?"

My host just smiled; my answer seemed to please him.

"Because, my friend, this record was made after Sir Arthur had passed on. This is a record of a seance, Sir Arthur speaking from the spirit side of life but through the trumpet this time. That is why it sounds somewhat different to the previous record. Moreover," he added, "is it not true that a voice always loses some degree of perfection if it is reproduced on a record?"

### Evidence Through Decker

The gramophone was wound up again. It was, indeed, Doyle's spirit voice. It was not to be doubted, as I paid special atten- tion this time, particularly to the peculiarities of the intonation; to the typical way of stressing some words; and to the pronunciation in general.

I had the privilege of attending a seance that night with Frank Decker, a direct-voice medium through whom Sir Arthur had previously manifested on several previous occasions.

At this point, it must be remem- bered that the recording of Doyle's spirit voice was made through the mediumship of Mable Riffe and James Laughton and not Frank Decker. However, I was glad to accept an invitation to a "Decker Seance."

I shall not describe this seance in detail. I only wish to record that, in the course of the even- ing, an Englishman, a friend of mine, the well known clairvoyant, Vout Peters, came through. Ho-

(Continued on Page 8, Col. 5)

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## Andrew Carnegie

(Continued from Page 1, Col. 5)

ened my resolution to do something that would help the majority in an impersonal way, to put as it were, a barrier between myself and those who regarded me as a supplier of the good things of life, to give everyone an equal chance of gaining benefit from the wealth I had amassed.

Again I want to emphasize that God has blessed me. It seemed to me that I was blessed far beyond my deserts.

One night in particular—I remember this so well—I was thinking of my Scottish home and of the people who carried on their uneventful lives there. It seemed almost as though I was going back upon another life, the conditions were so different. It was hard to reconcile what had been with what was! And then perhaps I fell asleep. I do not know, maybe I had inherited the gift from my forebears, but the greater mind was opened; and I dreamed a dream.

Everywhere I went there seemed cleanliness and order, well kept homes with their gardens and their gay flowers. I saw men toiling in the fields and at the bench, I saw their employers smiling in a fatherly way upon the efforts of those who were under them.

## A "Palace of Peace"

As I watched, it seemed to me that earthly things had passed away; there was a new earth, which bore resemblance in miniature to a new heaven. And then a rosy glow illumined all the earth—which, remember, had been turned into a pleasant place. I saw on the far horizon a wonderful palace of light! It seemed to have a million, million windows, and spires of varying heights.

As I watched this wonderful edifice, built up before my gaze, the words rushed into my mind: A Palace of Peace!—and I visualized the angelic hosts gathered inside receiving their orders from the blessed Master, and going forth to the North, the South, the East and the West, to bring peace to suffering man.

And then the vision faded, and I arose to a new day, realizing that I had some work to do before the casket of flesh was abandoned. And so, in my small way, I tried to pass on the message of the Christ Child for peace on earth and goodwill amongst men.

I wonder, my friends, how you would feel if you could look back, as I do, and see all the effort put forth bringing so little result. You would be sorry for me, but I am not sorry for myself. I am sorry for Christ!

## The Mediumship of...

## RAYMOND E. BURNS

By JULIETTE EWING PRESSING

"Psychic Observer"



REV. RAYMOND E. BURNS, Pastor of The Church of Spirit Communion and the Center of Psychic Science—regular services every Sunday evening in the Chinese Room, Hotel Statler, Buffalo, N. Y. He is a Lecturer, Writer, Mental and Physical Medium.

If that sounds like a disrespectful thought, I want you to understand that Christ is the greatest Sufferer there could ever be. Man again and again flings Him on the Cross, digs the spear into His side; and at a time like this—well, of course we stand outside the door of the suffering borne by God!

I want to ask you to try to get round to others the important fact that human nature, when it has goaded and oppressed, naturally thinks only of itself. If human nature could only raise itself above the personal and think of the sufferings of the Christ! If this could be done then my friends, there would soon be a better state altogether, and far more power available for use by the guides and helpers who are in the thick of it. These same guides and helpers are drawing off the pain, stilling the fears, raising the fallen and rebuilding hope within!

I trust I have not been preaching. I feel very embarrassed over that thought. I am the last one to preach! I have been a great privilege to come amongst you. I know that, because you, are all servants, consequently I feel that you are quite willing to open the door and bid welcome to a very humble servant—Andrew Carnegie!

Raymond Burns is a most extraordinary medium. Many times, I have heard him deliver splendid lectures after which he would give convincing clairvoyant messages. His ability to receive clinching proof of survival is outstanding, but strangely I had never had an opportunity to have a Direct-Voice seance with Mr. Burns until Friday, December 13th.

Enroute to Buffalo, I remarked: "Friday the thirteenth? That is always a lucky day for me." Little did I realize that such a grand surprise lay in store. My husband and I paid a social visit to Mr. Burns and to our great joy he invited us to have a seance.

The trumpet was placed about two feet in front of us. He sat normally not entranced and took his chair across the room from us—a distance of at least ten feet. After the preliminary prayer, beautiful lights began to appear. It was particularly striking, because the very same shaped light with its unusual movements, darted from place to place, just as it did in the FLORENCE BECKER seance (PSYCHIC OBSERVER, December 25th). I mention this because later in the meeting, we were told that with this "shuttle-light," the vibrations were changed and certain adjustments made in chemicalization.

## A Light Identifies

Interesting, isn't it? Some skeptic might say, "Well, Mr. Burns, had read that story." All right, suppose he did read it, my descriptive powers aren't so great that he could bring forth exactly the same shaped light, and cause it to make the identical movements as had been done in Mrs. Becker's seance. YES, EVEN A LIGHT CAN IDENTIFY A SPIRIT.

SUNFLOWER, the little Indian guide of Mr. Burns addressed us. She is a bright, cheery little spirit and certainly is well trained in her particular type of spiritual work. She questions each spirit as to name and identity before permitting them to voice to the sitter.

DR. AYLESWORTH, the main collaborator who lived in England about one hundred and fifty years ago, greeted us cordially. His manner was most scholarly.

Friends, it is a GREAT PRIVILEGE to add to one's list of friends, these splendid personages who live and are active in the spirit world.

The other day, I received a letter from a lady asking if we speak to these spirit people in dreams. She had only read about it, and had no personal experiences. Indeed! It is NO DREAM. These living, vital, kindly spirit people TALK to us. They give helpful advice and splendid discourses on philosophy.

## God's Laws Are Natural

Dr. Aylesworth said that the time has come when man MUST realize the transcendent life and learn the purpose of life. The devastation and chaos in the world today is largely caused by MAN'S lack of spiritual understanding. He urged us to continue our work; to print the facts about communication so that the light of spiritual understanding will dawn on mankind. Through virtue of truth, he said, man will begin to work out his own salvation.

This great war may be definitely causing the eradication of evils. God's natural laws ARE working. We do NOT work them. Man must be taught and made to understand that changes can be made only through inner revelation and not through outer manifestation of brute force. Each of us must ponder on that statement. We become the chaos in the world today. Rightly so, but even in our own lives, are we all living according to our highest conception of truth as it was taught by the Nazarene? Now, TODAY, let us start to

establish peace on earth, good will toward men. We can be kind and considerate to every living soul. We can send out good thoughts. We can strive to serve our fellow man. We can cease our criticism and judgment. We really want peace and harmony upon earth. In our own little circumscribed lives, we can each contribute toward establishing peace.

