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OUR  
POLICY  
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# TRUTH The PSYCHIC OBSERVER

TRUTH  
For  
Authority;  
NOT  
Authority  
For  
TRUTH

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

American Novelist  
"Psychic Observer"



JACK LONDON  
1876-1916

## JACK LONDON Speaks To UPTON SINCLAIR

Through ARTHUR FORD'S Mediumship

WAS IT REALLY JACK LONDON?

READ WHAT HAPPENS WHEN "U. S." TAKES  
PROFESSOR McDougall To A SEANCE

### 1941 FORECASTS

Received December 29, 1940 Through the  
Mediumship of  
**REV. FLORENCE S. BECKER**  
Pastor of the Golden Gate Spiritualist Church, San  
Francisco, California

Special to Psychic Observer

Good evening, beloved children,  
good evening, my dear friends! I  
am so happy once again to touch  
the earthplane, and I have been  
requested to speak slowly tonight  
and I shall do the very best I can  
in accordance with the inspiration  
that is given to me.

There are many of you know  
me as Dr. E. J. Briggs, having  
lived in the spirit world a good  
many years, as I came in the  
American country in the days of  
the foundation of the Plymouth  
Colony when I migrated from that  
country of mine, that great Eng-  
lish country, into the New Eng-  
land States and there lived for  
ninety-one years. I was a physi-  
cian while I lived upon the earth-  
plane and thought that I had con-  
tributed much to humanity. I  
was broad-minded on many things  
of this material life and I lived  
and hoped and believed in a future  
life, in a life of the Eternity, but  
I assure you when I reached the  
great, immortal shores of Spirit  
and you, too, will reach that place  
some day for none can escape it.  
I found how little I knew. I  
found how useless my life had  
been, and immediately I was  
placed to work. You will find in  
this country plenty to do for every  
willing hand. And if your hand be  
not willing, it means that you are  
laboring in a darkened state.

Forecast vs. Prophecy

I give to you tonight the fore-  
cast for nineteen and forty-one. I  
say unto you, beloved children,  
there is a vast difference between  
forecast and prophecy. Forecast  
is a calculating and reviewing of  
accumulated events, their conse-  
quences, and also giving provision  
that you may banish many of  
them. A forecast is read from the  
*Book of Life*. A prophecy, beloved  
children, is an interpretation of  
the Will of God. Few are able to  
prophecy, and when you are able  
to prophesy, you have attained  
recollected memory; the memory  
that can recall past events is the  
memory that can prophesy and is  
able to foretell through the Will  
of God the Almighty inspiration  
unto man.

You will find in forecasting,

events will always take place;  
time will not always be correct  
for to the spirit there is neither  
time nor place.

1-9-4-1 Means

So, in the calculations there is  
a difference in the time and we  
are not yet to perfect that through  
the Laws of Nature. But if you  
would send to us more illumined  
and informed souls instead of  
souls in darkness, in a very short  
time we could accurately forecast  
all things. Why? For this world  
that we live in, this eternal world,  
is the real world. Everything  
exists in our world long before it  
has shape or form in your world.  
The model, the die, the pattern,  
the mold, the prototype, lives in  
a mental state and only takes men  
and women to think it into visi-  
bility. So your old world is a sec-  
ondary condition. It is created  
and subject to change. God alone  
is the answer of all things. Man  
is part and parcel of God but he is  
forced to suffer because he has  
made contact and entered with the  
five elements of nature and taken  
on a created body.

The year of nineteen and forty-  
one shall be ushered in, as your  
custom in your country and world,  
with the ringing of bells. May  
the ringing of the bell in your  
home and heart strike the great  
chord of harmony, that you will  
be able to tune in with the al-  
mighty symphony that God sends  
to his children of earth every mo-  
ment!

The figure "1," in itself, as we  
analyze the numerals, represents  
God or totality. "Nine" repre-  
sents the spirit of reverence. The  
"4" represents the square, the  
foundation. And this year, closing  
with "1," which is spirituality,  
totality, Godliness and conscious-  
ness, bespeaks only one language,  
children of earth, and that is the  
spirit language. I say unto every-  
one of you upon the earthplane to-  
night, your only solution to this  
war-torn world, shadow of dis-  
tress, is spiritual understanding.  
For if men and women spiritually  
understood each other, they would  
cease to take up arms against  
each other for they would know  
that there was not one thing to

(Continued on Page 3, Col. 1)

Author and Scientist  
Baffled by Fletcher

Submitted Exclusively to  
PSYCHIC OBSERVER  
By  
UPTON SINCLAIR

My friend Jack London has been  
dead fourteen years. Just before  
his tragic death, my wife, who  
had never met him, had an over-  
whelming presentiment that he  
was in trouble, and talked to me  
about it, until I offered to take  
her up to the London ranch, five  
hundred miles from our home.  
Then came press reports of his  
death, followed by letters from  
George Sterling, declaring that  
London had taken his own life.  
Not more than two days after his  
death, and for weeks thereafter,  
my wife and I received telephone  
calls and letters from Spiritualists  
in Southern California, telling us  
that Jack London was making ef-  
forts to communicate with us. My  
wife, who was as materialistic in  
her attitude as Jack himself,  
laughed at the idea.

Conscience Stricken

But of late years my wife has  
discovered the faculties called  
"psychic," and we have carried  
on experiments which have proved  
to us the reality of telepathy. I  
have published a book about these  
experiments, and a psychologist  
of authority, Prof. William Mc-  
Dougall, was kind enough to write  
a preface to this book. He came  
out here to lecture at the Univer-  
sity of California, and fate willed  
it that at the same time a Spirit-  
ualist clergyman and medium,  
Arthur Ford, whom I had met at  
a social gathering in New York,  
was also in Los Angeles. Did the  
spirit of Jack London contrive  
this chain of circumstances, as a  
means of getting hold of us? All  
I can say is, my wife and I took  
Professor McDougall to a "seance"  
with Arthur Ford, and almost at  
once we were told that "Jack"  
was present.

Do I believe that it really was  
Jack? Sitting at my typewriter,  
beginning this article, I know how  
to make it interesting; I have only  
to say that my friend came and  
talked to me about his intimate  
affairs and mine—and there is a  
"front page story," with big head-  
lines. But being a man with a con-  
science, what I say is this:

I have satisfied myself that  
there exists in this universe a  
mass of mental phenomena of  
which we have as yet very little  
understanding. I know that, as  
there are universes beyond our  
earth, and yet others inside the

tiny atom, so also there is a uni-  
verse of mind-stuff; innumerable  
forms of conscious, unconscious,  
and half-conscious phenomena,  
about which we are beginning to  
catch hints. I know it is possible  
to get knowledge in ways outside  
those of our five senses, and ap-  
parently outside the limitations of  
time and space. I know that I  
have been brought into touch with  
psychic energies, but I cannot tell  
you whether they are survivals of  
old friends and relatives, or parts  
of my own subconscious life, se-  
lected out of the stores of my  
memory by a medium and shaped  
into the semblance of living organ-  
isms—somewhat as I myself, a  
novelist, take an assortment of  
ideas and feelings out of my own  
soul and mould them into a "char-  
acter" which seems real and liv-  
ing to readers in a score of differ-  
ent lands.

Science Prejudiced

It may be that before many  
years we shall know which view is  
nearer the truth; again, it may be  
centuries before we have minds  
sufficiently developed to under-  
stand these happenings. How  
long it will take depends in part  
upon our breaking down the prej-  
udice of official science, which  
damns all these phenomena in a  
mass, simply because they are too  
marvelous for belief.

I invite you to this seance, and  
also to the subsequent discussions  
between Prof. McDougall, my wife  
and myself. I can't give every-  
thing, for the seance lasted more  
than an hour, and after it we three  
investigators spent three hours  
going over my written notes and  
considering every detail. But this  
article contains the essential  
points. Having finished it, I asked  
the patient and kind psychologist  
to go over it. He has no responsi-  
bility for my notes, but allows me  
to say that to the best of his  
recollection they are substantially  
correct.

Plenty Precaution

The place of the seance was a  
reception room in the Peoples'  
Spiritualist Church of Los  
Angeles; the time, three P. M.,  
July 16, 1930. Before setting out  
for the place, I selected from my  
letter-files five letters from per-  
sons who have "passed over": Jack  
London, Eugene V. Debs, George  
Sterling, George Brandes, and Sir  
Arthur Conan Doyle. I wrapped  
each of these letters (the Brandes  
one a postcard) in a large sheet of  
green paper, and sealed each in a  
brown manila envelope. My wife  
and McDougall inspected them, to  
make sure they were intact. I  
purposely desired to avoid know-  
ing which envelope contained  
which letter—this in the hope of  
excluding telepathy. At the last  
moment I realized that we should  
be lost without some way to tell  
one envelope from another, so I  
numbered each envelope with a  
pencil.

Mr. Ford is forty-three years  
old, a graduate of Transylvania  
College, an old institution in Ken-  
tucky controlled by the "Disciples  
of Christ." He has twelve clergy-  
men in his family, and became a

He Finds Much He  
Cannot Explain Away

"Psychic Observer"



UPTON SINCLAIR, Pasadena,  
Calif., Writer, Novelist, Author  
of "Mental Radio."

clergyman of the "Christian"  
Church; afterwards he founded  
the First Spiritualist Church of  
New York. He is a good platform  
speaker, sincere, always interest-  
ing, frequently witty. He explained  
that his best work is done in  
trance, when he is "controlled"  
by a spirit called "Fletcher," a  
French-Canadian school friend  
who has "passed over." Even  
though we might not accept  
"Fletcher" as a real person, we  
were asked to pretend to do so,  
because that is the way to get re-  
sults. We agreed, and Mr. Ford  
tied a handkerchief over his eyes,  
to shut out the daylight, and  
sinking back in his chair, began to  
breathe a bit more heavily, and to  
toss restlessly. Several minutes  
passed, and he was, presumably,  
in trance.

Fletcher Speaks!

Suddenly the voice of Fletcher:  
French-Canadian accent, as it  
were superimposed upon the Ford  
voice. Mr. Ford had explained  
that this was to be expected, be-  
cause Fletcher was using his  
speech organs. Said Fletcher:  
"There is a spirit present, an old  
lady; she gives the name Hard-  
wick—no, something like that." After some stumbling he changed  
the name to Harden. "She did not  
know you; she died young." This  
was addressed to me. My maternal  
grandfather was named Harden.  
I had never heard of a Sally; I  
wrote to my mother and learned  
that I have a cousin of that name.  
I am now trying to find out whom  
this cousin was named for.

Next Fletcher addressed "the  
Professor." "I see a spirit, Re-  
becca, Becky—beautiful—your  
mother or grandmother, she calls  
you Willie." Said McDougall:  
"Correct. My mother." Said  
Fletcher: "She is not as big as you  
—small—black dress with white  
spots, dark, long sleeves." McD:  
"I don't remember that." F: "She  
has a white collar, white hair, she  
died a long time ago. She has  
eyes like you. Her throat was  
wrong, her lungs wrong." McD:  
"She suffered with bronchitis." F:  
"She died of that." McD: "That  
was not her principal trouble." F:  
"I hear a word, little, something  
Scotch or Irish." McD: "Tiny?"  
F: "No—a little bit, something  
like that—Smalley." McD: "Smal-  
ley was my mother's maiden  
name." F: "She wishes you would  
make up your mind that you have  
the evidence of spirit life. There

(Continued on Page 2, Col. 1)



## Is He a Skeptic?

"Psychic Observer"



PROF. WILLIAM McDOUGALL  
M.D., F.R.S.

## UPTON SINCLAIR STORY

(Continued from Page 1, Col. 5)

is Sandy or Andy—Andrew in her family. She opens the Bible and points to Isaac. They are Bible names—she loves the Bible. Isaac is her father—no, your father. There is Laura in the spirit world."

## Who's Who?

Prof. McDougall knows of no Andrew in his mother's family, but he has a son named Angus. He knows of no friend of his mother's named Laura; but the mother's name was Rebecca, and the father's was Isaac McDougall. In subsequent discussion with my wife and me, the psychologist pointed out that the medium had had two day's notice of this seance, and who was to attend it, and might have got the data from "Who's Who." Prof. McDougall did not imply that Ford had done this; but as he might have done it, the evidence was invalid. The same thing applied to the name Harden, furnished to me; from "Who's Who in America" you may learn that my mother's name was Priscilla Harden.

## McDougall Can't Explain

But next day, when I came to investigate, I made a curious discovery; no reference book known to our librarians gives the first names of the mother and the father of William McDougall! "Who's Who in America" gives the initials, while the English "Who's Who" gives nothing. I examined every volume back to 1913, when the name of William McDougall first appears; then I asked two reference librarians, one in the Pasadena public library, the other in the Los Angeles public library, to see if they could find the names. They searched encyclopedias, magazine articles, and books, but failed. McDougall himself cannot think of any possible source of this information. We agree that these "Bible names," Isaac and Rebecca, are unlikely for a mother and father of the British cultured classes.

Fletcher turned to Mary Craig Sinclair, my wife. "Here is something strange—who is Phoebe? Her father calls." M.C.S.: "I am Phoebe." F: "That is not your real name." M.C.S.: "No." "There is some one who is fond of you and has passed on I hear 'Sister Phoebe.' Have you a brother who has passed on?" M.C.S.: "No, but

a sister." F: "I get the name Jess. Yes, Kimball—Kimball—no, the last part is not right—this man wants to give it Kimbrough." M.C.S.: "The other is correct, too." F: "Uncle Jess Kimball says about Phoebe that her real name is Mary. He says something about trouble with his leg, his right leg. Does that mean anything to you?" M.C.S.: "No, but I know a person named Kimball."

## "Spirit Spies"

Now anyone may learn from either the English or the American "Who's Who" that the name of my wife is Mary Craig Kimbrough. But where are they going to learn the fact that when she was a little child, nearly forty years ago, her father used to call her "Phoebe" in play? You will note Fletcher hearing "Sister Phoebe," and inventing a dead brother to account for it; but the truth is, the father would recite a nonsense verse: "Oh, Sister Phoebe, how happy were we-be"—and this gave annoyance to the little girl, for the reason that there was an old Negress, an ex-slave on the plantation, called Phoebe, and the child did not want to be called after her. I myself had never heard the name, and was surprised when my wife claimed it. In order to get that name, Fletcher must have had a spy service, capable of getting at two days' notice a bit of information from the memory of an eighty-four-year-old planter in the Mississippi delta.

