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SPIRITUALISM'S PICTORIAL JOURNAL

# TRUTH The PSYCHIC OBSERVER

MARCH 10th, 1941

TRUTH  
For  
Authority;  
NOT  
Authority  
For  
TRUTH

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

## Ida Lupino's Spirit World IS NOT THIS REAL GUIDANCE?

Rivalling the wildest flight of a romancer's imagination is this true story of a girl who sensed spirit guidance—then did something about it. Is this unknown psychic power? Hardly; many struggle vainly to find the very thing Spiritualists have known and always understood.—Ed.

By MARIAN RHEA

There is no logical explanation for this story I am about to tell. Only if you believe in an unseen, inexplicable force existing in that realm beyond human conception, yet able at times to communicate itself to you or to me, can you find the answer. And then, of course, you can only guess. . . As Ida does. . .

On a certain Monday night a few months ago, you may have sat by your radio and listened to the music of Gordon Jenkins' orchestra on the "Little Old Hollywood" hour. The program you heard was one of those musical dramatizations of his, of the life of a celebrity. And on this day, that celebrity was a slender, wide blue-eyed girl whom you've often heard on the air and who, of late, has come to be one of the brightest stars in motion pictures, Ida Lupino.

Back the lovely, interpretive music carried you, that day, to the colorful childhood of this daughter of the famous British theatrical star, Stanley Lupino; through her struggle for a place on stage and screen, the long, terrible illness that beset her just as she was gaining a foothold in Hollywood, her romantic marriage to Louis Hayward, her recent great success as a dramatic actress.

### A Priceless Gift

The program was climaxed with music, not of Gordon Jenkins' making, but of Ida Lupino's own—a part of the "Aladdin Suite" which she herself composed. And it is on this "Aladdin Suite" and how it came to be written—how any and all of the music that Ida has written came into being—that hangs this story. This incredible story of an unseen force which visited her, bearing a priceless gift.

The story begins one night in the summer of 1935 when Ida Lupino was desperately ill with infantile paralysis. It was hot that night, sultry and oppressive. Clouds banked darkly in the mountains to the east and the heat lights played on the horizon. Ida lay, feverish and faint in her bed, while her mother watched beside her. The crisis must come soon, spelling recovery or the end. Ida knew that, but she didn't care—much. She was too spent with fighting.

### Inspired to Write

Then it happened. Suddenly, from far away, she heard music. Wonderful music. Music that belonged only to her, lifted her from the spell of beckoning death and urged her back to the task and the joy of living.

She turned her head on the hot pillow and whispered, "I am going to write music. . ."

Later, when the doctor came, Mrs. Lupino spoke to him fearfully. "She's delirious! She's worse!" But he, bending over the sick girl, was reassuring. "No, she's better," he said. "She'll get well." And that was the first manifestation of the strange force which is this day Ida Lupino's. The second manifestation came during her convalescence and this

### Is She Psychic?



IDA LUPINO

psychic revelation did, for a short time, frighten her mother and the others about her.

But before that, there must be an interpolation. This is important. I shall let Ida make it herself.

"I had always hated music! True, I had been given music lessons at school, but I loathed every note, every tone. I used to run away from classes and to bribe my chums to take my turn in the private practice rooms, while the teachers thought it was I running scales and drumming out exercises. And symphonic music bored me no end. I couldn't play the piano, nor any instrument. I didn't want to . . . until that night when I said to my mother, 'I am going to write music.'"

"Poor mother. No wonder she thought me delirious."

### Ida Plays the Piano

And Ida's mother feared more than that on a certain day during her daughter's convalescence. For it was then that the mysterious music which had invaded Ida's being that night when she lay in the shadow of death, returned.

Ida was up by now, weak but on the road to recovery. And on a certain afternoon, hot and sultry as had been that unforgettable night, suddenly music again welled within her. Music not to be denied, this time.

"Hearing, again, somehow, such music as I had never dreamed of," she says, "heedless of all but that great singing within me, I went to the piano and played. Harmonies swelled from the keys. Beautiful chords. Bits of melody. My fingers were swift and pliable. It was as though I was indeed a Spiritualist medium through which a message of melody flowed."

"My mother came into the room as I was playing. She went white."

"Ida," she gasped, "you're playing the piano! Ida, you never could play before this! How did you learn and what are you playing?"

"I remember seeing her tremble, and the fear that came into her eyes as I answered her: 'Yes, mother, I am playing, and I never

(Continued Page 2, Col. 2)

## Psychic Observer Editor Questioned

Tells Jamestown Journal  
"Spiritualism Not  
Involved"

Pressing Comments on Court Decision When Lily Dale Assembly Loses Litigation Over Lockwood Estate.

### What Really Happened at the Trial

By F. LORIMER MOE

"Spiritualism was not on trial at Philadelphia, but mediums were," according to Ralph G. Pressing of Lily Dale, publisher of the PSYCHIC OBSERVER.

Mr. Pressing was a witness at the Philadelphia trial which resulted in a decision last month by Judge Grover C. Lander that the Lily Dale Assembly is not entitled to receive an \$8,000 bequest left in the will of the late Augustus Lockwood for a "Spiritualistic college to educate mediums at Lily Dale."

Asked for a statement on the background of the Philadelphia court proceedings, Mr. Pressing consented, but pointed out that he has no connection with the board of directors of Lily Dale Assembly.

"I submit this statement simply as editor of the PSYCHIC OBSERVER," said Mr. Pressing. "I followed the case from the very beginning and served as one of the witnesses at the trial."

### Says Estate Is \$8,000

"Several years ago Mr. Lockwood, a Philadelphia Spiritualist, left a will stating specifically that his estate which amounted to \$8,000 (not \$3,500 as carried by the Associated Press—unless deductions for attorneys' fees account for the difference) was to be given to a 'Spiritualist College for Mediums' at Lily Dale."

"The state of Pennsylvania challenged this will and legal proceedings began less than a year ago in a Philadelphia court, Judge Grover C. Lander presiding."

"Members of the Lily Dale Assembly (Continued on Page 5, Col. 4)

### Editor of The PSYCHIC OBSERVER



Ralph G. Pressing

After the Associated Press had released the story "Lily Dale loses in litigation over estate," he was interviewed by the JAMESTOWN JOURNAL, Jamestown, N. Y., and asked to give his views on the court case.

## Thousands Recognize Her Spirit Voice



"Psychic Observer"

ETTA S. BLEDSOE viewing a picture of her beloved husband SCOTT BLEDSOE. The above picture, taken in the living room of Mrs. Bledsoe's California home, was loaned to the Editors of PSYCHIC OBSERVER by Theodor C. Russell, Pastor of the Cosmic Science Foundation, Inc., Statler Hotel, Buffalo, N. Y.

During her life-time, Mrs. Bledsoe was one of Spiritualism's outstanding lecturers and message bearers. Since her passing, she has succeeded in "getting through"—in no uncertain way.

Her spirit voice has been recorded. These recordings have been heard by thousands. Of the thousands who have heard her spirit voice on the record, hundreds had heard her earth voice. With few exceptions, those who heard both her earth and spirit voice, widely proclaim the recordings to be one of the most evidential proofs of survival they have ever experienced.

## A FIRESIDE MEMORY

The years grow misty in the embrace of a divine nostalgia as we gaze along yesterday's path, highlighted with precious moments, portentous events and the friends who made those days ones of sweet remembrance. Their recollections bring to mind the admonition of Young, "There buds the promise of celestial worth."

A decade has passed since my preceding article was published, telling the story of my first visit to the home of Etta S. Bledsoe. The intervening years have been long and full of varied experiences through all of which the counsel received at her fireside has served as monitor and guide.

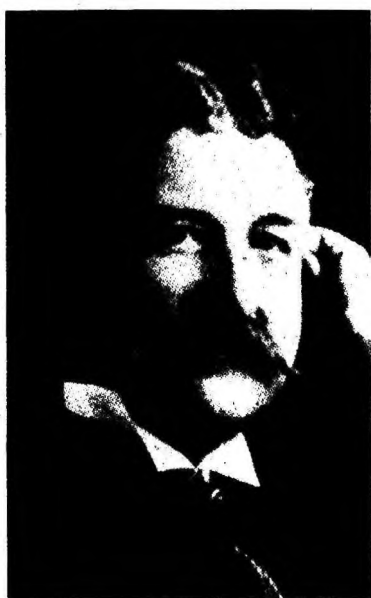
It is a curious fact that, on the evening, I informed Mrs. Bledsoe of my intended retirement from all public activity in the field of Spiritualism, and that on the eve of my return years afterward, she should be summoned to her new home in that nearby world for which she had so long and so ably been a spokesman. It was her passing that assured my return to an active part in the great cause we so earnestly foster; for in her last letter, as in others, she expressed the desire that we work together again as we had in the years gone by.

This now has become a fact indeed, and in truth as I find her inspiration strumming those brain waves whose sensitivity has enabled me to speak and tell of those things perhaps not always clear to others. Mrs. Bledsoe has aided me in picking up once more the reins of service. It causes me to look forward to the coming years with delight, realizing that in some small measure I can and shall serve as an occasional mediator for this great soul who brought into sharp relief through her personality and inherent qualifications the great power and glory of the religion and science which was so much a part of her life.

There are many people today who wonder wherein Mrs. Bledsoe found the secret of her tremendous success. The secret of Mrs. Bledsoe's achievements, however, is not found alone

(Continued Page 2, Col. 1-2)

## Lest We Forget



"**JACK**" LILLIE—Not so long ago he was Chairman of Lily Dale Assembly, Lily Dale, N. Y. Early in January, he spoke to the Editor of PSYCHIC OBSERVER through the mediumship of Minnie Cooke O'Hara, Fredonia, N. Y., Direct-Voice Medium.

Mr. Lillie said that he was still interested in the affairs of Lily Dale and urged the Editor to continue "his good work."

## Ida Lupino's Spirit World

(Continued from Page 1, Col. 2)

could play before this. Mother, I don't know how I learned nor what I'm playing. . ."

Those are Ida's own words. I do not ask you and she does not to believe them. But she was playing!

Time went on. She was weak and listless for many weeks after that illness too exhausted even to wonder particularly about the talent so awesomely bestowed upon her. So it was the following Christmas Eve before the next chapter of this story was written.

"I was riding west on Sunset boulevard in a taxicab. There were many people out, of course. The shop windows were gay with holiday trappings. I was concerned with my errands. And then, again, within me, I heard music — not broken chords and unfinished melodies this time, but music compelling and complete. I called to the driver. 'Take me home quickly!' I was living in an apartment at that time and had no piano. So upon my arrival, I rushed to the manager's office. 'Please, please

tell me where I can find a piano! I must have a piano!' I told him. 'He hesitated. He seemed to wonder if I were a little mad, as perhaps I was. 'Well, some people who have a piano have gone out for the evening. I could let you in their apartment for a couple of hours,' he said, finally.

### Hears Orchestration

"And so he admitted me to the apartment and I sat down at the piano there, and went to work on my first symphony. I didn't work as composers usually do. I didn't write my notes on a musical staff. I simply wrote down on paper the letters which corresponded to the piano notes I wanted. I worked for the two hours the manager had promised me, and by the time they were over, my composition was blocked out. Through it all, I had heard not only the melody, but the orchestration. I had jotted down, 'violins here,' 'brass strong here,' 'cellos here.' I could hear them all.

"And when I had finished, I took it to a musician friend of mine and he helped me arrange it in conventional form so that it could be read and played by an orchestra.

"I never named that suite," she added, "but it was played to members of the Alderman Salon of Music in Hollywood.

"By this time, I was engrossed in music. I was playing the piano myself. My mind was full of it. I was anxious to begin, then and there, a musical career. I heard that the Alderman Salon was to present a music festival at the Los Angeles Philharmonic auditorium; that they were looking for an original work for this occasion. So I asked its directors to let me undertake it. They looked at me strangely. 'You?' their glances seemed to say, 'but this is real music we contemplate! And you are not a musician!'

### She Cannot Explain

"But I persuaded them to give me a trial. I invited the salon membership to spend an evening at my home, to hear my efforts. And I persuaded Maury Rubens, a well known musician, to play my unnamed suite on the piano.

"I shall never forget the new glances that passed among them as our 'concert' progressed. 'She will do,' these glances seemed to say, this time. 'Would you have believed it?' And when Maury finished playing, they gave me the assignment for the festival. 'We want music written around the story of Aladdin,' they told me.

"I promised them they should have it, and went to work. It was easy. I loved writing down my rows of letters, feeling out my theme on the piano as I worked. I suppose that manuscript of mine was the queerest looking musical composition ever seen. But when it was finished and orchestrated, the salon accepted my suite and it was presented by the Los Angeles Philharmonic orchestra as planned.

"I cannot explain this, any of it. I do not attempt to. Yet in my heart I sense an explanation. You see, it is my conviction that nothing dies on this earth, or in this universe; that nothing is lost, nothing destroyed. And so, it seems possible to me that on that strange summer night when I was so ill, so close to 'the other side' as to be extraordinarily receptive, the soul of some musician who still had work to do, was departing this earth. And I believe that, since his work was not done, that spark, that magic something which made him understand and create music, was passed on to me.

"I know . . . It's beyond the realm of logic and reason. It is wild. It is crazy. But how else could it have happened? I was no musician. I did not understand music. I hated it. Now I am a musician. I understand music. And I love it! Have you, then, a better explanation than mine?"