When we are privileged to speak direct to these great souls from the spirit realm, we should seriously ponder upon personal responsibility to OURSELVES and to God.

## Strange Evidence

Now to get back to the seance. My brother Warren spoke. He is a very natural and enthusiastic personality. I was rather amused when he remarked that "we bought only small gifts this year." The packages were, indeed, all small. Warren said: "I accompanied you on your Christmas shopping expeditions last year and you know you had large bundles." This point may be considered trivial, yet, to me, it bore considerable weight toward PROVING that these spirit people are with us and know much concerning our everyday lives.

The size of my bundles had not occurred to me, but upon reflection, I do recall that last year, I selected very bulky packages. Someone may think as they read, "Well that would not affect your soul." Agreed, but it does prove that "the ministering angels" attend us and, that God's love and helpfulness is ever present, and is not set aside for a certain time and place.

Most of us cannot break down preconceived ideas of God and religion. The very naturalness of God's laws, as proven by spirit contact, rather upset us until we grow in understanding of the old axiom "as above so below."

## Sixteen Spirits Manifest

About sixteen different spirits manifested during the seance. JOHN SLATER, the widely known platform medium entranced Mr. Burns. Incidentally, he was the only spirit to use this method of communication. Slater said, "The Spiritualist movement is about to undergo a great change. It WILL go forward. There will be more collaboration and unified effort on the part of ALL organizations to place Spiritualism on a firmer foundation. Mankind is ready for the truth as it is being taught and PROVEN by the Spiritualist mediums."

My dear friend, ETTA S. BLEDSOE spoke in a characteristic and intimate way. Mrs. Bledsoe NEVER fails to produce some very particular evidence, by mentioning something that was known only to me.

O. O. McINTYRE, who has spoken to Mr. Pressing on previous occasions, voiced. He said that he was assisting with PSYCHIC OBSERVER and offered suggestions as to certain details.

PATRICK JOSEPH McCARTY, a guide of Mr. Burns, who is greatly loved by many, many people for his kindly help and assistance, spoke to us.

WALTER EMORY, who, during his life-time was well known in Jamestown and Lily Dale as a trance and mental medium, spoke at length to Mr. Pressing. He discussed the future of Lily Dale as he visualized it from the Spirit side. Emory said he could see some radical changes taking place in the next five years.

DR. AYLESWORTH closed the meeting with a most learned, philosophical discourse, greatly surpassing any lecture ever given by his medium.

In conclusion, I must say that Raymond Burns is, in my opinion, a very highly developed Direct-Voice Medium as well as a splendid clairvoyant. He possesses solar-plexus and independent voice mediumship. He has a charming personality and is, at all times, con-



L. WALTER EMORY  
1880 — 1934



O. O. McINTYRE

cerned with the spiritual implication of our cause. Many are agreed that he is one of the outstanding lecturers in the ranks of Spiritualism today.

I shall always remember, Friday the 13th of December. It will be a red letter day in my book of memories, because of this wonderful seance which has caused me to realize more than ever before the ever-present power of God.

Let us begin now, to realize and live God. (Good)

Let us be kind and loving to all whom we meet.

Let us praise and thank God for the TRUTH as only one can, who has an understanding of REAL SPIRITUAL VALUES.

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### MISCELLANEOUS BOOKS



## The Mediumship of...

## GERALDINE V. PELTON

## Sixteen People Swear to the Authenticity of This Story

By MINNA H. NEHRLING  
Coconut Grove, Fla.

I was so fortunate as to attend a spiritualist service the evening of November 24, at the Temple of Continuity, of which Geraldine V. Pelton is pastor.

After the healing service, conducted by PONDEROZA, who had his instrument under complete control, "Jerry," as her students affectionately call her, was released from trance. She became her bright, natural, joyous self almost immediately. She stepped down from her platform and handed a batch of spotless white sheets to those in the audience who wished to examine them. They measured 4½x6 inches and, of course, were perfectly blank.

Two ushers placed an ordinary card table on the platform and three wooden, folding chairs. Mrs. Pelton sat facing the audience; Dode Sellars sat at her left, Marjorie Brinker at her right, forming the battery which had been asked for by "Dr. Oliver," whose directions were heard by his instrument clairaudiently.

## How Pictures Are Made

The light in the church was very bright, so to form a cabinet a single piece of black sateen was placed over the table. Prior to this, Mrs. Pelton had been instructed to place on the table two hard and one soft pencil with the sheets of paper.

As we entered the church each one was given pencil and paper and asked to write the name of the loved one whose picture was desired, the billets were folded and the writer's name printed in full on the outside. A basket containing about 100 billets were emptied over the pencils and blank sheets mentioned above. At no time were

"Psychic Observer"



"CRESCENT," Hindu guide of the author of this article, Minna H. Nehrling. This drawing was received through Mrs. Pelton's mediumship.

## Ponderosa's Medium

"Psychic Observer"



REV. GERALDINE V. PELTON, Lecturer, Teacher, Philosopher, Mental and Physical Medium, 2522 S. W. 4th St., Miami, Florida. She is the Pastor of The Temple of Continuity, conducting services at 1722 West Flagler St.

any of them looked at by the medium.

Mrs. Pelton and her two assistants picked up the cloth with their finger tips and held it about six inches above, and parallel to, the surface of the table, the edges of the cloth hanging a little below it.

Suitable music was played softly as Mrs. Pelton gave messages from time to time to various people in the audience while the drawings were being made.

Soon the table trembled violently, and the pencils were seen to rise and materialized hands caused the cloth to bulge and ripple. The assistants noticed that each picture was begun at the left hand of Mrs. Sellars, swished across the table to Mrs. Brinker and then to Mrs. Pelton, who was told when to reach under and pick it up. All three exclaimed with delight, and the medium was as pleased and interested as anyone! Seven most interesting and beautifully shaded pictures were produced in all.

## Gilbert's "Tecumseh"

A gentleman, Mr. Reynolds, received the picture of his daughter, "Gracie" and stated she looked just like her mother and that he would not take a million dollars for it. John Gilbert became the proud possessor of the remarkable picture of "Tecumseh" which appears with this article. The shading of the face and detail of the headress are unusual.

In my case, I asked for my Iroquois Indian, "White Cloud," first. I gave "Crescent" as second choice, and a Persian Guide, "Omar" as third. I really wanted Crescent's picture, but afraid of being disappointed did not dare ask for it as first choice. However, this caused a most interesting thing to occur. The artist

started to draw "White Cloud," but the latter was pushed away or overshadowed by my Hindu, "Crescent." In the lower right hand corner appears his name in script and my first name is printed below it. A small crescent was drawn between the two names. Lines back of the head were evidently originally intended as the quills of the feathers of a war bonnet. Mrs. Pelton gave me a message from the platform explaining all this after the picture was made.

A little girl, the daughter of Mr. H. Schwartz, received a picture as well as those of "Faith," the Guide of Helen Bunting, were especially beautiful.

This marvelous phase of independent drawing, in bright light with the medium not entranced, delighted the audience, especially those who were so fortunate as to obtain pictures.

