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**AFTER
DEATH
WHAT?**

THIS
PAPER
TELLS
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC Observer

**TRUTH
For
Authority;
NOT
Authority
For
TRUTH**

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

Spirit Communication From

CONWAY TEARLE

WIFE OF MOVIE ACTOR RELATES
THRILLING PSYCHIC EXPERIENCES

His Spirit Voice Heard



"Psychic Observer"

CONWAY TEARLE

During his life-time he was one
of America's outstanding stars.

"LIBERTY" GOES PSYCHIC

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To Publish Articles on
Spirit Mediumship

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The editorial caption, used by
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VOICE WITH THE DEAD."

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doubt as to the leaning of the
reading public to psychic matters,
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fascinating as I did."

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"DEAD MEN DO TELL TALES"

By

R. G. Crossing
in June Issue

of



MAGAZINE

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APRIL 25th

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Schumann - Heink, De-
Wolfe Hopper and
Caruso

By ADELE ROWLAND TEARLE

When my husband passed on, in
the autumn of 1938, in California,
and I was shocked into the saving
numbness, shall we say of that sad
experience, my friends and rela-
tives were amazed at my calm
philosophical behavior. I attended
to numerous little business details
and assured myself and everybody
else that I was quite all right. He
was out of pain. And, uncon-
sciously, that had been my chief
concern for several weeks.

My sister, Mabel, telephoned me
from New York and offered to
come out and bring me to New
York. I was still stoic, but after
a little while the reaction which
was inevitable, set in and I was
plunged into a full realization of
the loss and felt that it was COM-
PLETE separation.

Spiritualism True

I endured all the dreadful heart-
sick, desolate feeling of that real-
ization, and for that reason, if
there is a possible chance of reach-
ing some other soul in a similar
situation, I want to tell them of
the soothing balm that Truth
brought ME in the form of Spir-
itualism.

I came to New York all shat-
tered and pitiful. I lost weight
every day and was conscious of
looking such a wreck that I avoid-
ed people.

Sister very gradually led me to
read certain things that she se-
lected as suitable to my state of
mind and nerves. Things like Dr.
Fox's "Life After Death." I
wanted so badly to believe in a
continuity of life but to tell the
truth I didn't believe very much of
anything.

My parents had always been in-
terested in Spiritualism, because
my sister Mabel had evidenced
mediumistic powers as a child and
they had done the intelligent thing
and investigated, but I had never
really been interested in it and
certainly didn't believe there could
be communication.

Pearl Irick Long

Well, a sitting was arranged
with the Direct-Voice Medium
Pearl Irick Long, New York City,
and my husband came and spoke
with me THROUGH THE TRUM-
PET. He had not wanted to leave
the body and it was a highly emo-
tional meeting for both of us.
Then Father Randall, Mrs. Long's
spirit collaborator, promised to
help Conway to an acceptance of
the facts of being and an adjust-
ment to them.

Since that time, I have had
additional PROOF of his pres-
ence many times and it has been
of the GREATEST COMFORT. I
had expected to join a class and
develop my mediumship—if any,
but circumstances altered that and
I have not been able to do it. How-
ever, I have enjoyed the much
maligned Ouija Board and I feel
that one can attract their own

"My Husband Lives!"
Says Mrs. Tearle



"Psychic Observer"

ADELE ROWLAND TEARLE
(Mrs. Conway Tearle) New York
City and California, Star of
"IRENE" and other Broadway
plays; Celebrated for her story-
songs; Sang "Pack-Up-Your-Trou-
bles," "Susanne," etc.

kind whether it is through that
means or any other.

A truthful positive person can
establish his own high rate of vi-
bration, have a moment of silence
and prayer and then sit and re-
ceive on that same high rate.

The names spelled out for the
three of us who sat during the
past year, my sister Mabel and
Miss Mildred Browne, who was my
accompanist for many years in the
theater, both here and abroad.

(Continued Page 5, Col. 5)

An Interesting Interview With

ANNA LOUISE FLETCHER

WIFE OF FORMER SENATOR KNOWN AS
SPIRITUALIST BENEFACTOR

This Story Tells How
HOUDINI WAS DEFEATED
at 69th Congress

By GRACE P. SCHAFER

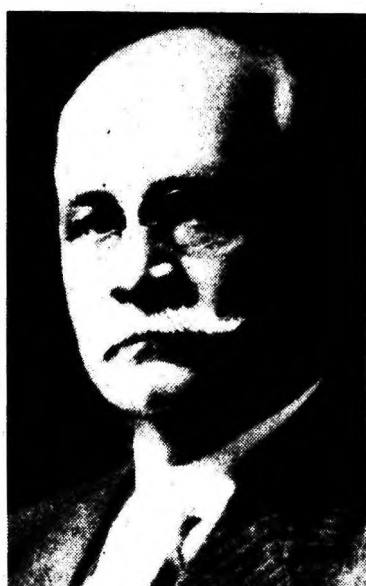
"Trails End," Arden, Delaware
Psychic Observer Feature Story Writer

In the cultural environment of
a Southern home I found Mrs.
Anna Louise Fletcher, surrounded
by beauty, refinement and all the
comforts of life; her books, ob-
jects of art, her Persian cats. A
radio, writing portfolio, sewing
and current reading matter are
laced within arm's reach, because,
as the result of a fall in 1928, she
has been confined to her home
with an injured ankle for a great-
er part of the time. Mrs. Fletcher
and her gracious daughter, Mrs.
Smith-Gordon, live together in
their semi-tropical home at 2237
Riverside Ave., Jacksonville,
Florida.

One is immediately impressed
with Mrs. Fletcher's quick reparte-
e . . . her logical reasoning and ac-
curate memories. Her brilliant
mind is keenly alert to the affairs
of the world today. She is ex-
tremely well read and I venture to

(Continued to Right, This Page)

His Wife Defended
Spiritualist Mediums



"Psychic Observer"

Former U. S. Senator
DUNCAN U. FLETCHER

He knew that seances were held
in his home and respected his
wife's wishes.

say there is no better informed
person on the subject of psychical
research and its history than this
interesting little personage who has
done so much for Spiritualism and
the psychic world. Those who
have visited the Lily Dale library
will remember the remarkable
collection of occult books which
are there for the public to enjoy;
however, they may not know that
the library was endowed by Spirit-
ualism's loyal friend and bene-
factress, Mrs. Fletcher.

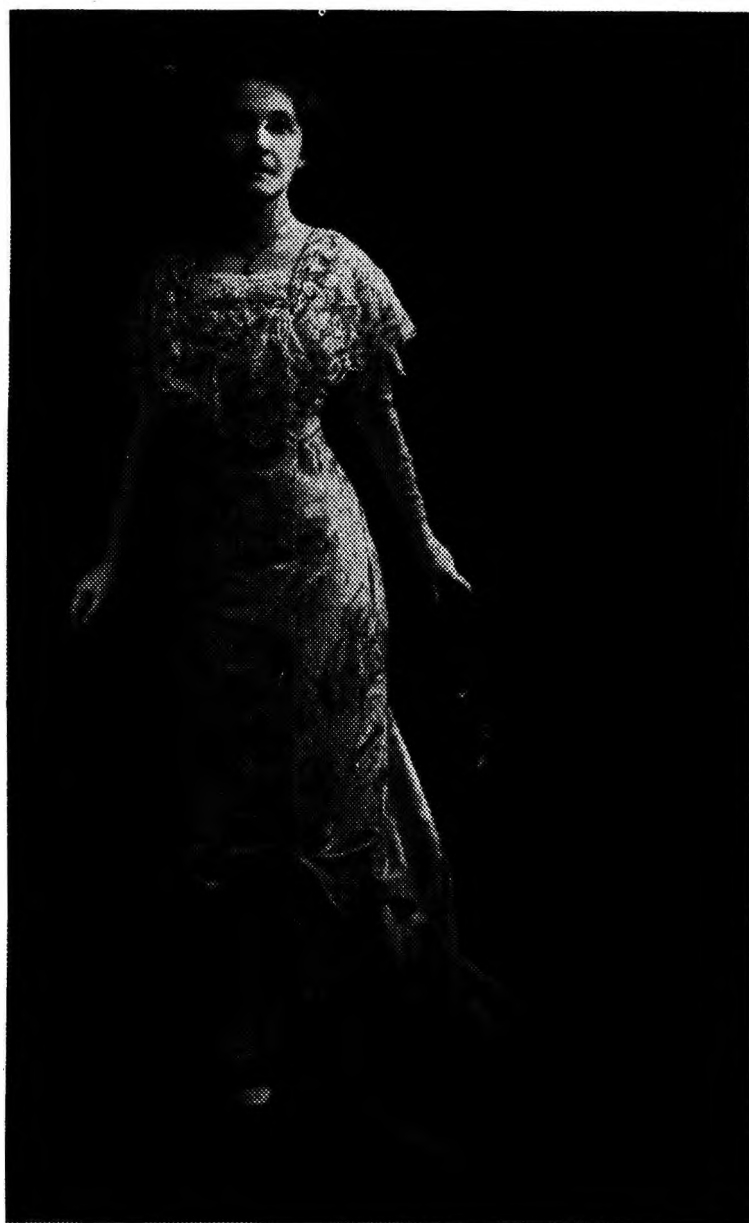
Few Risk Ridicule

The name, Mrs. Duncan U.
Fletcher, was well identified in
social circles of Washington, D. C.,
during the twenty-seven years her
distinguished husband, Senator
Fletcher, served as United States
Senator from Florida. Mrs. Fletch-
er has received nation-wide pub-
licity for her own fine achieve-
ments as a writer and a psychic
research investigator. Her books,
"Death Unvelled" and "Between
The Slates," are well known to
Spiritualists and others. She is
greatly beloved and revered, espe-
cially for the prominent role she
has played in sponsoring the cause
of Spiritualism and all mediums.
As are all persons born to great-
ness, she is ingrained with a love
of truth. Fearlessly she has stood
before a scoffing world with un-
flinching courage, risking public
ridicule, loss of social prestige,
friends and relatives, to proclaim
her belief in spirit return and the
psychic powers of mediums who
act as mediators between the
Spirit World and ours.

In a way, Mrs. Fletcher's activi-
ties have been paralleled to Mrs.
Sallie H. Merrill's of Grand
Rapids, Mich. While not being a
medium herself she has practical-
ly devoted the greater part of her
life in supporting mediums with
the full strength of her intelligence
and morale. It is not an easy mat-
ter for women with prominent
husbands to face public criticism,
but Mrs. Fletcher (like Mrs. Mer-
rill), was fortunate in having a
kind understanding husband . . .
but one who chose to remain pub-

(Continued Page 2, Col. 1)

SHE DEFENDS SPIRITUALISM IN COURT



"Psychic Observer"

MRS. DUNCAN U. FLETCHER (Anna Louise Fletcher) Author,
Writer, and one of Spiritualism's most distinguished propagandists.
She has communicated with many famous spirit people—even Harry
Houdini, who has since apologized to her from the spirit-side, for his
unfair attack on Spiritualism which she defended in a Washington,
D. C., court room.

ANNA LOUISE FLETCHER

TESTIFIES FOR MEDIUMS

(Continued from Page 1, Col. 5)

liely non-committal about Spiritualism and similar subjects—so, the battle was altogether an individual one. Both Mrs. Fletcher and Mrs. Merrill have repeatedly heard their husbands (Senator Fletcher and Charlie Merrill), return to voice, their present beliefs and regrets because they were remiss in acknowledging the truth of their convictions when the opportunity was afforded them.