And this is the story back of the musical dramatization on the air, of the life of Ida Lupino, which was climaxed by a part of her own "Aladdin Suite." Long

## AN ATTORNEY'S TESTIMONIAL

By HARRY J. SWARTS

Many people have asked me why I believe in Spirit Communication. I am not a psychic, and do not profess to be. I am just a common lawyer, whose duty it is to analyze the troubles of his clients, and by proper reasoning, decide whether they have a case, or a defense. It was REASONING that converted me to the truth of Spiritual Philosophy, as it will any one who has an open mind, and will take the time to investigate it.

I was raised in an orthodox home, where the Bible was read and prayers said twice daily. I first joined the Presbyterian Church. Later, I joined the Episcopal Church, and finally wound up by investigating Christian Science. In all of these religions, however, there was that "SOMETHING" lacking. That "still, small voice" within me kept saying, "that is not your religion." I finally quit attending church altogether.

### Attends Trumpet Seance

About twenty-five years ago, I had my first experience in Spiritualism. I was invited to attend a trumpet seance at the home of a friend. I attended several of these demonstrations, and was greatly impressed, until I read in "scientific" magazines that this work could all be duplicated by material means. Then that GRIM SPECTRE OF DOUBT, which has caused so many to fail, arose before me, and I gave up further investigation for a time.

Some four years ago, I married a graduate nurse, who, for pastime, gave readings. Many of her forecasts came true. One Sunday night a friend of ours came to our home and invited us to go to a Spiritualist Service. We accepted her invitation. We have been attending, and taking part in the movement ever since. My wife discovered that the messages she had been giving out were actually received from the "Spirit World." She is now said to be one of our leading platform workers.

I have had many unusual experiences in this work. Many say that it is "mind reading." But how do they account for the countless predictions that come true, things that have not as yet happened at the time of the message?

I had one especially outstanding experience along this line. My wife and I attended a State meeting of our church at Enid, Oklahoma, last May, and due to business engagements, I could spend only the one day and had to return home that night. A medium

after her career as an actress (an amazing hit in "They Drive By Night," Ida is now at work on Warners' "High Sierra") has ended, perhaps, Lupino music will go on. Ida hopes, one day, to devote her life to this demanding power which says to her "Here is music. Give it to the world."

### Oklahoma Lawyer A Spiritualist



HARRY J. SWARTS, Attorney and Psychic Investigator, 229 Mayo Building, Tulsa, Oklahoma. He lectures for Spiritual Science Church No. 168, Pythian Building in the City of Tulsa.

gave me a message, in which he stated, "Do not go home tonight. I sense that there may be an accident. I do not see any one severely hurt. I see you down under a dome pushing up."

I ignored the message, and that night, my wife and I with three other ladies started home in a Packard car. On our way home, the car hit a spot of slick pavement, skidded and turned over in the ditch on its side. The only way out was through the door which was then on top of the car. After ascertaining that no one was seriously hurt, I stood up to unfasten the door. There I was "under the dome pushing up."

### Only Reasonable Philosophy

Shortly after that I attended another meeting in which a medium told me that on the 15th of October, my wife and I would be in Birmingham, Alabama. We had no intention of going to Alabama at the time, but on the 15th of October, sure enough, we landed in Birmingham. In these cases did the medium read our mind? No. Not by the broadest stretch of the imagination.

In answer to the question, why do you believe in Spiritual Philosophy, I reply, "I believe in it because IT IS THE ONLY REASONABLE PHILOSOPHY OF LIFE."

That its source is baffling and obscure lessens not at all its importance, but, rather, increases her obligation. It is a miracle which she accepts, because there is nothing else she can do, with respect, with humility and with obedience.

—Radio and Television Mirror

## "A FIRESIDE CHAT"

(Continued from Page 1, Col. 4-5)

in the record of her attributes but also in the fact that she was peculiarly able to assume the mantle of the personalities for which she spoke, and in so doing to bring out their individual charm and erudition. She was like another great American. "Of the people and for the people." Hers was a kindly heart, beating in systole and diastole with that of her audience. She made herself a part of the people, whether in the presence of vast congregations or simple gatherings in the performance of oftentimes little known but wondrous missionary work, and she found herself as much at home on any platform in speaking of her religion and in the demonstrating the return of the immortal spirit as by her own "Fireside." This is the secret, if it may be so called, which so many from presidents down, through the ramifications of our great social structure, have sought in vain to acquire—the way to the heart of the American public.

### DEATH — A DREAMLESS THEORY

As time unfolds itself, particularly in this day, it lays claim to all the friendly, intimate things of a leisured past. Gone from our midst are many of the men and women who served our cause, leaving but the memory and effect of their work to haunt us gently; sometimes causing us to sigh for the timeless things that once had been and that seemingly shall never again come into being.

From them, if not from ourselves, we will be able to take on our flight into the "little known" the happiness of gracious memories which shall live long after we have become a part of that world; the knowledge of which in this instance is Mrs. Bledsoe's legacy to us, the heirs of her memory, and the realization that its existence disproves the dreamless theory some men call death.

When Mrs. Bledsoe, whose years of toil had taken their toll, was physically only a ghost of her yesteryears—lingering out her little day among the mortal shadows that had begun to fall about her she still sang forth in one of her famous Bledsoe-grams "Look ahead, for the future is full of promise, and you can make it glow with brightness and joy." This still holds true, and now even those who had never heard her at her zenith send forth their love and respect in loud acclaim because of all that she had been and all that she had accomplished, some, indeed, guided solely by her hearsay and content in the thought that "By their works shall ye know them."

### HER BRILLIANT WISDOM

As I write these words, my mind harks back to that evening of long ago, and once more I feel great joy and give thanks to the Infinite Powers who have loaned me the capacity to absorb the brilliant wisdom of this dynamic teacher and for the privilege of knowing one whose memory has proven its immortality in the undying love and affection of the multitudes, who, too, had felt the force of her charm and the beauty of her soul.

I look forward with a vast host of others to the time, however far distant, when at another fireside I shall again be blessed with her sustaining counsel and feel once more the abiding warmth of deepening friendship from the one whose works and labors remain timeless and whose name and memory is irrevocably etched in the heart of those who hear its echo—our beloved Etta Bledsoe.

T. C. Russell.

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#### Philosophy

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PSYCHIC OBSERVER

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# EXPLORING PSYCHIC PHENOMENA

(Continued from Last Issue)

## I INVESTIGATE AN APPORT

By J. GILBERT WRIGHT

Next day at noon I had another demonstration of Frank's amazing mental mediumship. Miss Lillian M. Quinlan, Mrs. Virginia Flynn and I were dining at a table near the window. Frank was at an other table fully twelve feet away. In the midst of the meal he suddenly shouted: "Just a moment all of you. Right over there between you, Virginia and you, Lillian, I get 'Lo-is'." "Is this from spirit or from the earth plane," interjected Miss Quinlan. "Don't interrupt. She is here on the earth plane. Lo-is, Loize, Loice." "Frank," I interrupted, "Say that again." "I've got it now. It's 'Loys'. Now, hold everything. There are two others, Noel and Lester. I get that from Mary. She says she is always with them." All I could say was "Good God!"

The reader must admit that the names of my children—Loys, Noel and Lester—are not exactly common, not names that could readily be guessed. My wife's name, Mary, he already knew from the revelation on the ship deck, but that we have already agreed was supernormally acquired. I give my word of honor to the reader that I did not mention anything concerning my family to anyone at the camp.

I had a talk afterwards with Frank concerning his mental mediumship. He will have nothing to do with it. "I get these flashes," he said, "every once in a while but I am never sure whether they arise from my imagination or not. When I am in trance and Patsy speaks with the direct voice, then, I KNOW I am right."

### A Solo Sitting

As the afternoon wore on I began to hope that I was going to be relieved of another sitting with Frank, but no such luck. Pretty soon he sought me out and said: "Hey, you and I have a sitting, haven't we?" All I could do was to murmur: "Yes." So up we went to another room on the half landing.

This room was unique in that it was almost suspended in the air. By that I mean, only the ceiling and one side were contiguous with other rooms. Bore a hole through the floor or two of the sides and you could drop a penny into the spacious hall below. One side abutted the stairway to the bedroom, the other through which was pierced the door, led downstairs to the dining room. The only means of secret communication would be from the floor above.

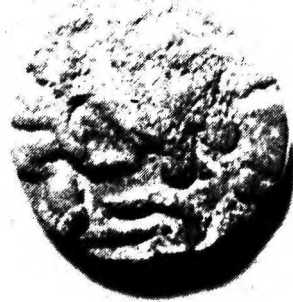
We went in and locked the door and, as before, put a chair against it. The room was empty. Frank sat in one chair and I in the other. Presently he was in trance and then a voice: "Good afternoon, Mr. Wright. This is Bert Wells. Is there anything we can do for you?"

### Guides Dissatisfied

A significant pause, and then: "You're not worried about anything are you?" "Well, to tell you the truth, I am. Frankly, I am rather nervous about addressing that meeting on Sunday. Furthermore, I don't like being ordered about." "My dear Sir, I am sorry if we have given you the impression that we were forcing you into anything. We just thought it would be rather nice if you would tell the audience some of your experiences. You don't have to lecture for half an hour. Talk to them for ten minutes or, if you like, not at all. Now, don't worry any more about it." "There is another thing I wanted to discuss with you. I was very dissatisfied with that seance last night. I

## THIS APPORT INVESTIGATED BY EXPERTS

"Psychic Observer"



The pictures above show reproductions of photographs of both sides of an ancient Egyptian coin that was apported during a seance—Frank Decker, N. Y. C., the Medium.

This coin was sent to Professor Earle R. Caley, Princeton University and pictures of the apport were submitted to the American Numismatic Society, New York City.

The results of these inquiries are described on this page.

recognized your voice and was convinced of your reality but it was not so in the case of my wife. She called me 'James' which she never did while she lived with me. . . .

At this point Welles interrupted. "Now, understand, that was NOT your wife. Our chemists and artists mould the ectoplasm to as near a likeness as we can with the data available, then, we have the spirit enter if she is so capable, and animate it. If she is advanced enough, she will further mould it to conform to her earthly likeness; if she cannot do this, another spirit takes the part and the information is relayed. We do the best we can. Sometimes we are more successful than at other times.

### A Necessary Test

Now, here is your Egyptian guide, Gramone (Not quite sure of name) and he has brought that coin for you." At this point I interjected: "Mr. Wells, I want to make this test as tight as possible. You know when I return to Schenectady, I am going to talk about it and some darned fool is going to say that Frank dropped the coin into my hand. I know this is impossible. I know that Frank is insensible in that chair and that he cannot see in the dark any more than I can but they are sure to bring that up. May I hold his hands with my left? It is large enough and then, may I stretch out my other palm and have the coin dropped into it?"

"Why, certainly, is there anything else you would like?" "No, I think that will be sufficient." "All right, go forward." I did and presently encountered Frank who was sitting on his chair with his back to the wall. Go through the wall and you would fall into the dining room below. Then I was greeted by the boyish voice of Patsy: "Good afternoon, Gilbert," and a chuckle. The voice came

### Wright's Article Continued

In next issue, Mr. Wright describes his second visit to Lily Dale. . . . his difficulty in finding physical mediums with whom to make engagements. . . his explanation of the psychic ability of Erica Strath-Gordon.

On his second visit to Camp White Eagle, Mr. Wright meets Gwendolyn Kelly Hack and Clifford Bias.

from BEHIND Frank and must therefore have been on the other side of the wall but surely in another dimension. "Grasp his hands. Now, wouldn't you like to stand on his feet?" "That's not a bad idea." So I did. I then held out my right hand and immediately a coin was dropped into it. "Close your hand. Now, put it in your pocket and return to your chair. Frank will be out presently." I did and soon I heard Frank's heavy breathing again. Soon he was out of his chair and the sitting was over.

On this page, the Editors of PSYCHIC OBSERVER have again published photographs of the coin. Each side is shown. It will be noticed that one side is badly corroded as though it had been in the soil many years. Of its genuineness, I had not the slightest doubt in the world but to make sure I sought the opinion of Prof. Earle R. Caley of Princeton University. He is an expert on ancient coins and has written a book on the subject. He is a chemist and I understand he files off a minute portion of the coin and by means of microanalysis and spectroscopic tests he is able to place the date of minting even if it is not inscribed on the coin as is so in the present case. He is also familiar with cultural designs. I herewith give the testimony of this and other experts.

Box 140, R. D. 7,  
Schenectady, N. Y.

Tuesday, July 16th, 1940

Professor Earle R. Caley,  
Princeton University,  
Princeton, N. J.

Dear Dr. Caley,

I have in my possession a very ancient coin. It was given to me by an Egyptian collector who is now dead. I know nothing of its history but he told me it was several thousand years old. I believe it to be genuine. It is of bronze and weighs 6.49 grms.

As it must be one of the earliest coins ever struck, it is probably extremely valuable but I have no desire to sell it. If genuine, I intend to present it to The Metropolitan Museum but I would like to have your testimony as to its authenticity before I make the offer. Could you do this for me? I expect, of course, to pay for your professional services. What is your usual fee?

I have photographed both sides of the coin and each photograph is enclosed. One side, you will notice, is much corroded as though the coin had been in the soil many years.