The walls of Mrs. Pelton's

"Psychic Observer"



The picture above is a reproduction of a photostatic copy of a drawing received by Martha G. W. Purdy, during a public demonstration of Independent Art Work, through the mediumship of Geraldine Pelton, held at the Temple of Continuity, Miami, Florida.

Says Mrs. Purdy: "I accept this drawing and the manner in which it was created as positive proof of spirit phenomena and do hereby verify the likeness of this picture as being that of my daughter in spirit."

Church are a soft, pale gray; the pews ivory. The ends of pews decoratively cut out in a Gothic design, are further embellished with a red leather inset and gilt bands. They are unusually comfortable.

The entire floor of the church is covered with a sand-color, broadloom felt. The richly colored draperies in deep rose and blue, have an all over design of feathery leaves. These folds and drapes frame the 9x15 ft. opening now occupied by the American Flag. Later this space is to be filled by a beautiful oil painting of the Christ.

## Sworn Testimony

A semicircular platform surmounted by a low gilt railing, is used during the healing service, conducted by PONDEROZA. Those desiring either physical, mental or spiritual help, kneel in reverence there while heavenly music is played. The atmosphere is quite indescribable but a friend who accompanied me and who had never been in a Spiritualist Church in her life was especially struck with the beauty of the church, the charm of Geraldine Pelton and the intense sincerity of the healing service.

We the undersigned, hereby state that we have witnessed the Demonstration of Independent Drawing given by Rev. Geraldine Pelton, medium, held on Sunday evening, Nov. 24, 1940, in the Temple of Continuity, Miami, Fla.

We are satisfied as to the genuineness of the demonstration and are most agreeable to affix our signatures to the above statement.

Signed,

Mrs. P. H. Schwartz, Hallandale, Fla.; Rev. Mary G. Turner,

"Psychic Observer"



The above picture, "TECUMSEH," is a reproduction of the original spirit drawing received by John Gilbert, through Mrs. Pelton's mediumship. The paper negative of this original was made by Louis F. Kolbe, who was able to borrow Mr. Gilbert's picture long enough to make the reproduction so that it could be submitted to PSYCHIC OBSERVER for publication.

According to Mr. Kolbe, it seems that those receiving these spirit drawings, prize them so highly, that it is quite difficult to have them released long enough for reproduction.

P. O. Box 1954, Miami, Fla.; Martha G. W. Purdy, 3235 LeJeune Rd., Coral Gables, Fla.; Dode Sellars, 120 S. W. 5th Ave., Miami, Fla.; Ruth V. Gilbert, 1911 N. W. 25th Ave., Miami, Fla.; Minna H. Nehrling, 2522 Tiger Tail Ave., Miami, Fla.; Hebert C. Schwartz, Hallandale, Fla.; Esther L. Pearson, L. Box 2264, Miami, Fla.; Marjorie Brinker, 3021 N. W. So. River Dr., Miami, Fla.; John C. Gilbert, 1911 N. W. 25th Ave., Miami, Fla.; Helen Bunting, 129 1st, N. E.; Luke Sellars, 120 S. W. 5th Ave., Miami, Fla.; Lily Cheney Morse, 2357 S. W. 9th St., Miami, Fla.; Louise Morse Erwin, 2357 S. W. 9th St., Miami, Fla.; Fred J. Pelton, 2522 S. W. 4th St.; Louis F. Kolbe, P. O. Box 1125, Miami, Fla.

State of Florida, County of Dade:

I Hereby Certify that on this 3rd day of December, 1940, before me personally came LOUIS F. KOLBE, P. O. Box 1125, Miami, Florida, to me known to be the individual whose signature appears on the attached statement, and he acknowledged before me that he signed the same and that he witnessed the signing of said statement by the various persons whose signatures appear thereon.

Witness My Hand and official seal at Miami, Dade County, Florida, this 3rd day of December, 1940.

E. M. Trudell

My commission expires November 2, 1944.

## I Have Heard The Doyle Records

(Continued from Page 5, Col. 5)

had passed on about eight years ago, and I had known him very well during his lifetime.

Shortly after, Sir Arthur spoke to me, first through the trumpet and then independently. He gave me some details about his visit to The Hague, details only known by me. I took this opportunity to ask Sir Arthur whether he would confirm his spirit message on the record to which I had listened earlier in the evening. He did.

Now, if we argue logically, we must draw the following conclusions: If the voice reproduced on the gramophone record did not originate from Sir Arthur, why should the spirit voice which was unmistakably that of Sir Arthur Conan Doyle, confirm that it had been he who had delivered that recorded message.

That it was Sir Arthur who spoke is born out by the fact that Doyle remembered his visit to Holland and gave details and names which only Sir Arthur could remember. This is sound logic even if we should cut out the identification and recognition of the voice.

If it was not Sir Arthur who spoke that evening, I would like to know which other spirit could give all these details. We must combine evidence. We must do that in all scientific investigations and experiments, why not in this case?

## Proof Positive

The voice of Sir Arthur was recorded long before I met either Mr. Pressing or Mr. Decker. I told these gentlemen BEFORE the seance that I had known Sir Arthur personally and that I would be able to recognize his voice any time.

It is very illogical to think that, in view of my statement, a medium would take the risk of imitating Sir Arthur's spirit voice to prove that Doyle's spirit voice was authentic. Moreover, Sir Arthur's particular way of speaking renders an imitation almost an impossibility for anybody.

Should a pseudo Sir Arthur have spoken for the record, then the genuine Sir Arthur would never have confirmed the authenticity of the spirit voice which was under discussion. Furthermore, Doyle would never have said at the Decker seance that he had spoken before nor would he have confirmed that the record was his message to the world.

What I have heard with my own ears, combined with logical reasoning has given me the absolute CERTAINTY that I have had the privilege of hearing Sir Arthur Conan Doyle's spirit voice on the record and that this voice was confirmed in the seance room through the mediumship of Frank Decker.

## WANTED SPEAKERS and MEDIUMS

The WASHINGTON STATE SPIRITUALIST ASSOCIATION desires to hear from workers interested in serving their camp. The meetings at Surprise Lake begin June 1st, ending September 1st, 1941. All bookings must be made before March 15th.

The programs for 1941 are mailed April 1st. Visiting workers furnished with Hotel, Room and Board; they also receive one-half of all seances and private readings. Mediums possessing various phases of physical mediumship are particularly welcome as well as outstanding lecturers and trance workers.

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JANUARY 25, 1941

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Page 5, Col. 5)

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SPRITUALISM'S PICTORIAL JOURNAL

# The PSYCHIC OBSERVER

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## MANKIND'S COLOSSAL MISTAKE

By MARCELLA DeCOU HICKS

Never in the history of man has there been a time when he has so needed to know the truth about himself—the truth about his origin and his destiny; the purpose of his sojourn in the flesh here upon this earth. Faced by danger, not to say chaos, on every hand, man has become hopeless and desperate. There are crumbling governments, with egotistic devils, fiends and egomaniacs snatching the reins of power. The very foundations of spiritual life and physical livelihood are falling to dust. The very necessities of life—those things necessary to sustain physical man—are becoming increasingly hard to procure even by those who still have something left after the havoc that has been wrought among us. And there are countless thousands who are being kept alive only through the charitable intervention of those who still have something to give.

Man is facing the possible end of everything he has built through centuries of civilization and progress. Educational systems are being undermined; morals are decaying; economics have gone berserk; religion is being discredited and forbidden in many places.