The Senator Is Tolerant

"Senator Fletcher was always tolerant toward anything I wished to do," said Mrs. Fletcher, "I had many seances, right in our Washington home. While he would never come into the seance room, his study was adjoining and he could hear everything that transpired. I remember at one seance, the spirit voice of Senator Wm. James Bryan of Florida, an old political friend and associate of Senator Fletcher's, came through. He knew my husband was near, but not in the room . . . and in his booming voice he called out, 'SEN-A-TOR! . . . SEN-A-TOR! . . . SEN-A-TOR!' The voice was dictatorial and thundering. My husband heard and recognized the voice. He called back, 'Yes . . . I hear you, Senator. What is it?' But he would not come in and Senator Bryan could not remain long.

"One thing I shall always regret," said Mrs. Fletcher, rather wistfully, "We had a wonderful materialization seance at our Washington home, with Mrs. Elizabeth Allen Thompson as medium. Senator Fletcher's mother fully materialized and asked for her son. She appeared very sad when told that he was not present. She never came again."

Houdini Meets His Master

At one time Mrs. Fletcher's name appeared conspicuously in prominence—for her triumphant work in behalf of mediums, when she volunteered to represent them in defense against the "HOUDINI FORTUNE TELLING BILL," at the Sixty-ninth Congress (February and May, 1926). The amendment proposed by Mr. Houdini was to discredit and wipe out all mediumistic practices. Had this been successful the activities of Spiritualists and all sub-denominations, which are dependent upon the services of mediums, would have been curtailed.

Mrs. Fletcher said, "These hearings became a channel for attacks by Houdini and his witnesses upon all mediums and their defense by their friends."

Unknown to Senator Fletcher, Mrs. Fletcher appeared at the House of Representatives to face the obstreperous, Harry Houdini. The text of her interesting testimony is as follows:

Statement of Mrs. Fletcher Washington, D. C.

The Chairman: You are going to use your time on new matter?

Mr. Houdini: Yes but I want to hear what Mrs. Fletcher has to say. (Mr. Houdini yielded fifteen

minutes of his time to Mrs. Fletcher).

Mrs. Fletcher: If I may have as much time as our little friend at the other end of the table (indicating) has had in displaying his pitiable attempt to show before this Committee the trumpet work and the slate-writing, that is all I want, and I will be perfectly satisfied.

The Chairman: Do you want five minutes now?

Mrs. Fletcher: I think he had ten minutes another day.

The Chairman: Do you care to be heard at this time?

Mrs. Fletcher: It does not make any difference. I should say some things that would use more than five minutes.

The Chairman: How much time do you want, Mrs. Fletcher—fifteen or twenty minutes?

Mrs. Fletcher: I think fifteen minutes would be sufficient.

The Chairman: Would you agree to that, Mr. Houdini?

Mr. Houdini: Yes, gladly.

Mrs. Fletcher: Mr. Chairman, my home is in Florida, and I live at present in the District of Columbia. I will not presume to take much of your time. Too much has been spent upon words which have no bearing upon the question before us, but had I not made a promise that I would help this cause at any time, in any place, or in any way in my power, I would not be here. I have been an investigator for thirty-five years. I am astonished that the poor imitation which was displayed before you the other day, got over. It is no more like a real demonstration

diums give tips as to races and stock, oil ventures and things of that kind? Many of our mediums can do so. It is not the desire of the spirit world to increase the size of the pocketbook, but to enlarge the size of the human soul. (Applause). If anybody will read Dennis Bradley's book called "TOWARD THE STARS," he will find in there a chapter telling how the medium Vallantine put his finger on three successive winners in the races in England. After he had accomplished this feat, Mr. Vallantine said he could do no more, because it was not the desire of his spirit guides that he should use his power in that way.

Mrs. Fletcher Applauded

As to charms. I have had some very dear little friends, during my life, who belonged to a certain denomination. These little friends wore about their necks, medals, I think they called them, which had been blessed by the leaders of their faith, and for which donations had been made to the church. If this clause goes through, what will be done with that practice. It might be a very good opening for an organization known as the K. K. K. (Applause).

What is so wrong and wicked and unlawful about locating lost articles? I had a very important lost article located through directions given me by mediums. Nearly forty years ago there came into the possession of my father a valuable violin. The owner of that violin has passed into the higher life. The boy who had inherited the violin was eight years of age, and left the violin with my father and disappeared. Nothing was heard from him. I supposed he had joined his father in the higher life. About two years ago I began

READ "Death Unveiled" **PRICE \$1.00**
By ANNA LOUISE FLETCHER
ORDER FROM DALE NEWS, Inc., LILY DALE, N. Y.

which occurs at a Spiritual seance than darkness is like daylight. I would venture to say that there is no one in this room who could produce for me a message from my father, in his own handwriting, with his own particular signature.

And here let me say that the phenomena has been proved. As an illustration of such phenomena, in this seance at the same time other messages were written simultaneously, each in a different style of handwriting, and the whole performance consumed about three minutes. There were at least six dozen words, and they were not from Benjamin Franklin or George Washington or Queen Elizabeth, but from some of my own dear friends in the invisible world.

Prophecy—Not Wicked

Now as for prophecy—what is so wicked and unlawful in the gift of prophecy? I have had, in Washington, within the space of two years, three prophecies made to me by a medium in deep trance. The medium did not know what she was saying. She does not know to this day what she said. These three prophecies were fulfilled to the letter. They were of unusual occurrences, not what would happen to any individual in the ordinary run of life. The statement has been made here that if this thing is true, why do not our me-

to get messages which interested me in the old violin. I followed the directions given me through some mediums, and through those directions I located that boy now grown, as you realize, to manhood. He had lived in France, and he had lived in Russia, and had been eight times around the world. He had known the city of Jacksonville had been destroyed entirely by fire, and supposed that his violin, if it had been in existence, had gone that way. I found the man, and he found his violin entirely through the advice and suggestions I received through mediums.

Mr. Rathbone: May I interrupt you a moment, Mrs. Fletcher?

Mrs. Fletcher: Yes.

Mr. Rathbone: I have seen some remarkable things done along certain lines, but there was no claim they were done through spiritual mediumship.

Mrs. Fletcher: May I say that these messages purported to come from my father, who was interested that I should return the violin to the boy to whom it belonged.

Calls Houdini's Bluff

Now, as to honest mediums. The assertion has been made here that there is no such thing as an honest medium. My mother was a natural medium. Among the first things that I remember are certain marvelous things which had happened in the family circle. I have for years investigated the subject. I have never come in contact with a medium who was dishonest. I have come in contact with some who had less power, and some who had more power, but I have never met one who was dishonest. I have had, in my own home circles, some of the most prominent people in Washington. I will not call them. You might be surprised. They were ministers, doctors, officials, and world-renowned writers. I have heard them talk and carry on conversations with their invisible dear ones, in the light, in the sunlight, in the electric light without trumpet, without paraphernalia of any kind whatsoever—except the medium merely sitting in their midst

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in deep trance. I have heard dozens of conversations of this kind. I have taken part in many of them. My experience has been that mediums have a hard time to get along. Instead of being "immensely wealthy," they have a rush of work for a few days, and then many days when there is nothing. Often they are absolutely dependent. Their work is the giving of a certain vital force which undermines their strength, to which they succumb.

Mr. Houdini: It is now my time, Mr. Chairman, and I would like to speak.

Mrs. Fletcher: I have finished. I thank you, Mr. Weiss.

"I was compelled to quit before my allotted time was up," said Mrs. Fletcher.

"Why did you say, Mr. Weiss? Who was he?" I asked.

"That was Mr. Houdini's real and legitimate name . . . although the public was not aware that it was. The Chairman said to him, 'Is that your name, Mr. Houdini?' and he said, 'Yes'."

The Senator Gasps

On the morning following the above testimony, large headlines appeared across the front pages of the capitol's newspapers: "MRS. DUNCAN U. FLETCHER TESTIFIES FOR MEDIUMS." Mrs. Fletcher smiled as she said: "Senator Fletcher saw the paper before I came down to breakfast. He was always gentle . . . he never used profanity. He came to me with the paper and said, 'Louise, is this really true? . . . Did you do this?' I said, 'Yes, I did.' Well, the most peculiar expression spread over his face! . . . as though he was just about at the end of his rope, in despair he gasped, 'JESUS CHRIST!'"

"I can imagine what a shock it must have been to the Senator," I said. "Has Harry Houdini ever come to you at a seance since his passing?"

"Yes, he manifested to me in the spring of 1936. It was during a circle held at the residence of Mrs. Wm. Egbert, founder of the CHURCH OF TWO WORLDS, which is now conducted by Hugh Gordon Burroughs. Mr. Burroughs was the medium at this particular seance. Among the eighteen earnest researchers present was Miss M. Belle Cross of Baltimore . . . and my daughter, Mrs. Smith-Gordon. Many evidential messages were received by everyone but myself. It was near the close of the sitting when Dr. James Hyslop, with whom I had had a corresponding acquaintance during his earth life, and has since metaphorized into a speaking acquaintance with me since his passing, spoke to me in the precise, measured and correct diction of the College Professor. He also talked to Miss Cross who had known him personally. Then followed Wm. T. Stead, with a slight trace of accent typical of his nationality. He had spoken to me before . . . and to others at circles in my home.

"I Am Harry Houdini"

"Suddenly, all was quiet. A strange suggestive pause kept us in suspense for a few moments. A somewhat familiar voice broke the silence. It was a voice I had heard on a special occasion in Washington. The voice said, 'I have come to make an apology to Mrs. Fletcher. I am Harry Houdini.' Knowing how many times he had been denied entrance through a number of mediums . . . and really feeling sorry for him, I answered, 'Harry Houdini, I have forgiven you long ago.' He then described his meeting with How-

CONTINUES QUEST



"Psychic Observer"

EDWARD A. LOHMAN, 2311 4th St., South, St. Petersburg, Florida, Lecturer and Teacher.

During the past few years, Mr. Lohman has not been active in the ranks of Spiritualism. When asked by the Editor of PSYCHIC OBSERVER as to his activities during that time, Mr. Lohman replied by letter saying: "My activities have been mostly on stranger, yet truer planes than this one here on Earth. Not that these experiences were more dramatic or grandiose than are those of many of our good friends and co-workers, but only that they differed, in so far as they have given me a deeper understanding and a larger concept of Life AS IT IS in all the glorious Reality of Immortality than I had believed was true. "In spite of the years of study and research in the realm of the Spiritual and Psychic, and notwithstanding the innumerable findings and discoveries I had made, it remained for me to make even more convincing proofs of such things and such verities as all the world is seeking for today. "Never before throughout the ages of man have the Two Worlds been in such proximity as they are at this particular time. That there is an outstanding awakening just about to break upon the human race, there can be no doubt.

"It is my honest opinion that there is pending right now an economic, social, as well as spiritual revival, or, better yet, 'RENEWAL,' of such widespread importance to every living thing as to make all past achievement and advancement seem trivial and amateur compared to what we shall do and how we shall live in these new and better days which are ahead.

"This is not a prophecy, nor is it an hallucination. But, from all the evidence on every hand, and upon the authority coming from those Great Ones 'over there,' there is absolutely no other conclusion to be reached."

ard Thurston on the other side. He said, 'Howard Thurston will break that glass yet! We do live!' It seems that the magician, Howard Thurston had once made a pact with Dunninger that, if he entered the Spirit world first, and such a thing were possible, he would try to break a glass globe over a certain ornament. A picture had fallen, hitting the glass but glanced off without breaking it."

A Truly Great Woman

As though thinking aloud Mrs. Fletcher said, "I wish I had thought to ask Houdini if Dunninger would really acknowledge it to the world . . . If the attempt should ever be successful!"