## Ford Didn't Know

The "Jess Kimball" requires mention. My wife has a woman friend, Jessie Kimball, and Jessie's sister, Esther, slept in a certain room in our home before she died. After her death my wife told me she could hardly bear to go into that room. "I just feel that Esther is there," she said. "I don't know how to account for it, she is there all the time, and wants to talk to me." I am not assuming any "spirits"; but does it not seem plain that Fletcher got an association train out of my wife's mind? Kimbrough, Kimball, Jessie Kimball—and possibly even farther back—Esther, Bible names, Rebecca, Isaac: Certainly I assure you of this—Mr. Ford had never conversed with my wife prior to the seance. He may have read about "M.C.S." in my books, but nowhere have I written about "Sister Phoebe" or Jessie Kimball.

## London Manifests

I wrote to our friend Jessie Kimball, explaining this series of incidents, and asking her to forgive me a personal question: Has she had any trouble with the right leg? This brings the reply: "For some time my right big toe bothers me. When I sit down to read my toe has the most unpleasant feeling, as if it were tightly bound." You may call this an odd coincidence if you prefer; but I ought to add that this item of information was assuredly not in the mind of myself or my wife at the time of the seance. Except for a casual meeting in a public gathering, we have not seen Mrs. Kimball for a couple of years.

Now Jack London! Fletcher turned to me. "There is a person here you knew in life—John, called Jack. He talks about writing. His name is London. On the earth plane he read a Spiritualist book, Roving Stars. He is the nearest to you." (There is a defect in my notes here; there was something to the effect that Jack had been changed in the spirit realm; on earth he had been antagonized by me, or had antagonized me. "But we both wanted to upset things.") Said F: "Did you go on a boat trip with him?" U.S.: "No, but he went on

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one." F: "He went, to fight out a great conflict with himself. He calls you Upton, no, something shorter, like Uppie. He says that you have a letter from him here. Is that so?"

## But . . . Fletcher Knew

Now this was certainly a striking circumstance. How was Fletcher to guess that I had a letter from Jack London with me? To be sure, I had five legal-size manila envelopes in my hand, but I had not spoken of them, they might have been empty, intended for note-taking, or they might have held other objects than letters. No word about the contents had been spoken in or near the place. No one but my wife and I knew what the envelopes contained; and our conversation about them had taken place in our home.

I answered the question: "I have a letter." Said F: "Give it to me." Said I: "I am sorry, but it is sealed up in one of these five envelopes, and I don't know which one." Said F: "Give me them all." He took them in his hands, and thereafter, through the rest of the seance, he would turn them over and over, holding one separately. He said: "There are others here, more personal. The people are all over here"—meaning that the writers of the letters were dead. U.S.: "That is correct." F: "There is one named Eugene. It is Eugene Debs." U.S.: "That is correct." F: "It is very confusing. They get all mixed up. You should have kept the letters separate. But no, you could not have done that. Your vibrations, they come too. When Debs wrote this he was very—he was entering towards the end. He says"—and here is another defect in my amateur note-taking; I am not sure whether it was Jack or Gene who was supposed to say: "I have brought a man, Ben Wilson. He is here." Fletcher made the remark that Debs was "ugly but a beautiful soul," and then he said Jack's daughter had had "some cheap publicity" and Jack was sorry about that, it was "tawdry." This was presumably a reference to a divorce.

## Evidence Galore

I had chosen this particular letter from Jack London because it had been written during the cruise of the "Snark"; it had been mailed in Hobart, Tasmania. Later on Fletcher said of it "a short note, some plan not finished, a bread and butter note, you understand? Thanking you." The letter contained an apology for not writing, on account of illness, and said that Jack had picked up a copy of a new novel of mine in Hobart, and in this he was "in luck." The reference to "The Star Rover" is obvious; this book is a favorite with Spiritualists and occultists. There is a Ben Wilson, an old friend of London's still living; he tells me his grandfather, deceased, had the same name, but did not know Jack.

As to the Debs letter, it had been written in Atlanta penitentiary, near the end of Debs' life. Fingering over the envelopes, Fletcher came back to it, saying as follows: "Eugene in the letter is trying to say he had no real bitterness, he would be happy if he could accomplish all—he had written—he wanted to do something that was not personal, but for a cause." Some of the obscurity in the above might be due to my notes, which, being taken in long-hand, were incomplete. The subject of the Debs letter is as follows: Debs was distressed because of a rumor in the penitentiary that I had sold out "The Jungle" to the Chicago packers and the book

could no longer be had. Debs had said to his fellow-prisoners, he would "stake his head" that the story was a lie, and he asked me to nail it for him and tell where "The Jungle" could be bought.

## The Brandes Postcard

Let us finish with the letters, which Fletcher kept coming back to. "One from England—something business, asking rights—something about publishing." The letter from Sir Arthur Conan-Doyle informed me that he had read the manuscript of "Mental Radio," and did not think I could find a publisher for it, but would have to let the best part of my evidence be published by the British or the American Society for Psychical Research.

Again Fletcher said: "One other from Europe—German or Scandinavian. It is this one"—he held up the envelope numbered four. "Or this"—he held up number five. (Upon examination, after the seance, the envelope containing the Brandes postcard was found to be number four.) Fletcher continued, "The Scandinavian one is congratulatory, the writer is enthused. Does his name begin with a K?" I answered no, and Fletcher said: "I can't get it." The postcard from Brandes, who was a Dane, contained two paragraphs, the first acknowledging the receipt of a book, and the second saying: "I was rejoiced to see the handwriting of a man, whom I have long time admired, and shall read your book when after months I return."

## Deans Are Stupid!

Fletcher turned to Prof. McD. and reported another spirit: "A little girl, beautiful, she calls you Dad. Her name is Janie—Jennie—is that it?" McD: "Very nearly." There was much guessing about an aunt of this child, said to be present with her: "Alice, Alma, Anna, Allen, Aline." The child's name was Janet Aline; the child's only deceased aunt was named Alice. (The child's name is in "Who's Who in America.")

McD's occupation was correctly described; and then came a personality who "says he has the same name as yours, William Hauser—Ostler—says he taught at Oxford, and if you had stayed in England you would have been knighted also." This was identified as Sir William Osler. F: "He says his wife came over a year ago." McD: "Correct." F: "Her name was Grace." McD: "I can't remember." (Later investigation proved this to be correct.) F: "And his son, killed in the war." McD: "Correct." F: "His spirit crowds me out—he talks, I talk, half and half; he is so strong, dominant. He says: 'This is something will surprise you. You'll think the old boy is off. On earth I never took interest in psychic things—only the microscope; I

He says: "Honest Investigators are welcome. I do not fear them."

"Psychic Observer"



ARTHUR FORD, Mental and Trance Medium, 2232 North New Hampshire Ave., Hollywood, Calif. He is the Secretary of INSTITUTE OF PSYCHICAL RESEARCH, 7021 Hollywood Blvd., Los Angeles, Calif.

helped on the physical plane, couldn't think beyond it." He says: "I was digging in bones and guts, old man, but I'm alive. But you have to be careful what you say about it; deans are stupid. Now they have made you one." He laughs. He says he helped a few hungry; he used to write like Sinclair. But as we grow we become spiritual. The young thing builds its own organism, but as we deteriorate we come nearer to the inner force." (My notes on the above are inadequate; the wording is not exact. But what follows is verbatim, and very characteristic.) "I talked with Geley in this world. I wouldn't have talked with him on earth. I wouldn't have bothered. I was as opinionated as a bishop. The only difference is, I could prove a part of what I believed, while a bishop never could." Then Fletcher added: "He says to tell you, when you go through his workshop, just lift your hat, and he'll see you."

Prof. McD. admits that all this is characteristic of Osler. Curiously enough, when McD. was experimenting in hypnotism with his students at Oxford, Osler said it was dangerous, and this caused the college authorities to stop the experiments. But McD. discounts all this as evidence of supernatural power, for the reason that there is a published biography of Osler. I admit that many scientific men may know that these two were colleagues; but in looking up the matter it would be found easier to get from Osler to McD. than from McD. to Osler. in the publications—only the microscope; I

(Continued Page 4, Col. 1)

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# 1941 FORECASTS

(Continued from Page 1, Col. 2)

gain that they did not possess and hold within themselves. But because they do not have an understanding of themselves and of each other, they have conflict and difference of opinion.

## '41 No Better Than '40

The year of 1941 will not be a great deal different than the year of 1940. However, the shadow of 1940 will come closer to the homes of everyone in America than it did in 1940. This great shadow of 1940 carries on in 1941, and when I took possession of the instrument one year ago tonight, many ridiculed us (and I say "us," because the instrument and I are one. Discarnate entity must always have an instrument and an instrument must be inspired by a discarnate soul in order that they may forecast.) The ridicule and scoff went far, but I said this turmoil would last for three and one-half years. You see, another year has rolled by and they are in the thickest of it. And I say it will last two and one-half years more. When I said that in the year of 1940 America would mobilize for war, again the sneer and jeer came, but methinks before me tonight sit mothers and fathers whose sons have put on that government suit. They put on that uniform and stand somewhere being dictated to and trained. For what? A target. Everyone of us becomes a martyr when you declare truth, and every boy that has put this uniform on stands as a martyr, only that they shall not be slaughtered down.

## Inevitable Law

When I announced that this great force of Italy would join with Germany, again the jeer came. But each one of you reads with interest your daily press that such a state takes place. We know it to be a fact. We know it to be an inevitable law. We gave you a provision to overcome that but we found very few people capable and willing to use that provision to the utmost that they might save themselves from conflict. So I go for a moment, to that European country.

And I go to the British Isles, known as Great Britain. Again I quote, whatever takes place in your world has been merited through some application or mis-application somewhere. Great Britain has stood for a long time as a great ruler and today she stands, being lashed in every way, as a reaction of seeds that have been sown. Every time that we make a statement from the world of spirit we can give you a cause for we read from the great Book of Life the law of cause and effect: As you sow, so shall you reap.

## Situation Critical

We find Great Britain in a more critical state today than ever before. We find her armies and navies weakened. We find the morale of men and women very high but we can see it beginning to break under that great lack and need for a greater inspiration and better quarters, better food to sustain the physical body to keep up its mental attributes, for the great nature spirits, (the elements of earth), are disturbed by the thought-force of men and women. And we see they must have help and we see by midsummer of this year of nineteen and forty-one, a sustaining, strengthening hand reached out to that government, giving them what they are asking for, entering deeper into this conflict. I can't say, beloved children, it is the will of God, but men and women have so intimately blended their lives into this great problem that it becomes a necessity for one to share with another.

This war will continue on in Europe until the instigators of this possession and greed and dictatorial element shall cease to exist in human form.

We do not see any flag over Great Britain save its British flag. We see it sustained through the support of American people. And as the suffering is going on in Great Britain, we see the agony and suffering going on in Germany and all other countries that have entered into this conflict. We find in the country of Germany many German people becoming disheartened for, on the whole, they did not want war. They are a peaceful people and a productive people, an energetic people, if you please, with the will of God running through their very being as through everyone else, but forced to follow the leader. That is why I challenge everyone of you tonight, have no other leader before you save God! Have no other dictator in your lives save God! It is a sure salvation to escape from war and bring you peace, that perfect peace that passeth all understanding. And so, we find this German force battered back by the sustaining forces of England.

## "Book of Life"

We find the Scandinavian countries suffering greatly. They did not want to enter this conflict. And we find between six and seven years to come, each country flying again its own flag, that has been invaded. For, may I say, that invasion was temporary. For we read from the accumulation of events written here on the Book of Life that it was part of the infinite plan that they should remain their own individual selves.

I wish I could draw a picture to everyone of you, your relationship to God! As the minute and hour hand of the watch are usually separate, but once in every hour meet, so in the lives of everyone of you, some moment you meet your God. May, at that moment, you recognize the interrelationship and the independent and interdependent part of God and yourself. In so doing, you will find it very easy to spiritually rely upon the sustenance that gives you the power to think and reason.

Before this conflict ends, the country of Spain will be deeply involved in it.

## Birth of a New

England will be called upon as never before in the next six months. I stated in the year of 1939 that a new form of government would take place in nineteen and forty-two, in England, and I reiterate that statement again tonight, and say that the old form of government — a few people have set up rule and stand as boss — will be removed and a new form of government come as the outgrowth of this conflict.

This conflict that you are in the midst of, beloved children, must be the dying down of the old, the blotting out of the old, and the birth of the new, for you stand at the doorway of a new dispensation. And only you that are willing to put aside your old garments will be born anew. Then with understanding you can read the statement of that man Jesus the Christ that said you must be born again; not born of flesh, but born of spirit. It is the spirit that will cease and stop the human conflict.

In that little country of Portugal we find in this year of 1941 much disturbance there in the ground, in the way of earthquakes.

We go into the Balkan countries and we find strife and struggle greater in the next three months.

We echo again with sympathy and heartfelt feelings from the spirit side of life — this little country of Italy — they did not want to enter war; they had much to lose and nothing to gain. But, again, it was "follow the leader," and their leader was not God, but man destructible. And we find great struggle going forth in that little country of Italy. But we know there is a spiritually religious foundation there and we find that from all corners of the Vatican shall come echoes of a new spiritual awakening that shall again give birth and joy to the

## Forecasts Received Through Her Mediumship



Rev. Florence S. Becker

Pastor of

GOLDEN GATE SPIRITUALIST CHURCH  
240 Golden Gate Ave., San Francisco, California

songbird, shall again inspire the artist to pick up his brush and paint, for that country has given many artists to the world.

## Marcus Aurelius

We find this conflict reaching Egypt deeper and heavier than ever before in this year of 1941.