It is time indeed that man awakened to the sense of his divinity, and as a God in his own right, set about to straighten things out. He CAN do this if he WILL but realize his possibilities, and use his God-given attributes to work out of chaos into order. He cannot do it by becoming acquiescent and hopeless and giving up in despair.

### Know Your Power!

Believing himself to be a "creature of the dust," born in sin to suffer for the transgressions of his "first parents," or, disbelieving this scriptural interpretation, nevertheless still thinking of himself only in terms of the animal, biologically evolved—superior, to be sure, to the beasts of the field but an animal nevertheless—man has lost his inspiration, his guiding star, and the predatory part of mankind has him in its grasp, and man has all but ceased to fight.

Wake up, MAN and KNOW your power! Realize the things which you came into life to prove—that you, as an individual with self-awareness, are the greatest creation of Almighty Mind; that you are an integral part of Omnipotent Intelligence and as a part of the everlasting GOD yourself the earth and all that is thereof, is your foot stool!

Constellations of stars — and



MARCELLA DeCOU HICKS  
She is the author of "ETERNAL VERITIES" and "CONSOLATION AND INSPIRATION."

universe of worlds—are not of so great importance and consequence as mankind, as even one infinitesimal particle of Divine Mind, because, of themselves, they can do nothing. Constellations of stars can DO nothing. Universes can DO nothing. Mind is ALL in ALL, and except as propelled by MIND, nothing IS, DOES or HAS.

### Why We Are Here

Every human being is actually and irrevocably an infinitesimal particle emanating from the mind of God. In essence we are all divine. Our real ego, that supernal spark that goes with us into life and about which we gather our Cosmic and Karmic personality—IS DIVINITY. We come into this earth sphere of our own volition, for experiences to be had only in the hampering prison of flesh. We come here to go through the struggles, disappointments, temptations, tragedies, problems—yes, and the triumphs and ecstasies—of life on earth so that through our reactions to them we can develop an individuality that will cause our egos to stand out from all other egos and recognize themselves as separate personal identities and be recognized as such by other egos. Only by studying our own reactions to all of life's vicissitudes and comparing and contrasting them with the reactions of others to similar experiences, can we interpret our own individualities and know ourselves for what we are. Our real purpose in living is to evolve a well rounded ego-identity, completely aware of itself, out of the God-spark with which we started.

Through the aeons that have passed, man has become so immersed in matter that he has lost,

except in isolated cases, all feeling of, or all knowledge of, his divine origin. He has become so buried in material things that they have absorbed completely his interest. Matter has become his fetish and the things of the flesh, his life.

In studying primitive man, we are forced to the conclusion that his misconception of himself—his misinterpretation of his essential ego—has constituted his most devastating handicap, his most colossal error throughout untold aeons of earth life.

### Man's Capabilities

In the course of evolution, when man reached a point of intelligence where mind could conjecture about itself; when the human brain sufficiently developed to be able to consider its own workings, and man began to cogitate about himself AS man, he looked about him and considered the animal kingdom. He saw that he was flesh even as animals were flesh. He saw that in many respects he conducted himself even as they did—so, he concluded that he was an animal.

Further than this, he realized that he differed from other animals in that he was capable of a different manner of reasoning and performing; capable of mapping out plans, however faulty and crude, and carrying them to completion. Moreover, he realized that, out of common with other animals, he possessed a sense of right and wrong, however dim, and an urge to worship—SOMETHING. He reached out for something beyond his natural, physical, circumscribed ken. Therefore, he concluded that he was not merely an animal—but a MOST SUPERIOR animal, by reason of his mental qualifications and the possession of what, for lack of a better term, we shall call conscience.

### The "Inner Man"

At what time in man's evolution he became conscious of the possibility that he might possess a soul—an inner man, which formed the link between himself and whatever it was that he worshipped—can only be conjectured. But, certain it is, that when portions of mankind became imbued with this idea, it was still on the premise that MAN, as such, was essentially a physical animal, differing from other members of the animal kingdom by reason of possessing a superior mental equipment and a conscience, and also by reason of possessing a spark of some undefined essence which caused him to differentiate between good and evil and impelled him to lift his thoughts in supplication and worship to Something Unknown, but entirely extraneous to self.

At what time man came to construe this essence as having possibilities of immortality, is also shrouded in mystery. But when, after aeons of evolution and development, he arrived at modern times and interpretations, and acknowledged the probability of immortality, he still persisted in construing himself as inherently animal and physical—but harboring within his physical mechanism a spirit, a soul, vouchsafed him by God.

### Man Is Spirit!

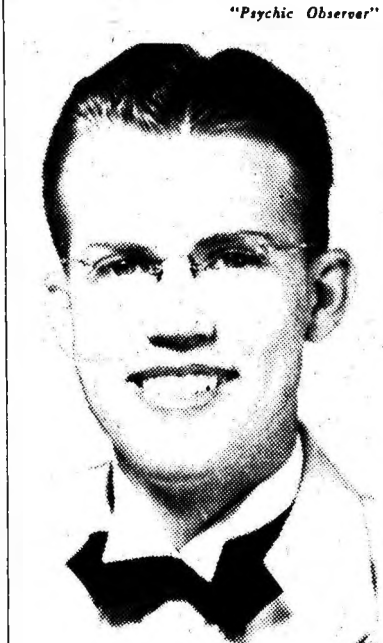
Since no one ever rises higher than his own conception of himself, of his capabilities and his destiny, Man has forever been handicapped by these misconceptions of himself. Man is NOT a superior animal possessing a spirit—but man IS a spiritual, immortal entity, possessing, for the time being a body of flesh. Man does not harbor a soul—man IS a soul.

Because of the spirit's hampering covering of flesh, man manifests physically many of the animal attributes, but MAN—the ego—the identity—IS SPIRIT. And AS SPIRIT, he has ALWAYS BEEN and shall ALWAYS BE, because he is essentially a particle of omnipotent, omniscient, universal God-Intelligence. Man is just as much spirit here on the earth plane now as he will be when he leaves the flesh. Man

## "KNOW THYSELF"

Like Attracts Like

By CARL R. MINUGH



CARL R. MINUGH, Lecturer, Mental Medium, Poet and Art Student. He is a member of Spiritual Science Church No. 168, Pythian Hall, 5th and Boulder, Tulsa, Oklahoma. He resides at 411 South Elgin Ave.

does not "take on immortality" and "enter eternity"—man is immortal NOW and living in eternity NOW just as truly as he will ever be. Spirit man is on an endless journey from everlasting to everlasting; a journey of progress and the earth is the first transient stop-over. Life here is only a passing phase, preparatory to the taking up of eternal progression in spirit, which is man's destiny.

Cities have been buried in the dust of oblivion and other cities have been builded upon the same sites—so that no one in the current civilization knew of the buried cities. There have been as many as three and four cities of differing civilizations built one on top of the other, each of the former cities having been buried by shifting sands, landslides, earthquakes or other upheavals of nature—and subsequently discovered through excavation sponsored by scientific research societies.