It was indeed, refreshing to be in the presence of one devoid of the pretentious artificialities which have become the social customs of today; one who does not believe one thing and say another; who can walk with the great or the small. Is this the secret of a clear, matured, well-balanced mentality? . . . the smile of work well done? . . . the radiance of generosity and understanding?

It was a JOY to clasp the hand of ANNA LOUISE FLETCHER!

WATCH NEXT ISSUE! . . . when Grace Schafer interviews CHESTER GRADY, New York City mental medium.

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The Truth About THE BAILEY APPORTS

This article, by EDGAR TOZER, was submitted to PSYCHIC OBSERVER by Mrs. J. C. F. GRUMBINE, 1717 S. E. 24th Ave., Portland, Oregon. For years, especially in the United States, the truth about the BAILEY APPORTS has been withheld from the reading public. Psychic Research Societies in Great Britain and the United States have questioned the genuineness of these apports and on occasion have published "negative" statements regarding them.

At the present time, these apports have been relegated to the archives of STANFORD UNIVERSITY—in plain language, they are stored in the basement and their custodian still thinks them unworthy of HONORABLE mention. Who is the custodian? None other than Douglas Ellison, Fellow of The Chair in Psychical Research, Psychology Department, Stanford University, Palo Alto, California.

"I KNEW CHARLES BAILEY— HIS MEDIUMSHIP IS GENUINE"

By
EDGAR TOZER, D.P.L.; V.C.S.C.
Melbourne, Australia

There has been much said relative to the mediumship of CHARLES BAILEY. By some he has been condemned, others have praised his marvelous APPORT MEDIUMSHIP. I knew Mr. Bailey personally. I have sat with him and meticulously investigated his mediumship over a period of years. I know that both the British and the American Societies for Psychical Research have published articles—taking exception to much of the phenomena produced through his mediumship. Even so, I feel duty-bound to defend him.

No medium has ever been subjected to more rigid tests as was Charles Bailey. When he went to France, very elaborate preparations were made for his coming. A special room was built with one entrance only, and at the end of it a large net was stretched across from floor to ceiling. He was stripped and examined carefully and was provided with a suit of clothes—so that it was impossible for any trickery to eventuate.

Birds Apported

At this seance, two birds were apported and the usual trance address was rendered. Afterwards a charge was laid against him to the effect that he had bought the birds from a Frenchman, and as evidence of this, a man swore that he sold them to Bailey. Upon this testimony, he was condemned.

He was a stranger in a strange land, therefore he knew nobody, neither could he speak French, nor did he have any French money and Prof. Willy Reichel was quite satisfied that it was all a "frame-up," after having obtained evidence of fraudulent tactics of those concerned in condemning Bailey's operations.

For eight years, Mr. Stanford tested and tried Bailey's wonderful mediumship; at the seances were brought live fish and snakes, many kinds of birds, large pieces of tapestry, a human skull, a tiger skin, fishing net 15 ft. long, native Indian and other dresses, and on one occasion when he was taken out of the black bag in which he was always incased, he was found dressed fully as a Chinese Mandarin; Indian Myrtle

Trees were grown 16 inches in twenty minutes, and afterwards were grown in Stanford's garden, as also was a Loquat Tree.

Bailey's Italian Seances were satisfactory, and he had many friends there. Owing to Bailey's bad treatment in France, he refused to again sit for Colonel De Rochas and Prof. Reichel and others and he then went to his friends at Milan.

Bailey Innocent

Bailey offered no excuses, as he claimed that he was victimized, this is his simple explanation: "At the second seance two birds and a nest were brought; shortly afterwards they came and said that I bought the birds at a shop. I told them to take me to or bring the man and they were not long about it. They brought some man, who said he sold them to me and recognized the birds. Of a truth, I had never seen him in my life before, but they had it all their own way, as I could not speak the language to ask him questions. A lady was there who spoke English told me that they "tipped" this man to give false evidence. Later they came and asked me to give more sittings, showing that they did not believe the story themselves."

Many leading people commended Bailey's work, Mr. Stanford paid him all the time and his collection of Apports brought at the Bailey seances cover the world's record; they were sent to the Leland Stanford University, and I understand that little or no use has ever been made of them.

Mr. Thos. W. Stanford endowed a \$100,000.00 Chair of Psychology at that University, which was founded by his brother, Leland Stanford. Professor Starr Jordan was nominated to fill that Chair, and little or no news as to the research connected with it has ever been heard since. Mr. Stanford himself passed to the higher life.

In a personal communication with T. W. Stanford, he expressed his sorrow, because so little result had accrued there, from the allocation of this fund for Psychical Research in U.S.A., and also said: He knows now that he should not have sent the Apports there because no use had been made of them.

In the lengthy reports of this

TO THOSE WHO MAY DOUBT OR WONDER

It does not seem necessary to recapitulate the remarkable manner in which the "apports" reproduced below have been brought to Mr. Stanford's circle. Those who do not keep abreast of the science of the times, and who regard matter as the dense material only which our five senses reveal to us, would possibly scoff at the idea of "matter passing through matter."

To the spiritual workers on the other side, the manipulation of the atoms that form brick walls, and the disintegration of them as well as the "apports," can be accomplished with the aid of one possessed of the requisite mediumistic powers, generally assisted by the vibrations generated by a harmonious circle.

Science is, however, progressing so rapidly that soon every schoolboy or girl will know that everything in this marvelous Universe is in perpetual motion, and also that "Electrons," which form the basis of so-called matter, are the source not only of "atoms," but the varied forms of atoms which make up this living world of ours.

In a remarkable article by Professor Larkin, of Lowe University, U. S. A., the latest word of science on this subject has been published and people with open vision will be able to comprehend the unsubstantiality of a world like ours.



"Psychic Observer"

"Harbinger of Light," November 1906—Courtesy Whit Wellman, Carmel, California

These Apports Received Through the Mediumship of Charles Bailey, Internationally Known Australian Apport Medium.

Description of Above Pictures

Read from left to right, beginning at foot of picture.

- FIRST ROW**—1. Inscribed Cone.
2. An official seal of Quartzite. A most interesting small thimble-shaped exhibit. Its inscribed end is on the table. The name of Sargon, a Babylonish king, who lived 1800 B.C., is in cuneiform lettering, as well as a winged figure. The seal was used by the king and his officers.
- SECOND ROW**—1. Roman lamp found in the strata of debris under Babylon during Roman occupation. A similar one in Mr. Stanford's possession is fashioned in stone; the large hole is for pouring in oil, the smaller one at the end is for the wick.
2. Roman lamp same as preceding, but with the word "Aug." engraved, short for Augustus, the Roman Emperor.
- THIRD ROW**—1. Broken terra cotta tablet representing the Assyrian Hercules, Gishubar, engaged in a conflict with a lion.
2. Smaller round cylinder with Assyrian king engraved, holding his staff. The cuneiform inscription relates to the conquest of one of the cities of the Hittites.
3. Larger round cylinder. Another of the frequent representations of Gishubar strangling a lion. This one is specially noticeable, as the hero holds in his hand a boomerang. Boomerangs were in common use in ancient Egypt.
4. Tablet impressed with lion-headed eagle-footed man. This figure is a reproduction of the colossal figures found at the entrance of the Assyrian palaces.
5. Six-sided cylinder. Some of these cylinders are round, others octagonal, while this one, recording the exploits of Assur-nasir-pal, an Assyrian king, is a hexagonal.
- These tablets were the books of the ancients. They were kneaded from a firm clay, and the old Babylonians wrote on them with a wooden wedge-shaped stick, from whence the term cuneiform writing (cuneus—a wedge) comes. After being written on, these tablets were hardened by exposure to a slow fire.

Bailey episode, many confirmations of Bailey's wonderful work exists as evidence of the sterling nature of it, and it is only giving credit where credit is due now, to say that the stigma upon his name in this connection, which has accrued from adverse reports of his doings, at Grenoble, France, should for all time be lifted.

Mr. Bailey, quite an elderly man now, is located at Sydney, and his mediumship is still being used amongst his private friends to their evident satisfaction. When Sir Arthur Conan Doyle was here first, he was only in possession of the adverse Grenoble reports; and as I suggested to him that Charles Bailey's mediumship be investigated by him, he asked me for evidence of his reliability. When I produced this, it was to his evident satisfaction, when I arranged a seance at the Grand Hotel, where he and Lady Doyle met a party of influential persons who sat at this seance.

Statement True

A bird's nest with one egg in it was apported, when a unique test was given. Dr. Robinson (the Controlling Spirit) told Sir Arthur that upon inspection he would find that this egg would be non-fertile (before it was broken) and to prove this he asked that Sir Arthur should break it himself. He did so and proved the statement true: also as he then held a

personal verification, he no longer believed that the Grenoble reports were true.

This report should be published in the American "S. P. R. Journal" so that the world in general, and British Spiritualists and others, will no longer be misled by false statements concerning the mediumship of a man who has given a life's work to a very convincing phase of the demonstrations of "Life after Death."

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HOW TO FORM—

SPIRIT CIRCLES

Information for Enquirers

By J. J. MORSE

The Spirit-Circle is a gathering of persons who desire to establish relations with the world of spirits and receive communications therefrom. As such communication is a matter of fact—proved by oft-repeated experiment—it follows that the observance of those conditions which experience suggests will be the surest way of obtaining the desired result.

Among the conditions required to be observed the following should receive careful consideration:

The place should be a comfortably-warmed and cheerfully lighted apartment, which, during the progress of the sitting, should be kept free from all intrusions. Circles for enquiry should, at first, be held in the light.

Those only should be requested to join in the experiment who are willing to devote time and patience to a methodical pursuit of the enquiry. Circles entirely composed of either sex are not so suitable as those in which the sexes are in proportion. In experimental circles from five to seven sitters are sufficient. Sit around a small wooden uncovered table, and place the hands lightly upon its surface.

Obstacles Confronted

In attempting to build up a circle our spirit friends are confronted with some very great difficulties, which are absolutely needless; difficulties that we could eliminate with a little forethought when forming our circle. Obstacles that will prevent us from getting anywhere worth while, or doing anything of value as long as they are allowed to remain.

One of the first is the conflict of interests among the members forming the circle—one hopes for evidence; another for the development of mental mediumship; another, physical mediumship; another, teaching; and yet another for help with some personal problem, and so on.

How many of you have ever sought an honest answer to the question—why do I sit in a circle? Were each one to give a clear answer to this question, it would be found that, in most cases, three or four separate circles should be held instead of one. Some sitters should join another circle, or else readjust their attitude towards the circle in which they sit.

Conflicting Desires

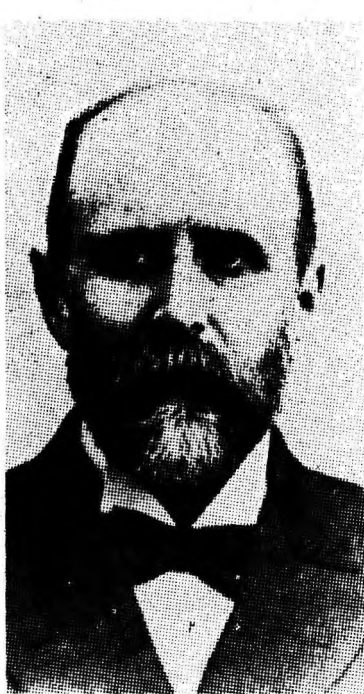
For results of any value, it is necessary to hold separate circles for the development of physical mediumship, for mental mediumship, for teaching, and for healing. To try and mix these different phases all in one circle is to waste time and power, and to add to the burdens of our good friends the guides and controls. Let the circle make up its mind clearly as to what it wants to do, then let it be unanimous in its endeavor to carry out its plan.