We find this little country of Greece standing with a great deal of staunch stability. Why? They have been classed as a superstitious race, but they are relying on the old legends of yester-year. Some have called it mythology and myth. But they are relying on their forefathers and they are standing as Marcus Aurelius stood, willing to give up his throne and everything priceless in a material way, for the great gift of immortality, beyond reproach. We find this little Grecian country is going to need support and need it quickly because this destructive force has not gathered unto itself all that it will before America steps in with this British force.

We touch New Zealand and Australia and there we find the little countries depleted sending their supplies, sending their men.

## Joan of Arc

We find that, in years to come, that beloved France that is criticized and argued over pro and con, will rise again. For a new birth of a greater personage than a Joan of Arc shall come up in for out of the great spirit of life, and lead her country again to victory. And we see it flying its own flag again, as the old Father Time turns 'round your material world on its axis and year by year you bid good-bye to an old year and usher and welcome in the birth of a new.

We touch that country of Russia that has the minds of men and women on edge today. They are well fortified within themselves. But we read with understanding from this accumulated evidence here that the overthrowing of any government or ruler or set of people does not spell freedom. While they are heavily sustained and fortified, they, too, before this conflict ends, will enter in with this German and Italian regime. And that is the moment when all countries shall begin to wonder: Why? Whence? and Whither? I again breathe the thought of spiritual awakening to each one of you, the necessity of it the one thing that will bring freedom.

## India Holds "Key"

Now I want to touch India. As sure as night follows the day sooner or later India will come under the possession of this Soviet or Russian rule and government, only to last for a short duration. But the Indian people welcome it for they are filled with bitterness concerning the British rule there. And after held a short while, they will come out an absolutely free country. It is written, for they hold a

## The Difference Between FORECAST and PROPHECY

**FORECAST:** To calculate beforehand from the "Book of Life"; An accumulation of events; Foresight of consequences and prevision against them through review.

**PROPHECY:** Interpretations of the "Will of God" to man through inspired foretelling, where RECOLLECTED MEMORY has been attained.

In a forecast, events will OCCUR—the time is not always correct.

body moves, it casts a shadow; as man thinks, he casts a shadow on his mind. Everyone that thinks a destructive thought, that shadow lives out here ready to darken someone else's life, as well as your own. Hence, bear it in mind, you are your brother's keeper, and the necessity of thinking constructive, pure, clean thoughts, that the shadow from your mind of a constructive thought will enter your brother's mind, and bring for him a grand oasis of perfection wherein a new birth takes place.

## U. S. Possessions

I will leave, now, your European conflict, saying: Everyone of you, appoint yourself as a Soldier of Peace, not a soldier of war. And, as a Soldier of Peace, if you put your own house in order, you will then reflect it to the homes and lives and countries of others.

And I want to touch your Panama Canal and I want to tell you that from this accumulated evidence we find great disturbance there. And we find, twice, during the year of 1941, a reinforcement sent there from the American Army to protect that Canal.

We find great disturbance and conflict in the Philippine Islands and we find there that much will have to be clarified, and many men and people will be sent there to protect their holdings. For the gods of the sea and the elements of nature are disturbed and they are sending forth earthquakes, typhoons and the like to destroy much of the Philippines.

And we touch Hawaii and we see there, too, will be disturbance brought about from the Japanese situation. And we find much sickness and plague entering there.

## Canada Stands Free

We come closer to home and we touch Canada. We find in that great Dominion, a little resentment of its people. They stand at the altar and question why, in sending their youth on a blind voyage again to be slaughtered, for what? For you will find the people of Canada are very rational and reasonable, thinking men and women, and they have forced into Being and into practical use many of God's laws by breaking away from some of the old restrictions. And when this conflict and war is completed, it is so written on this Book of Life, that that Dominion of Canada shall stand free. There shall come a close union and association with America and its form of government, when a freedom within themselves has taken place.

Now I come to your America and I touch two earthquakes, one in South America and one in Central America. The one in Central America will do little damage; the one in South America, greater. But if the elements of nature so see fit to tear down the old, then out of it will come not a superstitious birth, but an intelligent birth that will put men and women on a better footing. You will find, from all great British and

(Continued on Page 5, Col. 3)

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## UPTON SINCLAIR STORY

(Continued from Page 2, Col. 5)

lished biography of Osler, it is mentioned that Osler took a sea-trip with McD., and attended his daughter in illness. Another circumstance: McD. is not really a dean, but in the book, "Mental Radio," I have referred to him as "the dean of American psychology." Mr. Ford assured me he had not seen this book.

I brought to the seance a scarf which had belonged to my wife's mother. I now handed this to Fletcher, and his fingers had barely touched it when he said: "Is this from Phoebe's mother? The mother is not over many years. It was the South, a Southern lady—she is buried in a cemetery with a pretty name—Oakwood, no, Greenwood. Was she married once before?" M.C.S.: "No." F: "Were you married once before?" M.C.S.: "No." F: "Some one was married once before. (to U.S.) Was it you?" U.S.: "Yes." F: "I don't suppose that mother would come!" U.S. "She is not in the spirit world." F (to M.C.S.): "Your mother is happy that she can come. She starts her name with a C." M.C.S.: "No." F: "I can't get it. Was her name the same as yours?" M.C.S.: "No."

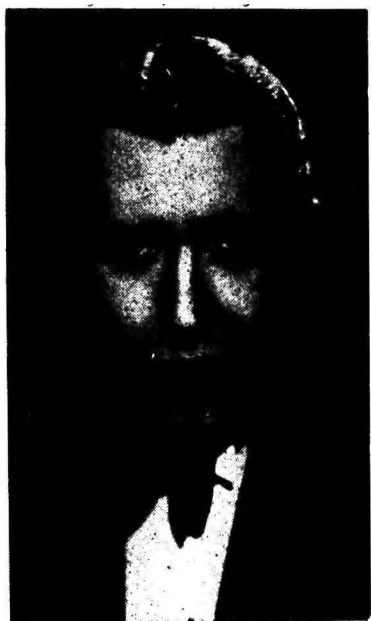
### A Slight Mix-up

There was a mix-up here. M.C.S. said afterwards she did not get the question clearly; and I was afraid to interrupt. My wife's name is Mary Craig, and her mother's was Mary Hunter. Said F. much puzzled: "It starts M, and in the middle it is C. It is what is it an eagle sleeps on?" McD: "An eyrie?" F: "No, not that a cliff—Crag. That is it!" One of us here said: "Mary Craig." F then went on: "There is a spirit here by the mother's side. She talks to that spirit—Matilda? Martha, Margaret?" M.C.S.: "I had an Aunt Mattie. I don't know what her right name was." (Later investigation: it was Martha.) F: "The mother has been over four or five years?" M.C.S.: "Four or five months." F: "She is a lovely person, quiet and dignified." M.C.S.: "I would say lovely and dignified, but not quiet." F: "She appeared to you in a dream—twice. It was clairvoyant. She says you checked yourself. You began to cry, because you were torn back from the spirit world. She blames Upton for this; he wakes up and roams about at night, turns on the light to read. She wants you to know that you are psychic. She does not mind, so long as she has been able to get through to you. She was a strict Presbyterian, or something like that?" M.C.S.: "She was brought up a Catholic." F: "Yes, but she gave that up because the Judge didn't like it. Who was the Judge?" M.C.S.: "He is my father."

This about the dreams is very

## Returns To Buffalo

"Psychic Observer"



THEODOR CLIVEDEN-RUSSELL

Internationally known as America's Premier Psychic, he has been chosen as leader of the COSMIC SCIENCE FOUNDATION. This foundation held their first public service in the Terrace Room, Hotel Statler, Buffalo, N. Y., January 5th last.

According to the opening announcement made by the council board for the foundation, Mr. Russell will have as his assistants during future message services, Catherine Huenniger and Gertrude Sprentel.

The council states further that this new spiritual organization, headed by Mr. Russell, has been chartered under the NATIONAL SPIRITUALIST ASSOCIATION of the U. S. A.

striking. Ever since her mother's death, my wife has been telling me how she could not rid her mind of the sense of her mother's presence. On two occasions she told me of vivid dreams, that the mother was standing by her bedside talking to her. On both occasions she woke up crying. She wrote down the words which her mother had spoken in one dream. Very surely Mr. Ford could not have learned of those dreams in any normal way.

### Squareheads Do Think!

Jack London again. He stated that he was helping me, and gave that as the reason why I was writing more fiction of late years. I thanked him and told him to go on helping me; F then quoted him as follows: "Tell Mary I am glad of his development. I am glad he is looking into clairvoyance. It will help his position." Said my wife: "No, people will think he's gone nutty." Said F: "Yes, they may think it." Said my wife: "They have said it already." Said Fletcher, purporting to speak for Jack: "That's all right, but when history is written fifty years from now there will be only three living American writers who will be remembered, and Upton is one of them. He's the only one they read in Europe now. Say what you please, the squareheads do think."

This last sentence sounds like

Jack London. I won't say the rest is Jack; it will be better if I say it is Jack as the subconscious mind of Upton would have him!

### London Proves

I said to Fletcher: "Ask Jack to tell me how he died." The reply was: "You have the idea. There comes a time when you can't go any further." I said: "Is it right for me to tell the world about it?" The reply was: "Let them remember me as they do. I'm damned glad to be here." U.S.: "Are you happier?" Jack: "My last marriage—the idea was beautiful, but it didn't work. A man who thinks deeply, as you and I did, cannot deal with a child-like mind. He needs a woman like Mary here, one who will keep one jump ahead, and keep him from exploding." U.S.: "Mary knew what you were going to do." Jack: "Why didn't you tell me, Mary?" M.C.S.: "I didn't know if you'd want me to." Jack: "I'm sorry I did it, but now I'm out of it."

The statements made as to the relation between Jack and Charmian London call for no opinion. They are given here because they are the words that Fletcher spoke and I wrote down. Charmian has been a friend of mine for twenty-five years, and of my wife for half that time. She is one of the frankest persons I know, and a "game sport." I did not submit the statements to her, simply because, when all had been said, we should have only opinions, and opinions are not evidence. But later on came facts, and these I asked Charmian about.

### Rare Evidence

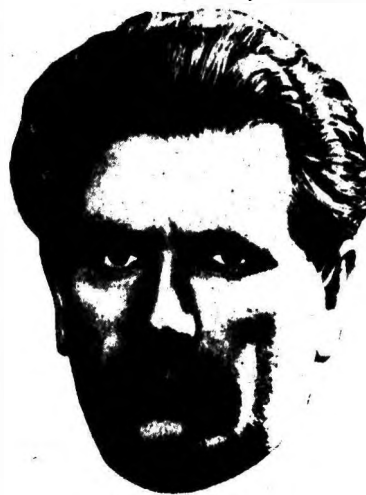
Said Fletcher: "There's something about Jack's squaw. I can't make it out. Does he mean to call his wife a squaw? It's a funny thing to call your wife. No, that's not it. She wears something tight about her head." U.S.: "Ask him if he wants to send a message to his wife." F: "Yes, was she in Canada?" Was she French-Canadian? Charmian is a French name. He says: "Tell her I give her my love and am glad she is doing well."

I wrote to Jack London's widow, asking her about this last paragraph. She replied at length, telling me both her own and Jack's deep distrust of mediums. She says that she is not French-Canadian, and then adds as follows:

"It is really comical about the 'squaw woman.' I do not know of any connected with Jack's life—he was a bit squeamish about some things. There may have been, who knows! But it may be that I am the 'squaw' during his lifetime I ALWAYS, or nearly always,

## Lectures At McAlpin

"Psychic Observer"



DR. NANDOR FODOR

He is scheduled to deliver a lecture, "Adventures In Psychical Research," Feb. 18th, in the El Patio Room, McAlpin Hotel, New York City. His lecture will be sponsored by the National Psychic Research Foundation, Inc., according to Maina Tafe, Executive Secretary.

Dr. Fodor, a graduate of Budapest University, was Director of the International Institute of Psychical Research, London England for nearly five years. During 1937, the American delegates to the International Spiritualist Congress, Glasgow, Scotland, visited London. The Editors of PSYCHIC OBSERVER were among the delegates to be received at the Institute by Dr. Fodor at that time.

wrapped my long hair around my skull, and bound it with a tight band of some color to match my raiment. That is why I say 'comical.' That bandeau, as it was called, was as much a characteristic of me, nearly, as my snub-nose. Jack liked my bandeau."

### Certainly Supernormal

Fletcher now said he was tired and was leaving us; and Mr. Ford came out of his trance, saying he was dazed. He asked what results we had got, and assured us he knew nothing of what happened. He asked us not to mention any names in his hearing, because at some future seance the same persons might return. He said he would have to rest, as he was to give a public demonstration in the church that evening. We attended that demonstration, and two others, and I shall tell about these in another article; also about a second private seance, given in my home, attended by several friends, whom Mr. Ford did not know even by name until after the seance was over.

And now, what are we going to make of all this? Assuming, for the sake of argument, that Mr. Ford is a cheat, he might have got out of "Who's Who" the fol-

lowing names: Mary Craig Kimbrough, daughter of Judge Kimbrough of Greenwood, Mississippi; Priscilla Harden, mother of Upton Sinclair; Janet Aline, deceased daughter of Wm. McDougall; and Smalley, maiden name of McDougall's mother. On the other hand, I cannot think of any normal way by which he could have got "Sister Phoebe," or Rebecca and Isaac, mother and father of McDougall. I cannot think how he knew that the scarf came from "Phoebe's mother, nor that the daughter on two occasions, and only two, had waked up crying from a dream of the mother, nor that I had a letter of Jack London's with me, nor all the numerous facts about the sealed-up letters which were correctly given.

### McDougall's Statement


After our discussion was over, I said to Prof. McDougall: "What is your conclusion as to this seance?" His reply was: "I would say that it revealed genuine telepathy. It certainly showed supernatural power of some sort." I would say the same; and this, it seems to me, ought to determine our attitude to those facts which are open to the possibility of cheating. Because Mr. Ford might have got names from "Who's Who," it doesn't in the least follow that he did. It may be that he got Janet Aline from the same place that he got Isaac and Rebecca, and Judge Kimbrough from the same place that he got "Sister Phoebe." He assures me that this is so, and I believe him. Why should any man spend money for gasoline and automobile tires to travel to a public library, when he can dip into the subconscious minds of those around him?