If you care to undertake this work, I could send you the coin by registered mail. Have you any idea as to its value? Would you suggest my taking impressions in Kerr Wax to protect us both?

I don't know how you proceed with your analyses but if it would help you, I could have a spectrographic photograph taken and send it to you along with the coin.

I am told you have written a book on the subject of ancient coins. I would like to possess it. Will you please, therefore, give me the title and publishers' address.

I am, Yours very faithfully,

J. Gilbert E. Wright.

Princeton University  
Department of Chemistry  
Princeton, New Jersey

July 19, 1940

Frick Chemical Laboratory  
Mr. J. Gilbert E. Wright,  
Box 140, R. D. 7,  
Schenectady, N. Y.

Dear Sir,

I have studied the excellent photographs you sent me of the ancient coin in your possession and I have no doubt from the evidences of natural corrosion on both sides of the coin that it is a genuine antique. It may possibly be an ancient counterfeit but it is certainly not one of modern origin. Moreover forgeries of ancient bronze coins, because of their naturally small market value, are rarely attempted by modern counterfeiters.

Though I dislike to disillusion you, the coin you have in your possession is, in my opinion, not worth much from the financial standpoint. Ancient bronze coins in general unless in superb condition do not bring very much on the market. I have bought dozens of them 2000 years old or older for as little as twenty or twenty-five cents each. The market value of coins depends largely on the demand from collectors in relation to the number of coins available. The demand for ancient bronze coins is not large at the present time since hundreds of such ancient coins are constantly coming on the market from the findings of excavators. Even very rare ancient bronze coins often sell for only a dollar or so.

I do not recall ever having seen before a coin exactly like the one you have but the general appearance suggests that it was issued in ancient India or some country in the immediate neighborhood. You could probably obtain the exact identification as to locality and date from the American Numismatic Society, 156th Street and Broadway, New York City, by sending them the photographs which I am returning to you. They have the facilities for making an exact identification which I do not have.

The book you mention is entitled "The Composition of Ancient Greek Bronze Coins." This is sold for \$2.50 by the American Philological Society, Independence Square, Philadelphia, Pa. I hope you find it worth reading.

Sincerely yours,

Earle R. Caley,

Box 140, R. D. 7,  
Schenectady, N. Y.

Wednesday, July 24th, 1940.

Dr. Earle R. Caley,  
Department of Chemistry,  
Princeton University,  
Princeton, N. J.

Dear Dr. Caley,

Many thanks for your letter of July the nineteenth. I shall do as you suggest and write the American Numismatic Society. You might be interested to know that we made a spectroscopic analysis of the coin with the result that we find it to be composed mainly of Cu with a liberal amount of Ag, more than a trace of Fe, a trace of Ca; but no Pb, Sn, Zn or Al.

Yours very sincerely,

J. Gilbert E. Wright,

Box 140, R. D. 7,  
Schenectady, N. Y.

Wednesday, July 24th, 1940.

The American Numismatic Society,  
156th Street and Broadway,  
New York, N. Y.

Dear Sirs,

I have in my possession a very ancient coin. It was given to me by an Egyptian collector who is now dead. I know nothing of its history but he told me it was several thousand years old. I believe it to be genuine. It weighs 6.49 grammes and spectroscopic analysis shows that it is composed of copper with a liberal amount of silver, more than a trace of iron, a trace of calcium but no lead, tin, zinc or aluminum; surely not a modern composition. I have photographed both sides of the coin and each photograph is enclosed. One side, you will notice, is much corroded as though the coin had been in the soil many years.

I sent these photographs to Professor Earle R. Caley of Princeton University for an opinion as to its genuineness and I enclose a copy of his reply. Could you give me any further information as to locality and date of minting?

Yours very sincerely,

J. Gilbert E. Wright.

The Museum of  
The American Numismatic Society  
Broadway between 155th and 156th Streets  
New York

Mr. J. Gilbert E. Wright,  
Box 140, R. D. 7,  
Schenectady, N. Y.

Dear Sir,

Your letter of the 24th is at hand. The enlarging of the photograph has so distorted your piece that I am sadly at a loss in trying to identify it. I suspect it to be an issue of India, early in the Christian era, but closer than that I cannot go. This identification was suggested to me by our President. I see no reason to doubt the genuineness of the piece. Its value, of course, is negligible.

I trust this will give you the information you desire.

Very truly yours,

Sydney P. Noe, Secretary.

Extract of letter from Dr. Brackett K. Thorogood, director of FRANKLIN UNION TECHNICAL INSTITUTE, Berkeley and Appleton Streets, BOSTON, MASS.

J. Gilbert E. Wright,  
Box 140, R. D. 7,  
Schenectady, N. Y.

My dear Mr. Wright,

... with regard to the copper coin, the nearest thing that I could find in the publication by the United States Government Mint was a Judean coin listed at 145 B. C. However, the design on yours is rather difficult to make out and I am probably wrong in even suggesting the above. . . .

Sincerely yours,

B. K. Thorogood.



## Physical Medium



"Psychic Observer"  
REV. MAMIE B. SCHULZ

## Lodge's Will

The Will of Sir Oliver Lodge, the famous Scientist and Spiritualist, has just been published. Sir Oliver left \$140,000.

Everyone knows, of course, that Sir Oliver left a test message in a sealed packet with the Society for Psychical Research and expressed his intention of revealing from the Spirit World its contents as a proof of his continued existence. He quite realized that the conveyance of test messages is not as simple as some people would have us believe. He knew something of the difficulties of exact communication as well as the possibilities, and his will contains the following advice to his family:

"I advise all my children to be cautious about accepting messages as authentic but to be receptive of such genuine communications as have identifying points in them, and to consult with the Society for Psychic Research about the treatment of my posthumous package deposited by me in their custody in May, 1930, the contents of which I say that certainly neither they nor anyone but myself knows anything, and about which I hope to make clear and definite before the time arrives for the innermost envelopes in such package to be opened.

"I may need some reminder of it and some help by being told of the writing inscribed in intermediate envelopes contained in such package.

"This is a possibility, as I do not know how I shall be occupied—and even if I remember I may find it difficult to get it through or communicate in full detail, for it is an absurdity about which I have never spoken and that cannot be guessed, and yet, if given by me correctly and with definite precision, ought to be conclusive. But sufficient time must be allowed me, and I ought to be allowed an opportunity of expressing satisfaction with what is understood about it before the final envelope is opened. 'Let this be attended to with scrupulous care.'"

"Two Worlds"

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X-66

# The Mediumship of REV. MAMIE B. SCHULZ

By GRACE P. SCHAFER

Long before I met Rev. Mamie Schulz personally, I had been informed of her outstanding qualities by her friends and pupils; and what had made the deepest impression, from all that I had heard, was the reverence evinced whenever her name was spoken. The praise, admiration and loyalty displayed mounted to the superlatives. I was convinced that anyone capable of inspiring such excessive love, adoration and commendation must, of a certainty, be exceptional and worthy of the great esteem accorded her.

She was on the platform of the FIRST ASSOCIATION OF SPIRITUALISTS, Broad and Master Streets, Philadelphia, Pa., when I first saw her. A charming and attractive woman. Her face sparkled as she spoke. Later, when I talked tete-a-tete with her, she told me, without reserve, her age; and that she had been married for thirty-three years. She found it hard to impress me with what she declared to be a fact.

## A Medium 29 Years

"How many years have you been in Spiritual work?" I asked. Her wisdom seemed so profound and matured.

"Twenty-nine years. Although, as far back as I can remember I have been mediumistic. On my mother's side, mediumship is a family heritage. My Aunt Katherine, mother's sister, was blind. She was a spiritually gifted person. I remember how seriously our family regarded her prophecies but ever kept them a secret in the family, because they held a traditional prejudice against mediums to whom they referred as, witches!

"When I was a child it was my delight to swing on our front gate. My grandmother would admonish me . . . and with the hopes of frightening me she would caution, 'That witch up the street will get you. Said witch was a medium who lived nearby.'"

"How long have you been pastor of the First Association of Spiritualists?"

"For eight years. Before that time, I served at Chesterfield Camp, Chesterfield, Indiana, for about eighteen years. There I acted as a message bearer, lecturer, teacher . . . and I conducted classes for psychic unfoldment. I continue to spend a part of each summer there."

## Direct-Voice Mediumship

"Are you a direct-voice medium?"

"Yes. In my early work I was entranced. In those days I would allow myself to be held entranced for three hours at a time . . . giving messages to a hundred or more persons at one sitting. I know better now. Then I was not so well instructed nor experienced in the work. But the experience was helpful, anyway. Now the spirit people do not entrance me. I receive the same results without it."

I had just heard Rev. Schulz talk in her dynamic way, at the three o'clock Sunday service. It was mystifying to see her sitting on the rostrum, blind-folded . . . calling uncountable names to

those in the audience by psychometrizing their written, folded questions . . . signed anonymously which she held unopened before the eyes of all. Her answers probed into the depths of their inquiries and were most tactfully relayed. Her facility for calling names and very difficult ones, is a feat to be witnessed by all psychic aspirants. For, after witnessing such a super-exposition of what a medium can do, one becomes educated to the point where it is tragic to witness work which cannot measure up to Mamie Schulz's standard. Yet we are forced to remember that all mediums are developing with the high hope for full spiritual expression, derived gradually, through the never-failing law of compensation. . . In giving help to others, the law operates manifold: the more one gives, the more he receives.

While listening to Rev. Schulz talk, I admired her animation. . . She is so vitally alive. I wondered at the inexhaustible supply of energy, constantly pouring from her into the numerous, and personally supervised activities of her church. Her organizing ability is an unusual talent. She possesses the aptitude for inspiring the members to serve their church with the same fervor and interest used in their own homes.

## Yearly Expense \$6,000

The gift shop, the extremely fine library, the lyceum, the kitchen and the dining room require much volunteer labor . . . and it is never wanting. On Sundays, between the hours of five and seven, delicious dinners are served to the public.

It was a brave undertaking for the Philadelphia group of Spiritualists to have shouldered the responsibility of heavy indebtedness for one of the most pretentious churches I have, as yet, seen in the field of Spiritualism. They are extremely fortunate in securing the services of their gifted Pastor.

"Our yearly expenses are \$6,000; and we have never failed to meet our indebtedness," she said. "We all work hard, but like all true Spiritualists, we find that work is happiness. We find our greatest enjoyment right here at church." No doubt she was reading my thoughts when she made that statement, for I was observing the many happy faces around me as they laid the plates and silver on the long dining room tables.

On seeing the seance room, I commented upon its bright, cheery color and decorative arrangement.

"Yes, we like it too. The rose color is a tribute to 'Rosebud' . . . one of my spirit co-workers. The room is a gift from one of our members. Soon after I came to Philadelphia, a certain gentleman came to me, with his wife, for a reading. I told him of an unclaimed legacy waiting for him to claim it. I advised him where and how it could be obtained. On investigating he found that all I said was true. When he finally came into possession of the neat little fortune, as a gift of gratitude, the once old store-room was converted into the lovely room you now see . . . and at his expense."

## Reminiscences

"How very interesting! Please do tell me more. Tell me of some outstanding experience you have had through your readings," I suggested.

"Well," she considered thoughtfully, "there have been so many that I scarcely know which one to tell you. At this moment one vividly comes before me: I had been in Philadelphia about two years when three strangers came to me . . . distracted with grief. They were the mother, wife, and brother of a man who had suddenly disappeared from them. I am usually pretty good at locating missing people but, it seemed in

that instance, I was up against a blank wall. I couldn't get a thing from the spirit side. Still, I felt that it was not hopeless . . . and if given a little time the work could be accomplished. I comforted them and promised to work further on the case. As they were leaving they gave me a 'phone number to call . . . just in the event I could make spiritual contact and would have something to report.

## Medium's Prayer Answered

"After they departed, I sat alone in my office and thought of their grief. My heart ached for them. I regretted that I was unable to help. I prayed, oh! so fervently! . . . for guidance . . . for some clue of the man. And, when I finished I became strongly possessed with an uncontrollable desire to go for a ride. Something I never do . . . I haven't time to ride! I called Mr. Schulz and asked him to take me. This request was very much to his surprise. He said:

"Well! of all things . . . I'm delighted to take you. You need fresh air and a change of scenery. Come on. We'll go right now."

"When we got into the car, he said, 'Now you tell me where to drive.' I did, and as we rode I directed him . . . out into an outlandish district which was being used for dumping grounds. Goodness knows why I was attracted to that particular part of town. And as I sat wondering at my own eccentric foolishness, I looked away over at a trash heap where I saw the back of a man . . . sitting there, desolate . . . alone. I became very excited and said:

"Stop the car! Stop immediately . . . I must see that man!" Mr. Schulz looked at me as though I had lost my mind. I was drawn to the man as though by a magnet. When my husband said, 'WHY? . . . You don't know the man . . . you can't see him from this distance,' I said, 'Never mind, I must see that man!'

## A Man Finds Himself

"I jumped out of the car and stumbled over the trash and rocks to reach the unsuspecting man. He turned and looked at me with a dazed expression. I walked right up to him . . . laid my hand on his shoulder and called him by the name my clients had given me. He answered to the name and admitted it was his own. Poor man was disheveled, dirty and hungry. He looked like a lost soul. I talked kindly to him and persuaded him to come with us to get some warm food. I withheld my desire to question him . . . and gave my husband the wink. As

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"Psychic Observer"  
**THE FIRST ASSOCIATION OF  
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Master and Carlisle Sts., Philadel-  
phia, Pa., Rev. Mamie B. Schulz,  
pastor.**

This Spiritualist Church was chartered in 1867 by the State of Pennsylvania.

we rode back to town I talked to him in an encouraging way. . .