Each sitter must take special care to carry out this ruling when the circle is sitting for "whatever may happen," as in this case there is a greater danger of strong conflicting desires, due to the absence of indications as to how the circle is to develop. It is far better to sit another night for another phase of phenomena than to compete for the circle's power and attention.

Types of Phenomena

The initial phenomenon will most likely take the form of tilts or movements of the table. Such "tilts" or "movements" can be made to serve as a method of communicating with the unseen operators by using the following code of signals—i.e., one "tilt or movement" being understood as "No," two as "Doubtful," three as "Yes," in response to the questions, which should be addressed to the agent at work as soon as the movements are obtained. Should "raps" be heard, the above code

His Spirit Voice Heard



"Psychic Observer"

J. J. MORSE, who, during his life-time was a well-known Spiritualist, communicated with the Editor of PSYCHIC OBSERVER recently through the Direct-Voice mediumship of Minnie Cooke O'Hara, Fredonia, N. Y.

of signals can still be observed. Messages may be obtained by repeating the alphabet asking that the table tilt as each letter is pronounced and stopped at the letter required. Thus, letter by letter, always starting at A, words can be formed. Should any sitter exhibit a desire to write—as indicated by the movements of the hand and arm—supply the person so influenced with a sheet of paper and a pencil, and await results. Should any sitters become entranced, do not get alarmed, nor hastily break up the sitting, as such cases are rarely dangerous.

Trance Control

Spirits adopt various forms of communicating with mankind. Trances, visions, impressions, and writing are among the more general methods resorted to. In most of these cases the medium is put under "control" by the spirit operating, and during the continuance of this state may deliver addresses, describe spirits present and also scenes in the spiritland; personate the character of departed friends, and repeat characteristic actions and personal incidents—names, dates, etc.—connected therewith; and either by aid of the Ouija Board, or similar agent, or by a pencil held in the hand in the ordinary manner, write out messages from the intelligences communicating.

Let the circle be continued for about one hour, even if no results are obtained. Twice in one week is frequently enough to form a circle. Let it be remembered that all circles are experimental; hence no one should be discouraged if phenomena are not obtained at the first few sittings.

Enlightened teaching is but an added burden unless you are prepared to give it expression in your lives; and this holds good in spite of all the excuses put forward with regard to world conditions, environment established habits, etc. Of what value the teaching if you do not test it out in the world? Give it expression in your everyday lives, or cut it out of your circles. The monotonous repetition of the same old lesson is due to the fact that you will not learn it. When you do, you will get another lesson more advanced.

Another point; how many of you come to circle with minds in a turmoil, seething with the petty strife and resentments of everyday living? If you value your circle at all, do make a special effort to prepare yourself for it on the day it is held—avoiding dispute and high feeling in your contacts so that you may sit with quiet minds

Spiritualism
In China

Spiritualism is no new thing to the Chinese. Psychic Phenomena can be traced back for several hundred years B.C. Mr. Chung Yu Wang, M.S., B.Sc., a graduate of Columbia University and a member of the Psychic Research Societies of London and America, publishes an interesting article in the American Journal of the S. P. R., in which he points out that Confucius, 500 B.C., was quite familiar with supernatural phenomena attributed to spirits.

He relates that in the reign of King Keui-Ming, 264 A.D., two mediums gave evidence of their clairvoyant powers in an effort to identify the grave of a princess. They even described the garments in which she was buried, and when the grave had been located and the coffin opened these were found to exactly tally with the description given. Wang Chung, who lived at the close of the first century A.D., stated in his writings that "among men, the dead speak through living persons whom they throw into trance, and the mediums call down the souls of the dead to speak through the mouths of mediums."

Chinese Mediums

Mr. Wang also records a case of telepathy in the 11th century, in which the medium was able to tell the number of draughts held in the hand of draught players, which had been previously counted, but when they seized a number at random without counting them, she could not determine their number. He also speaks of automatic writing, and affirms China possesses a well-known case which is quite the parallel of that of "Patience Worth." The daughter of Wang-Lun, a doctor in the Court of Sacrificial Worship, produced automatic writing of such exquisite beauty that it has been incorporated in the collected works of the female immortals.

One Chinese volume, "The history of the South" records a remarkable case of materialization. There was a medium who assures the Emperor (Hsiao-Wu, A.D. 554-165) that it would be possible to secure the appearance of his second wife. The Emperor expressed his pleasure, and in a few minutes she was actually seen on a curtain in the exact form which she had presented when alive. The Emperor desired to speak with her, but she remained silent, and just as he attempted to grasp her she vanished.

Mr. Wang says that in present-day China, all the psychic phenomena known in Europe and America are prevalent.

"Two Worlds"

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Above all, remember that your homely little circle has a much greater significance in the spheres. There may be two or three groups of spirit people, each worshipping according to their faith, in their own temples of which you are the pillars. Conduct your circles with this thought in mind; and may the radiance of the Great Spirit shine out through those pillars clearly.

PROOF POSITIVE

Drowned Man, Victim of a Shark;
Reveals the Startling Facts

The correspondence column of a foreign newspaper recalls one of the most interesting and evidential cases of spirit identity ever recorded. Hugh Junor Browne, of East Melbourne, Victoria, Australia, was a well-known and highly respected business man in the city. He records the facts as follows:

Two of his sons, with a young man employed by him, bought a yacht, the *Iolanthe*, and after having made some slight alterations they started on a trial trip on a Saturday afternoon, promising to be back on Monday. The two sons were aged 18 and 20, and all three were quite expert in the handling of the yacht. As they had not returned by Tuesday morning they called in Mr. George Spriggs, famous trance and mental medium, late of Cardiff, one of the finest psychics this country ever produced. He was then living in Melbourne. Mr. Spriggs was told nothing of the Browne's anxiety. He was merely asked to give a sitting.

"Dead" Boys Speak

Mr. Spriggs passed into the trance state and immediately said, "Oh, I perceive it is all about the sea." Mr. Browne asked what was wrong, and received the reply, "If you will give me something belonging to them (not stating to whom the "them" referred to), I'll endeavor to trace them." He was then handed the pocket-books which the boys had left in their bedrooms. Without opening them, he almost immediately began to trace the two boys from the time they left home till the yacht, which he described, foundered at nine on the Monday morning through the jib halyard fouling in a squall. Mr. Spriggs said that the yacht had gone down in deep water and would not be washed ashore.

Despite the fact that Mr. Browne offered a handsome reward to any fisherman who would bring him anything belonging to the boat, not a trace has ever been found. On coming out of his trance, Mr. Spriggs assured them that he knew nothing whatever of what had transpired, and he was then told the parents' anxiety about the two boys. He promised to give a further sitting next day.

On the Wednesday morning Mr. Spriggs came and was entranced. The younger of the two boys spoke through him, revealing details of the occurrence, which exactly corroborated Mr. Spriggs' message of the previous day. Later the other son added further particulars, assuring their parents that they had not suffered any bodily pain, but they had suffered mentally by recalling their mother's request to them not to go sailing on that evening. The hired man who was drowned with them also spoke, giving his name, and asking forgiveness, as he was the eldest and partly to blame for their going out on the Saturday evening. This young man, Murray by name, held a mate's certificate. A fortnight later the body of the younger boy was washed ashore ten miles from Melbourne, minus one arm.

Spirit Describes

A few days after this, a medium friend residing at Adelaide, South Australia, 600 miles away, wrote Mr. Browne to say that the elder son had come to her and stated that a large fish had bitten part of the right arm off his boy, and had also taken his waistcoat. The medium asked if it was a shark. He replied, "It may have been, but I never saw one like it before." Two days later a large shark was caught at Frankstone, 27 miles

Famous Psychic



"Psychic Observer"

GEORGE SPRIGGS
Materialization Medium
Cardiff, Wales

from Melbourne. A friend who happened to be present when the shark was caught suggested to the local policeman that the shark should be opened, to see if there was anything in it belonging to the three young men who had been recently drowned in Phillip Bay. On opening the shark (which was a deep-sea shark, quite different to the blue sharks with which the bay is infested), the boy's right arm, almost up to the elbow bend, was found; also part of his waistcoat, in the pocket of which was found an old gold watch, which his mother had lent him as his own silver one was at the watchmaker's, his keys, his pipe, and about 12s. in silver. The watch was found to have stopped at nine o'clock—the exact time mentioned by Mr. Spriggs three weeks before.

Doyle Hears Evidence

On the policeman handing over to Mr. Browne, by order of the presiding magistrate, the portion of his son's arm, the watch, and other articles which he found in the shark, the policeman begged one of the shillings as a memento of the occasion. The pipe was given to a young friend who was with the lad when he bought it, and was able to recognize it. The old gold watch is still retained by the family. Subsequently Mr. Browne spoke to the materialized form of his two sons, both of whom were over six feet in height. A very full account of the incident appeared in the Melbourne papers at the time, and reproduced in the Press throughout the world.

When Sir Arthur Conan Doyle was lecturing in Australia in 1920, he recalled the incident at a public meeting at Melbourne. A man at the back stood up and interrupted by saying, "That story is perfectly true; I am the man who cut open the shark."

Here is a case of three men being drowned at sea when quite alone; no information could have been normally known to any living person, yet the communications received by the parents were exact in every particular. It is a case which cannot be covered by telepathy, latent memory, or subconscious activity.

"Two Worlds"

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PALMER EMERSON Reviews

I have just read **ETERNAL VERITIES**, by Marcella DeCou Hicks; and have been amazed to find what a library of priceless and necessary information is here combined with sane, wise, commonsense guidance so presented as to reveal the obvious knowledge that it is all reliable.

One thing about this book that will appeal to everybody is its readability. Its forms of expression are so simple and sincere, its utterances so natural and living, that in drinking in its contents you feel not so much that you are reading a book as that you are face to face with another vital human soul revealing to you its perfect sincerity.

Another irresistible charm of the work is the reasonableness of its clearly expressed statements. It is not a bit too much to say, that, among books distinguished for clear reasonableness, this work belongs in the front rank. Indeed, it is difficult to express sincerely an honest, just, fair estimate of this book without employing words which to the average reader would sound exaggerated. And even then, it is impossible to do this adequately in limited space. About the most that can be done is to assure the reader of the book's supreme value to the user, and of the importance of availing oneself of it.

Although the author stresses the point that the work is intended primarily for beginners in psychic unfoldment, yet it would be a grave mistake to jump to the conclusion that its value, its usefulness, its necessity, even, were confined to beginners; for that just isn't true at all! A necessary thing to remember, is: "Let him that thinketh he standeth, take heed lest he fall"; and there is surely no advanced stage of development, even—at least during earthlife—at which this work would not be of inestimable value as a constant reminder. For it is fully as important that fully developed Psychics and Mediums be guarded by reminders against inadvertent slipping, as it is that beginners receive a helping hand from one who had to work out her own tuition alone!

All Can Learn

Nor is this all, by any means. There is a crying need for the book among people wholly outside of any known connection with Spiritualism or interest in it. Any sane enough and wise enough to desire well-grounded knowledge about life after "death"—anyone fair-minded enough to weigh honestly (without prejudice or preconceived opinions) the genuine evidence—can do no better than to read attentively, and keep for permanent reference, this clear and pleasing statement of the facts learned by the author's own experience.