### Still Another Seance

You may find it easier to believe this, when you have read the details of our second seance, in which Mr. Ford furnished many names and correct details to four persons in my home, whom he did not know I had invited, whose names he did not hear, nor even their voices, until after the seance was over. Most of the facts furnished were unknown to my wife and myself, so we could not have aided a fraud if we had wanted to. I am certain that we have here evidence of some unknown way of getting knowledge; and in so stating I am glad to have the support of a leading psychologist—one who has earned the censure of more than one Spiritualist group by his adverse verdict upon their alleged phenomena.

### NEXT ISSUE

"SPIRITS OR MIND-READING?" Another seance with Arthur Ford—by Upton Sinclair.



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# The Mediumship of MARY OLSON

## Spirit Art Exhibit Proves Immortality

An unusual and evidential bit of proof for spirit communion took place in the Christian Psychic Centre, 120 N. W. 15th Avenue, Miami, Florida, last December. Drawings, received through three phases of mediumship, were displayed in a group of approximately one hundred fifty pictures. Many persons found spirit pictures of their loved ones and each enthusiastically expressed the opinion that the facial features and characteristic poses proved identity beyond any doubt of the human mind.

Some of these drawings were received through the inspirational and clairvoyant mediumship of Ivadale Brown, a newcomer to Spiritualism. She is progressing rapidly under the direction of George Jamesone, Scottish portrait painter who is her spirit teacher. Mrs. Brown has never taken art lessons and those who examine her drawings forecast a promising future for her in this type of work. Many visitors, strangers to the artist, recognized some of Mrs. Brown's pictures, most of which are done in pastels — the coloring and beauty being especially vivid.

### Drawings Recognized

Another group of psychic paintings displayed was the work of Miss Beryl Curry, who has been under the tutelage of John Pettie, English spirit artist of the Seventeenth Century. Miss Curry was instructed to sit for this particular work during this past summer. She was told that her paintings would be obtained solely through the automatic phase of mediumship. She does not know the identity of the spirit who is posing and has no idea of the subject until the picture is completed. Her spirit teacher brings pictures through by complete control of



REV. MARY OLSON, Pastor of The Christian Psychic Center, 120 N. W. 15th Ave., Miami, Florida. She is a Mental, Trance and Physical Medium.

her hand. It is reasonable to believe that a wonderful career awaits this young medium.

The third group of spirit pictures displayed were those given by spirit power alone. Pencil sketches and crayon drawings by Prairie Flower, spirit guide of Rev. Mary Olson. These sketches have been rendered clear and distinct, bringing out facial resemblance and traits easily recognized by those who anxiously sought drawings of their loved ones. Several of these sketches have been of entities who request their delivery to persons at a distance and who have not contacted seances given by Rev. Olson.

A drawing pad is brought into the seance room and examined thoroughly by the sitters before the seance begins. During the seance Prairie Flower is distinctly heard as she instructs her sitters in correct pose and as the pencils

## Mary Olson's Mediumship ELEVEN PERSONS SWEAR TO IT

Miami, Florida, November 12, 1940.

We, the undersigned, hereby attest to the authenticity of pictures received through the mediumship of Rev. Mary Olson.

These pictures, some painted with colored crayons, others by pencil sketching, were received in Miami, Florida, during a series of classes attended by the members listed below.

A regular sketching art pad was inspected by all members of the class before seance. We verified the fact that there were no drawings upon pad before entering dark circle. After class, the pad was examined and various pictures were received.

Sketches of persons were verified by those on the earth to whom the picture was given, as being correct likeness... Here are a few:

Barbara and Bobbie, daughter and son of Mrs. R. J. Davis; Arthur Greene, World War veteran, received by Eve Townshend; Sydney Buxton, World War (British) veterans, received by E. L. Buxton! Abu Bekar; Abuja, Egyptian Guide, Mayme Raymond; Joseph Irvin, son of Miriam Irvin; St. Theresa, "Little Flower," to Mrs. C. Ford; Aye-shah, Hindu Guide; St. Cecelia, Catholic Nun, Guide; Chief Rainbow, Indian Guide to Flora Stanley; Chief Black Horse; Fanchette; Edward Crohn, Miss Julia Ford; Makkati, Moor Guide, Mrs. E. Ogler; Mary Jane, granddaughter, to Mrs. Ogler; Sister Louise Marie, Catholic Sister Helper, (recognized as being teacher in convent years ago) to Mrs. R. Butler; Adrian, Hindu Guide, B. Zophie.

Signed, Members of Scientific Research Class, held Tuesdays, 8 P. M.

B. Curry, 412 N. W. 13th Ave., Fort Lauderdale, Fla.; Ivadale Brown, Margaret Fitzpatrick, 1545 N. W. 1st, Miami; Julia Ford, 421 S. W. 28th Road, Miami, Fla.; Mrs. R. J. Davis, Box 751, Fort Lauderdale, Fla.; Thomas Fitzpatrick, 1545 N. W. 1st, Miami, Fla.; Ethel M. Hastings, 2351 S. W. 15th Street; Grace Round, 313 N. E. 4th St., Fort Lauderdale, Fla.; Eve Townshend, 313 N. E. 4th St., Fort Lauderdale, Fla.; Mrs. J. T. Soder, 2521 S. W. 14th St., Miami, Fla.

STATE OF FLORIDA, COUNTY OF DADE, ss:

On this day before me an officer duly authorized to administer oaths and take acknowledgments under the laws of the State of Florida, personally appeared B. CURRY, MARGARET FITZPATRICK, MRS. R. J. DAVIS, ETHEL M. HASTINGS, GRACE RENNIE, EVE TOWNSHEND, MRS. J. T. SODER, IVADALE BROWN, JULIA FORD, and THOMAS FITZPATRICK, who acknowledged the execution of the foregoing certificate, certifying to the receipt by them of the sketches indicated opposite to their respective names, and for the uses and purposes therein set forth.

IN WITNESS WHEREOF I have hereunto set my hand and official seal at Miami, Florida, this 12th day of November, A.D., 1940.

Emma E. Davis, Notary Public State of Florida at large. My commission expires March 23, 1943.

## 1941 FORECASTS

(Continued from Page 3, Col. 4)

European countries, migrating to South America, hundreds and hundreds of denizens that will bring new thoughts and new ideas and new courage and new hope, to both South and Central America.

We find again turmoil in Mexico, old Mexico. We find that turmoil as the result of the new head to their government there. We find, also, a close association in old Mexico and Japan. We see a very long hand of friendship clasped there.

And now I touch your place here, your North America. And while we say many shall be called to serve in the coat of blue, many shall put on the government uniform, we cannot read from the Book of Life actual fighting in North America. But we see it in the Pacific and we see it in the Atlantic, off your Western Hemisphere. We find conditions coming in from the northern, Alaskan way, that cause the Pacific to be fortified both in battleship and by air.

Last year, when I announced many things would take place in America, I said that you would have a new head to your govern-

ment, and I still maintain it. America will see a new head to its government before this office is completed. And oft-times new men and young men can be molded by a spiritual and constructive thought better and easier than too strong an individual egotist. So I say, be not disconsolate or sad over your North America situation. You are the freest of free. You are breathing free air. You don't have to look for shelter tonight, you may walk your streets in safety, and we never see you looking for shelter. But we see you on edge and at the point, but I am asking you to spiritually arouse your spirit within that you will counteract all of that turmoil. And the discrepancies shall not be discrepancies, but they shall be real spiritual paths, concrete to build and walk upon.

### America's Duty

I told you last year four of your Senators would come to the spirit world; you note that we have received four of them here. And I say five of them shall come in the year of 1941. It is the dying down of the old and the bringing in of the new. It is all under God's order.

I see many changes in the vibrations. Some are good. On some we see a deep shadow. But we know if everyone of you will clarify yourselves as American people you can banish the shadow and bring joy and love and light.

Through the New England States and all through the States that are touched by the Mississippi Valley — River, I should say — giving way to much storm and frosts and a long winter throughout the east, much longer and heavier and harder than in the western part of North America. You will have plenty of rain as yet, plenty of snow, but it shall terminate quickly and it shall terminate early. We find late frosts would touch many of the crops, yet we find vegetation prolific and enough for all. And in the middle west, although we find much rainfall, we again see the sand storms and much draught coming there again in midsummer. The greatest production through the year of 1941 given out from Mother Earth will be wheat and cotton and corn. You will find it prolific everywhere in the States.

### About Earthquakes

You will also find the industry of steel, the industry of aviation and ship-building and all, go forward for two years with great, rapid progress. And we see for two and one-half years over North America one of the greatest waves of prosperity that it has been privileged to touch for many a year. But I would call into your hearts a warning that, after two and one-half years, will come the greatest depression North America has ever known for during these months and years will come too much of so-called inflation. Yet it has some foundation.

We find North America touched somewhat from this plague that I spoke of from the Orient. So we charge everyone to keep their physical bodies fit. And much in a physical way can be thought into existence by your mental outlook. Be courageous and be brave. Have a spirit of usefulness, and you are bound to build bodies that are quite secure and will hold you for a long day in America.

We find three minor earthquakes in North America during the year 1941, but none will produce great disaster. There shall only be little discomfort. We find that down in the vicinity of the Floridas and in California and down about the Gulf of Mexico.

We find the condition of labor in the State of California agitated more than it was in 1940, for in 1940 I read with understanding, your labor condition was quieted. And there shall be a new agitation come, yet out of that agitation shall come the growth of prosperity and success. It is a foresight that will be impelled into action. We find that great Wall Street machinery and that tape ticking on

## Noted Scientist

"Psychic Observer"



MICHAEL FARADAY, (1791-1867), Electrician and Chemist of The Royal Institution of London. He is the author of the book "THE EVOLUTION OF THE UNIVERSE" or Creation according to Science. (Dale News, Inc., \$1.60)

as never before. We find many a rich man and many a poor man investing all of their material wealth, some profiting and some losing. For I warn you that all speculation is unsafe and nothing is certain but God, principle, which means light and wisdom.

### Religious Conflict

Even though you don't like your form of government here, it is all you have, and get back of it with a good, secure foundation for liberty, justice and freedom. And one righteous thought can mold the mind of ten warped brains, if you first have analyzed yourself and put your own house in order.

There will be many forms of religious conflict. There shall be new births. There shall be apparent deaths of the old, for men and women are wanting nothing that can't give them reason and logic. That which is a mere blind belief will be of little help. I want to touch one kind of philosophy and religion that spells freedom to all races, to all men and women, and that is the philosophy of Spiritualism. For it philosophizes all things in life by delving into the infinite. It scientifically researches the annals of one's mental equipment, hence the birth of a metaphysician. And this fountain-head of Spiritualism is the demonstration and the proof of immortality, the one thing that all Christianity has been based upon. For Spiritualism's phenomena proves survival, demonstrates the so-called dead live mentally and can, under proper conditions, return to earth.

### Everlasting Love

Furthermore, Spiritualism uses that great, great story of the birth and crucifixion of that man Jesus, when the stone was rolled from the sepulchre and the spirit of Jesus of Nazareth materialized and walked among his people, proved his identity by telling the cynics to look at the palms of his hands and feel them. Many a doubting Thomas lives in America, but they, too, shall have proof of immortality, for there shall be better instruments and more instruments for they are needed. For, as a result of this war, you will send millions to the spirit world, and they are never happy there until they can touch their loved ones left on the earthplane through the law of attraction, to say, "I live and love you still."

"Death does not end it all. And because I live, you also shall live, and some day we shall be re-united in a fairer land than material existence, a world that is free from struggle and strife where sufferings are unknown and love becomes immortal. We all vibrate in the eternal, on paths of everlasting love in the embrace of God and truth."

I thank you, beloved friends, and I give you my blessings. And may that peace that passeth all understanding abide in the heart of everyone of you, now and forever more. Good-night!

(Continued on Page 10, Col. 4)



# FOUR DAYS IN NEW YORK

By GRACE P. SCHAFER

## ALL ABOARD FOR NEW YORK!

The Pennsylvania train is leaving Wilmington, Del. The day is Saturday, Nov. 30, 1940. The hourly train, between Wilmington and New York, is crowded with passengers headed for the Army and Navy football game in Philadelphia. Soon the crowd is dismissed at Philadelphia and, as the train moves northward, I am thinking how very sweet of Juliette and Ralph Pressing to 'phone me long distance, Thursday night, and ask me to join them in New York. It was bound to be a happy trip . . . of that I was sure! Just to be with the Pressings was sufficient reason for happiness.

Arriving in New York, two hours later, I taxied to the Wellington Hotel and found my way to the Pressings' suite of rooms. What a joyous greeting! After depositing my baggage in a nearby room which had been engaged for me, Juliette, Ralph and I walked around the corner to FRANK DECKER'S studio, at 140 W. 57th St. Mr. Decker was as happy and gay as we.

### I Meet Mr. Decker

Although it was my first introduction to this world-famed medium, it seemed to me that I had known him always. He is a good-looking, happy . . . continually good-humored . . . and mischievous man. Aside from meeting the great medium, himself, if the trip had been only for the purpose of seeing Mr. Decker's beautiful ivory and Chinese collection . . . and his lovely Indian room (which he uses for a reception room and office), I would have been gratefully appreciative.

A number of appointments were scheduled for the afternoon so we all returned to the Wellington for a hasty lunch. It was not however, Frank Decker's lunch . . . but a belated breakfast for him!

Because I had heard and read so much about this unique personality—Frank Decker, I politely watched him from every angle . . . attempting to correlate reports about the medium, "Frank," to Frank of the flesh. While we looked over our menu cards I thought of a story I had once read about a psychic master whose pupils watched his every move . . . trusting that through a super-analytical circumspection they might discover the erudite secret of his power.

### A Medium's Prerogative

A member of the master's household observed that each morning, before his meditation hour, he invariably tied his pet cat to the bed-post. This bit of information passed from pupil to pupil. Superstitiously they attached ritualistic significance to that simple act of foresight, performed by the master to avoid annoying distraction.