"We ordered him a good dinner which he ate with zest. . . Then we brought him to my office. I slipped the 'phone number to Mr. Schulz and he called the man's family as I engaged him in conversation. In a little while they were happily reunited again. I assisted in helping that man to regain the morale he had lost . . . and he soon became a useful citizen, husband and son again."

"What a wonderful experience! What a vast amount of good you are able to do in being a spiritual channel . . . and a medium."

Rev. Mamie Schulz's activities are varied. She is a prominent worker in the Eastern Star, and Amaranth, fraternal organizations. She has achieved high rank in both societies. Collecting Dresden china is her recreational hobby. She loves poetry . . . especially helpful verses with a moral and ethical slant . . . such as those of the universally beloved Edgar A. Guest.

"Many times I preach a sermon which has been inspired by a few lines from one of Edgar Guest's poems," she said.

Would that there were hundreds of mediums divinely invested with the spiritual vision and physical and mental equilibrium of the colorful and gifted, Reverend Mamie Schulz!

## You Can Find

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

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# ARE YOU DEVELOPING?

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

It is worthwhile, naturally, to learn all you can about as much as you can, though of course no human can hope to be an expert in every line. What an Einstein can know is specialized, but because you can't know logarithms as he does is no reason you should refuse to learn fractions.

For myself, I learned the value of knowing something about most things throughout a more or less exciting psychic career that took me all the way from having to dash to the public library before breakfast, to flit away at midnight to a spectacular event or a soul about to journey home.

How often have I heard people say, "What an interesting life!" It is, too. The really marvelous adventures of life are in the mind! Your mind—my mind—is the one unplumbed depth that holds most fascination as a field of exploration than all the fiction ever written.

Or, to get right down to it, how extraordinary is your psychic sense? In your consciousness is a storehouse of marvelous treasures that you can explore at almost any time.

## "Full-fledged" Mediumship

To arrive at "full-fledged" mediumship, the heights and depths of experience must be explored.

Have you ever stopped to think that there is one possession that can never be taken from you—that there is one place where you are supreme? It is the kingdom of your mind where "neither moths nor rust can corrupt, nor thieves break through and steal!"

The kingdom of your mind! The empire where your psychic sense is the first, last, and only arbiter! How much more important is the contemplation of that than other material matters that are piecemeal in comparison. For your psychic sense is your greatest asset.

Where it comes from, what it is, all those are questions that are beyond "complete" human computation. And not unique, at that, for after all, who can tell what electricity is, or anything much about it? Who can logically reason why one person is a genius in some lines and that the same ability is totally lacking in another?

Some people can hear better than others; some have better eyesight, or a keener sense of smell. Still others have a psychic sense better developed. What is there so remarkable in that? Why not accept it as fact for it is. Why should it be necessary to have to explain such gifts, or have them thought impossible of attainment because they are supersensory?

Such psychic powers do exist in everyone, in greater or lesser degree, and recognizing this, even science has classified the extra senses that so often come to the fore as clairaudience, clairvoyance and clairsentience.

## Too Much for Scientists

One person can express the magic of psychic power through the flower of word or phrase; another's fingers are touched by magic when they hover over a paint brush and palette. Another's soul is attuned to the music of the spheres. But one and all express the same psychic sense that is in you. If you allow it to have its way and do not pass it by with the careless remark that perhaps you just "had a feeling"—you too, can begin to express your mediumship through some avenue of inspiration which will net you happiness and open the doorway to inviting glimpses of the future. That feeling may be the perception that comes from your own mental kingdom, and what a vast, undiscovered country that is!

It is difficult to imagine any more attractive country to be ex-

plored than that which lies outside the realm of recognized science, with its implied materialism. It is a space teeming with wonders, the extent of which has barely been touched.

Yet with all the psychic research of the past, only the outskirts of sensory perception have been fringed. It is a mental and spiritual plane, just outside the material realization of things. It is a vast universe beside which the environment you know and live in is as a dancing mote in a sunbeam.

## Not an Easy Road

If you know you possess sensory perception, you should be eternally grateful and use it to the utmost, whether your hunch comes from a dream or through your subconscious "nagging" at you to pay attention. Many a tragedy has been avoided because somebody was "stubborn enough," according to how others considered it, to heed a dream, or a feeling that something must or must not be done.

If you should happen to want to search out some of these truths for yourself, you need not hesitate. You will be in illustrious company, for some of the greatest men of the day are giving their best thoughts to the study of psychic gifts, and others now gone have paved the way. You should be proud to follow in the footsteps of such men as Sir William Crookes, Sir Oliver Lodge, F. W. H. Myers, Richet, Flammarion, and other renowned scientists. If you care to go further back, there was Swedenborg.

Often asked are the controversial questions: Am I really developing? Why is my development slow? To you I unhesitatingly reply: "Do not lose sight of your spiritual goal. Bear in mind that a developed clairvoyant is not a manufactured job. The doorway to heaven's gifts cannot be earned overnight. Only through patient, willing and steadfast determination to "lift the psychic veil" will your efforts meet in reward. And when they do—the joy, happiness and spiritual realization that is yours is manifold "payment" for your patience. No school of magic can give you a passport to heaven. You must travel the ONE ROAD and that is of a constant, steady nature.

## On the Wings of Inspiration

Repeat aloud the following words each day you may raise your vibration to the higher realms of bliss wherein your angel loved ones are only too ready and too willing to "link" their divine attributes with yours.

Immortality! I salute you! I know your path. In unending progressive steps I rise from one stage of spiritual development to another. I travel from one kingdom to a higher. I ascend from summit to summit. I wing my way through all the constellations; I visit countless spheres of light, until, in the vastness of the Infinite Whole, I stand before my angel loved ones.

Immortality! I have glimpsed your beauty. In your realm, the rainbow never fades; in your garden, the roses ever bloom; in your heaven the stars lie around like islands that slumber in the bosom of the deep. There is no night—no sorrow, no ears. You are the harbinger of good tidings. You are the perpetual morning star.

Immortality! Open the door of spirituality before the faces of the yearning multitudes. Show them their heavenly heritage. Let us hear the music of the angels, hymning their song of love. Teach us the significance of your message, so we may go forth and broadcast both far and near the radiant message: "I AM IMMORTAL!"

## Your Psychic Dictionary

Here is a dictionary of psychic terms associated with spiritual studies. It is much easier to follow the text in an article when you

## Do You Want To HELP!!

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

know the meaning of the words and phrases.

**ADEPT.** One who understands the origin and destiny of mankind.

**ANIMA MUNDI.** "Soul of the world." All-connecting consciousness. Divine essence permeating everything in nature.

**ASTRAL BODY.** A replica of the physical body but more subtle and tenuous.

**ASTRAL LIGHT.** Invisible region surrounding the earth. Perceived only by the psychically developed. In it the past, present and future is recorded.

**ASTRAL PROJECTION.** Astral body separated, partially or fully, from the physical body and visiting another locality, near or far. This occurs when you are asleep though, as a general rule, you do not recall the experience on waking.

**AURA.** A psychic effluvia emanating from human, animal, and inanimate objects. Composed of electro-vital and electro-mental magnetism, surrounding that of which it partakes like an envelope.

**CLAIRVOYANCE.** The faculty of seeing with the inner eye through densest material. Time, whether past, present or future is telescoped to the psychic.

**CLAIRAUDIENCE.** The ability to hear sounds regardless of distance.

**CLAIRSENTIENCE.** Psychic sensitivity. "The peculiar feeling" that something is going to happen.

**EGO.** Your realization of "I am I." Synonymous with the mind.

**ESOTERIC.** Secret knowledge. When made known to the public it ceases to be esoteric and becomes exoteric which means the facts have become the property of the human family.

**FOURTH DIMENSION.** What you see in your daily existence has breadth, length and thickness. In the Astral Light an object is seen in its entirety, including the inside. The fourth dimension is the sum total of the other three.

**MAGNETISM.** Elemental electricity which creates power of attraction and polarity.

**MESMER.** A coined word derived from Mesmer who lived two centuries ago. He was a physician who applied psychic magnetism in the treatment of disease.

**OCCULTISM.** Science of perfected living.

**PANTHEISM.** Deity in nature.

**PHENOMENON.** A psychic impulse which is experienced by those who are able to tune in on nature's more sensitive forces.

**PROPHECY.** Ability to foresee the future. To do so one must be psychically equipped to read the records in the Astral Light.

**PSYCHOGRAPHY.** Automatic writing.

**PSYCHOMETRY.** Reading the "memory" or innate powers of material things.

**PSYCHOPHOBIA.** Fear of the unseen.

**SYMBOLS.** Pictorial representations of thoughts and ideas.

**TELEPATHY.** Silent transmission of thoughts from one mind to another.

**VIBRATIONS.** Magnetic waves that permeate the Astral Light.

"Seek and you will find, for you have aids from Nature for the discovery of Truth; but if you are not able yourself, by going along these ways, to discover that which follows, listen to those who have made the inquiry."

—Epictetus.

## Philadelphia Court Case

(Continued from Page 1, Col. 3)

sembly, President, Vice President and one of the Trustees were in the court room on behalf of Lily Dale Assembly. They were present to defend the claim, which they knew would be made, that Spiritualist mediums were not fit to be educated to carry on their mediumistic work. Two weeks before the trial started, Lily Dale's attorney phoned me to come to Philadelphia as a witness. I arrived the second day of the trial and was put on the stand simply to testify to the fact that I had seen Mr. Lockwood at Lily Dale quite some time ago.

## State's "Star" Witness

"This testimony need never have been given because the state immediately set about to attack physical mediums who either lived or worked at Lily Dale. The state had as its 'star' witness a woman by the name of Rose Mackenberg, who, incidentally, admits that she makes her living by 'exposing' physical mediums.

"Two Lily Dale Board members were called to the stand on numerous occasions, but either they could not or would not defend the charges Miss Mackenberg made against their Lily Dale mediums. I was never called to challenge Miss Mackenberg's statements.

"Pierre L. O. A. Keeler, internationally known slate-writer, came in for quite a bit of persecution. Keeler has been working at Lily Dale for over 50 years. He is still there. Like most mediums he has been maligned and praised. Over 20 years ago testimonials were issued, signed by the members of Lily Dale Assembly who were in office at that time. This testimony vouched for the authenticity of Keeler's physical mediumship.

"Why the defending members of the board of directors did not choose to challenge Miss Mackenberg's testimony about Keeler is a mystery to me. To show that the state's star witness was badly informed as to the best known Spiritualist mediums in the country was made public by the fact that, under oath, she swore to numerous statements that were not true: To wit she said T. John Kelley, internationally-known blindfold ballot reader, was a trumpet medium. Miss Mackenberg stated that she knew Maude Kline, also a ballot reader, and that Miss Kline confessed to her that she could see under the blindfold. Last summer at Lily Dale, Miss Kline said she had never met the woman who gave this testimony.

## Anent Physical Manifestations

"For those who do not understand or those who have not made a study of Spirit communication, the data, submitted by prosecuting attorneys when Spiritualism is on trial, is generally confined to physical mediumship.

"The terms applicable to physical mediumship are levitation, materialization, blindfold-ballot reading, slate-writing and phases of mediumship where physical manifestations take place.

"The opponents of Spiritualism are very careful not to attack its religious implications. Spiritualism as a religion remains unmolested, but, at the same time, there would be no spiritual communication without mediums. This fact does not seem to be understood by the lay mind.

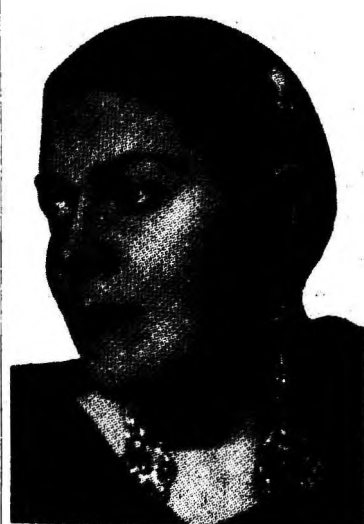
"Coming back to the actual court proceedings and the verdict, I don't see how, according to the testimony, Judge Lander could

## Scientist Resigns



"Psychic Observer"  
**JOHN J. O'NEILL**, Science Editor of The New York Herald Tribune, has resigned from the Board of Directors of The American Society for Psychical Research.

## Lectures in New York



"Psychic Observer"  
**EILEEN J. GARRETT**, Author and Internationally known Psychic, delivered a lecture recently at the **PSYCHIC FORUM**, Hotel McAlpin, 6th Ave., and 34th St., New York City.

have reached any other decision. The board members present made no actual defense for the Lily Dale physical mediums, but great stress was brought to bear on Spiritualism as a religion and the phase of mediumship known as mental. These two points were not even denied by the court. The charge remaining unanswered centered about mediums who possessed physical mediumship.