And there is another group of people, among whom are many, who would be greatly benefited by this book despite the fact that the author herself does not seem to cherish any very sanguine hopes of them—the skeptics! I say this on the principle of the French wit who declared: "All generalizations are false, including this one"! For, don't you see? there are skeptics and skeptics. The author's soul has been so tried with skeptical stubbornness, that she drastically resolved not to try to convince them at all; but I have discovered an interesting thing: I have talked with men who stubbornly opposed and denied my every statement on the matter;

perhaps three months later, in talking with them, I have heard the same skeptic admit or even assert some of the very things that he had denied during the former conversation. The psychological explanation is perfectly simple: one cannot consider new ideas thoroughly and deeply during a face-to-face conversation; but afterward, when the chap is alone and mulling it over, the seed takes root. Our Great Teacher advocated taking every chance there might be—sow the seed everywhere; some of it will burn up on hard rocks, some will be choked by thorns, some will take root in unsuspectedly fertile soil! There are at least two kinds of skepticism: the perverse, and the merely uninformed. I know, because I have been through that latter class, and, thank God—graduated! With the perverse kind little can be done; they will just have to wait until they get on the Other Side and don't even know it, and have to have some home-circle missionary (like the late Edward C. Randall) explain to them that they are "dead" and place them in charge of some competent good spirit guide for further instruction and leading. BUT WE CANNOT ALWAYS KNOW WHO ARE THE PERVERSE ONES. All the author has to do is to review her own girlhood, just as she has done in this book, to realize that. She shows us the picture with perfect clearness—how hopelessly hard she seemed to even her nearest, while inside she was really not that way at all!

Some Cannot Understand

But skeptics of the second kind are those who are that way ONLY because they cannot understand and no one has ever explained to them in understandable fashion—just HOW it can all be true. AND THIS IS JUST WHERE THE TREMENDOUS VALUE OF THIS BOOK "ETERNAL VERITIES" COMES IN. The author has explained everything so simply and clearly and logically. On pages three and four of The National Spiritualist for March 1933, and beginning on its first page in June 1934 (each under the heading "How Can It Be True?") I tried my best to help these people—or you see I "knew how it was myself"! And those same people—the open-minded skeptics, the merely uninformed ones—can get the explanation from this book far better than I was able to give it.

So there you have the harvest-field in which the labor of this splendid work should be done: (1) The beginners in psychic unfoldment; (2) further advanced Psychics and Mediums at every stage of development; (3) all persons sane enough to be interested at all; and (4) honest-minded but uninformed skeptics.

A somewhat humorous twist is discovered in reflecting upon the reference to the so-called "witch" of Endor. It is worthy of note that the Biblical text in the twenty-eighth chapter of II Samuel does not call her a witch. This ancient lady is here referred to merely as the "woman" of Endor. Hence the only way in which we could construe this as a Biblical warrant for calling her "the witch of Endor" would be upon the assumption that every woman is ex officio a witch—a proposition with which experience does not permit me to agree. The term "witch," as applied indiscriminately to all Psychics and Mediums, was concocted later by orthodoxy—blinded fanatics, who—as our author so keenly points out—"have far more faith in the badness of the devil than they have in the goodness of God!"

Some Will Not Accept

One thing which strikes me forcibly is the identity of the author's religious and spiritual attitude with that of Reverend Johannes Greber. Again and again in contemplating this book, I have been impressed with the

Eternal Verities

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"Psychic Observer"

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

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points at which it reminds the reader of Reverend Greber's great work: "Communication with the Spiritworld." Some of these reminders are parallels; some are contrasts. And the most profound of the contrasts is met in reading Chapter Four of this book "Eternal Verities"—the chapter entitled: "How Shall We Think of God?" What impressed me most, here, was this: Both of these authors received by communication with spirits of very highly exalted work the respective views which they have given to the world. There is not the slightest reason to question the simon-pure genuineness of the communications in both cases, nor the absolute integrity and sincerity of both these authors, as well as of the communicating spirits. And the fact that—in spite of this—the divergence of views appears so great, seems to prove one or the other of two things: either that even spirits of rank so exalted as will take us on to attain, nevertheless seem still to differ profoundly in their conception of God—OR ELSE that there really is a logical explanation which will harmonize both; so that, after all, there is no real divergence. THIS LAST I BELIEVE TO BE THE TRUTH. The two groups of views at first seem irreconcilable, but a close analysis will show that they are not necessarily in conflict. I can easily see an explanation showing that these views of God, which are so widely divergent apparently, nevertheless can both be true! To explain this, here, would involve using a great

amount of space because many pages of both books would have to be recapitulated in synopsis, in order just to reveal the basis of the reconciliation. And so much space is not available.

Guard "The Door"

One of the many parallels explains the dangers of a careless opening of the gates of communication between this and the Spiritworld to all classes of spirits indiscriminately, and the serious necessity of establishing and maintaining contact with only the good elements in the Spiritworld; and this book, "Eternal Verities," gives practical directions for making sure of this. Beside the points of comparison previously noted between Reverend Greber's work and that of Mrs. Hicks, there is to be borne in mind also the following distinction which emphasizes the special value of each work in its own field: Reverend Greber's work is strongly concentrated upon the Spiritualist religious truth itself; while that of Mrs. Hicks, in "Eternal Verities," adds to this, also, both a practical guidance as to HOW to establish and maintain the right spirit contact and, besides, an amazing scope of clear, logical explanation which completely meets and answers all the practical difficulties of the honest "doubting Thomases." To put it in a nutshell: The earnest, sincere clergyman announces the truth; and the equally sincere and earnest lady author takes the congregation by the hand and leads it forward to understanding.

CONWAY TEARLE

(Continued from Page 1, Col. 3)

sound like a theatrical "Who's Who." With swift sure action they came: Schumann-Heink, Caruso, Emmy Destin, Frank Moulan, Elliott Dexter, Minnie Conway, (my husband's famous mother), Serge M'Dvni, William Courtney, DeWolfe Hopper, Cecil Lean, Frank Lawlor, Jessie Reed, Edmund Breese . . . others.

DeWolfe Hopper

One night Mabel went out and Mildred and I sat. De Wolfe Hopper spelled his name and said "tell Mabel I came and said 'flange'." It meant nothing to us, but when sister came in she told us that over twenty years ago when she was playing in Hopper's company they played a one-night-stand in Canada where the hotel proprietor locked up and went to bed while Mr. Hopper and the cast of the company stood waiting for him to let them in. The night was 18 degrees below zero and they huddled together and stamped their feet to keep from freezing.

Inside they were all good humored as they scattered to their rooms. The character woman couldn't open her door. Her key wouldn't turn the lock. She made the fact known and they all tried to help her. Then the country hotel-proprietor himself arrived and got down on his knees. He lighted a candle and then very cheerfully said "Well no wonder you can't open it; your FLANGE is down." The laughter which that statement made and the "wise cracks" fixed the word "flange" indelibly. It was a by word all the rest of the season. Certainly a satisfactory "test" to me, for I knew nothing of it, nor did Mildred.

My husband always called Mildred "Myrtle" and that is what he called her when he came.

William Courtney spelled out "Virginia" and that is the name of his famous wife Virginia Harned.

Message Verified

A man spelled out Ettienegiradot. We couldn't separate it and make any sense until suddenly I realized it was the name of a character actor, in the pictures, who lived up the hill from me in California and walked past my place every day . . . Etienne Giradot. He was a crotchety old man and walked with a stick. My Scotty dogs loved to tease him and when he appeared on the road they would run down barking at him. He would stop and shake his stick at them and they would bark all the louder.

When he spelled his name out, and I recognized it, I took a firm stand and asked that we only wanted the truth and that whoever was representing himself to be this old actor and unfriendly neighbor of mine, might as well know that we were on to him. I said "here I am in New York and Mr. Giradot is in California." Then he told me WHEN he had died and that he had been attracted to us along with all the other theatrical people. He talked about the dogs and related how sorry he felt that he had been so unneighborly.

Well, I telephoned "Variety" . . . there was no one in . . . only the office boy but I asked him to look up the name in the files. He did and reported the death of this man as he had told us. Jessie Reed came through with an important message for her family in Texas and we KNEW she was still living, but when Miss Browne left that night she phoned us that, as she passed the news stand, Reeds death was on the front page of the "Mirror."

It is all very wonderful and very, very comforting.

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THE TORCH OF TRUTH

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ETERNAL THINGS

When dealing with eternal things, we cannot remain in the realm of matter, which is changing and transitory. We must deal with eternal verities, those meta-physical attributes which are part and parcel of the great system of thought projected by the Higher Forces. It is this that they are particularly careful to deal with abstract ideals and do not allow personal conceptions to come into their consciousness when working for the world at large. Thus it is that whether they are in the body or in spirit they can function just as well.

Each individual should try to set himself apart from the world at least a few minutes each day and deal with eternal verities. When dealing with life in its parts we are dealing with it in its material sense, and when we deal with all of it in its entirety we are dealing with it in its spiritual sense.

Of course there are some individuals who are too lazy to think, and there are others who have not their faculties of reasoning developed. These move only according to their animal nature.

We hear a great deal today about the spheres in the world of spirit. These are not layers of consciousness, such as one strata laid upon another, but are rather states of consciousness. When a Master comes unto humanity, he must regulate himself down to the human plane of thinking. He must come out of or leave the truly spiritual. It is possible that the truly spiritual may become tinged by contact with the physical, but it is more likely that the material will be benefited, for by keeping his activity on an impersonal plane, he is able to relegate to lesser intelligences the work of carrying out the things to be changed.

True Spiritual Laws

When dealing with spiritual truths that have been set forth in the last century, many must be discarded because of the method of presentation which has been used. Many teachers have tried to bring the eternal verities down to the level of the material. This is not possible. Man should not try to draw down from the higher spiritual spheres in order to get a true spiritual blend with the material. In this blending one thing will always appear at the expense of another. It is important to keep the two separate as much as possible. We can, of course, form analogies and from them understand the true spiritual law, but on the other hand the understanding of the law and the misrepresentation run hand in hand sometimes, and the student is up against many obstacles. In study we must try to seek for those things in their own peculiar realm

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and not treasures upon another realm.

As we look at mankind in its present state of consciousness we find it is mostly physical and based on the operation of physical laws. There are few individuals who are willing to relinquish this earth existence for spiritual reasons. Some become despondent and take their own lives. Others go through abuses in order to gain spiritual knowledge, but they are as much to blame as if they were to inflict injury upon themselves. We must be careful in trying to blend the spiritual with the physical not to run into error.

Constant Progression

There are many conditioned symbols that nature sets up as guiding posts. In the animal kingdom we find the desire for physical existence uppermost. In the human kingdom there are individuals wishing for spiritual growth who find haven when released from the physical.

There is constant progression occurring in all of the forces of man's mentality. One must not neglect the physical, but a balance must be kept. The mind is the pivot, for it is the mind which is reached by the spiritual, and also the mind which is modified by the physical. To unbalance the forces of the mind by being too assiduous along any one line will determine the course of the ego in future experiences, until years hence in the great Pralaya, the "Period of Silence" the body will not exist. Here all is dissolved and resolved back to its original state.

Spiritual Studies

When taking up the study of things spiritual, there are many who do desultory reading, some who become absorbed. According to the amount of energy that you give to the pursuit will be the progress that can be made. We find in connection with various personalities that there are those who pursue occultism for one purpose and others for another. There are many purposes, therefore there will be many understandings. It depends upon your aim and purpose. We find there is a peculiar slant gained by one, while another may comprehend the complete subject.