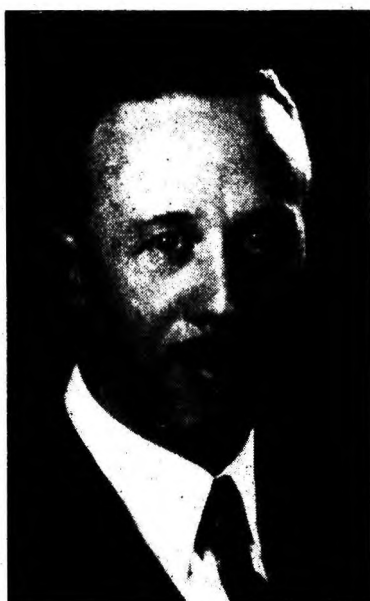
The climax is: each disciple got himself a cat and, before meditation hour, tied it to the bedpost! . . . Well, while I watched Frank Decker, surreptitiously . . . with all the scrutiny of those fanatic disciples — (occult students, take note) — he ordered LOBSTER!

The afternoon was a continuous reception of friends. Among them was, Dr. and Mrs. Edwin F. Bowers. Dr. Bowers is author of the wonderful book, "SPIRITUALISM'S CHALLENGE," "CHARM and PERSONALITY," medical and health books. Mrs. Mina Lean, reporter for PIX; two cosmopolitan gentlemen . . . the Mr. Vouga and his son, Charles, of Rye, N. Y. and California; Mr. Buck, a psychical research investigator of Schenectady, N. Y., and others called.

Ralph had brought with him a record of Sir Arthur Conan Doyle's voice made several years before

## Trance Medium

"Psychic Observer"



GEORGE WEHNER, Internationally known Mental and Trance Medium, 156 West 56th St., New York City.

his passing, which Ralph played as a prelude to the Chesterfield records (recently made in Buffalo), which also contains a record of Sir Arthur Conan Doyle's voice—made from the spirit side of life. All who heard the records agreed that Sir Arthur's voice was identical on both records.

Mr. Buck and Mr. Decker joined us in a late and excellent dinner. Sunday morning, Juliette and I attended services at a Spiritualist church, conducted by Rev. Johannes Greber, at the McAlpin Hotel, mezzanine floor. Rev. Greber is author of "COMMUNICATIONS WITH THE SPIRIT WORLD," "NEW TESTAMENT," and other books. After a short and pleasant conversation with Rev. Greber we met Ralph, who had attended services elsewhere—and Frank Decker joined us for lunch.

### S. & E. Society

Later we all decided to go from there to the SPIRITUAL AND ETHICAL SOCIETY, founded by the late Mrs. Helen Wells, mother of BERT WELLS, one of Frank Decker's spirit helpers whose voice is recorded on the Decker spirit records—also made in Buffalo recently.

Fred Schneider, Pres. of the Society, presided at the service; and Miss Arrigo, a gifted speaker and message bearer, gave an interesting talk . . . and relayed spirit messages! William Owen of the TEMPLE OF LIGHT, unusually good as a message bearer was also on the program. We met many of the members after the service. It was there that we met MR. HARRY van WALT, from The Hague, Holland. Mr. van Walt is a lecturer and author of many fine books written in Dutch. He joined our party and we all rode out to "The Fontenoy" where we picked up charming Mrs. van Walt . . . thence "THE RENDEVOU" for a very good dinner.

### Late Services

During the course of our dinner, Mr. Decker suggested a visit to HARLEM . . . to a Rev. Hayheger's church at 27 W. 130 St. There we found a very nice church . . . well attended . . . conducted with ceremonial ritual and very good music. Mrs. Hayheger is organist for the church and a decided asset to her husband's organization. Rev. Gibson was speaker for the evening: Rev. Hayheger, principal message bearer.

It was 11:30 P. M. when services were over. Mr. Decker had promised us a private seance at his studio and the hour was late. Overruling our consideration for Mr. Decker, we acquiesced to Rev. and Mrs. Hayheger's generous and contagious hospitality when they persuaded us to partake of dainty and delicious sandwiches, cakes and tea, upstairs in their attractive living quarters.

At 12:30 A. M., we became conscious stricken and left post haste, yet with reluctance, for Mr. Decker's studio . . . all undeterred and mind-bent for a seance — however apologetic for imposing upon his gracious tolerance — knowing full well that he was tired. He palliated our conscience by assuring us that entrancement has never failed to rest him.

### I Hear "Patsy"

When pressed for details, Decker said: "I can be utterly worn out . . . be up quite late . . . but when I am entranced, I experience absolute peace and rest. I become re-energized. And if I go a couple of days without entrancement I become extremely nervous and high-strung. As soon as I enter the trance state my nerves are adjusted and I am renewed." This reassuring statement made us feel somewhat better.

We sat in a small circle with only a trumpet and a harmonica placed in the center of the floor. The lights were switched off and in not more than a few minutes a spirit voice spoke, announcing himself to be, BERT WELLS (one of Mr. Decker's helpers). PATSY . . . the well known Patsy — indispensable guide at the Decker seances—came in at many intervals throughout the sitting. He gave considerable time to test-proof exhibitions, demonstrating the American medium's powers to Mr. and Mrs. van Walt who have witnessed the best mediumship that Europe has to offer.

### Doyle Speaks!

PATSY played the harmonica for us, then handing the instrument to Mr. van Walt he instructed him to put it in his pocket . . . which he did.

"Now," said PATSY, "place your hand over the top of your pocket so you will know that the harmonica is there and I will play it for you." Mr. van Walt said he could feel the musical vibration against his person as it was being played.

Mrs. van Walt was then led by Patsy to where Frank Decker sat. He told her to place her fingers inside of Mr. Decker's mouth. As she did this Patsy's voice spoke from the far end of the room.

JIM RILEY and SIR ARTHUR CONAN DOYLE spoke to each one there. SIR ARTHUR CONAN DOYLE'S voice was instantly recognized by Mr. van Walt who had known him personally, having met him at The Hague and London. They resumed their acquaintance and the conversation turned to the subject of the records made in Buffalo on which his voice is registered. With emotion and some excitement Sir Arthur Conan Doyle talked of his son, Dennis . . . trusting that when he would hear the records he would recognize his voice and would like them.

At 3:00 A. M. when the seance was over, Mr. van Walt enthusiastically said, "In all my investigations I have never seen anything like it! I can truthfully say that in my estimation Frank Decker's mediumship is the greatest I have ever witnessed."

Monday morning at 9:30, I interviewed Mr. van Walt and thoroughly enjoyed each minute of the time I spent with this brilliant writer and linguist. He is a man of great culture and distinction. While he is Dutch, his accent is typically British.

After lunch, Juliette, Ralph and I went over to George Wehner's studio at 156 W. 56th St. If Mr. Wehner had been there when we arrived we would never have noticed his magnificent collection of rare objects gathered from all parts of the world. Beautiful as his surroundings are, they pale into significance when overshadowed by the all-absorbing and interesting personality of George Wehner.

Mr. Wehner's book, "A CURI-

OUS LIFE," is his own. It is the strangest, almost fantastical . . . but true autobiography of one who "was born to fulfill a prophecy" — as the first lines of his book inform us. A cousin of Madame H. P. Blavatsky (great Theosophical leader), he is a born medium and also a musical composer. At one time he was engaged to Winifred Hudnut (Natcha Rambova), once the wife of Rudolph Valentino. Through Mr. Wehner's mediumship the famous "Valentino messages" were received. The first instalments were at one time published in GRAPHIC . . . and later under the title, "RUDY—AN INTIMATE PORTRAIT OF RUDOLPH VALENTINO."

I am keeping in reserve some interesting facts for a story about this exceptional man which will appear in a later issue of THE PSYCHIC OBSERVER.

On leaving Mr. Wehner's studio, Juliette, Ralph and I ate a hasty dinner . . . hailed a cab and rode to Edward Lester

## Mental Medium

"Psychic Observer"



CHESTER GRADY, Lecturer, Message Bearer, Trance and Mental Medium, 122 Central St., Forestville, Conn.

During the winter months, he makes his headquarters in New York City, "The Winslow," 45 East 55th St.

Mr. Grady is planning a lecture tour shortly. His itinerary, calling for services in Spiritualist Churches in Pennsylvania, New York State, Ohio and Michigan, is almost complete.

Thorne's UNITED SPIRITUALIST'S CHURCH, 257 Columbus Ave. at 72nd St. It was on a night reserved for his developing class. Rev. Thorne told us that in honor of our visit he would have a materialization seance: that he did not submit to this phase of mediumship often and realized he had not developed his gift to the extent of its possibilities. Apologies were wholly "out of order" for it was a wonderful demonstration. About ten spirits manifested. I was delighted with the results. A little spirit, "Sunbeam" called me to her and, after we chatted a little, she handed me an apported orchid! Since I was the only recipient of an orchid I felt honored, indeed! . . . But others soon received beautiful long-stemmed pansies, snap dragons and chrysanthemums from the "WHITE SISTER," a helper of Rev. Thorne. The uniformed sister appeared with her arms laden with flowers and later they were distributed to all. "RISING STAR," another helper manifested, and a saintly, apostolic spirit stood holding high a crucifix; a bright star shone on his head. He gave us a blessing and prayed for peace.

Occasionally Rev. Thorne paints and sculptures under inspiration. He displayed some worthy samples of his work. We regretted we were so pressed for time . . . and could

## Psychic Photographer

"Psychic Observer"



JOHN MYERS, Psychic Photographer and Spiritual Healer, formerly of London, England, but now permanently located in New York City.

not have visited longer with gentle and inspiring Rev. Thorne.

We went direct to the Wellington to fill an appointment with another world famed and handsome medium, CHESTER GRADY. He was waiting for us. Mr. Grady is a world traveler. His first European advent was in answer to a summons from a cousin of the present King of Italy, who had heard of the American's magnificent gift of mediumship. Our conversation was a limited one. Other visitors, Charles Vouga and Miss Audrey Kagere called and they soon left . . . taking Mr. Grady with them.

Tuesday morning while Ralph was away on important matters, Juliette 'phoned various friends, and we both packed for our homeward journey that night. Around noon-time JOHN J. O'NEILL, science editor of the New York Herald-Tribune, dropped in . . . long enough to hear the "spirit records" and chat a while. Dr. Edwin Bowers gives an account of Mr. O'Neil's psychic investigations in his book, "SPIRITUALISM'S CHALLENGE." Mr. O'Neil is one of the exceptional newspaper men who dares to speak the truth through the press, regardless of biased opinions. (Another visit which was entirely too short)!!!

### I Meet an Englishman

MR. JOHN MEYERS, famous spirit photographer and medium from London . . . now an American, called and took us all to lunch at the Wellington. We then left for "WE THE PEOPLE," Columbia Broadcasting Station, after accepting an invitation from Mr. Meyers to call at his pent house later.

We arrived at "WE THE PEOPLE" just in time to witness the rehearsal of the man who talked without vocal chords, by means of the "SONOVOX" an instrument invented by GILBERT WRIGHT. This feature was heard on the program of that night. Seeing this miracle of modern invention threw us all into an ecstasy of wonderment. Great as it is . . . it is going to be another alibi for skeptics to use against Spiritualism. Since my return home I have, already, heard the very presumptuous assertion that Spiritualists might have just such an instrument hidden in a seance room!

From WE THE PEOPLE we went to ELINOR BOND'S lovely apartment at the Ansonia Hotel. The fine little medium (who looks like a little girl) favored us with a seance. I think Miss Bond is the youngest, direct-voice medium I have ever met. She received her development in Frank Decker's class; and she is practically, a "brand new" medium. In a later article I shall have more to say about this charming and intelligent person who is a "born student and medium."

We all received valuable ad-

(Continued Page 9, Col. 3)



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## The Mediumship of...

## JOHN J. CARROLL

By MARCELLA DeCOU HICKS

Had I not seen "with my own eyes" the phenomena which occurred at Lily Dale in the Psychic Observer Seance Room on the night of January second, 1941, through the mediumship of J. J. Carroll, I should not have credited it—even from the lips of the Angel Gabriel. Yet I solemnly swear to you that everything I am about to tell you occurred exactly as I shall relate it.

The seance room was filled practically to capacity and if any one went out of that place still questioning the authenticity—the possibility—of physical manifestations of phenomena; well, he needs his head examined.

In the Psychic Observer Seance Room, the "cabinet" consists only of a black sateen curtain hanging from a semi-circular pole or pipe, the ends of which about the rear wall. For the purpose of the Carroll demonstration the cabinet curtains were pulled aside and a straight piece of black cloth was fastened between them and extending up about half way, so that manifestations were visible over the top... see photo accompanying this article.

## Cabinet Examined

Before the seance began, I was asked to examine the cabinet and take note of what exactly was in it and also to find the "wires," "rods," trap doors and other silly gadgets which the so-called investigator claims mediums use in order to simulate phenomena. Behind the curtain I found a folding card table, on which were a small dinner bell, a tambourine, two tiny toy tom-toms with their sticks, and three trumpets of varying size.

Later Dr. Carroll placed thereon a guitar, a carpenter's pencil and some writing paper and a music box. After an explanatory talk, the medium proceeded thus with his demonstration.

From the audience he selected, according to the month of their birth, two women, Edna Bulleymont and Mrs. Morley, to act with him as the psychic battery. He sat them side by side directly in front of the cabinet and covered them completely with folds of black sateen, pinning this covering securely to the cabinet curtains with huge safety pins, so that only their heads were visible, Mrs. Pressing helping in the process.

Then he took his place on the end chair, covered himself, except his head, with the rest of the sateen and Mrs. Pressing pinned him securely to the cabinet curtains.

## Test Conditions

The three members of this battery then took hold of hands in this manner—the lady on the end held the right hand of the lady in the middle in both of her hands and Mr. Carroll held the left hand of the lady in the middle in both of his hands. Thus "all hands were accounted for!"