## Wanted To Testify

"When I saw how the prosecuting attorney was firing his accusations against all mediums in the court, I hoped that those representing the Lily Dale Board of Directors would call upon me to testify on that score. But they deemed it wiser to keep me quiet and allow such accusations as 'fake mediums,' 'fraud mediums,' 'mediums are pickpockets,' to go unchallenged. At one point during the court proceedings, I rose to my feet and challenged the prosecuting attorney when he was in the midst of one of these tirades. I challenged him to call me a fake and a fraud. The prosecuting attorney did just that, whereupon I left my seat and walked up to him. The judge ruled me out of order and bade me take my seat. Although he did exact an apology from the prosecuting attorney—which was forthcoming—yet I was notified that any further outbursts from me would necessitate my being expelled from the courtroom.

"In short, Spiritualism was not on trial at Philadelphia, but mediums were. The court tried to prove that all Spiritualist mediums possessing physical mediumship were frauds—no rebuttal being forthcoming—hence the decision. All of which proves nothing.

"The fact remains that spirit communication cannot be proved or disproved in a courtroom. The seance room is the place for psychic research. Endless evidence has piled up for the past years and for those who still deny, well LET THEM WAIT TILL THEY ARE DEAD."

The Editors of **PSYCHIC OBSERVER** welcome letters of criticism and comment from the readers of this paper. Effective at once, this department will publish any letter or part of a letter, which, in our opinion, offers constructive criticism. All submissions become the property of this paper. Address letters to: "IF WERE EDITOR," Box 92, Lily Dale, N. Y.



# THE SPIRITUALIST "GOD"

## A Scientific Concept

Spiritualists are charged with being "Godless" because they refuse to accept cramped definitions that are often a libel upon the name of God. Here is what H. Boddington, a well-known writer on psychic science in England, has to say on the matter.

By HARRY BODDINGTON

I claim that Spiritualists are the only body of people who possess a scientific approach to a concept of the nature of God and the destiny of man.

Spiritualism, in its all-inclusive range, illuminates the teachings of Zoroaster, Confucius and Buddha, no less than those of Jesus. It eliminates the errors of their followers. So clear are its implications that creedalism, text-books and authorities can be dispensed with.

So simply is it taught that our only opponents now are the ignorant or creed-bound. In the result, as our concept expands with our mental growth, the term "God" embodies law, love and wisdom in which man as a spark of the divine becomes a conscious co-operator.

In 1666, Sir Isaac Newton bored a hole in the shutter of a darkened room and allowed a beam of light to fall upon a prism. He discovered that white light is composed of seven colors which could be re-combined to form white light again.

### Worlds Within Worlds

That octave of color represents to the Spiritualist one phase in a set of vibrations responsive to all the necessities of life in its own world. From this follows the concept of worlds within worlds, screened from each other, in which increasing beauty of soul-expression finds corresponding harmony and beauty in external surroundings as the incidental corollary of its own development.

In Newton's day, psychic science had not established the existence of these myriad worlds of consciousness impinging upon each other. Seance-room experience has now proved that not only are there 39 known ranges of vibrations extending from cosmic rays to slower electrical phenomena, but also infinitesimal gradations which intermingle without interference.

The general teaching of spirit people is that they are compelled by force of circumstances, in which environment plays a conspicuous part, to live up to the highest possible concept of deity. The further result being that their bodies and clothes become more and more etherialized. This in turn means that they are forced to contact entirely new sets of vibrations. This forms the newer world in which for the future they must live.

### Spiritual Growth

Newton's octave of color is found to become more and more beautiful and sublimated as the soul travels towards its goal. The crude colors are eliminated as the soul evolves.



"Psychic Observer"

HARRY BODDINGTON, London, England. Author of "Materialization," "Trance States in Relation to Spirit Control" and "Psychic Healing."

Orthodox ideas of heaven and hell have always been so grotesque, unnatural or unjust, that the more scientific man became the farther the idea receded of there being any spirit world at all. With disbelief in after-death states, concepts of both gods and devils also disappeared.

But the teeming evidences of the seance room are now compelling scientists to alter their outlook, and planes of consciousness resulting from or suited to individual development are filling the gap. Preachers frequently refer to the nearness of their own dear ones whom they assert lead and influence them. Simple though the statement is, it completely destroys the idea that our forefathers are either chained down in hell or locked up in a far-way heaven.

Our point of interest lays in the fact that there is no progress by the spirit towards beauty and harmony unless all the virtues are developed and the vices eradicated. It logically follows that if man's evolution towards happiness or heaven depends upon his nobility of character, stability of purpose and all that constitutes love and wisdom, the consummation of all that is good and wise must also be the attributes of God.

Every psychic faculty helps us to understand man's divinity and his relationship to God. Psychometry extends intuition far beyond physical sense-perceptions. Clairvoyance clearly indicates soulsight. Clairaudience is not dependent upon physical ears, and materialization proves that mentalities akin to our own possess the same power of creation as is manifest in the universe around us. Inanimate matter responds to their energizing power, and life temporarily manifests itself through the forms they create.

### Universe—God's Clothing

Even as we are forced to recognize the universe as the "clothing of God" so the disembodied

spirit quickly discovers that the world surrounding him is but a reflex of his thought. To apply limitations of form, size or locality to omnipresence is not only illogical, it is absurd. Nor can we do more than speculate upon the eventual size, shape and constituents of the soul. But again our seance room laboratory supplies a key.

Mr. F. O. Roberts' charts, illustrating the gradations of auric sight and clairvoyance, give very striking pictures of the origin of human life and its progressive unfoldment as seen by color variations in the aura. The beginning of life is illustrated as a pure white star shining within the body of a baby just prior to birth. Color rays, radiating from it, disclose pre-natal influences which will affect its life. These gradually change to varying hues as the character develops.

Crude, unlovely thoughts gradually becloud the spirit which retires into a world of self-created darkness. But love and unselfish interests produce rays which destroy the darkness and thus the spirit emerges into a new world of light and color. In the progressed spirit all colors seem to blend as he ascends to higher spheres, but to those on lower planes the more sublimated colors appear as white light. It is a blinding light to them, but the risen spirit merely sees greater beauty to form and color manifesting.

### The Dark Spheres

There are curious parallels between the auric radiations of the human soul and the external conditions into which it is plunged at death. Spirits who misused life's opportunities are said to pass to the "dark" spheres. The spirit body and raiment of the degraded soul is also said to be "dark." One is forced to the conclusion that the thought-atmosphere of the "dark" spirit in some way influences the conditioning of his spirit home.

Light and color do not exist in his world. As soon as reform takes hold on "dark" spirits they appear to travel to another sphere, but as a corresponding change has also altered the external appearance of the spirit itself, at the same time, we are again faced with the problem as to whether the change is not entirely due to mental forces.

The color scheme persists throughout the spheres. The darkness gives way before increasing light, which first produces grey shadows followed by the appearance of colored objects and finally a sublimated color scheme tending towards white light.

Light thus becomes more than a mere symbol. It indicates all the wide variations between the undeveloped and the angels. It further proves that the spirit of man surrounds itself with its own external appearances, just as the greater consciousness called "God" is externalized by His own universe.

Every aspect of psychic science thus emphasizes the fact that the attributes of God are love, wisdom, justice and all the virtues which ennoble mankind. We should not realize this in its fullness were it not for spirit teaching which begs us to create a kingdom of heaven upon earth, and proves that our trials are but a means for developing clarity of thought so essential to us later on.

When we finally learn to become conscious co-operators and are willing to become part of the manifesting "Law" we are said to be "In tune with 'The Infinite'" and this I think is what Jesus inferred when he said, "I and the Father are one."

# What A Spirit Has To Say About SPIRITUALISM

"A religion that has given knowledge and consolation to a greater number of people than any movement or system of knowledge in ancient or modern times."

In the work of a life-time as a chosen "instrument" to bear "glad tidings," to promote the knowledge of spirit existence here and beyond the change called death, and the ministrations from and communion with the arisen ones, I had met in outward existence every leading mind and every worker (medium) known in the Spiritualistic movement.

### "I Met Them All"

We were always friends, always co-workers, always striving to bear forward a great Truth. Very frequently during this wonderful visit in the realm of spirit I saw them either alone or in smaller or larger groups, renewing the companionship that had been so beautiful and delightful when we had worked side by side in human forms.

In your memory, or in your study and reading scan the list of names who were first known as "Investigators" then as "Spiritualists," and the names of those known as MEDIUMS (there were no "Psychics" in those days.) I knew and loved them all. I met them all. Each one in spirit life is still engaged in imparting this knowledge—most important of all that human beings can receive concerning Spiritual Truth. Existence, life, love, work beyond the change called death;

### Spiritualism As A Movement

In spirit states of Earth and in the realms far beyond were those who knew the "day and hour" had come for "moving upon the minds of Earth with this new illumination."

There was from the "smallest" to the "greatest," from the seemingly "least to the most important" of the manifestations a concerted action. The "rappings" at Hydesville were no "accident," the visions of Clairvoyant and seer, the writings and trance utterances (Phenomenal) were all a part of this Stupendous Movement. All, all, under guidance of those wise Spirits who knew what the people of the world needed and gave it to them according to their needs.

Necessarily many extremists and "imitators" would be attracted to the subject—like driftwood following or borne upon every new current of thought—but it is safe to say that Spiritualism during the scores of years since the "Rochester Knockings" has attracted the attention of more eminent minds in every department of human research (and convinced them too) and given knowledge and consolation to a greater number of people than any movement or system of knowledge

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During these "Evangelistic" services, Rev. Felix discusses the Religion, Philosophy and Science of Spiritualism and demonstrates Spirit Communication, services are held daily 7:30 P. M., when he makes his appearance in Owosso, Elkhart, Eaton Rapids and Jackson.

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She was the central figure and inspiration for the book "STATION ASTRAL" by Bessie Clarke Drouet.

For the past 25 years she has been a Clairvoyant and Direct-Voice Medium.

in ancient or modern times. With those who are willing and anxious to be classed as Spiritualists it is knowledge of life beyond death—and of the presence and ministrations of the beloved arisen ones.

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THE MEDIUMSHIP OF  
LENORE E. PIPER

DR. RICHARD HODGSON, JAMES H. HYSLOP  
These Famous Scientists Were Convinced.

By VINCENT TOWNE

This article, clipped from THE  
TOLEDO BLADE, Toledo, O., quite some  
time ago, was submitted to PSYCHIC  
OBSERVER by Hazel M. Gleitz, Wauseon,  
Ohio.—ED.

A masked man entered a modest  
cottage on the outskirts of Boston.  
He proceeded to a room  
where an unconscious woman  
leaned over a table, her head  
buried in a pillow, her hand  
clutching a pencil whose point  
rested upon a pad of paper. The  
woman's hand commenced to write  
messages to the masked man—  
communications alleged to be from  
his relations beyond the grave.

This mysterious visitor returned  
to the New England cottage day  
after day, being always announced  
as "Mr. Smith." At length, he be-  
came convinced that the informa-  
tion written to him by the uncon-  
scious woman was such that no liv-  
ing person but himself could  
possibly have known. Much to the  
astonishment of his brother  
savants he announced his belief  
in the power of the living to com-  
municate with the dead.

The masked man was Dr. James  
H. Hyslop, professor of logic and  
ethics at Columbia University,  
New York, and the mysterious  
woman who converted him to the  
spiritistic hypothesis was a mod-  
est and retiring New England  
housewife, Mrs. Lenore Piper.  
Unlike her predecessors, she had  
assumed her uncanny role unwill-  
ingly, had never given public  
seances, never demonstrated her  
powers before other than scien-  
tific investigators.

## Professor's Discovery

This strange woman was the  
discovery of Professor William  
James of Harvard, brother of  
Henry James, the noted littera-  
teur. Nearly a half century ago  
Professor James, delving into the  
mysteries of psychic research,  
learned that she suffered now and  
then from peculiar aberrations of  
consciousness, during which it had  
been accidentally discovered by  
her family that she could reveal  
certain truths that could not  
possibly have come to her from  
any living personage.

Professor James tested her  
powers and communicated results  
to Dr. Richard Hodgson, an Eng-  
lish psychologist living in Boston,  
and in order to subject her to an  
acid test, Dr. Hodgson conspired  
with Professor Hyslop, whom he  
knew to be a skeptic and a care-  
ful scientific investigator. Thus it  
was arranged that Professor  
Hyslop should mask himself, dis-  
guise his voice and proceed to the  
Piper homestead, unknown and  
unannounced, entering the pres-  
ence of the alleged medium only  
after she had lapsed into one of  
her spells of unconsciousness.

In the course of these experi-  
ments, during which the woman of  
mystery never saw his features or  
heard his natural voice, Professor  
Hyslop said the pencil in her  
hands wrote a secret password  
from his dead father, a word un-  
known to any one else, and which  
he was sure could never have been  
communicated to Mrs. Piper by  
any living consciousness. Reams of  
paper, bearing spirit messages  
written by Mrs. Piper in Professor  
Hyslop's presence convinced him  
that her demonstrations were ab-  
solutely above fraud, and he had  
her subjected to medical tests  
proving that while writing these  
communications she was beyond  
question in a state of anesthesia,  
insensible to pain.

Having convinced these men of  
science that the dead could com-  
municate with the living, Mrs.

## Champion Skeptic



"Psychic Observer"

Dr. RICHARD HODGSON (1855-  
1905) was born in Australia,  
went to London in 1878, in 1887  
he journeyed to America. Mrs.  
Piper's mediumship convinced him  
of survival.