The subject of truth must conform with the individual life as far as the acquisition of wisdom is concerned, and no magic wisdom can be gained by any magical means. It becomes a set law that there are individuals confused while others absorb knowledge so that it transforms their lives. There are those who try to apply occultism to their material needs, and others who have no desire to apply it thus. There is a true blending that can be accomplished, and there are some who discover this method. In order to gain the

complete knowledge one has to completely separate the spiritual from the physical. This pertains to everyday existence and also to a change of environment or those things that completely obliterate the physical.

White Brotherhood

This would be impossible in your own individual instances, just as it is not sufficiently cared for among some so-called ascetics. Those who wish to live apart from the world and yet are in it, as in the Orient where there are pupils and masters who have gathered together but are dependent upon the community for their existence, are to be identified with the White Brotherhood, but this is not the circle of the White Brotherhood nor is it according to their teachings in essence.

Here in New York it becomes apparent that in order to make a living one must deal with a blending of occultism and make it apply to one's daily needs. The question arises whether it is possible under these conditions for the student to attain such complete spiritual stature that future responsibilities will be unnecessary. In the midst of activity, obstacles are overcome and only thus can responsibilities be avoided. It would not be possible for teachers to gain freedom from responsibilities just by meditating. Unless they are under a high spiritual tutelage, they will fail, and be thrown back into the wheel of responsibility. It is just as possible to free yourself from the wheel in this metropolis as it would be in some retreat. Unless one is prepared to completely renounce everything physical, whether active or not, the objective plane becomes a deterrent on the subjective plane. The individual who realizes the cause of every act and can see in that act the spiritual cause and effect, and therefore acts accordingly, knows that action is more important than dead meditation, and only thus can he be freed from future incarnations.

Free Will vs. Destiny

This is just as difficult as it would be for the individual to sit in meditation in some remote place. One is just as difficult as the other, and it would be as difficult to sit alone in some remote place as it is to be in New York City. Do not desire to be away from where you are. It is just as easy where you are if you are careful of your spiritual associates. The greatest deterrent has to do with the machinations of others mentally in your presence. Although the occult student is under less danger than others, the danger in this situation is greater than if you were in the presence of criminals, and the effect of mental magicians is more permanent, because the poison is being constantly thrown forward. To touch with conditions that are transitory does not have so much to do with the growth, but to be submerged by vibrations that you know are holding you down is the cause of worry.

One act alone does not amount to so much as the strain between the teacher and pupil when the teacher realizes that the pupil is living under conditions which he could just as well break off. This, of course, has to do with destiny. When in contact with spiritual knowledge one is apt to be caloused and raw, if these negative conditions continue. One is presented with cold facts like symbols of icebergs. Here is where the individual becomes transformed.

Those petty emotionalisms are being removed and another focus is set up. Why are there such transformations and why is the individual intellectually cold? This is because the individual is focalized objectively in another place.

Intelligence vs. Intellectuality

With the average individual in occultism, there is a tendency for the personality to become focused in the intellectual. This should be avoided, and yet it is natural. On occasions, the individual sees the law so completely that he may appear on the surface hardened when only looking at a part. Each individual must analyze all conditions carefully and deal with his own life in his own individual way. In every instance, we must try to get away from old focalizations and into new ones for future growth. For instance, in your youth you would do foolish things that you would not do now, because you focalize on another point. It is upon these new nuclei that growth occurs and moves in cycles. It is a motion from within-outward, as well as from without-inward: centripetal and centrifugal. All individuals must deal with themselves in their own manner, if there are restrictions they are due to your past actions. It is not their Fate that these individuals should be under limitations, for the same Fate that brings us into a situation also releases us from that situation.

Life Abundant

Fill yourself with life abundant, Soar in its firmament. Swim in its waters. Sit at its bountiful table. Enter into its everlasting gardens. Enroll as a citizen of its kingdom. Frolic on the mosaic floor of its corridors. Associate with its divine instructors. Drink the elixir of immortality from its golden chalice.

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EXPLORING PSYCHIC PHENOMENA

I Attend a "Pow-Wow"; Another Seance with Frank Decker and Clifford Bias; An Oriental Speaks; Baron von Schrenck-Notzing; Pictures and Faces Appear on Handkerchiefs; Mrs. Kelley Gwendolyn Hack.

MORE ABOUT WHITE EAGLE SPIRITUALIST CAMP

(Continued from Last Issue)

By J. GILBERT WRIGHT
Industrial Research Chemist

We had Saturday noon service for the Spiritualists that had arrived. Bias took the rostrum. He is a good speaker. Concerning his gifts, he is a direct and indirect voice medium, a very good clairvoyant and ballot-reader extraordinary. He is extremely versatile and is undoubtedly one of the coming outstanding mediums.

His platform mediumship consists in binding each eye in both directions with surgical tape and supplementing that with a black handkerchief over both. Those in the audience interested in receiving a message, write a name and a question on a slip of paper and sign it. They may then fold it over as many times as they please or may even crush it in a ball. These wads of paper are never afterwards re-opened. They are tossed into a basket which is inverted on the table in front of the medium after the blindfolding operation. He passes his hands thru the mass like a farmer passing his fingers through a sack of grain. He does this until one of these wads gives him a "vibration" whatever that may be. At any rate it enables him to tune-in to the cosmic reservoir or whatever it is and there follows appropriate messages including first and surnames, town and street addresses. It is amazing. He never hesitates and does no fishing for clues.

I made out a ballot and put the

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following question: "To my Egyptian guide, Please tell me again your name and, if possible, from what country my ancient coin was issued and what was the date of minting?" I forgot to sign it. I folded the paper in a peculiar and easily recognizable way and I can testify that Bias never handled it for I saw it roll to the edge of the table out of his reach and it remained there untouched. Towards the close of the meeting, he said: "There is an Oriental here, No, I think, an Arab. I don't know for whom he comes. I shall have to leave the matter in the meantime." He was then given a respite while Frank got ready to give a demonstration of "slate writing." The slates were brought out and given to me to examine. All surfaces were blank. I then held them while Frank dropped a small piece of chalk down between them. In front of the audience, I bound them with string and someone got a paper bag from the waste-paper basket. Into this I dropped the slates, holding the bag by the neck. I then returned to my seat while Bias resumed his reading. I was no sooner seated than I felt a rap on the slate although the bag was suspended in the air in front of me and I sat in row one with no one in front of me. I reported this incident to the audience. A few more readings and Bias said: "Did you feel any more raps, Mr. Wright?" "I'm afraid, I didn't," I replied, "but I was paying no attention because I was listening to you." Bias' readings over, I was called to the platform and in front of the audience I withdrew the slates, cut the string and separated them. Here is what was written:

"To my friend, The Honorable Mr. Wright:

"I am glad you have verified the authenticity of the coin."

"ABDUL"

And upside down:

"Three Raps, Patsy."

So Patsy had rapped three times although, on account of my pre-occupation with Bias, I had noticed only one.

This didn't answer my question, of course, but it is interesting as an example of supernormal writing and strengthens the other evidence received from P.L.O.A. Keeler.

I was told that Abdul comes through frequently and that he is supposed to be a brother-in-law of Omar Khayyam, and that he assists in the bringing of apports.

I had to address the audience, naturally, and relate the full history of the coming of the coin.

"Thorogood & Co."

We had a Decker-Bias sitting that night after dinner with a group of about twenty-five. I am impressed with the fact that Patsy knows so much more than Decker, at least, along certain lines. Frank knows nothing of the literature of psychic research; there is no reason why he should, and such names as Baron von Schrenck-Notzing, Dr. Eugene Ostey, Dr. Gustave Geley, Dr. B. K. Thorogood are unknown to him. Bear this in mind in regard to what follows.

Patsy was very much in evidence and had great fun as usual with my many names. Sometimes I was James, sometimes, Gilbert, at other times Ernest, Wrightle or General Electric. He played the harmonica in the closed hand-bag of a woman sitter. With someone sitting on the knees of each medium and holding their respective arms he levitated a man (from central Europe) a distance of four

feet and let him drop as he did to me in Frank's studio in the Amsonia Hotel. A Pole came thru and spoke voluble Polish to this same man. Neither medium speaks Polish. I have reliable testimony for that. Saint Teresa materialized and we could see her brightly-illuminated cross as it swung from her throat as she walked. Patsy then brought around a psychic light for each of us to examine. It was a short stumpy luminous rod and we could see his fingers as he held it and his other fingers as he passed them back and forth in front of the light. He took special pains with me and brought the light to within six inches of my eyes. He then produced violent cool breezes. Someone asked him how he did it. "We'll leave that to the clever boys at Boston to figure out—Thorogood and company. How's that, Gilbert?" Frank had never heard of Thorogood and his book on the "Walter" thumbprints. The reader may think this unlikely. I beg him to take my word for it. Patsy then gave me some very evidential material of a private nature which I regret I again have to omit.

Ectoplasm Visible

Sylvia was her usual charming self but as she did not have anything special for me, I did not make any notes of her remarks.

On Sunday morning, Bias gave his celebrated Pow Wow. The Pow Wow differs from the usual direct voice and materialization seance only in that the American Indians take full charge. Under the best conditions one sees Sylvia withdrawing the ectoplasm like so many yards of ribbon from the solar plexus of Cliff. It is piled up on the floor to stimulate a fire used in initiation ceremonies. The chiefs in full regalia then present a sample initiation ceremony for the young men of the tribe. The designs on their blankets, the feathered head-dress and their features can be seen outlined as though in luminous paint and one can hear the shuffling of their moccasins. Besides that, occasional messages are given. The last feature of all was to me the most interesting.

Rare Psychic Tests

Before the lights are extinguished, Bias opens a cellophane-wrapped packet of unruled index cards from the dime store. These are examined by the audience. They are placed on the floor along with a pencil. Many of the sitters will get written messages from their deceased relatives, some will get simple Indian drawings of Buffalo hunts and a few will get very strange drawings of a Kabalistic nature. These latter are drawn with great skill and are evidently from the hand of an artist, but even a skilled craftsman would take an hour or more for their execution in daylight. In darkness, they would be impossible to draw. I shall have more to say concerning them later. One other phenomenon deserves to be recorded. One's handkerchief may be seized and later returned. When examined in the light, it will appear to be stained all over, but on closer scrutiny it will be seen that the stains are faces; profiles, half profiles and full faces.



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RECOGNIZE THESE SPIRIT PEOPLE?



"Psychic Observer"

The Spirit Picture (above) was taken January 11, 1941, by Robert Chaney, Eaton Rapids, Michigan, popular psychic photographer. It was submitted to PSYCHIC OBSERVER by Fred Schemm, 407 East Erie St., Albion, Michigan.

The picture of Mr. Schemm, and his wife Clara Marie, was taken "in the light"—the six spirit faces appeared on the negative and were easily recognized when the film was developed. Mr. Schemm attests to the authenticity of this picture and requests those who also recognize any of the spirit faces, to write to him.

There is nothing imaginary about this. They are well-defined pictures. Mrs. Kelley Hack had her handkerchief thus adorned (?). There were eight faces in all. Faces or rather wild-looking men. It is said that the pigment, whatever it is, becomes darker on exposure to light but not enough time had elapsed for Mrs. Kelley Hack to confirm this.

An Indian "Pow-Wow"

The particular Pow Wow which I attended this Sunday morning was not one of the best from the Pow Wow standpoint, or, at least, so I was told. I did not actually see the ectoplasm being taken from the body of Bias. I did see, however, its being piled up on the floor. From a small glowing mass about the size of a lemon, it slowly grew to the size of a football. Occasionally an Indian guide would be visible and we would catch the glimpse of a feathered head-dress and aquiline features and would see a figured blanket being thrown over the shoulder. The shuffling of the moccasins was quite audible. The reason given by Sylvia for the poor Pow Wow demonstration was that there were so many present who were not interested and who were "pulling" for messages that the Indian guides could not get the necessary power. I can well believe this. We had thirteen sitters. Most of them were new arrivals and conventional Spiritualists craving messages from their loved ones. Sylvia therefore begged permission to turn over the meeting to "messages" and the assent was almost unanimous.