### How To Find Divinity

And just so has it been with mankind. Divine in origin, he has buried himself deeply and still more deeply in the concepts of the flesh, generation upon generation, century after century, and aeon by aeon, so that all sense of his divinity has been lost. It must be excavated and brought out into the light of day again for all to see. Prehistoric man did not know enough; primitive man did not know enough, to realize divinity—and many a present day supercilious intellectual thinks he is too smart for what he calls "such arrant nonsense. And nowhere along the line of evolution has man, as MAN, been spirit-conscious of himself as an immortal part of Omnipotence.

Those who conceive of themselves as essentially spirit HERE and NOW, make vast strides in spiritual progress and accomplish great things in the matter of spiritual advancement in this present life. When mankind has absorbed the greatest truth of spirit, i. e., that man IS DIVINE SPIRIT, not only after passing, but here and now—life on this earth plane will be revolutionized and we shall live in peace, love and harmony.

In the life beyond I have a beautiful niece who never saw the light of the physical world. She passed out of physical life through an accident about six months before she would normally have been born here. She has grown to beautiful girlhood in the realms of spirit. I am going to close this discourse with a bit of inspiration to which she once gave expression.

"To find your divinity — roll away the stone of self and let the Christ within thee rise. Go into the solitude and the silence and there, face to face with your own soul, enter the secret chamber of the most high God. There you will find your divinity."

When we begin to realize, even in a small degree, the Finished Kingdom—that everything is done and perfect; that we are merely becoming aware of our place in the kingdom we shall see that what we say is a statement of our concept of what the kingdom is for us.

A rainy day might be a wonderful day to a farmer needing rain, and a bad day for a hiker. We determine what it is to us by reason of our attitude toward it, but this attitude does not change the day. We see, then, that nothing changes but our attitude.

One man may find all manner of evil in the very person you call friend — yet the person is the same all the while. The person whom you call friend someone may call an enemy.

We must either be positive or negative to everything. There is no half-way or neutral ground. Either we know a thing or we do not. There are not two creations, one negative and one positive. Man is spiritual and will always remain so. As soon as we understand ourselves as spiritually perfect, here and now, we will see the utter impossibility of remaining negative. That to which we are negative affects us in an unpleasant way, for it is the thing we fear, and the thing we always fear is with us. It is the thing that which we are consciously working trying to deny, but only making more real; trying to put it out of our mind; only to find it more persistent in staying.

We are told to agree with the adversary quickly, to harmonize ourselves with life. Even the life that seems to be expressing negatively is by agreement raised to its proper place. When we are negative the condition takes on a serpent form, and causes us to fear. Yet we are bidden to "pick it up" if we wish to change into a staff to lean on. So it is with all negative things; they are only the outcome of misinterpreted or misunderstood power and as soon as we take them in hand, knowing as we do that we have absolute power to tread on dragons and serpents, and are given dominion over all things they become staffs upon which to lean.

A thing which is negative has no light of its own but works wholly on borrowed light. It might be compared to the moon, the sun, the positive thing, gives off light and heat burning by its innate power; but the moon, the negative condition, is dead and is only animated by reason of a borrowed light. So our problems are dead things, animated by the borrowed thought force.

When a man is negative he constantly feels the conflict of life. Life becomes a pack of merciless hounds ever dogging his footsteps, ever bringing up new problems and conditions to be handled. These people belong to the class who claim they are misunderstood, for they are not living and acting from their own center, but from the borrowed light of another.

The more man contemplates his divine self, the more he becomes conscious of his superiority to things in the related world, and the more he sees condition as a passing mist without intelligence or power.

All of the tricks of personality are but borrowed powers of the individuality, twisted and distorted by persons who desire to put the stamp of self-possession on them.

The negative personality will constantly blame conditions, people and things for the difficulties it encounters.

"KNOW THYSELF" — Learn that everything that is to be done must be done within you.



# "SPIRITUAL AWARENESS"

## • The Key To Spirituality •

Your Astral Companions — What Are They Like?

Specially Written for  
THE PSYCHIC OBSERVER  
By EDWARD LESTER THORNE  
United Spiritualists' Church  
257 Columbus Ave. (at 72nd St.)  
New York, N. Y.

In response to written and verbal requests from students as well as the prevalent interest in the subject, I am inspired to put into words the following summary about astral inhabitants affecting human beings on earth:

When we examine the denizens of the astral plane we must understand that the classification therein is similar to the classification of the inhabitants of the earth. There are those who are ignorant; there are those who are full of knowledge. In the opposite poles of being there are those who are full of fear, those who are in the state of anxiety.

Hence, individuals on the earth plane attract unto themselves a similar type of individual. An astral being cannot for long come into the presence of an individual when a reaction is set up which is out of rhythm with his own condition in the spirit world.

### Earthly Desires

As we examine the quality of a spirit we must remember that according to his earth life, so he is in the spirit world. If he has been filled with desire for earthly things, he is not going to be able to put much of this desire aside when he passes into the supernal realms so-called.

Not all astral existence is supernal. There is much that is of a degraded essence. There is much that is of the earth, and of the desires pertaining to the earth.

Hence it is that individuals who are bent on evil intent, individuals who live lives filled with earthly desire, are going to attract unto themselves spirits of a similar calibre. Spirits of a similar character to the individual on the earth plane will, therefore, stay with that individual on the earth plane until they have accomplished the

fulfillment of a certain desire that they have left unfulfilled when leaving the earth plane.

So, as we examine desire in the individual, whether incarnate or ex-carnate, we must remember that desire is a principle which pervades the universe, and that it is in reality not individualized, but that man bathes in it, and is bathed by it constantly, whether in the flesh or out of the flesh.

But man, as an individual being, can rise above the desire world, and not be affected by this principle, which is universal in its action and universal in its presence. Therefore, spirits who have no particular desire for progression are apt to remain in exactly the same state as when they left the body.

### Individuality Lost?

Now then, when they find companionship with those on the earth plane of a similar desire, they are loath to quit the environment of such companionship on the earth plane, and are unwilling to go further into the supernal realms.

Now, an individual is subject to his own destiny. Hence it is that each individual, whether incarnate or ex-carnate, is building by the power of his own volition, to go forward or to remain at a standstill. If an individual is so depraved, and has absolutely no goodness in him, he will be in a position to become more depraved in the astral world until there is complete disintegration of his personality and also his individuality.

It is, in those cases, that his desire individuality becomes mixed up in the great universal desires, and are taken into the stream of that universal desire and assimilated by it. Hence man loses all of his personality as far as his desire nature is concerned, and he loses all of his individuality as far as his higher desire nature is concerned.

Therefore he no longer becomes a being at all. He becomes disintegrated. He loses his own will completely. But these occasions

### Spiritualist Student

"Psychic Observer"



JULIA FORD, featured recently as the principal speaker at the Sunday evening service at the CHRISTIAN PSYCHIC CENTER, Masonic Temple, 120 N. W. 15th Ave., Miami, Florida, of which Rev. Mary Olson is the Pastor.

Last summer, at the Chestersfield Spiritualist Camp, Chestersfield, Indiana, the Editors of PSYCHIC OBSERVER met Miss Ford and noted particularly her intense interest in psychic science.

are very rare, and when they do occur, it is something to be wondered at by those who occupy positions of dignity in the astral plane.

There are Spirit Helpers who through their divine progression are constantly trying to help those who make the change called death quite unprepared. They find it very difficult at times to deal with them because of a certain unwillingness on their part.

It is in this connection that they very often shift their activities from one point to another, finding that they have unwillingness, on the part of unenlightened souls in the astral, to receive their help.