Piper received an invitation to  
visit England and subject herself  
to tests arranged by the famous  
London Society for Psychic Re-  
search.

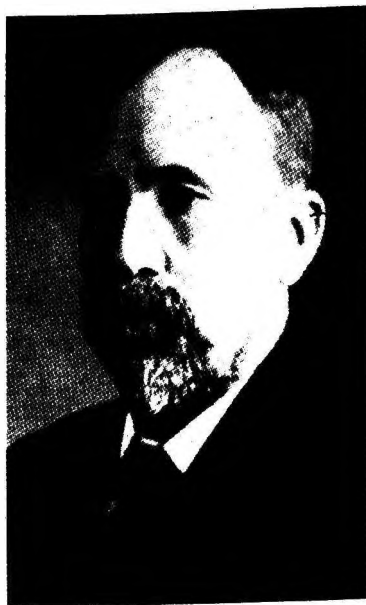
## Goes to England

After some persuasion she went  
abroad, stopping in Liverpool,  
where, at the residence of Sir  
Oliver Lodge, president of the  
University of Birmingham, she  
was subjected to a rigid examina-  
tion. A committee then asked  
the medium to communicate to  
them just what two persons, whom  
they knew to be utter strangers to  
her, were doing minute by minute  
in London at that precise time.  
Mrs. Piper, entering the trance  
state, wrote a description of these  
persons' acts during the evening  
and comparison later divulged she  
was correct.

Proceeding to London, she un-  
derwent a long course of investi-  
gation at the hands of a commit-  
tee of the Society for Psychic Re-  
search, and many more learned  
savants capitulated to her. De-  
scribing his experiences with  
Mrs. Piper, Professor Hyslop said:

"I wore a black mask covering  
my face from my forehead to be-  
low my beard when I began to  
visit Mrs. Piper. I remained  
masked in this way for a year and  
thus hid my identity from her until  
after the results of those ex-  
periments had been obtained. She  
goes into a trance while seated in  
a chair, her head resting on pil-  
lows piled on a stand before her.  
She turns her face to the left so  
that she can not see the writing  
executed with her right hand,  
which, holding a pencil, rests up-  
on a pad on another table to her  
right. She talks on various sub-

## "I Prefer to Believe"



"Psychic Observer"

**JAMES HERVEY HYSLOP**  
1854-1920) Professor of Columbia  
University, N. Y. C. Of Mrs. Pip-  
er's mediumship, he said: "I pre-  
fer to believe that I have been  
talking to my dead relatives IN  
PERSON; it is simpler."

jects until suddenly dropping for-  
ward on the pillows."

## Example of Work

An example of the splendid test-  
imony that was communicated  
by Mrs. Piper to him was de-  
scribed to me by Professor Hyslop  
as follows:

"Once while I was having a sit-  
ting with Mrs. Piper, a 'message'  
was received from a man, a  
stranger to me, who gave his name  
and that of his home town. He  
also stated that he had lost a  
finger. I made inquiry in the  
county and town mentioned as his  
home and found that the oldest  
residents of the same name, peo-  
ple 75 and 84 years old, had never  
heard of him. Later I found a  
cousin of those people's father  
who had had the same name and  
had died before I was born. Pur-  
suing my inquiries still further, I  
found that this man had lost a  
finger in the War of 1812."

This mysterious woman suc-  
ceeded in retaining the confidence  
of all who investigated her, and  
because of her persistent refusals  
to make public demonstrations of  
her alleged phenomena, she re-  
tained the respect even of the  
skeptics who refused to capitulate  
to her. She disclaimed any  
theories as to the source from  
which her spirit messages were  
derived.

What was her power? Every  
Spiritualist knows.

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# The PSYCHIC OBSERVER

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## HEREWARD CARRINGTON

### Is He Straddling the Fence?

Much has been said in this paper about the Internationally known Psychic Researcher, Hereward Carrington. For several years, *Psychic Observer* has taken the stand that there is much Mr. Carrington has left undone. Either he is for or he is against Spirit Communication and physical mediumship. We would like for him to make up his mind. We believe he is possibly one of America's outstanding propagandists for Spiritualism although HE may not admit it. He could be compared with Harry Price, London's psychic investigator. Price "investigated" the talking mangoose.

Last week, the Editor of *Psychic Observer* heard Mr. Carrington deliver a most commendable discourse on psychic phenomena before an unusually attentive audience. He spoke before a group of people most of whom knew nothing of Spirit Communication. The place, the Masonic lodge room, Pythian Temple, New York City. The Chairman, Dr. Colman Harris, presented several prominent psychics in the audience: Eileen J. Garrett, London trance medium; Chester Grady, Connecticut mental medium, and Frank Decker, internationally known Direct-Voice medium. Flanked by such a group of outstanding spiritualists, Carrington could hardly do anything else but talk most favorably and defend physical mediumship.

Carrington's talk was indeed splendid—from the Spiritualist's point of view. Quite the opposite as compared with his recent newspaper syndicated article where pictures show Mr. Carrington surrounded by all sorts of gadgets which the readers are supposed to think are used by present day physical mediums to produce supernormal manifestations. (See Col. 5)

Following Carrington's talk, Mrs. Carrington explained at great length the job she and her husband were trying to do and for the most part, I am sure hundreds in the audience were impressed with their sincerity.

Here are just a few of the things Mr. Carrington said: "I saw materialized hands undo the knots that tied Eusapia Paladino"—"There are genuine phenomena and a great deal of evidence substantiating actual Spirit Communication"—Carrington spoke kindly of the mediumship of Rudi Schneider and Leonore Piper and cited Frank Tilford and W. T. Stead as convinced Spiritualists.

## THE SPIRITUALIST PRESS . . . . . . IS NOT COMPETITIVE

There are three outstanding Spiritualist periodicals with a Nation-Wide circulation: *THE NATIONAL SPIRITUALIST*, *THE PROGRESSIVE THINKER* and *The PSYCHIC OBSERVER*. Each is important in its own field. All well informed Spiritualists should avail themselves of the opportunity to buy or subscribe to all three. These papers are NOT COMPETITIVE!

*THE NATIONAL SPIRITUALIST*, official organ of the NATIONAL SPIRITUALIST ASSOCIATION. Joseph P. Whitwell, Editor, features accounts of the activities of their own N.S.A. churches and State organizations. They also publish articles based on the Philosophy and Religion of Spiritualism. Mrs. Anna W. Wallace conducts a lyceum department. Elizabeth Harlow Goetz has a column "BUREAU OF PUBLICITY." Adequate space is devoted to the N.S.A. Junior League, conducted by its President, Robert J. Macdonald and Secretary Lillian Buchholz. The business manager for the "National Spiritualist" is Verna K. Kuhlig.

*THE PROGRESSIVE THINKER*, C. Rudolph Malmberg, Editor, publishes news and articles, centering particularly around Chicago and the middle west. It is the oldest Spiritual-

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

### "1500 HUSBANDS"

The article "1500 Husbands" by Rose Mackenberg, appearing in February American Magazine is possibly one of the silliest articles ever to be published by so enterprising a journal.

Dozens of clippings of this article were sent to the office of *PSYCHIC OBSERVER*. One reader said: "Why doesn't the 'Spiritualist National' do something about this? . . . Yes, and why shouldn't the *PSYCHIC OBSERVER* do something?"

Well we do not know what the National Spiritualist Association has been able to do about it BUT we do know that the Editors of *PSYCHIC OBSERVER* went to New York City and called at the offices of "American Magazine," The Crowell Publishing Company, 250 Park Ave., New York City. We asked for the Person who was responsible for the acceptance of Miss Mackenberg's article.

The girl at the Information desk called in a "Mrs. Harding" who was supposed to have charge of such complaints. Her tight-lipped, non-committal attitude was difficult. We challenged her on many points regarding the authenticity of the facts published in the article and she said repeatedly "You'll have to see Miss Mackenberg . . . SHE has the facts." But . . . does she? Can Miss Mackenberg mention the names and addresses of the 1500 mediums who "brought" her the 1500 husbands? Can she even mention ten?

Poor Miss Mackenberg . . . she likes to flatter herself. She is said to be a spinster. That is easily understood because she is quite good-looking. Her ego must be appeased so what would be more natural for her to do than to think up the "husband angle."

The pathetic part of the whole affair is that she was able to hoodwink a dignified journal like the "AMERICAN MAGAZINE" and actually sell it to them.

We should thank the "Dunninger's," the "Carrington's" and the "Mackenberg's" for their attacks on physical manifestations. So long as these poorly informed critics compete with themselves by trying to monopolize publicity, the poor old public will become so confused that they will not know what to believe and will be forced to start doing a little research on their own account.

Then, too, wait till the public finds out that these alarmists have tricked them. When this happens then reputable papers will cease to print their twaddle and Spiritualism in all its various phases will be fairly presented.

### EVEN "SKIPPY" IS LOGICAL

From Percy Crosby's Comic Sketch dated Jan. 30th, a little urchin is trying to intimidate "Skippy."

The Urchin says: "All this talk about a 'Hereafter' when we're gone is a lot of bunk." Skippy, in deep thought does not answer. Then the Urchin continues: "I only believe what I see, an' what I don't see I don't believe." Skippy comes to life and blurts out to the bewildered Urchin: "All right,

ist journal in existence and today rates as an authoritative source for articles pertaining to the Philosophy and Religion of Spiritualism.

The *PSYCHIC OBSERVER* speaks for itself. Our policy is simply to publish a paper that may please the GREATEST NUMBER of people.

WE WILL ACCEPT SUBSCRIPTIONS TO ALL THREE PUBLICATIONS. The *National Spiritualist* is a monthly magazine, the yearly price \$1.00 (12 issues). The *Progressive Thinker* is a weekly publication, 5c the copy, (52 issues) \$2.00 per year.

The *Psychic Observer*, twice monthly, (10th and 25th), 24 issues, \$2.00 a year.

Print your complete name and street address, town or village and send your subscription for any of these publications to DALE NEWS, INC., Lily Dale, N. Y.

Smarty, then tell me the color of the wind!"

Submitted by Samuel A. Jacoby, California.

### CONFUCIUS SAY:

"To make Holy Water — boil the Devil out of it."

### CICERO SAID IT

Cicero, the famous Roman philosopher, said: "The origin of souls cannot be found upon earth, for there is nothing earthly in them. They have faculties which claim to be called divine, and which can never be shown to have come to man from any source but God. That nature in us which thinks, which knows, which lives, is celestial, and for that reason necessarily eternal.

"God Himself can be represented only as a free Spirit separate from matter, seeing all things, and moving all things, Himself ceaselessly working. Of this kind, from this nature, is the human soul . . . It cannot be destroyed."

### DR. W. S. BROWN "PASSES ON"

Word has just been received from the Christ Universal Spiritualist Church, to the effect that Dr. William Stewart Brown, Greenville, Pa., has passed to spirit life. He was an ardent Spiritualist for many years and widely known as a Healer.

### THAT SILLY CHALLENGE

As regular as clockworks, some magician or other looms up in the headlines with the old threadbare \$10,000 challenge. Joseph Dunninger seems to be the champion challenger to date. His challenges have so many strings, ifs, ands and buts to them that they do not mean much when they are carefully analyzed.

At the Day of Judgment, poor Mr. Dunninger may be silly enough to challenge Gabriel for \$10,000 to blow the trumpet by magic better than the Archangel can blow it.

### "THE EDDY"

A new four-page pamphlet called "The Eddy" started with the February number. It is published monthly by Virginia Harding and The Entity, Trucksville, Pa., from the Shrine of "The Little Prophet" (Faith Hope Charity Harding).

### TYNDALL MANIFESTS

In a letter just received from Mae Keenan, Apt. No. 8, 1900 Maryland Ave., Baltimore, Maryland, she states that Dr. Alexander J. McIvor-Tyndall, has manifested recently through the trance mediumship of Elizabeth H. Dennis, Pastor of the Temple of Wisdom (Spiritual Church) of Baltimore.

According to the letter, Tyndall wanted to be remembered to Juliette and Ralph (Editors of *PSYCHIC OBSERVER*) and then went on to deliver a brief address, saying in part: "Death should hold no fear for anyone . . . there is little sensation — other than mystification over one's surroundings . . . Where I am, everything is very pleasant and beautiful and active, too . . . There is as much

### Leaves for Australia



"Psychic Observer"

MARCELLA DeCOUT HICKS, a member of the Editorial staff of the *PSYCHIC OBSERVER*, is on her way to Australia by way of New Zealand. She is making an extended trip and expects to visit Rev. J. T. Huston, Editor of "Harbinger of Light," Australia's outstanding Spiritualist magazine.

activity here in the spirit world as in New York City at mid-day."

### PORTLAND CHURCH ELECTS

According to Mrs. Alma Gudhart, Pastor and Secretary of The First Psychic Science Spiritualist Church (N.S.A.), Portland, Oregon, the new Board of Directors for the Church are: President I. V. St. G. Williams; Vice President, Annadale Madsen; Treasurer, Rose Howard; Trustees, John Petersen, Moses Graham and Arthur Madsen.