Hamlin Garland

Early in the meeting Sylvia said to me: "Mr. Gilbert, there are two persons here who want to talk to you later on. One is Hamlin Garland who says that he is conscious that you were a great admirer of him as a psychic researcher and literary artist and the other is that man Basil Valentine who spoke to you before." I regard this as very evidential. No one knew of my interest in the late Hamlin Garland, least of all, Frank Decker, who probably has never heard the name. I mention Frank, for the leak, if any, could have come only through him. Shortly after-

wards Patsy came through and said: "Gilbert, I've got someone here for you." And then a deep, sonorous voice boomed out: "This is Baron von Schrenck-Notzing. You know of my work. I think I can claim to have made the most exhaustive study of materialization from your side. I want to tell you that I am engaged on the same work now from my side. I want to give the results of my researches through a medium." "How do you propose to do this?" I interrupted, "Will it be by automatic writing, trance utterance, the direct voice, or how?" "I haven't decided that yet, nor have I selected a medium but I shall want your help. Good Bye." The seance was nearing an end, when I said to Sylvia: "Sylvia, neither Hamlin Garland nor Basil Valentine have yet spoken to me, although they promised to do so." Oh, haven't they?" she replied (remember they don't hear their own voices). "Well, eh, I'm afraid it's too late now but Mr. Garland wants to be remembered to Mrs. Kelley Hack." This was the first intimation I had that Mrs. Kelley Hack knew Hamlin Garland. I learned from her later that she knew him intimately and was largely responsible for his election as president of the San Francisco branch of The American Society for Psychical Research which she helped to organize. I learned afterwards, too, that she had met the Baron. It seems therefore that she was a factor in bringing to me Hamlin Garland, von Schrenck-Notzing and "Imperator." I am beginning to see a pattern in all this.

In the next issue, MR. WRIGHT'S many unique psychic experiences—Indian pictures on cards, Direct-Voice "in the light"; conversation with WALTER Crandon.

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THAT SILLY CHALLENGE AGAIN

Now the "Scientific" American has started that thread-bare \$15,000.00 challenge. Oh yes, it is "garbed" in a little different "cloak" but nevertheless it is the same old challenge.

In the April issue of SCIENTIFIC AMERICAN, the front page reads: "Can spirits of the departed communicate with the living?" Then the reader is referred to another page and Lo and Behold—what do you find? Mr. Dunniger has evidently persuaded a dignified magazine to revive their old offer and gotten himself appointed as one of the leaders.

It is the same old story, the money is offered to anyone who can produce psychic phenomena, etc., etc., that can not be explained away or duplicated, etc., etc. Six rules are set forth explaining what a person has to do to get the money—worded in such a way that even if the Bible "miracles" were performed, the committee would not have to pay off . . . all they would have to do would be to explain them away . . . to THEIR OWN satisfaction but rarely to the satisfaction of the committee who sponsors the medium . . . if, indeed, any medium is foolish enough to fall for it and accept the challenge without their own committee present. A stipulation which has never, according to all available evidence, been allowed anyway.

People who offer such challenges might just as well offer \$15,000 to some one who can make the wind blow. Natural laws—THE LAWS OF GOD cannot be explained and so it is with PSYCHIC PHENOMENA.

Anyone who has made even a brief honest investigation knows that manifestations do happen in a seance room—how? they don't know how or why BUT things do happen! The sooner these challenge offerers come to the realization that they cannot explain away the laws of the universe, the better it will be for everyone.

If these challengers are just testing mediums and are looking for a lot of FREE seances, why don't they say so? Mediums, individually, should be tested by those qualified. BUT what chance has a medium when the committee seems to be trying to prove that Psychic Phenomena does not exist at all. That is silly and the sooner the public learns the truth, they will cease to treat the "great award" seriously.

If these Challengers DO believe that Spirits can communicate and that there are genuine Psychic Phenomena, let them say so publicly. No, they will not do that but they want to have people believe that they are actually trying to get at the truth.

To be sure, none of Spiritualism's first rank psychics or mediums would be foolish enough to allow themselves to get mixed up in this new challenge . . . if some do . . . then . . . whatever happens . . . they (the medium or mediums) must take the consequences.

If, on the other hand, there are still some mediums or psychics who think they would like to try to convince these so-called scientists . . . then . . . let them ask the committee that is to test them whether or not they would allow some experienced Spiritualists or the EDITORS of PSYCHIC OBSERVER to be present when the test-seances are held. The answer SCIENTIFIC AMERICAN makes if and when such a query is made, would be interesting.

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FROM HERE and THERE

THEOLOGAINS IN A FOG?
Even the theologians do not agree. There is a great deal of theological controversy—BUT they all believe, however, that the world needs "conversion" and this, they claim, can only be obtained by accepting their ideas.

In any case, the whole symposium seems to show that the supposed leaders of Christian thought are hopelessly divided amongst themselves. They have no idea of the nature of the future life, the goal to which humanity is striving.

Now a player who has no idea where the goal is, merely rushes blindly round the field, kicking the ball at random. Some exact knowledge of the other side of life is necessary if we are to suitably orient our present life.

This emphasizes the value of Spiritualism, which does give us some exact, if not complete, knowledge of the nature of life and thus enables us to locate its ultimate goal.

McKENDRY PASSES ON

James A. McKendry, 1603 East Fifth St., Pueblo, Colorado, passed on recently from heart attack. Dr. C. L. Sharp, Pastor of The First Spiritualist Church, Fort Worth, Texas, conducted the funeral service.

Known to everyone as "Mack," Mr. McKendry was a staunch Spiritualist and an outstanding citizen in his community. He was outspoken in his belief of Spiritualism—his loyalty was never questioned.

Three days after his passing, he is reported to have communicated with his wife—he told her of his plans and desires relative to his affairs, business and personal.

FLORENCE-COOLEY

Anna Marie Florence, Buffalo, N. Y., and James Russell Cooley, Lily Dale, N. Y., were married recently at The Spiritualist Church of Eternal Brotherhood, Buffalo, N. Y. Rev. D. Mona Berry, Pastor of the Church, officiated.

YARTER ORDAINED

Carrie Yarter, Pastor of The Open Door Spiritualist Church, Pine St., Jamestown, N. Y., was ordained recently by Rev. Fred Mitchell, Buffalo, N. Y., Missionary for the Inter-National Constitutional Spiritualist Church Association, Los Angeles, California. A Charter was presented to the church at the same service.

UNUSUAL IDENTIFICATION

According to Harold H. U. Cross, San Francisco, California, an unusual spirit message was relayed to a "first-timer" at a regular service of The Oakland Spiritualist Church in California.

In the course of the message service, Margaret Foley, the Pastor and medium, stated that she was in touch with an owl. "Could anyone in the audience place a large, white owl?" she cried to her astonished congregation. There was a deep silence for a few moments, then an elderly gentleman, who was seated in a side pew, nodded his head and said rather timidly: "Yes madam, I can place an owl."

"Thank you, brother," replied the medium, "Could you place a very large man who would bring an owl on his arm?"

The sitter, then gathering his courage, proceeded to explain that the "bird" was an Alaskan owl that belonged to a doctor associate

Watch For The June Issue of TRUE Magazine
It Will Be on the News-stands April 25th



"Psychic Observer"

DO YOU WANT TO HELP Read This Article and Find Out . . . How

JUNE issue of TRUE Magazine will carry an article "DEAD MEN DO TELL TALES," by R. G. Pressing. This article (6000) words should give the general public some idea of the What, When and Where of Psychic happenings in this country and England.

Inasmuch as there are so many magazines on the news-stands these days, the name should not be confused. It is "TRUE" magazine; Not True Story, not True Detective, not True Romances BUT just TRUE (See trade mark above.) Remember, the JUNE issue.

In his story, Mr. Pressing tells about his experiences with both mental and physical phenomena; gives accounts of psychic manifestations taking place through numerous mediums, (i. e.) Frank Decker, Caroline Randolph Chapman, Jack Webber, P. L. O. A. Keeler, Mable Riffle, James Laughton and others.

This June issue of TRUE magazine will be on sale one month (April 25th to May 25th). If your news-dealers cannot supply you, send 25c in coin or stamps to Dale News, Inc., Lily Dale, N. Y., and a copy of this JUNE issue of TRUE will be sent to you—Post-paid.

After reading the article (and we believe it will please you) all good Spiritualists should do their part by writing a personal letter of appreciation to: The Editor of TRUE, Horace B. Brown, 1501 Broadway, New York City.

Pastors of all Spiritualist Churches should read the article—announce it from their platforms and urge their members to obtain a copy for themselves and write TRUE Editor also. Spiritualists have, in the past, taken exception to articles attacking their religion—here is an opportunity to compliment an Editor of a National Magazine for his consideration and courage.

Don't hesitate to buy TRUE magazine as soon as it is for sale—then write that letter to the Editor THE VERY SAME DAY.

of his, who had "died" several years ago.

"Why," cried Mrs. Foley, "the owl is stuffed. I thought it was a symbol. Your doctor friend just tells me that he stuffed the owl for you, and to excuse him please, but he says 'I am going to stuff you full of wisdom, just like that owl that I stuffed for YOU' many years ago'."

This message caused much amusement among the congregation, and the man explained later that the doctor's hobby had been taxidermy!

SERVES ROCHESTER CHURCH

Rev. Edith Green, Pastor of Allen Memorial Spiritualist Center, Detroit, Michigan, was the featured Lecturer and Message Bearer at The Open Door Spiritualist Church, Seneca Hotel, Rochester, N. Y., April 20th last, according to Rev. Leota B. Maxwell, Minister for the Rochester church.

"MYSTERIOUS" RAPPING

A newspaper clipping from the Milwaukee Sentinel dated April 2nd, sent by Wilbur Hull, Stevens Point, Wisconsin, states that "A Spirit Rapper is too agile for the police."

It seems that spirit rappings were heard in the home of Mr. Plazak of Wausau. These rappings terrified the family. The police were called but no one could be found "to accuse." The rappings are still being heard.

Police frown at these occurrences BUT the Spiritualists just smile. The police are bewildered—the Spiritualists KNOW.

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CHURCH NEEDS

The needs of the Church are summed up in this fashion by an American paper:
More tithes and fewer drives,
More action, and less faction,
More backers and fewer slackers,
More praying and less straying,
More divine power and less human "pow-wow,"
More burden-bearers and fewer tale-bearers.

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NUMBER SIXTY-FOUR

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

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

The date of this paper is:

MAY 10, 1941

If the number on your wrapper corresponds with the number in the upper left hand corner of the Front Page, then the time you have paid for your subscription has expired.

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Psychic Observer Challenges Mackenberg To Prove Her Charges Against N.S.A. Mental Mediums

Excerpts from the much-discussed—

PHILADELPHIA COURT TRIAL

LILY DALE ASSEMBLY VS. THE STATE OF PENNSYLVANIA

On numerous occasions, PSYCHIC OBSERVER has published statements taking exception to the "expert qualifications of MISS ROSE MACKENBERG—in so far as her ability to pass judgment on mediums is concerned. This paper knows that her BUSINESS is to "investigate" mediums. One of our contemporaries feels justified in praising the "wonderful work" Miss Mackenberg is doing. We believe the records below are self-explanatory (See end of article for comments.)