On the other hand, it must be recognized by those who are on the earth plane that there is hardly an individual, in no case an awakened soul, who is not guided by a creature of the astral plane of a very high character.

### Like Attracts Like

Now ordinary individuals, who lead good lives, may be classified. Those who have acquired a considerable spiritual knowledge must necessarily receive a higher classification, but when we are dealing with the morally depraved, and those individuals who have no goodness in them, they must be handled by the helpers in the astral plane.

And so, if failure ensues with this help, then the degenerated soul must be left to his own particular destiny. He must be allowed to work out something for himself. If he fails, he is placed in a state of disintegration whereby he loses everything. But, as I stated before, these occasions are very rare, because there are few individuals in the world, indeed, who are not able to come into some spiritual channel sooner or later, whether in the material body or in the discarnate vehicle when the material body has severed its connection with the astral body.

### Cause and Effect

Now, in attaining knowledge as you progress you are likely to take on the characteristics of the astral entity that is guiding and protecting you. As you progress further, you are not only helping yourself, but also the astral entity who is trying to supply more knowledge.

As there are more definite progressions with the earthly being, he is bound to attract unto himself higher spiritual entities. He is coming in closer contact with higher realms. He is setting into motion definitely new vibrations which are going to have their effect.

These vibrations are going to be felt, heard and seen, because they are projected into the universe,

## Julia Ford Speaks at Miami Church

During the past few years, more than ever before, Spiritualism is attracting serious attention from the younger folk.

Not only have young students shown great interest and willingness to study but literally hundreds have joined classes for Spiritual Unfoldment consequently, we can expect to hear of the development of many new mediums.

And now, JULIA FORD is publicly propagating the Truth of Survival. In her lecture in Miami recently, she spoke brilliantly, outlining her interpretation of the eight principles, rules or "commandments" upon which Spiritualism is founded.

PSYCHIC OBSERVER predicts great things for Miss Ford in the ranks of Spiritualism.

to be taken in by some astral entity who will respond to the call.

This all comes under the divine law of cause and effect—attraction and repulsion.

Now it is an easy matter to understand how you seek out the company of individuals similarly interested in the things in which you are interested, hence there is a Law of Attraction.

It is all bound up in that same law of cause and effect. And so it is that the astral plane aids man's destiny, welding its force for your future acts.

It is your destiny to have certain types of companions, and so there is this attraction which becomes of mutual advantage.

Now, in the case of individuals who have put aside all desire to lead better lives, not caring whether their fellow men are treated equally. These individuals who are very selfish, and are determined to go ahead alone and have everything for themselves. Such individuals are likely to attract unto themselves various particular types of beings, presenting a problem in the astral world which is greater than any other.

When we are dealing with the intellectual type, we find criticism is so definitely crystalized that it is almost impossible at times to make an ingress into their earthly consciousness. Hence the spirit is unable to lead this individual.

If this intellectualism is something definitely crystalized and individually created, it also becomes very difficult to free them with spiritual enlightenment. I am not criticizing that type, but I am speaking of the individual who clings only to the acquisition of power and wisdom for certain earthly benefits, and does not recognize higher powers or a life hereafter.

### Man's Divinity

Now, the individual who believes in a life hereafter, is most natural in the belief from the very beginning of his incarnation. No man can prove to you that you are an immortal being. There is no definite data. There is no mode of reasoning that can prove this unto yourself unless it is by yourself. There is no outside agent capable of doing so.

Hence it is that each individual comes into an earth existence with a certain flame of the divinity or spirituality. It is necessary that they go through an earth existence unenlightened, and it is best to let those individuals find their own way when this intellectualism is so definitely crystalized.

Perhaps they may have another chance when they leave the earthly body, when they may be awakened. On the other hand, they may not have that chance because "intellectualism" may be definitely crystalized within them.

So it goes on and on and if the individual has lead a good life, and is at the same time intellectual, he may, in a certain amount of time, through many rebirths, have aroused within him a very definite feeling having to do with immortality.

## More Comments About The Doyle Record

"Psychic Observer"



In a letter just received by The Editors of PSYCHIC OBSERVER, Dr. C. L. Sharp, prominent Texas Spiritualist, has this to say about the recorded Spirit Voice of Sir Arthur Conan Doyle:

"I want to congratulate you folks for the splendid record of Sir Arthur Conan Doyle . . . it is almost perfect . . . beyond belief. Knowing him and having heard his voice upon many occasions it was difficult to realize that it was coming through a physical instrument."

Dr. Sharp has just returned from New York City, where he has completed arrangements to appear on WE THE PEOPLE program sometime in February. His appearance over the radio will have a spiritual background. Those wishing further details, exact time, etc. of the broadcast, communicate with Dr. Sharp, 809 Penn St., Fort Worth, Texas.

## Famous Author

"Psychic Observer"



REV. JOHANNES GREBER, Pastor of The Spiritual Church of God, New York City, although educated for the Roman Catholic priesthood, received his introduction to Spiritualism in 1923.

After leaving Europe in 1929, he sought the hospitality of America and began work on his book, "COMMUNICATION WITH THE SPIRIT WORLD"; Its Laws and Purpose; published in 1932. Today, this book is one of Spiritualism's best sellers.

The Editors of PSYCHIC OBSERVER, accompanied by Grace P. Schafer, attended one of Rev. Greber's Sunday morning services at The McAlpin Hotel, N. Y. C. recently. In an interview after the service, Rev. Greber, when asked whether or not he was, "down in the heart," a Spiritualist, positively and enthusiastically replied: I CERTAINLY AM!

Rev. Greber resides in Teaneck, N. J., 139 Hillside Ave.

## Are YOU Floundering?? READ THIS BOOK!!!

"Psychic Observer"



Here are the Chapter headings of "ETERNAL VERITIES" written by Marcella DeCou Hicks: "Psychic Beginnings," "Be Careful," "What Good Is Spiritualism?", "How Shall We Think of God?", "Vibration," "Mediumship," "Miracles and the Super-Natural," "Clairvoyance," "Let's Straighten Out a Few Things," "Still Suspicious?", "Personal Experiences," and "What Is Spiritualism?"

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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 Spirit-  
ualist Church, 8128 Rugby Avenue, A.  
Wm. Wheeler.

### CALIFORNIA

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

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

**FRESNO**—Universal Educational Reli-  
gious Society of Divine Science, Inc., 744  
Mildreda Ave. Edna Kelley.

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

**HOLLYWOOD**—Spiritualist Science  
Church, 1904 North Argyl, Mae Taylor.

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

**HOLLYWOOD**—Progressive Spiritualist  
Church, 4202 Lexington Ave. Mar-  
garet Bright.

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

**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 Revela-  
tion, 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 Benja-  
mine.

**LOS ANGELES**—Church of Natural Sci-  
ence, 2637 West 12th St. Anna Slack.

**LOS ANGELES**—Church of Psychic  
Light, 617 Venice Blvd. Katie Whitte-  
more.

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

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

**LOS ANGELES**—Second Christian Spirit-  
ualist Church, 2520 West 9th St.  
Dollie Thumess.

**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**—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 Tem-  
ple, Second Ave. and Beech St. H.  
Robt. Moore.