### JEANETTE SMITS . . .

#### CARRINGTON

The *Psychic Observer* received dozens of clippings of the full-page article, with pictures, written by Jeanette Smits (See editorial, this page). This article "PHONEY SPIRITS BEWARE!", tells how Hereward Carrington is supposed to have investigated mediums. If Carrington could hear the comments about this article he would not feel so self-satisfied nor would he continue to feel that he is an authority on Psychic Science.

Dr. H. E. Mentor of Sydney, Nebraska has this to say about the above mentioned Carrington article: "Why not demand that Carrington come clean? Make him state if he acknowledges the existence of communication. Make him acknowledge that there ARE honest and authentic mediums. I think 'Carrington's Article' calls for a showdown. If he (Mr. Carrington) doesn't know now he had better quit 'investigating'."

We suggest that Dr. Mentor write direct to Mr. Carrington—his address, Hereward Carrington, 8 5th Ave., New York City.

### WE MUST BE FAIR

More about Mr. Carrington! When we were about to go to press, a letter was received from Mr. Carrington. It had to do with the "Jeanette Smits Article." Here is what the *Psychic Researcher* has to say, "I was quite cross about the way Miss Smits wrote the article you refer to. It was a twisted and perverted story and I'll tell her so."

It would appear that the *Psychic Researchers* have the same trouble as the Spiritualists when it comes to having the Press print an honest interview.

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## The A. B. C. of SPIRITUALISM

This is specially written for the man-in-the-street who, confronted with sorrow and bereavement, wants to know what Spiritualism has to offer.

Most of the questions often asked by inquirers will be answered by Evans. We ask readers, in view of the importance of spreading our knowledge today, to make this series widely known, to buy extra copies for friends who are ignorant of our fundamental facts.

To speak of the A. B. C. of Spiritualism implies that one is to write of its elementary aspects. But it should mean more. It should mean reducing any of its complexities to simple and understandable terms, so that the subject can be readily grasped.

Too often Spiritualism, under the name of psychical research, is written about in abstruse language, in which new words are coined to express the writer's meaning. Thus a semi-scientific slang passes muster for learning and readers are bogged and befogged. They wonder what the writers are driving at, and whether Spiritualism is after all such a difficult or dangerous subject as is implied.

A new science must have its right terms. Some of them in Spiritualism may not be so accurate as we would wish, but long usage has rendered them easy of understanding, and for general purposes they are useful and good.

After all, Spiritualism is not a specialists' subject; it is a peoples' subject. It belongs to humanity and not to a select few. It has grown and spread by its appeal to the average man and not by the work of great men.

### Disrespectful Children

Great men have done splendid service in the cause of Spiritualism, but when you get to rock bottom it is the average man who creates the public opinion in its favor, and he does it because of his personal experiences.

A lot of nonsense is sometimes written and spoken in the name of Spiritualism, for it has been the prolific mother of many cults, some of which have been ungrateful enough to disown their parent.

But that doesn't matter. The essential facts are the things, and it is the facts of Spiritualism, not the beliefs of Spiritualists, that are of prime importance. It is to those facts that final appeal must be made and not to what folks may believe about them.

Everyone who investigates Spiritualism does so on his own. He draws his own inferences and makes his deductions. And, when one considers the number of Spiritualists throughout the world, it is indeed wonderful that there should be such consistency amongst them. I commend that fact as one worth considering.

### One Signpost

Despite the individualism of Spiritualists their collective opinions have a remarkable harmony. That is because the facts point in a definite direction. One may theorize about the "How?" of the "Why?" of them, but their implicit meaning strikes the mind from the start.

If I consult a medium who tells me of relatives, gives me salient facts as to their character and tells me things known only to myself and them, I may theorize about it. But the fact that bulks large is that out of the millions of impressions stored in my mind these pertinent facts are given.

I have either to conclude that the facts are given by the ones who claim to communicate them, or I have to credit the medium with possessing a supernatural power of selection, an ability to fish in my mind and get just those salient points relative to the friends purporting to communicate.

If I am a commonsense person, I shall conclude that facts are given by my deceased relative. If I am of the egotistically intellectual type, I shall probably amuse myself by weaving elaborate theories to explain away the facts until I get so bemused that I do not know where I am.

What is Spiritualism? From

the foregoing we may glean an answer. It is a series of facts that intimate the interplay of intelligence between this world and the next. These facts are not spontaneous or automatic, but are under the control of our friends who once lived on earth and are now dwelling in a finer world which we call the spirit world. These facts can be studied and have a scientific as well as an emotional value.

### Function of Medium

They are demonstrated in the presence of a person called a medium; whose organism supplies the power which forms a nexus between our state and the next life. Sometimes the facts are demonstrated when no medium is present, as in the case of hauntings. Investigation will probably show that the absence of some medium is only apparent.

The primary function of Spiritualism is to establish on a firm basis that man is a spirit and survives the change of death, and can, under suitable conditions, communicate with those who live on earth.

Now why should this work be necessary in these days? Have we not a Church that preaches Survival? We have, but preaching Survival is one thing, and proving it is another. In the absence of proof, no preaching can establish it.

One may argue and make out an excellent case in favor of Survival; but one can argue and make out an equally good one against it. At any rate the negationist can always point to the fact that man dies. And, in the absence of proof to the contrary, that is a clincher.

### Spirit Return of Jesus

The curious thing about the Church (I use the term in its collective sense) is that its founder thought it necessary to demonstrate Survival. He returned from the grave. To the early Christians that was a primal fact. "If Christ be not risen then is our preaching vain," said Paul.

The fact of Survival is so important that Jesus took the trouble to demonstrate it to his followers. And we have reason to believe that in those early days Christians enjoyed spirit communion much as we do today.

It was organization that strangled the fact, that wrapped up the body of Jesus and put it into the sepulchre of belief again. The theologians, who organized Christianity into a set of creeds with appropriate rituals, argued that Survival was not an immediate fact, that man could not be said to survive until the Resurrection.

They put the soul in limbo to wait for this far-off event, and incidentally squeezed out the prophets and reduced the Church to a vast organization without any real motive power. And, 1,800 years after the birth of Jesus, the spirit world had to break through again. True to its tradition the Church condemned it. Mediums were either witches or humbugs and frauds.

Now the Church wonders why attendance at its meeting-places declines while attendance at Spiritualist meetings grows. It forgets that men are now much the same as they were in the days of Jesus. They still want facts and prefer them to beliefs.

It must, however, be pointed out that there are many in the Church who accept Spiritualism and are desirous of infusing new life into the Church. They hope by and by that it will have its own mediums and once again be in fact what it is now in theory — a means of

## LIFE IN THE SPIRIT WORLD

Q. Would you tell us how you, personally, spend your day in the next world?

A. Do not try to visualize my day as you would visualize your own, because there is an enormous difference. However, we have one thing in common you wake in the morning and so do I. The hour varies, also there is a time difference between our worlds. Once awakened I take refreshment. Instead of your solid refreshment of eggs and bacon, I partake of indrawn spirit rays. I am conscious of being fed and feeling satisfied.

I have taken, by indrawing, various chemical rays which come to us from other spheres and I have had what I might term a meal. I am now rejuvenated and refreshed, and am ready to start on the day's work or pleasure. I go out. That is to say, I open my consciousness to things and people. I meet people, but not in streets, for although there are what you would call streets, we are not conscious of walking along them.

We go lightly, entering into communication one with another; we discuss the latest news and even the latest scandal. A friend of mine may come along and say he has been to the earth and that he has learned that So and So is ill, and we talk about it. We pass from one friend to another in much the same way as some of you people visit and talk. After those casual chats, I feel I want to meet people for a definite purpose. I therefore make it my business to get into contact with those who will help me towards some particular end I have in view.

The riddle of this universe interests me, and I am always trying to penetrate further, and by so doing, approach the source. I endeavor, therefore, to meet people who have the same object in view. We may spend an hour or so discussing what we have gathered not only from our personal investigations, but from those which have come from higher spheres. The news comes not by word of mouth, but—if you can understand this—by word of ray.

By then, according to your clocks, it should be somewhere about two in the afternoon, and after this strenuous search for knowledge I need a rest. I therefore allow myself to sink into a state of semi-consciousness, during which I not only recuperate, but absorb.

In an hour or so, by your time, I am ready to meet the next person with whom I wish to enter into discussion. That is my general procedure. I split up my day meeting and then resting in order that I may recuperate and be able to meet more people. After these manifold discussions I may settle down to the study of subjects which interest me, serious subjects. The day comes happily to a close with a further chance meeting of those whom I saw in the morning.

(The above is taken from "Guide to Psychic Knowledge," written through the Trance Mediumship of C. S. Colleen-Smith.)

grace and a medium between both worlds.

Whether this will ever be I do not know. Spiritualism is non-sectarian and will remain so unless Spiritualists get bitten with the sectarian bug and set up sects. In any case no one will ever need to be a member of any church to get into touch with the spirit world.

"Psychic News"

## QUESTIONS AND ANSWERS

By REV. CONVERSE E. NICKERSON

Spiritualist Lecturer



"Psychic Observer"  
CONVERSE E. NICKERSON  
He is the author of "Ghosts of the Bible," "What Is Spiritualism?" and "The Cornerstone."

Is spirit obsession spoken of in the Bible?

In several places of record in the life of Christ we find those who were possessed of evil spirits healed. One very dramatic scene is given in Luke, the fourth chapter and the 40th and 41st verses:

"Now when the sun was setting, all they that had any sick with diverse diseases brought them unto him; and he laid his hands on every one of them and healed them."

"And devils came also out of many, crying out and saying, Thou art the Christ, the Son of God."

In Mark, the 9th chapter we read:

"And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And whosoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out; and they could not."

These two accounts will serve to show that obsession by evil spirits was fully encountered and understood in the experiences of Jesus and His disciples. If we leave the theory of spirit obsession out of our interpretation of the Bible, we have no answer to these singular incidents. Our Spiritualism finds it difficult to impress upon the sceptic mind that spirits walk the earth and do influence many, for good or otherwise.

The church Christian avoids the subject as much as possible and prefers to see Jesus and His teachings in the light of a removed mysticism. The practical part of His ministry, when it has to do with the unseen world, is passed over in silence by the Christian.

Spiritualism is an eternal gospel; its philosophy and expounded laws definitely concern in a practical way every conscious students of the Truth.

To discount spirit-control today, is to deny its reality in the time of Christ. Jesus demonstrated the force of spirit through a mediumship that stood every test imposed by the sceptic of his time. The lame were made to walk, the blind see, devils cast out and voices heard and forms seen in His presence.

His promise to His followers was "Greater works than I do shall ye also do."

What is the most important point of truth in the spiritualist philosophy?

The fact of personal survival, as evidence by spirit-communication. On this hang all the corroboration of our philosophy and religion. That the so-called dead are alive and conscious is of the greatest importance in the philosophy of life, either here or in any future state.

If Jesus had not communicated with His disciples after His crucifixion on Calvary, there would have been no Christian religion in the world today. Promises of the existence of heaven and a future state are but promises, until that future state is surely demonstrated. When the disciples heard the voice of Jesus, and saw indeed His glorious spirit form, they were convinced. Even when they conversed with the young man in shining garments at the tomb, they knew that they were in touch with the other world of life and light.

The advent of the materialized angel was a part of the Christ demonstration of survival, cul-

minating in the psychic experiences of Paul on the road to Damascus, when Jesus arrested Paul's materialism with the flashing and convincing test of his personal survival.

To know for certain that there is a heaven a spirit-world—we must have contact with some one who has come from there. Often Spiritualism is belittled; not for its faith in spiritual philosophy, but for its affirmation that the dead live. You see at once how important it is that a religious faith be sustained by the corroborative testimony of continued existence. We are mortal here and in the weakness of mortality, cannot see beyond the gates of Death. Our only knowledge of immortality must come through spirit contact—not the reasoning of the materialist who judges truth only by what he can see or sense through his physical senses.

Is spiritualism growing in the acceptance of its truth by the world of today?

Perhaps not so much as a religion, is it being accepted by the world of today. Religious movements are usually built up upon mental states and those of faith. But there is a very live interest in the scientific and psychic angle of our truth. This interest is being manifested and fed through the independent investigation conducted by persons outside of religious faiths.

Hamlin Garland, in his "Forty Years of Psychic Research" and his later book, "The Mystery of the Buried Crosses," has given us most painstaking accounts of tested mediumship. If such testimony by such a trustworthy and earnest investigator is rejected, where else can we look for a forward scientific proof of genuine mediumship?

Of course, I have always advocated a simple and straightforward Biblical interpretation of psychic phenomenon; this coupled with a strong religious and spiritual faith can save religion for the world. Jesus Christ, accepted only as a spiritual leader of a day long past, is of little value; but the glorious Master, accepted as the great teacher of spiritual law, today ever present in its manifestation is the Living Christ indeed.

Churches are dying on their feet for want of a sustained and proven faith that can help mankind to see the demonstrated facts of the immortality of the soul. No denomination has carried that demonstration forward except the Spiritualist. But Spiritualists lack the spiritual worship and reverent faith that is needed to place their important and valuable psychic truth in the forefront of the religions of today.

If we can start a church movement that will emphasize as equally important the spiritual worship and faith, with the scientific demonstration of mediumship, we will have a movement that will sweep mankind with its power and value.

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WM. A. HANNAH

2351 South 11th St.

St. Louis, Mo.





"Psychic Observer" KERNON of "Ghosts of Is Spiritual-terstone."

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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.