A ruby light was left on, a light strong enough so that at all times the heads of the "battery" were visible to everyone and so that everything appearing at the top of the cabinet curtain could be easily seen.

After reciting the Lord's Prayer the seance began. Suddenly two pieces of paper were thrown over the cabinet curtain and landed on the floor in front of the battery. Then the three trumpets sort of looked over the curtain at us and Pat, Dr. Carroll's cabinet guide or spirit "control" spoke independently from inside the cabinet. He greeted the Pressings and said that he hoped the forthcoming demonstrations would help us all to know that spirit forces still could function as regarded substance, material and the physical plane of existence after so-called death, and that by knowing these things to be true we would, of

THESE PEOPLE WITNESSED THE CARROLL SEANCE DESCRIBED IN THIS ARTICLE: Mrs. Homer Sibley, Anna Green, Eddie Huskisson, Mrs. Edna Bulleymont, Mrs. Kenneth Rice, Mr. and Mrs. Charles Tetter, Barbara A. Pressing, Mrs. E. J. Jones, Mary Shipman, Mr. and Mrs. Moreley, Mr. and Mrs. George Luke and Mother, Mr. and Mrs. Arthur Waite, Mr. and Mrs. Walter Harris, Rose Waite, Bert Elkhorn, Mrs. Albert Johnson, Miss Ebba Johnson, William Cockshott, Anthony Stravato, Miss Pearl Carlson, Marcella DeCou Hicks, Juliette Ewing Pressing and Ralph G. Pressing.

"Psychic Observer"



DR. J. J. CARROLL, Noted Physical Medium, 559 Tonawanda St., Buffalo, N. Y.

He serves Spiritualist Churches and Societies throughout the United States. Having just returned from a successful tour of the middle West and Pacific Coast, his late schedule calls for seances in the Middle Atlantic and New England States.

necessity, be convinced of survival and eventually achieve a better understanding of immortality.

Pat had hardly stopped speaking when over the top of the curtain appeared the guitar. It began to play beautifully, with no hands touching it and no depressing of, or fingering of the strings. Dr. Carroll suggested that we all sing a verse of "Abide with Me" and asked Pat to give us the proper cord. He did, and we sang to the very good accompaniment played by invisible hands. Remember, please, that ALL of the time, the three people constituting the battery were visible to all of us and no human being could possibly have been inside that cabinet.

Next, we heard Pat winding the music box and presently it appeared above the curtain, playing its tinkling tune; then the bell started to ring and the tambourine to tintinnabulate—all of this visible above the curtain. The tambourine tapped the lady in the middle of the "battery" smartly on the head several times and finally steadied itself there, hat fashion. And I am bound to say it didn't look any sillier than the hats we are all wearing this winter.

## Psychical Demonstrations

The tom-toms began to beat, drum fashion, louder and louder till there was a perfect bedlam of noise and then suddenly the tom-tom sticks were thrown violently over onto the floor in front of us.

At intervals Dr. Carroll requested Mr. Pressing, who took charge of the lights, to turn the bright flash light on him and the battery to show that, like the stars and stripes, they were "still there" and not prowling about inside the cabinet.

At the conclusion of this phase of the seance there was a perfect bedlam of noise and activity in the cabinet; bell ringing, tom-toms pounding, music box playing, guitar making music and the card table banging about. It sounded for all the world like a chivaree. In this manner ended the first

part of the seance.

In order to prove that there was intelligence behind manifestation Dr. Carroll asked some one, any one, in the audience to suggest a name to be written by the entity in the cabinet. Some one suggested Theodore Roosevelt and another asked for Jimmie Antanozzi. Presently we heard the scratching of pencil in the cabinet and a scrap of paper was soon thrust over the curtain top, which upon examination showed the names, Theodore Roosevelt and Jimmie Antanozzi legibly written thereon. The name Antanozzi was spelled with double s instead of double z. (This does not mean that T. R. in spirit did the writing—a name was called and the cabinet guide wrote it.)

## The Spiritual Side

Dr. Carroll asked his little Indian helper, Pansy, to show her hand between the heads of the ladies forming his battery and forthwith a small white hand was thrust through the curtain and fluttered its fingers at us. And mind you, good people, this hand was not thrust through an OPENING in or between the curtains, because there was none, but it materialized as it was apparently thrust through the solid materials and moreover it made no tear in coming nor in withdrawing. The little hand touched one of the "battery" ladies on the cheek affectionately.

After this partial materialization, Dr. Carroll requested that a full form materialize and forthwith the head and shoulders of a person or ordinary height appeared above the curtain. At one stage of the proceedings I went up to the cabinet and reached over into it, whereupon my hand was grasped by another hand—warm and peculiarly delicate in texture. Dr. Carroll asked that the temperature of the hand be changed and while I held it it turned ice cold in my grasp. A couple of other people also clasped this materialized hand—whether the same one or a different one I would not be able to say.

## Everything in Order

This phase of the seance ended as things began to come over the curtain. Mrs. Pressing was the recipient and to her was handed—first of all, and of ALL THINGS a very full glass of water, which positively nobody had put in the cabinet. Then followed the bell—and it was ringing as Mrs. Pressing took it. Next, the music box was handed over, playing its little tune. The guitar came next and here the manifesting spirit teased Mrs. Pressing a bit. Repeatedly she attempted to take it and each time it was pulled from her grasp. Finally she was allowed to take it.

Lastly the card table began to "carry on" with a great clatter. Some one, a bit worried over the racket, said, "You'll have to fold up those legs to get it over."

Whereupon with four separate and distinct bangs the legs were folded and the table itself appeared above the curtain and with the help of some one from the group Mrs. Pressing lifted it to the floor.

When things stopped coming over the curtain, Mrs. E. J. Jones, of Lily Dale, who was in the audience, was asked to come and examine the medium and his battery. Mrs. Jones found Dr. Carroll and the two ladies pinned in the black sateen exactly as at the beginning of the performance and

## Telekenisis-Partial Materialization Photographed

"Psychic Observer"



The picture above, taken by flash-light several years ago, clearly shows physical manifestations taking place at a CARROLL SEANCE.

Telekenisis, commonly called Levitation, is demonstrated by the heavy musical instrument plainly visible in mid air. The white substance showing in the center is a written message, psychically projected, THROUGH the black curtain (Dematerialization).

Dr. Carroll and two women can be seen, sitting back to the curtain, each holding the others hands—a test that the medium always insists upon in this type of demonstration.

Thousands of persons all over the United States have witnessed Carroll's mediumship and can vouch for the fact that every seance of this nature is conducted under TEST CONDITIONS.

hands held as at first. May I say that these "ladies of the battery" were not even acquaintances of Dr. Carroll and certainly not accomplices. They were women who lived in the vicinity and would have been double quick to report any suspicious move on the part of the medium.

## Sound Logic

As the seance progressed, it took on a different aspect—the trumpet and message phase. For this the table was set up in front of the audience and the tambourine, music box, bell, guitar, etc., were placed upon it while the three trumpets rested on the floor alongside. Dr. Carroll selected a lady, Mrs. George Luke, from the group to sit opposite him and hold his hands throughout. The skeptic of course, is going to think that this lady was undoubtedly in collusion with the medium—just as he is also going to think that somebody crawled through the solid wall behind the cabinet or through the solid floor and created all the commotion that took place. But I assure you that Mrs. Luke whom Dr. Carroll chose is well known in the community for her skepticism and moreover she is the wife of a newspaper man, equally skeptic and Dr. Carroll is not at all acquainted with either one of them.

And as regards it being possible for any one to enter the cabinet unseen by any of us, let alone ALL of us, it would be as preposterous as it would be for me to attempt to get into the seance room by crawling through the keyhole. I know that seance room as minutely as I know my own living room. It has no openings whatever except its entrance door. The walls are plain, solid walls and the floor is a plain solid floor. There are not even cupboard or closet doors, no shelves—not anything where anybody or any thing could possibly be concealed.

That seance room was expressly built to provide at least one place in the U. S. where mediums could be tested under absolutely fair conditions, fair as regarded both mediums and sitters. Protection to both and especially to protect mediums from false accusations.

To resume: When all was in readiness the lights were turned out and the message phase began. Almost at once the trumpet with luminous band levitated, tapped smartly on the ceiling and began

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(Continued on Page 9, Col. 4)



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SPRITUALISM'S PICTORIAL JOURNAL

# The PSYCHIC OBSERVER

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February 10, 1941

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## EXPLORING PSYCHIC PHENOMENA

(Continued from Last Issue)

### My New York Adventure

By J. GILBERT WRIGHT  
Industrial Research Chemist

In the month of February of this year, I was called to Philadelphia, Pa., on business. I was due on a Monday, but instead of going down to New York on Sunday afternoon as is my wont, I went down Friday evening, for the following reason.

I had read in The Psychic Observer that there was a medium by the name of Frank Decker. He was described as being a "test" medium, which, I surmised, meant a medium to whom an honest skeptic was sent if he wished to examine the alleged phenomena. He was an American of Syrian descent and his phenomena consisted of the direct voice, as in the case of "Margery," the indirect voice by means of the trumpet, and the materialization in complete darkness of a deceased Irish boy by the name of Patsy. Patsy speaks and has materialized hands and arms, which are not ectoplasmic, but are said to be produced from a gas which the spirits are now calling SENSIGOL. It is supposed to be a combination of something taken from the solar plexus of the medium and something from the other side of the veil.

I had never met Decker, but I had heard that he held open trumpet sittings on Friday evenings in the Ansonia Hotel, New York. I decided to be present if possible.

## A. S. P. R. Member

On my arrival at Grand Central, I arranged for a sitting by telephone. The only information given was that my name was "Wright" and that I came from upper state. As a recommendation, I remarked that I was acquainted with "Margery" and that I was a member of The American Society for Psychical Research and knew the president, Mr. Button.

Decker's apartment was on the third floor. As I entered he was sitting at a small table talking to a middle-aged woman. I recognized him immediately from his photographs. He is very slight. I doubt if he weighs over a hundred and ten pounds. I took to him at once. I imagine most people do. He is immensely popular.

"I see you are Mr. Decker. My name is 'Wright'."

"Are you the man that called up about half an hour ago?"

"I suppose so."

"Do I understand you have had sittings with Margery. Now, I must let you know I am not as



FRANK DECKER, International known Direct-Voice Medium, 140 West 57th St., New York City.

good as she is," he generously remarked.

"Oh, that's all right. They tell me you're pretty good, nevertheless."

"Well, I don't want you to be disappointed. Have you met Mrs. Bute?"

"I haven't had the pleasure."

"Let me present, then, the greatest materialization medium in the world. She gets her forms in good light. I would like you to have a sitting with her. Could you come around Monday evening? That will be her last sitting for the season."

I expressed my delight at meeting such a distinguished medium, but regretted that I couldn't be with them on the following Monday, as I was then due in Philadelphia. I learned, however, that Frank had his own camp in New Jersey. It is called "Camp White Eagle" and is situated on the shores of Lake Hopatcong about forty miles from New York. Mrs. Bute, I learned, was engaged to be at Camp White Eagle during the Summer and I determined there and then to have a sitting with her at that time.

I wandered into the large seance room which was unusual in that it was circular.

To the left of the passage as one entered were two shallow cupboards for cloaks. No one was hidden there. I looked. Separating the passage from the seance room were hung curtains which could

(Continued on Page 10, Col. 1)

## 4 Days in New York

(Continued from Page 6, Col. 5)

vice from Miss Bond's helpers. "JIMMIE's" voice sounds somewhat similar to Frank Decker's spirit friend, "PATSY." He is clever and kind. "SADI," a Persian teacher, was once a poet who lived on earth during the years 1184-1201 A. D. He told us of how we are tested along our paths of development: How we are afforded opportunities to serve . . . to enlighten others: How fear and timidity are hindrances: That the shortest route on the path of progression is to DO SOMETHING ABOUT IT . . . (spreading the truth). He said:

"All developing mediums, and those who are spiritually endowed, have an unexplainable urge to serve . . . an uncontrollable desire to work. Gifts and talents MUST be used. You are accountable for them. If wasted during your earth life you will be required to make up the deficit in the spirit world."

After the seance was over we had dinner with Miss Bond. We then rushed to the exquisite home . . . a priceless treasure house at the top of the "Vendome" . . . occupied by JOHN MEYERS.

Mr. Meyers is the internationally known psychic photographer whose spirit photographs appeared regularly for some time in the London, PSYCHIC NEWS. He is now making some experiments for the advancement of SPIRITUALISM which, if successful, will promote the cause of Spiritualism in a modernized and sensational way. He contemplates making colored talking pictures of materializations. What an attainment! We enjoyed seeing his moving pictures . . . some in colors . . . which he took in Lily Dale last summer. They were excellent! We hope to have a personalized story of Mr. Meyer in the near future for the PSYCHIC OBSERVER.

We viewed Mr. Meyers' antique collection of the Napoleonic period . . . his ivory collection . . . historical objects rare paintings and miniatures. After being lifted to the "Seventh Heaven," amidst the luxury and gorgeous beauty of this exclusive pent house, we were forced by the cruelty of time to make a hasty decent to the cold pavement below . . . where Ralph hailed two cabs and there we parted. Our trains left from different stations. I reached the Pennsylvania Station just in time to catch the 11:00 o'clock train for Wilmington.

WHAT A WONDERFUL TRIP! A thousand thanks to Juliette and Ralph Pressing, my good friends, and editors of the PSYCHIC OBSERVER for those FOUR DAYS IN NEW YORK which have so much enriched my life . . . and I long to share my happiness with our readers and introduce to you those fine characters whom I met and who are your friends too . . . for all Spiritualists meet on the common ground of LOVE and UNDERSTANDING.

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## CARROLL'S MEDIUMSHIP

(Continued from Page 8, Col. 4)

soaring from one end of the room to the other, coming down repeatedly to tap this one and that one. It tapped me quite violently twice on each shoulder.