**SAN DIEGO**—First Spiritualist Church,  
1210 7th Ave. Mildred Hope Langford.

**SAN DIEGO**—Harmony Temple of Spirit-  
ual 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—15th St. H. E. Pitzer.

**SAN FRANCISCO**—Golden Gate Spirit-  
ualist Church, 240 Golden Gate Ave.  
Florence S. Becker.

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

**SAN FRANCISCO**—The Society of Pro-  
gressive 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, 1213 24th St. Della  
Housner.

**SANTA BARBARA**—First Spiritualist,  
236 East Cota. Ethel F. Oldham.

**SUMMERLAND**—Summerland Spiritu-  
alist Association, Elizabeth Gainer.

### CANADA

**BRANTFORD (Ontario)**—Spiritual Tem-  
ple, 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.

**DENVER**—Universal Brotherhood of  
Light, Emma Lee Center, 2061 Down-  
ing Street. Merlyn E. Boyles.



**REV. LUCY A. WALKER**, Pas-  
tor of the Temple of Understand-  
ing, Lecturer, Message Bearer and  
Trance Medium, 17 Glenwood  
Ave., Buffalo, N. Y.

During December, she filled en-  
gagements at The Plymouth Spirit-  
ualist Church, Rochester, N. Y., and  
The Church of Spiritual  
Brotherhood, Hamilton, Ontario,  
Canada.

Rev. Walker is scheduled to  
serve The Southern Cassadaga  
Spiritualist Association, Cassa-  
daga, Florida, beginning January  
5th and after this engagement of  
three or four weeks, she will  
journey to other Florida Spirit-  
ualist centers at Daytona Beach,  
St. Petersburg and Miami.

### CONNECTICUT

**BRISTOL**—First Michel Spiritualist  
Church, 2 Riverside Ave. William P.  
Morcan.

**HARTFORD**—Spiritualist Temple of  
Hartford, Inc., 758 Asylum Street.  
Mrs. Marietta B. Tracy, Sec'y.

**WILLMANTIC**—First Spiritualist Soci-  
ety, 138 Valley St. Caroline J. Conner.

### DELAWARE

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

**WILMINGTON**—Unity Spiritualist  
Church, 513 Jefferson St. Dr. N. J.  
Clark.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Church of Two Worlds,  
Continental Hotel, Hugh Gordon Bur-  
roughs, 3712 Ingomar St.

**WASHINGTON**—First Spiritualist  
Church, 131 "C" St. N. E., Alfred H.  
Terry.

**WASHINGTON**—Longley Memorial Spirit-  
ual Church, 3428 Holmead Place, N.  
W. L. G. A. D. J. Cave, Beltsville, Md.

**WASHINGTON**—Unity Spiritualist  
Church, 1326 Mass. Ave. N. W. Harry  
P. Strack, Sec'y, N. S. A.

### FLORIDA

**CASSADAGA (Volusia County)**—Cassada-  
ga Spiritualist Association, Season  
1941, January, February, March—Fea-  
tured Speakers and Mediums: Riblet B.  
Hout, Frank Ceney, Robert Macdonald,  
Lucy A. Walker, Kendall Bass—For  
programs, write: Ray Sherman, Presi-  
dent, Cassadaga, Fla.

**DAYTONA BEACH**—First Spiritualist  
Church, 606½ Main St. Katherine Win-  
dle, 103 N. Hollywood Ave.

**DAYTONA BEACH**—Hays Memorial  
Spiritualist Church, 221 First Ave.  
Marguerite Springstead.

**FORT LAUDERDALE**—The Beckoning  
Light Center, 200 N. E. Fourth Ave-  
nue, Bertie Lilly Candler—Jewell Wil-  
liams, Services Sunday 2 P. M.

**JACKSONVILLE**—First Spiritualist  
Church, 221 W. Church St. Lena Gar-  
ner.

**JACKSONVILLE**—Spiritualist Science  
Church, 220 E. Monroe Street, (Odd  
Fellows' Club), Rev. Rosa Lee Smith,  
Rev. Elizabeth Byrd, Rev. Rosa Aleta  
Strang.

**MIAMI**—Beckoning Light Spiritualist  
Church, 2190 S. W. 16th St. Bertie  
Lilly Candler, May Ferkler.

**MIAMI**—1st Spiritualist Church (NSA),  
I.O.O.F. Temple, 215 N. W. 4th St.  
Frank Casebeer, 27 S. W. 7th Ave.

**MIAMI**—Spiritualist Temple of Truth,  
1621 S. W. 6th St. M. McBride Pan-  
ton.

**MIAMI**—The Christian Psychic Centre,  
Masonic Temple, 120 N. W. 15th Ave.  
Mary Olson, Emma Ozle.

**MIAMI**—Temple of Continuity, 1722  
West Flaglar Street. Geraldine Pelton.

**MIAMI**—Temple of Revelation, 90 N. W.  
17th Ave. Ruby Schmidt.

**MIAMI**—Second Spiritualist Alliance  
Church, 2170 N. W. 17th Avenue.  
Maude Allen.

**ORLANDO**—First Spiritual Church,  
Roger's Hall, 107 E. Pine St. Nellie  
Cherry, Florence G. Libby.

**ST. PETERSBURG**—Peoples Spiritualist  
Temple, 7th St. and First Ave., South.  
Sunday services only. Other services  
at Parsonage, 656 Eleventh Avenue, S.  
Nellie Curry, Clara B. Knost.

**ST. PETERSBURG**—The Institute of  
Universal Science, 2800 Central Ave-  
nue, Ethel Post-Parrish.

**WEST PALM BEACH**—W. T. Stead Mem-  
orial Center, 118 Lakewood Road.  
Mrs. N. S. Themelis.

### GEORGIA

**ATLANTA**—First Spiritualist Church of  
Jesus Christ, Biltmore Hotel. George  
N. Pepper.

### 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 Spirit-  
ualist, 608½ North Main St. Floyd  
Humble.

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

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

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

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

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

**CHICAGO**—First Church of Divine Heal-  
ing, 6641 North Artesian Ave. V.  
Klinger.

**CHICAGO**—First Church of Spirit Heal-  
ing, Lily of the West Temple, Monroe  
and Paulina Sts. C. A. Burgess.

**CHICAGO**—First Polish-American Spirit-  
ualist Church, 3940-48 Fullerton Ave.,  
2nd floor. Rose Chuipek.

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

**CHICAGO**—National Psychic Science  
Ass'n, Inc., U. S. A., Hotel Atlantic,  
Clark St., near Jackson Blvd., Suite  
226. Janette Eldora Erion, Nat'l Pres.  
Classes Wed. 2:30 and 8; Thurs. 8  
P. M.

**CHICAGO**—Psychic Science Church, Ash-  
land 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 Spiritu-  
alism, 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 Wel-  
come, 5 North California Ave. Helen  
Novak.

**CHICAGO**—St. John's Christian Spirit-  
ualist Church, 2132 Belmont Avenue.  
Roy W. Wirth.

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

**CHICAGO**—Third Spiritualist Church, (O.  
O. F. S.), 6931 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  
Bldg. and Paulina. Estelle M. Senick.

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

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

**CICERO**—First Psychic Science Church,  
1331 S. 57th Court, Anthony Camardo.  
Services Sun. 2:30; Mon. 8 P. M.  
Classes, Tues. 1:30 and Wed. 8 P. M.