## Cassadaga Chairman



**DR. RIBLET B. HOUT**, Goshen, Indiana, Chairman of The Southern Cassadaga Spiritualist Camp, Cassadaga, Florida.

Dr. Hout is also one of the featured Lecturers and Message Bearers serving the Florida Assembly this season. He is a Spiritual Healer, a student of Psychic Phenomena and the author of numerous articles relating to the projection of the Astral Body.

## ALABAMA

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

**BIRMINGHAM**—Southside Christian Spiritualist Church, 1100 S. 18th St. Gertrude 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.

**BELL**—Metaphysical Temple Truth, 7111 Otis St. Rev. Florence Langelier Myers.

**FRESNO**—Universal Educational Religious Society of Divine Science, Inc., 744 Mildred 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 Argyll, Mae Taylor.

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

**HOLLYWOOD**—The Progressive Spiritualist 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 Revelation, 718 East Anaheim St. Janet Stine Lewis. Services Tues., Wed., Thurs., 8 P. M. Sun. 11 A. M., 8 P. M.

**LOS ANGELES**—Church of Life, 215 1/2 No. Western Ave. Meetings Tues. and Friday, 8:00 P. M. Tel. GL 9525 Gladys S. Scott.

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

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

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

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

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

**LOS ANGELES**—People's Spiritual Center, 4909 S. Western Ave. Emma M. Allen. Karol Packard.

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

**LOS ANGELES**—Spiritual Center of Service, 236 W. 16th. Rev. Marin 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 Willie.

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

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

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

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

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

**SAN FRANCISCO**—Golden Gate Spiritualist Church, 240 Golden Gate Ave. Florence S. Becker.

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

**SAN FRANCISCO**—The Society of Progressive Spiritualists, 2126 Sutter St. Made E. S. Wallace.

**SAN JOSE**—Trinity Center 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 Spiritualist Association. Elizabeth Gainer.

## CANADA

**BRANTFORD (Ontario)**—Spiritual Temple, Brant Building, Calhoun St. H. Meynell, Pres.

**CALGARY**—First Spiritual Church, 530 Third Ave. W. Alice E. Rushton.

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

**HAMILTON**—National Spiritualist Church, Orange Hall, 175 1/2 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, Amy and Navy Hall. Mr. and Mrs. R. W. Northmore.

## COLORADO

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

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

**PUEBLO**—Columbia Church of Universal Truth and Research, 409 West North- ern. Leonard Hansen.

## 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 Society, 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 Burroughs, 3712 Ingomar St.

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

**WASHINGTON**—Longley Memorial Spiritualist Church, 3428 Holmead Place, N. W. 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

**DAYTONA BEACH**—First Spiritualist Church, 606 1/2 Main St. Katherine Windle, 103 N. Hollywood Ave.

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

**FORT LAUDERDALE**—The Beekoning Light Center, 200 N. E. 4th St. Ser. Sunday, 8 P. M. Jewel Williams.

**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 Aleta Strang. Rev. Elizabeth Byrd, Rev. Rosa Aleta Strang.

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

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

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

**MIAMI**—Spiritual Church of Christ, 2170 N. W. 17th Ave. Maude Allen.

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

**MIAMI**—Temple of Continuity, 1722 West Flagler Street. Geraldine Peltan.

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

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

**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 Avenue. Ethel Post-Parish.

**WEST PALM BEACH**—W. T. Stead Memorial Center, 418 Lakewood Road. Mrs. N. S. Thomelis.

## ILLINOIS

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

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

**BLOOMINGTON**—Church of the Spiritualist, 608 1/2 North Main St. Floyd Humble.

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

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

**CHICAGO**—Church of Fraternal Order of Spiritualists, 1639 West Madison St. McEnery Hall. Emma Hinz.

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

**CHICAGO**—First Church of Divine Healing, 6641 North Artesian Ave. V. Klingner.

**CHICAGO**—First Church of Spirit Healing, Lily of the West Temple, Monro and Paulina Sts. C. A. Burgess.

**CHICAGO**—First Polish-American Spiritualist Church, 3940-48 Fullerton Ave., 2nd floor. Rose Chuppek.

**CHICAGO**—First Spiritualist Church of Divinity, 7015 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, Ashland Bldg., 155 North Clark St. Bessie Woodworth.

**CHICAGO**—Puritan Spiritualist Church, 354 West 63rd St., Second Floor. Rose MacKay.

**CHICAGO**—Rose Tyrell Spiritualist Church, 4814 Potomac Ave. Teresa Rene Hayden, N. S. A. Trustee.

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

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

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

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

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

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

**CHICAGO**—Radiant Starlight Spiritualist Church, Doric Temple, Irving Park Blvd. and Paulina. Estelle M. Senick.

**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, 215 1/2 N. Water St. Rev. Grace W. Bowman.

**EARLVILLE**—Spiritual Church of Friendship. Victoria Wrehenig.

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

**EAST ST. LOUIS**—Spiritualist Science Church, 16th and Cleveland Ave. William F. Meier.

**GRANITE CITY**—First Spiritualist Church, 20th and Cleveland Blvd. Pythian Hall, Jack Lang, President, Mrs. Lloyd Wallace, Secretary.

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

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

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

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

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

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

## INDIANA

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

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

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

**ELKHART**—First Independent Spiritualist Church, 126 1/2 South Main St. Ruth Fasbaugh.

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

**FORT WAYNE**—First Christian Spiritualist Church, Spring and Franklin. Willard Grosh.

**FORT WAYNE**—Progressive Spiritual Church of Christ, 1108 1/2 Taylor Street. R. C. Davis.

**FORT WAYNE**—The New Hope Spiritual Church, 717 Hugh St. Rev. F. G. Green. Rev. M. L. Black.

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

## They Conduct Services for Jacksonville Church



REV. ROSA ALETA STRANG, Ass't Pastor and REV. EDWARD BOWMAN, Pastor of The First Spiritual Church, 221 West Church St., Jacksonville, Florida.

**HAMMOND**—Unity Spiritualist Church, 3151 Hohman Ave., K. of P. Hall. Ruth Coyle.

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

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

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

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

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

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

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

**MARION**—Progressive S. M. A. Church, Jr. Order Hall, 110 1/2 West 3rd St. Edward Fawcett.

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

**MUNCIE**—Divine Spiritualists Church, 103 1/2 W. Jackson St. William Thorp.

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

**UNION CITY**—Messenger of Comfort Church, 226 1/2 N. Columbia St. Jos. P. Neff.

## IOWA

**CEDAR RAPIDS**—First Spiritualist Church (N.S.A.), K. P. Hall, 429 — 1st Ave., East. Belle Tracy, Martha Miller.

**CLINTON**—Foster Spiritualist Temple, Third, between Fourth and Fifth. Max Hoffman.

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

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

**WATERLOO**—Spiritual Church of Christ Truth, 203 Lafayette Bldg. Sophie F. Smalley.

## KANSAS

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

**PITTSBURGH**—Spiritualist Church, 308 1/2 N. Walnut Street. Letha C. Mosher.

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

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

## LOUISIANA

**NEW ORLEANS**—Church of Divine Revelation, 428 Constance St. Rev. F. O. Pfankuchen.

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

## MAINE

**AUGUSTA**—Progressive Spiritualist Church, Court and Perham Sts. Madeline Wing.

## MARYLAND

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

## MASSACHUSETTS



**LANSING**—First Spiritualist Church, 18½ E. Michigan. Reba L. Post, Geneva Phillips.

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

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

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

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

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

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

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

## MINNESOTA

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

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

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

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

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

## MISSOURI

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

**KANSAS CITY**—Tabernacle of Divine Truth, 506 West 16th St. Maud Maddox.

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

**ST. LOUIS**—First Church, A.S.A., 2163 S. Grand Blvd., Liederkranz Club Bldg. H. Guth.

**ST. LOUIS**—First Spiritualist Church, American Lodge, 4886 Bates St. Emma Ardorp.

**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 Nungesser.

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

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

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

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

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

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

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

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

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

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

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

**UNION CITY**—"Divine Psychic Mission of Consolation," 1810 Bergenline Ave. Rev. Anna Doerner.

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

**UNION CITY**—The First Spiritual Church of the Resurrection, 610 48th St. Rev. M. 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 Rapsarda. Services Sun., Tues., Fri., 8 P. M.; Tues. and Fri., 2 P. M.

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

## California Pastor



*"Psychic Observer"*  
**FLORENCE LANGELIER MYERS**  
7111 Otis St., Bell, California, pastor of the Metaphysical Temple of Truth of that city.

She is a trance and mental medium.

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

**BROOKLYN (Ridgwood)** (Queens P. O.)—Spiritualist Church of Magdalena, 69-59 62nd St. Marion Miller.

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

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

**BUFFALO**—Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hannay. Sunday 11:15 A. M.-8:15 P. M.

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

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

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

**BUFFALO**—Cosmic 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. Isabell 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.

**FULTON**—Spiritualist Centre, 216 Cayuga St. Pearl Jones.

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

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

**LOCKPORT**—The Lock City Spiritualist Temple, 11-13 West Main Street. Rev. Clara Faber.

**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 68th St. Services, Wed., 2 P. M. and Fri. 8 P. M. Janie Wright.

**NEW YORK CITY**—General Assembly of Spiritualists, 125 Lafayette St., Room 301. Everett F. Brks.

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

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

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

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

**NEW YORK CITY**—Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday 3 P. M. (Oct. 4 to May 25). Sec'y, 608 West 140th St. (Apt. 15).

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

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

**NEW YORK CITY**—St. Francis Spiritualist Church, 368 Convent Avenue, Apt. 1. Willa V. Foreman.

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

**NEW YORK CITY**—THE PSYCHIC FORUM, INC., regular meetings Thursday, 8:30 P. M., Hotel McAlpin, 6th Ave. at 34th St. Sydney Van Nostrand Este, Chairman.

**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**—Universal Inner-Vision Church, Inc., Carnegie Hall. Sunday evening services begin October 18. Pearl Irlek Long.

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

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

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

**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, 945½ 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 Spiritualist Mission, Route No. 1. Mable Sylvester.

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

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

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

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

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

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

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

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

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

**CLEVELAND**—First United Bible Spiritual Church, 1259 E. 112th St. David Franklin.

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

**CLEVELAND**—Sunflower Spiritualist Church, East 193rd and Pawnee Ave. Bessie Jacks.

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

**COLUMBUS**—First Spiritualist Church, 6th and State. L. G. Benjamin.

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

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

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

**DELAWARE**—Spiritualist Science Church, 50½ West Sandusky St. Bertha McLeod.

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

**LAKEWOOD**—Lakewood Church of Scientific Religion, 1417 St. Charles St. George H. Coe.

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

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

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

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

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

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

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

**YOUNGSTOWN**—First Spiritualist Church, 324 West Laclede Ave. H. L. Bowman, Ruth Fields.

**YOUNGSTOWN**—International Constitutional Center, 803 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 Lihoe, 905 Wyndotte.

## Pastor and Co-workers of the PEOPLE'S SPIRITUAL CENTER

4909 South Western Ave., Los Angeles, California



*"Psychic Observer"*  
**KAROL PACKARD**, Assistant Pastor of the People's Spiritual Center.

She is an Inspirational Writer and Speaker. The manuscripts, "Divine Whisperings," embracing spiritual truths, are written through her mediumship.

She was ordained January 19th, last.

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

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

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

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

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

**TULSA**—First Independent Spiritual Church, 610 N. Main Street. Paul Karr.

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

**TULSA**—Second Spiritualist Church, 1 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 Divine Healing Center, Inc., 1825 S. E. 12th St. Lula W. Mittlesteadt.

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

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

## PENNSYLVANIA

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

**BETHLEHEM**—Spiritual Alliance Church, 181 East Broad St. Clara A. Arthur.

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

**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, 800 Locust St. Winifred McAndrew.

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

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

**PHILADELPHIA**—Christ Chapel of Healing, 1235 West 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, 1936 North 18th St. Emile H. Fenner, S. C. Fenner.

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

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

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

**READING**—Friendly Church of Truth, 1 O. O. F. Temple, 8th and Franklin. Dorothy Flexer—Ruth Schatz.

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



*"Psychic Observer"*  
**EMMA M. ALLEN** (left) and **SHIRLEY PIERSON**, Los Angeles, Cal.

The former is pastor of the People's Spiritual Church. Miss Pierson is a Co-worker.

**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, 311½ Main St. C. L. Sharp. Pastor, 809 Penn St.

**FORT WORTH**—Light of Truth Spiritualist Church, 306½ 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

**NORFOLK**—First National Spiritualist Church, Southland Hotel. Katherine Baxter.

**NORFOLK**—Light of Truth Church of Divine Healing, Sun. Parlor, Montecello Hotel (Sunday evening). Fred Jordan.

**PORTSMOUTH**—Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305 High St. (Thursday evening only). Fred Jordan.

## WASHINGTON

**BELLINGHAM**—Psychic Research Society, 2058 Park Ave. Mrs. John F. Cornett.

**BREMERTON**—Good Will Spiritualist Church, 887 Fourth St. Margaret Penny.

**SEATTLE**—Mizpah Spiritual Mission, 3012 Arcade Bldg. Rev. Ruth P. Huffman.

**SPOKANE**—First Spiritualist Church, "Star of the East," 816 Riverside Ave., Red Man Hall. Julian A. Fox.