Dr. Levi Alexander, Dr. Carroll's trumpet control spoke to us, saying among other things that he hoped the manifestations and messages brought forth would convince those present of the return of spirit to earth and thereby strengthen faith in a hereafter and in spirit communication. Then he wound the music box and it started playing and it, as well as the guitar, "took wing" and sailed about us playing simultaneously. Then placed themselves back on the table when finished. We sang again and the guitar once more accompanied us and shortly a booming voice from one of the trumpets joined in.

## Eugene O. Baldwin

Pansy spoke in independent voice, telling us of her pleasure in serving us and promising to do all that she could to help the loved ones speak through the trumpet. Many from the spirit side of life came through with comfort and solace for those they had left on earth, although there was truly nothing sad about any of it. On the contrary, and as is quite usual in any sort of spiritualistic gathering, there was a good deal of laughter and pleasantry.

Previous to the beginning of the seance each of us had been given a card upon which to write the names of two spirit friends or teachers and one question. These were gathered up and set aside, the medium at no time touching or examining them. Mrs. Pressing herself passed them out and gathered them up. It was hoped that the spirit friends thus addressed would manifest through the trumpet and answer the written questions.

In nine cases out of ten exactly this did happen, although there were several in the gathering who received counsel and encouragement from people they had not even remotely dreamed would manifest. A man by the name of Eugene O. Baldwin, of whom I had never heard but who seemed to be well known to most others present, came and said, "Well, better late than never. I'm just as much alive as I ever was and I'm perfectly happy." Thomas Grimshaw manifested so perfectly that even his voice timber was recognizable. He said, "I am glad to come here and give proof of the continuity of life. Immortality shall become the password and the watch-word of all those who seek the pathway of perfection." I must remark here that Dr. Carroll's trumpet work is unusual in that practically none of the voices coming through partake in any degree of the qualities of his own voice and moreover the voices are widely dissimilar to each other.

An old soldier, father of one of the ladies present, came in, playing a snare drum and then "taps" as if on a cornet.

Mr. Pressing's brother came to their mother with a loving greeting which however the mother could not understand because of hardness of hearing so Pat very accommodatingly fairly screamed a repetition of the message so that the dear mother really heard, and was comforted.

On my own card I had written the names of Henry Ward Beecher and Ray D. Price and had asked about the safety of a journey across the Pacific which I contemplated making. Dr. Carroll said, "Roy or Ray is here asking for Marcella. I am seeing a huge body of water between us and above it is written the word Pacific." I accepted this at once and Ray spoke to me, telling me I would make the trip in safety and soon, and would find all conditions quite to my liking upon arrival. My proposed trip was not known to Dr. Carroll since I had not discussed it and had never "laid eyes" on the man till two hours before the seance.

As the power began to wane and it became more and more difficult for spirits to hold the trumpet for any length of time, Dr. Carroll supplemented the trumpet manifestation with his clairvoyance and clairaudience, describing spirit visitors, giving names with surprising accuracy and delivering the messages. I did not count the number manifesting during this phase of the seance but I dare to estimate them at more than two score, and I only remember of one that was not recognized and he was accepted by some one else present.

## "I Know What I Know"

All in all this seance was the most remarkable and spectacular demonstration of combined phases of mediumship that I have as yet witnessed. And I repeat that any one who could suspect that Dr. Carroll performed by means of legerdemain, trickery, wires, rods, what not, or that some other human, in collusion, was instrumental in creating these amazing demonstrations, would be attributing to humans' abilities of deception far more marvelous than the honest attributes of mediumship which Dr. Carroll actually possesses.

One lady, a long time resident of Lily Dale and a confirmed skeptic as regards physical phenomena, was heard to remark on her way out, "Well, they needn't tell me again that trumpets don't go up. No, sir—nobody. I saw them floating round up there and I know what I know!"

Many mediums who themselves have only the mental phases of mediumship are forever decrying physical phases and even denying altogether their authentic existence. In other words, "Because I haven't got it, YOU can't possibly have it." My neighbor has a nice fur coat and I have none, so I'll just manifest my own superiority by being mean to her! I am bound to say that if there were less jealousy and less recrimination among mediums themselves spiritualism would prosper in a greater degree. I maintain that the greatest stumbling blocks to the progress of spiritualism are within its own ranks—more's the pity.

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## EXPLORING PSYCHIC PHENOMENA

(Continued from Page 9, Col. 2)

be drawn. The seance room itself, as I have said, was circular—evidently an abutment of the building and had four windows which overlooked the street. They were equipped with tightly-fitting opaque blinds, which, when pulled down, excluded all light. There were no furnishings. Placed so as to form approximately a circle were several armchairs and a settee capable of seating three persons comfortably, and there was a pile of steel undertakers' chairs under one window. I occupied position one, and I shall now describe the other sitters:

2—A woman of about forty-five, an avowed spiritualist.

3—A Ph.D. man about forty-two, bespectacled and with a scholarly stoop; a master of mathematics in a high school.

4—A delicate-looking woman of thirty-five (?)

5—A well-dressed woman of about forty-five. She was discussing William James as I entered and knew what she was talking about. A recent convert as the result of a veridical apparition that had spoken to her. I learned afterwards she was a Mrs. Virginia Flynn.

6—A tall well-built and well-dressed man of about thirty-six. A Chiropractor whose name I learned subsequently was Dr. Kappe.

7—A short wiry man, not over five and a half feet, nervous and energetic.

8—A short stout South American—the Danish consul for Nicaragua.

9—A weary white-haired lady whom I would judge to be seventy.

10—Mrs. Bute.

The door to the main passageway was closed and locked, the curtains drawn, and Frank pulled one of the steel chairs into the middle of the circle. He then addressed us without any preliminaries.

### Proper Approach

"I want to give you a few instructions. Many of you will be touched by hands. Allow the hands to caress you, but I do not want you to touch them. It might do me harm. If a spirit speaks to you, for Heaven's sake be responsive. Act as though you were delighted. In this way you will get better messages." He then laid down, tips up, two aluminum trumpets, and, turning to me said: "Take this harmonica, Mr. Wright, and put it in your pocket. I don't know what may happen, but you may be asked for it." He gave me a small mouth harmonium which might have cost 5c at Woolworth's, and I put it in my left trouser's pocket.

"We will now recite the Lord's prayer and then we shall turn out the lights." There was no hymn singing; no linking of hands.

We recited the prayer and then Mrs. Bute pulled the switch. We were in total darkness. I wish to emphasize this for it is important in regard to what follows:

The lights had scarcely been extinguished when I was fondled, that is the only word, by one of the trumpets, behind the left ear. The strokes were as gentle as can possibly be imagined. I reported this. "I see you are an experienced sitter," said Frank. "I know it is usual to report everything that happens in a test sitting, but you do not have to do it here unless you feel inclined." Frank had not as yet gone into trance. He went "out" soon afterwards, apparently.

The two trumpets then got into action and immediately we had two voices speaking at once. One was close to my ear, carrying on a fluent conversation with the spiritualist at my right. I could feel the pulsations. The other was carrying on a lively conversation with the Danish consul. We then had the direct voice from an alleged little Amerindian girl who died 104 years ago. This was Mrs. Bute's contribution. The childish voice was soon joined by another,

other, the alleged daughter of the woman to my right. Both girls conversed together fluently. It was all very impressive. And then Patsy came through with a bang. He is just as good as "Walter."

### Partial Materialization

The first thing I was conscious of was two small hands pulling at the lapels of my coat, and a voice:

"Well, well, who have we got here? A psychologist, eh? Throughout, he always referred to psychical researchers as "psychologists." He "took me for a ride" from then on.

"Stand up!" and he dragged me to my feet.

"Come over here," and he dragged me forward and spun me around.

"Do you know where you are?"

"I haven't the remotest idea."

"Could you find your way back to your seat?" I certainly could not. It was worse than blind man's bluff, for there one is helped by sniggers and other sounds. I should have had to grope my way until I touched some one and then by going from sitter to sitter make my way to my seat. I explained my helplessness.

"Well, I'll have to take you back then," and he pushed me back until the calves of my legs struck my chair and then he pushed me into it.

"Stand up again," I complied.

"I think I'll have to take off your coat," and this he proceeded to do with the skill of a valet.

"I think I'll put it on again," and again he did this with miraculous precision. How he knew where my hands were is only explicable by his seeing in the dark. There was no fumbling. We know how difficult it is to assist anyone on with a coat even in daylight. One never seems to be able to get the arms into the sleeve openings. Patsy required no steering. The coat was on before I knew it.

### A Real Test

"I believe you think the medium is doing this. Come here," and he dragged me to the middle of the room, took my hand and placed it on the head of the medium and made me ruffle his hair. I felt him all over. I recognized the hair and felt the back of the steel chair. Decker was the only one occupying such a chair, and I felt his shanky legs. It was Frank undoubtedly.

"Now, come here. I want you to tell the others what is happening to you." He spun me around and placed his hands on each side of my waist, not under the armpits but much lower. I could feel hands, rather small, and arms up to near the elbows and there they seemed to disappear. I could sense no body whatsoever, although I waved around my arms and legs. I was then hoisted to about three feet in the air and dropped. I came down with a bang. There was no grunting or groaning, no heavy breathing, no slipping of the hands up to my arm-pits. No one in the room could possibly have done it. (I weigh 190 lbs.) No one was strong enough even if he could have found his way around in the dark. If I attempted to do it to anyone, I should have pushed forward my belly until it was touching his back. I was conscious of no body at all. I regard this as very evidential.

"I'm not done with you yet. You wouldn't get this if you weren't worth it, you know. Come here." Again I was led over and forced into the lap of the medium.

"Where are you?"

"I'm sitting on Frank Decker's knees."

"You're sure of that?"

"Absolutely. I can feel the steel chair and I recognize his shanky legs."

"Take his hands, then." I felt behind me and grasped the medium's hands. They were much larger than Patsy's and quite limp. He then went over and removed the coat of the Danish consul, gave it to me, and I retained it to the end of the sitting.

"Stand up." Again I complied.

"Would you like me to touch you?" "Yes."



"PATSY"  
Decker's Spirit Guide

"For how much?" This got a laugh.

"But joking apart, where would you like me to touch you?"

"On the tip of the nose." This was done with uncanny precision, and then seriatim, the top of the head, behind the left ear, under the chin. Then I said:

"Touch me in the palm of the left hand." Instinctively, as I said this, I turned both palms outward, for they had been flat against my thighs.

"Hey, you don't have to do that, I can see in the dark. Turn them back again." I did, and with my palms close against my thighs, he touched the left palm exactly in the center! I regard this as very evidential.

### Can YOU Do It?

Normally, this simply cannot be done. Try it. Close your eyes, stretch out your arm, and touch your wife on the tip of the nose, if you can. Emphatically, I say you can't!

"Have you still got that harmonica?"

"Yes."

"You had better make sure. Take it out of your pocket." I did. It certainly was the harmonica.

"How would like me to play it inside your pocket?"

"I would be delighted, of course."

"All right, put it back in your pocket and hold your hand over it." I did and this was the last straw. **While the mouth harmonium was in my pocket and covered by my hand, it was played!!!** No one can tell me it was an illusion and that the instrument was actually played somewhere else by someone else in the room; I could actually feel the vibrations against the most sensitive part of my anatomy and also by my hand! And some people think the world uninteresting.

"Patsy, can I shake hands with you?"

"Can I trust you?"

"I always keep my word," and I held out my hand. It was grasped by a small one that might have been a boy's.

"You noticed, I suppose, that my hand was warm?"

"Yes."

### Sensigol Gas

"That wasn't ectoplasm. If it had been it would have been cold. You know that. I did. Ectoplasm is usually at 4 deg. C. "We don't do this with ectoplasm. This is something new. It is an electromagnetic phenomenon and we use sensigol gas." He then added: "I want to know your name."

"You know it. It's Wright, Gilbert Wright."

"No, it isn't."

"Yes, it is. I don't lie."

"It's not your name. I want your full name." This also may be evidential. He might guess that I had other names, but he was taking a chance.

"Well, my full name is rather formidable. I don't believe you want all my names."

"Yes, I do."

"It's James Gilbert Ernest Wright."

"All right, Gil, old man," and he slapped me on the back. "I knew you had other names. I see you are a gentleman of leisure."

"Now, Patsy, I resent that. I have always worked for my living

## THE MEDIUMSHIP OF MARY OLSON

(Continued from Page 5, Col. 3)

Fort Lauderdale; Olof J. Ohlson, 1759 S. W. 13th St., Miami, Fla.; Ethel McHastings, 2351 S. W. 15th St., Miami, Fla.; Beryl Curry, 412 N. E. 13th Ave., Fort Lauderdale, Fla.; Mrs. Byron Zoptie, 4100 N. W. 11 Ave., Miami, Fla.; Emma J. Ogle, 3163 N. W. South River Drive; Edward Benton 726 N. E. 1st Ave., Miami, Fla.; Ivadale Brown, 726 W. Broward Blvd., Ft. Lauderdale, Fla.

Sworn to and duly subscribed before me this 16th day of December in the year A. D. 1940.

Emma E. Davis,

County of Dade,

State of Florida.

Notary Public, State of Florida at Large. My Commission Expires March 23, 1943.

## Horseshoe Apported

One of the most evidential and indisputable proofs of spirit power is that of apport. This phase of mediumship embodies the moving or transporting of objects from one location to another. This particular manifestation was demonstrated without any question of doubt in a seance held by Rev. Mary Olson in the early spring of 1940.

It all began several weeks prior, when one of the sitters in the regular class asked his "dead" son to apport the horseshoe into the room from a locked car parked in the street. Mr. Olaf Ohlson, of Miami and St. Paul, Minnesota, was the name of the sitter. He had been a blacksmith and made the request, as he put it, "to convince the world it could be done and that neither weight nor object made any difference."

The horseshoe was placed on the floor of the car and car locked. After the seance began Mr. Ohlson's son, Edgar, told his father he was going to do what he had promised and deliver the horseshoe to him. The sitters were requested to sing and after a short period of time the voice of the entity came through loud and clear saying that he was placing the

and I am still working; further, I don't expect to be able to retire for a long time yet."

"How many hours do you work a day?"

"Eight."

"Do you call that work?"

"Yes, I do, at my kind of work."