**CICERO**—First Spiritualist Church, 5083  
West 25th Place. Lena Drews.

**DECATUR**—First Spiritualist Church of  
Truth, 215½ N. Water St. Rev. Grace  
W. Bowman.

**EARLVILLE**—Spiritual Church of Friend-  
ship, Victoria Wrehnsig.

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

**EAST ST. LOUIS**—Spiritualist Science  
Church, 16th and Cleveland Ave. Wil-  
liam 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.  
Kropkin.

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

**LEROY**—Crumbaugh Memorial Spiritu-  
alist Church, Services 2:30 P. M. C. R.  
Gibson.

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

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

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

**WESTMONT**—Unity Spiritualist Church,  
13 W. Quincy St. Alta M. Wilson.

### INDIANA

**ANDERSON**—First Spiritualist Church,  
Madison Ave. Spiritualist Temple.  
Anna Dennis.

**CRAWFORDSVILLE**—First Spiritualist  
Church, 1214 East Main St. Ethel  
Moore.

**ELKHART**—Clark's Memorial Spiritual  
Center, 316 Division St. Jeannette  
Osborne.

## Locates in Florida

"Psychic Observer"



**M. McBRIDE PANTON**, Pastor  
of The Spiritualist Temple of  
Truth, 1621 S. W. 6th St., Miami,  
Florida.

He was educated at Wesleyan  
and Columbia University; became  
interested in Psychic Research  
early in his career, later becom-  
ing a member of the A.S.P.R. of  
New York City.

**ELKHART**—First Independent Spiritual-  
ist Church, 126½ South Main St. Ruth  
Fasbaugh.

**EVANSVILLE**—Union Spiritualist  
Church, Third Avenue and Michigan  
Street. Jeanette Hoeppel.

**FORT WAYNE**—First Christian Spirit-  
ualist Church, Spring and Franklin.  
Willard Grosh.

**FORT WAYNE**—Progressive Spiritual  
Church of Christ, 1103½ Taylor Street.  
R. C. Davis.

**FORT WAYNE**—Spiritual Center, 717  
High St. Frank G. Green.

**GARY**—First Spiritualist Church, Labor  
Temple, 6th Ave and Mass. Ave. Reba  
Schallon.

**HAMMOND**—Unity Spiritualist Church,  
5154 Hohman Ave., K. of P. Hall. Ruth  
Coyle.

**HAMMOND**—First Progressive Spiritu-  
alist Church, Odd Fellows' Hall, East  
State St. Myrtle Wright.

**INDIANAPOLIS**—Progressive Spiritu-  
alist Church, Park and St. Clair St. Paul  
Leach; Tom Whitehead, Sec'y.

**INDIANAPOLIS**—Psychic Science Spirit-  
ualist 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 Wash-  
ington Street. James F. Brown.

**LAFAYETTE**—Progressive Spiritualist  
Church, 810 South St. Tannie Solo-  
mon.

**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,  
C. Order Hall, 110½ West 3rd St. Ed-  
ward Fawcett.

**MONTPELIER**—United Spiritualist  
Church, 117 E. High St. Daisy F.  
Trussel.

**SOUTH BEND**—First Church of Prayer,  
410 West Wayne. Bessie Wells.

**UNION CITY**—Messenger of Comfort  
Church, 226½ N. Columbia St. Jos. P.  
Neff.

### IOWA

**CEDAR RAPIDS**—First Spiritualist  
Church (N.S.A.), K. P. Hall, 420 —  
1st Ave., East. Belle Tracy, Martha  
Miller.

**DES MOINES**—Second Spiritualist Church,  
Chamberlain Hotel, 7th and Locust St.  
Mae Steinhach.

**MARSHALLTOWN**—First Spiritualist  
Church, 128 W. Main St. Clara Cook.

**WATERLOO**—Spiritual Church of Christ  
Truth, 208 Lafayette Bldg. Sophie F.  
Smalley.

### KANSAS

**FORT SCOTT**



"Psychic Observer"



**REV. DOLLIE CLARK, Pastor of The Psychic Science Spiritualist Church 824, North Pennsylvania Ave., Indianapolis, Indiana. She is a Lecturer, Teacher, Mental and Physical Medium.**

## SPIRITUALIST CHURCHES

(Continued from Page 11)

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

**OWOSSO**—First Psychic Research Spiritualist Church, 610 Clinton St. Ella Eley.

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

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

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

### MINNESOTA

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

**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 Garmer Barker.

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

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

**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. Everman.

### NEVADA

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

### NEW JERSEY

**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.

**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 Fieschman.

**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**—"Divine Psychic Mission of Consolation," 1610 Bergenline Ave. Rev. 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, 610 48th St. Rev. M. Shiffka.

### NEW YORK

**BATAVIA**—Church of Spiritual Truth, 9 Jackson St. Stuart P. 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 Rapisarda. Services Sun., Tues., Fri., 8 P. M.; Tues., and Fri., 2 P. M.

**BROOKLYN**—Memorial Spiritualist Church, 41 Pilling 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, 69-59 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**—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.

**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, Annabel Martin, Goldie Tyler.

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

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

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

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

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

**NEW YORK CITY**—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. Janice Wright.

**NEW YORK CITY**—Oakleaf Spiritualist Center, 233 East 67th St. Regina Weiss.

**NEW YORK CITY**—Psychic 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 St. 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. (App. 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 Sta., 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 Rusing.

**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. Hilda Stewart.

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

**AKRON**—Spiritual Temple, 100 South Broadway. Lyda 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. Swale.

**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**—Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.

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

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

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

**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 Spiritual Church, Hall Room, Hotel Gibbons, 2nd Floor. Maude E. Phelps, 341 West Monument Ave.

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

**GREENVILLE**—Christian Spiritualist, 529 1/2 Broadway. Clara F. Heller.

**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.

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

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

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

**VANDALIA**—National Road, one mile west. Corrine 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. Howman, 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, Hilda Liaboe, 905 Wyndotte.

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

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

**GUTHRIE**—Spiritual Science Church, 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 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 Reph.

**BRADFORD**—First Church of Spiritualists, 46 Chestnut St. G. F. Shipman.

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

**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 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.

**PHILADELPHIA**—Universal Spiritualist Brotherhood Church, 3012 West Girard Ave. Anna K. Rose.

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**FRANK MICKLEY, President of The National Federation of Spiritual Science Churches, 247 W. 58th St., Los Angeles, California.**

**PITTSBURGH**—First Church of Spiritualists, 256 Bouquet St. Oakland — Eleanor Fornof.

**PITTSBURGH (North Side)**—First Spiritualist Church of Allegheny, 100 East Ohio St. Elizabeth Graff.

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

**READING**—Spiritualist Temple of Truth, Berkshire Hotel. Mary M. Stuart.

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

**WILKES BARRE**—First Spiritualist Church, 58 Public Square. Eliza Yeager Pryal.

### RHODE ISLAND

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

### TEXAS

**FORT WORTH**—First Spiritualist Church of Fort Worth, 311 1/2 Main St. C. L. Sharp, Pastor, 809 Penn St.

**FORT WORTH**—Light of Truth Spiritualist Church, 306 1/2 Main St. Lena DeVoe.

**FORT WORTH**—Texas True Spiritual Association, 1617 West Tenth Street. Daniel Gray Albright.

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