This seem to preclude telepathy, whatever that is. Frankly, I consider telepathy to be, philosophically speaking, nonsense. Thought cannot be "perceived," but only "think," if you will permit the neologism. To talk about perceiving thought is to place it like an object in the external world. It reduces to jibberish, the subject-object relationship. Further, thought cannot exist in a void. We cannot say just "thought" but "I think," "you think," or "he thinks." Thought is always the property of a personal, conscious being. Two persons thinking the same thought would not be two persons but one. "Feeling," I believe, can be shared, and perhaps we have this all the time with insects and gregarious animals. Mediums often "take on" the physical condition of their sitters, but that is another matter. It is concerned with sensation, not thought. I often wonder if there is really any evidence for telepathy. Rhine has found none. Clairvoyance is another matter. There, the evidence is abundant. I have attended many seances and I can conscientiously say that in all of them, telepathy has been conspicuously absent.

horseshoe in his dad's lap.

After the seance, the horseshoe was examined by those present and Mr. Ohlson swears that it was missing from the car.

Dr. Furgison, spirit teacher of the medium, explained the manifestation as being possible through harmonious vibration of the sitters giving in detail the manner in which such demonstrations take place. The chemicals constituting all things are in the atmosphere. Through power known only to spirit, an object can be de-materialized and returned to the chemicals in the atmosphere and by bringing these chemicals into the seance room and putting them into material form, an apport is the result.

Dr. Furgison has often expressed his belief that all things are possible through spirit if material conditions, at the time, are in harmony. Other manifestations given in his classes are definite proof of this truth.

It is not unusual for flowers and small objects to be apported through the mediumship of Rev. Ohlson. Many times, a tiny gold bell is apported by the little guide, Prairie Flower. She brings the bell from a bureau drawer in another room and after ringing it, she always requests that it be placed back "in its box" until next time.

### Sworn Testimony

Another demonstration of this particular phase is that of an old English cross brought from the grave of an ancestor in Scotland. This cross was given to one of the sitters. Investigation of the truth of this demonstration took months but effort and time brought results. When a reliable jeweler cleaned the cross of its age deposit, the initials of this ancestor were found on the back of the cross, together with the symbols of the silversmiths of that period. Other investigations brought proof of the authenticity of this manifestation.

Those who sit in these circles are as much a part of the demonstration as the medium. The spirit teachers insist that it is through their splendid co-operation and his thoughts that spirit is able to manifest.

The following persons testify to demonstrations of apport mediumship described in this article.

Edward Buxton, 26 N. E. 1st Ave., Miami, Fla.; Miriam L. Irvin, 321 S. W. 26th Road, Miami, Fla.; Ruth Ohlson, 1759 S. W. 13th Street, Miami, Fla.; C. B. Dedrick, 1043 N. W. 2nd St., Miami, Fla.; Olof J. Ohlson, 1759 S. W. 13th St., Miami, Fla.; Emma Jane Ogle, 3163 N. W. South River Drive; Mrs. Mae Spainhower, P. O. Box 4273 Riverwood Sta., Miami, Fla.; Mrs. Clarence Ford, 421 S. W. 28th Road, Miami, Fla.; Julia Ford, 421 S. W. 28th Road, Miami, Fla.

Sworn to and subscribed before me this 16th day of December in the year A. D. 1940.

Emma E. Davis,

Notary Public,

Notary Public, State of Florida at Large. My Commission Expires March 23, 1943.

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Luminous Bands .....\$ .50

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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.

BIRMINGHAM—Southside Christian  
Spiritual Church, 1100 S. 18th St. Ger-  
trude Baker.

### ARIZONA

PHOENIX—First Spiritualist Church,  
10th and Filmore Sts. Leroy O. Cady.

### 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.

HAWTHORNE—Church of Revelation No.  
4, Prairie & Penn Sts. Annie McNelly.

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

HOLLYWOOD—Spiritualist Science  
Church, 1904 North Arky. Mae Taylor.

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

HOLLYWOOD—The Progressive Spiritu-  
alist Church, 5400 Hollywood Blvd.  
Margaret Bright.

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  
No. Western Ave. Meetings Tues. and  
Friday, 8:00 P. M. Tel. G-Ran. 9565.  
Gladys Scott.

LOS ANGELES—Church of Light, 808  
Union League Bldg. Elbert Benja-  
mine.

LOS ANGELES—Church of Natural Sci-  
ence, 2687 West 12th St. Anna Strack.

LOS ANGELES—Church of Philosophy  
of Apostles, 953 Menlo Ave. Nellie H.  
Shewbert.

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

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

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

LOS ANGELES—Second Christian Spiritu-  
alist Church, 2520 West 9th St.  
Dollie Thunness.

LOS ANGELES—Spiritual Center of Ser-  
vice, 236 W. 46th. Rev. Maria A.  
Sykes.

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, 840 20th St. Rose Smith.

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

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

SAN DIEGO—Fraternal Spiritualist Tem-  
ple, Second Ave. and Beech St. H.  
Robt. Moore.

SAN DIEGO—First Spiritualist Church,  
1240 7th Ave. Mildred Hope Langford.

SAN DIEGO—Harmony Temple of Spiritu-  
alist Brotherhood, 1039—7th Ave.  
Isabel Francisco.

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

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

SAN FRANCISCO—Golden Gate Spiritu-  
alist 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 Hall Spiritual  
Church, I.O.O.F. Hall. Harry and  
Anna Sites.

SAN FRANCISCO—Universal Church of  
The Master, 4243 24th St. Della  
Houser.

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, Calborne St. H.  
Meynell, Pres.

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.

"Psychic Observer"



REV. MATTIE P. FAILOR,  
Pastor of the HOME SPIRITUAL-  
IST CHURCH (N.S.A.), Akron,  
Ohio. She was ordained by Rev.  
Elizabeth Schauss, late President  
of The Ohio State Spiritualist As-  
sociation.

### 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.

### CONNECTICUT

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

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, 706 Delaware Ave. Ellen Hill.

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 Spiritu-  
alist Church, 3428 Holmead Place, N.  
W. I. 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.  
Hunt, Frank Coney, 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-  
gle, 103 N. Hollywood Ave.

DAYTONA BEACH—Hays Memorial  
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. Edward  
Bowman, Rosa Aleta Strang.

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 Fekler.

MIAMI—1st Spiritualist Church (NSA),  
I.O.O.F. Temple, 215 N. W. 4th St.  
Frank Casheer, 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. 16th Ave.  
Mary Olson, Emma Ogle.

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

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

MIAMI—Second Spiritualist Alliance  
Church, 2120 N. W. 17th Avenue.  
Maude Allen.

ORLANDO—First Spiritualist Church,  
Roger's Hall, 107 E. Pine St. Nellie  
Chery. 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-Parish.

WEST PALM BEACH—W. T. Stead Mem-  
orial Center, 448 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 Nees.

BLOOMINGTON—Church of the Spiritu-  
alist, 608½ North Main St. Floyd  
Humble.

CHICAGO—Century Spiritualist Church,  
1713 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 Spiritu-  
alist 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 Spiritu-  
alist Church, 3940-48 Fullerton Ave.,  
2nd floor. Rose Chuipuk.

CHICAGO—First Spiritualist Church of  
Divinity, 7018 So. Wolcott Ave., Ogden  
Park Sta. Freda Brown.

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., 156 North Clark St. Beatie  
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 Tiers,  
3349 West North Ave. Theo. Sistr.

CHICAGO—Spiritualist Church of Wel-  
come, 5 North California Ave. Helen  
Novak.

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

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

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

CHICAGO—Radiant Starlight Spiritualist  
Church, Doric 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, 5033  
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, Jas-  
per St. and Glenwood Place. Chas.  
Kroplin.

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  
Richardson.

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

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

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

### INDIANA

ANDERSON—First Spiritualist Temple.  
Madison Ave. Anna Dennis.

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

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

ELKHART—First Independent Spiritu-  
alist Church, 126½ South Main St. Ruth  
Fashbaugh.

EVANSVILLE—Union Spirituallst  
Church, Third Avenue and Michigan  
Street. Jeanette Hoepel.

FORT WAYNE—First Christian Spiritu-  
alist Church, Spring and Franklin.  
Willard Grosh.

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



REV. LUCY B. McHENRY  
Tulsa, Oklahoma

Her relatives tried to persuade  
her to follow the teachings of  
Catholicism but to no avail. To-  
day Rev. McHenry is teaching and  
propagating the truths of Spiritu-  
alism.

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

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

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

HAMMOND—First Progressive 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 Spiritu-  
alist Church, 824 N. Pennsylvania  
Ave. Dollie Clark, Dr. D. F. Clark.

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

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. Beatie 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 Steinbach.

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

WATERLOO—Spiritualist Church of Christ  
Temple, 208 Lafayette Bldg. Sophie F.  
Smalley.

### KANSAS

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

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

WICHITA—N. S. T. Spiritualist Church,  
121 South Main St. A. E. Mitchell,  
President; Neva Duran, Sec'y.

### LOUISIANA

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

### MAINE

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

### MARYLAND

BALTIMORE—Temple of Wisdom  
Church, Penna and Sarasota Sts. Eliza-  
beth H. Dennis.

### MASSACHUSETTS

BOSTON—Church of Spiritual Com-  
mune, Hotel Westminster, Copley Sq.,  
1st and 3rd Sunday, 8 P. M. Evan  
Shea.

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

BOSTON—National Spiritual Church of  
Christ, 682 Tremont St. Services Sun.,  
W. d. Fri., 7:35 P. M. Rev. Claude  
Spence.

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

BROCKTON—Peoples Progressive Spiritu-  
alist Association, Corner of Green and  
Glenwood St. Anne Robbins.

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

EAST BOSTON—Red Cloud Spiritual  
Center, 285 Meridan Street. Violet M.  
Belkner.

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

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

LYNN—Spiritualist Association, Joyce  
Building, 36 Market St. Bernard Em-  
mons.



"Psychic Observer"



**C. HARRISON ENGLE**, former President of The Etna Spiritualist Association, Etna, Maine, has, during the past several months, been serving Spiritualist Churches and Societies in the East and Middle West.

Mr. Engle, a Lecturer and Mental Medium, is well known to American Spiritualists. He is an ardent supporter of The National Spiritualist Association and has conducted classes for spiritual unfoldment at Cassadaga Spiritualist Association, Cassadaga, Florida and Lily Dale Assembly, Lily Dale, N. Y.

Several months ago, Mr. Engle attended a test seance in the PSYCHIC OBSERVER SEANCE ROOM at Lily Dale, N. Y. Frank Decker, N. Y. C., was the medium. It was a Direct-Voice (Trumpet) seance and being so enthused over the genuineness of the manifestations, Mr. Engle has written an article, which will appear in a later edition of this paper.

## SPIRITUALIST CHURCHES

(Continued from Page 11)

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

**ST. PAUL**—First Spiritualist Church, Hague and St. Albans 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 Ordop.

**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 St. Rev. Eva Nunkesser.

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

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

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

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

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

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

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

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

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

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

**PATERSON**—First Society of Spiritualists, 142 Carroll 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. Husch, 199 Cambridge Ave. Jersey City.

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

### NEW YORK

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

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

**BINGHAMTON**—Universal Spiritualist Church, 78 Washington St. Adelpia 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**—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 (Ridgewood)**, (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.

"Psychic Observer"



**ISABEL BRADLEY**, Noted Blind-Fold Ballot Reader and Spiritualist Lecturer, 324 Faneuil St., Brighton, Massachusetts.

For many years, she has been featured at Lily Dale Assembly and other Spiritualist Camps.

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

**BUFFALO**—Psychic Science Foundation, Terrace Room, Hotel Statler. T. C. Russell.

**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.

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

**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. Maccabee Hall. Fred Martin, Annabel Martin, Goldie Tyler.

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

**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. Janie Wright.

**NEW YORK CITY**—Oakleaf Spiritualist Center, 238 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 130th St. Samuel S. Hayheger.

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

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

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

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

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

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

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

**NIAGARA FALLS**—Harmony Spiritualist Church, Silberberg's Hall, 2118 Main Street, near Ontario Avenue. Minnie M. Garland.

**NIAGARA FALLS**—White Rose Center of Free Psychic Truth, Unitarian Church Bldg., Main St. 7:45 P. M. Sunday service; Tues., 8 P. M. Rosebud Vogel.

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

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

**ROCHESTER**—Open Door Spiritualist Church, Hotel Seneca, Green Room. Leota B. Maxwell.

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

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

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

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

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

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

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

### OHIO

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

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

**AKRON**—Spiritual Temple, 100 South Broadway. 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 Boenggen. 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, (Glenville Center Hall), 10427 St. Clair Street. Rene Hunt.

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

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

**COLUMBUS**—Ohio Ave. Spiritualist Church, 86 So. Ohio Ave. Nellie Brown — Harry Creekbaum.

**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, Monroe 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.

**STEBENVILLE**—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, 810 Monroe St. D. E. Cridder.

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

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

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

**YOUNGSTOWN**—International Constitutional Center, 303 W. Federal St. Wm. McCormick.

**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, 903 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**—Spiritual Science Church, No. 168, Pythian Bldg. 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 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. Grumblin.

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

"Psychic Observer"



**DR. BENJAMIN F. CLARK**, Pastor of the Psychic Science Spiritualist Church, 824 North Pennsylvania Ave., Indianapolis, Indiana.

He is a Trustee of the NATIONAL SPIRITUALIST ASSOCIATION and President of the Indiana State Spiritualist Association.

### 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.

**CHARLOTTE**—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 Sts., near Broad. Mamie B. Shulz.

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

**PHILADELPHIA**—Ninth Spiritualist Church, 1336 North 13th St. Emilie H. Fenner. S. 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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**ALBERT E. von STRODE**, 419 East Maple St., Enid, Oklahoma. He is a Lecturer, Message Bear-er, Teacher, Mental and Trance Medium.

Adv.

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**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 Fryal.

### 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.

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

**SAN ANTONIO**—First Spiritualist Church, Crockett Hotel, 112 Nacogdocker St. Aganita Thompson.

### VIRGINIA

**NORFOL**