ORPHANS' COURT—PHILADELPHIA COUNTY
Estate of _____ March 11, 1940
AUGUSTA T. LOCKWOOD N. 334 of 1940
Deceased.

Before: LADNER, J.

COMMONWEALTH'S EVIDENCE

MISS ROSE MACKENBERG, 310 West 23rd Street, New York City, New York, sworn.

MR. LINTON: I ask for an offer of proof.
(Motion denied.)

(Exception noted for Mr. Linton.)

MR. LINTON: May I ask whether Mr. Umsted expects to offer this witness as an expert witness and if so, of what subject matter?

THE COURT: If you want the privilege of cross-examining the witness as to qualification, you may do that the moment it develops that he is offering her as an expert.

Court Records, Page 132

BY MR. UMSTED:

Q. I see in the final program that at 2:30 P. M. Friday, June 13th, one of the teachers or lecturers at the Assembly was John T. Kelly. Did you know John T. Kelly?

A. I have heard of him.

Q. What do you know about him?

A. He is a trumpet medium.

BY THE COURT:

Q. What kind of a medium is that?

A. Trumpet medium; he is supposed to have a trumpet float around and have various voices come in.

BY MR. UMSTED:

Q. Did you have an investigation—
(Objected to by Mr. Linton.)

BY THE COURT:

Q. What do you base that on?

A. That is what his seances have been, they have been trumpet seances.

BY MR. LINTON:

Q. Did you ever see Mr. Kelly give a seance?

A. No.

Q. Did you ever see him on the platform?

A. No.

Q. Did you know it was he when you saw him on the platform?

A. He is represented as trumpet medium.

(Objected to by Mr. Linton.)

(Motion to strike out.)

(Motion allowed.)

BY MR. UMSTED:

Q. You don't know who Kelly is, of your own knowledge?

A. Not Kelly.

Q. Just take this program and glance through there and you will find various persons and of your own knowledge tell us generally all those you know and the kind of work they did and what kind of prestidigitation they performed in each case?

A. Well, there is George B. Cutter. He is a trance medium. He goes into a trance, shakes his head and heaves sighs and he thinks the spirits are coming through him.

MR. LINTON: He does not use any physical manifestations then?

THE WITNESS (Resuming): Then there is Nickerson, who is also a trance medium.

BY THE COURT:

Q. How do you know this? Have you had experience with them?

A. I have investigated these people.

Q. You have investigated these mediums chiefly through their seances?

A. Yes, and they change. They are always changing.

These mediums keep changing from the time and the way they were doing when I was there. Etta Bledsoe is a trumpet materializationist.

BY MR. UMSTED:

Q. Will you describe to his Honor first how a trumpet medium works? What do they do?

A. The trumpet medium has a horn which is a long horn, usually a Thanksgiving horn that the children use, and this trumpet is supposed to stand in a bowl of water and it is supposed to be moved by the spirits. However, the trumpet is either—if it is done in the daylight, the medium who is in charge of it is supposed to stand at a stipulated place and voices come through which is usually manipulated through inflections like a matter of conversing. There is a baby's voice coming through and saying, "Hello, Mamma, Hello, Mamma," and then an Indian's voice, "Huh, Huh, Huh"; then the various spirits will come through to greet you like this, "I am Big Chief, me come, me greet you."

As a matter of fact, he took the trumpet and raised it to a particular pitch by which he holds the trumpet, which inflects the voice as to gruffness and deepness.

Court Records, Page 138

(Mackenberg)

Q. Where do these people learn these various tricks?

A. Of being a medium?

Q. Yes.

A. Most of them are third rate magicians. It is a matter of manipulation and even the "Progressive Thinker" that is published in Chicago or was published until sometime ago, advertises trumpets that collapsed, the whole thing will collapse and will float.

The manipulating mediums who produce psychic phenomena, actual physical manifestations, well, one of the most famous was Dr. Burgess, who is listed as former medicine man, and he is one of the shining lights of the Lily Dale outfit and is one of the officers of the N.S.A.

Court Records, Page 144

MR. UMSTED: Cross-examine.

CROSS-EXAMINATION

By MR. LINTON:

Q. Miss Mackenberg, what is your occupation now?

A. I still do psychic investigation.

Q. For whom?

A. Newspapers, magazines and so forth.

Q. What newspaper?

A. Well, I had a story published not so long ago for the "Journal." That is the Hearst papers.

Q. What journal? The "New York Journal"?

A. No, it was a syndicate. It was all over the country.

Q. Are you paid a salary by those people?

A. Yes, a syndicate.

Q. So that you make your living by exposing mediums?

A. Investigating mediums. I am still looking for a genuine medium. I am open minded.

Court Records, Page 154

BY MR. LINTON:

Q. You do not contend that there is no such a thing as a genuine medium?

(Mackenberg)

A. Except there has never been found, up to date, one that can prove inter-communication with the dead, some tangible evidence that they are contacting with the spirits, or that the spirit can come through and raise this Bible (indicating) and put it over here (indicating).

Q. You are speaking of physical mediumship?

A. Yes.

Q. How about mental mediums?

A. That is a psychosis.

Q. Do you say there cannot be a true mental medium?

A. I do not understand the question.

Q. A mental medium uses no slates or trumpets, no bandage on their eyes, or anything of that nature.

A. Yes?

Q. Just as you and I?

A. And what do they do?

Q. And they communicate, or they say that they communicate with spirits and give messages?

A. You mean they hear the voices and see forms?

Q. Whatever they claim, but they use no external, outside manifestations in any way whatsoever?

A. My experience has been that when a medium sees forms and hears voices they are slightly unbalanced.

Court Records, Page 160

Q. Would you say that every one of that thousand that you have investigated are either crazy, insane or fakes?

A. Absolutely.

Q. How many of the thousand that you have investigated are of the first type and how many of the thousand are of the second-type mediums?

A. Well, any medium who does physical manifestation is an out-and-out fraud.

Q. That is your personal opinion?

A. I know it. It is not my personal opinion: it has been tested and proven they are.

Q. How do you prove they are a fraud?

A. In their manipulations.

Court Records, Page 174

BY MR. UMSTED:

Q. Will you read what this program says about Maude Kline and Chief Ho-To-Pi?

A. That is her guide.

Q. Just read what is contained in the program.

A. (Reading): "Maude Kline of Iowa, blind-fold ballot reader, has very quickly established herself as a platform medium in the East and South. During the past winter, she displayed her unusual work at the Cassadaga Spiritualist Camp during the entire season. Mrs. Kline was introduced to

Lily Dale audiences last year and has been again engaged for our program."

Well, Maude Kline—I exposed her in Chicago.

Q. What kind of work was she doing in Chicago?

A. Ballot blindfold and trance.

Q. By what mechanical means was she working her mystic seance?

A. Well, with the blindfold. You have your eyes blindfolded and read the ballots. By raising the eyebrow it lifts the blindfold and it gives you perfect vision to read anything before you.

Q. Pretending to be blindfolded when she was not blindfolded at all?

A. Exactly.

Q. Did she confess that to you?

A. Yes.

Court Records, Page 178

(Mackenberg):

I have exposed Emma Slapp-Kohr.

BY THE COURT:

Q. What did you expose?

A. Her manipulation and the way she worked.

BY MR. UMSTED:

Q. What was her manner of working?

A. Reading—Spiritualist reading, and trance.

Court Records, Page 223

(William E. Hammond)

Q. Can you name me a couple of persons whom you conceive to be genuine mediums?

A. Yes, I can, the wife of Dr. Crandon in Boston, Marjorie was the name, because she was before many scientific bodies and I have studied with her myself. She never did and does not commercialize. The scientific world is divided concerning her, some are for her and some are against her. But asking me for myself, there is Mrs. Steinbeck and Mrs. Crandon, who are clearly mental mediums without any commercialization at all.

Q. You know she was exposed, claimed to be exposed at Harvard University. You know that she claimed the \$10,000 of Houdini's and it was not awarded to her because she was determined to be a fake, determined not to be able to do the things—

A. I know all about it.

Q. In the Scientific American?

A. I know all about it.

Court Records, Page 237

BY THE COURT:

(William E. Hammond)

Q. What do you teach?

A. I teach mediumship and its laws, particularly—that is my subject—mediumship and its laws.

Q. But you are not a medium yourself, you say?

A. I am a medium, but not a public medium. I am not advertised as a medium, but my friends all claim that what I may give sometimes has the evidence of mediumship. But I never claim that.

I always claim it is experimental. Mine is all mental: I have no apparatus, no paraphernalia. If I were to give anyone—

Q. You are not a physical manifestation of mediumship?

A. I am not, and I do not give private readings, or make my living that way.

Q. All right.

A. But among friends I may sit and give what I become aware of, and what I become conscious of, and I always say, "now this is experimental with me," then the individuals will say "That is so and so. This is a spirit, and that is evidence, and you are a medium." But I never claim that. I never advertise as a medium because I do not—

Q. In other words, you do not work at it?

A. No, I do not work at it, but I have always felt that I have something beyond my normal knowledge—I call it "super-normal," but I don't commercialize it.

HERE ARE THE FACTS

1. T. JOHN KELLY is a trance medium and internationally-known blind-fold ballot reader. He is NOT a trumpet medium.

2. GEORGE B. CUTTER is a mental medium, NOT a trance medium.

3. The late ETTA S. BLEDSOE was Spiritualism's outstanding Lecturer and Mental Medium; NOT a "Trumpet Materializationist."

4. DR. (C. A.) BURGESS is a Healer and President of The Illinois State Spiritualist Association; NOT a physical medium.

5. MAUDE KLINE is one of America's outstanding Blind-Fold ballot readers and challenges Miss Mackenberg on her statement that she "exposed" her.

6. CHIEF HO-TO-PI is NOT a spirit guide . . . yet—He is a singer and travels over the country presenting Indian recitals.

7. MRS. STEINBECK is mentioned in Mr. Hammond's testimony. Now, Mr. Hammond states that he never heard of a medium by that name.

8. In spite of the testimony, those possessing ALL the facts, knew that Margery Crandon is a genuine PHYSICAL Medium.

THE PATHETIC PART OF THE WHOLE AFFAIR IS THAT MOST OF THE PERSONS MISS MACKENBERG "EXPOSED" ARE LEADING MEDIUMS AFFILIATED WITH THE NATIONAL SPIRITUALIST ASSOCIATION, WHOSE OFFICIAL PUBLICATION HAS ALREADY PRAISED HER ARTICLE IN AMERICAN MAGAZINE; Furthermore, even more pathetic is the fact that nearly all of the "Exposed" N.S.A. mediums are mental—not physical mediums.

THE MOST TRAGIC PART, however, is the fact that some of the testimony against these mental mediums was not contested in court BUT allowed to remain on the records. The court gave the defendants the "PRIVILEGE OF CROSS-EXAMINING." Why did they not defend?

MAY 10, 1941

PSYCHIC OBSERVER

11

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

Philadelphia Medium



"Psychic Observer"

MINERA HENRIETTA GRAY,
Pastor of The Christ Chapel of
Healing, 1235 West Venango St.,
Philadelphia, Pa.

ARIZONA

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

PHOENIX — Psychic Science Church
(No. 1), 714 E. Polk St. Elizabeth
Berridge.

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
Mildreda Ave. Edna Kelley.

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

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

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

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

HOLLYWOOD — The Progressive Spiritualist
Church, 5100 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, 2174
No. Western Ave. Meetings Tues. and
Friday, 8:00 P. M. Tel. GL 9525
Gladys S. Scott.

LOS ANGELES — Church of Natural Science,
2537 West 12th St. Rev. Mary
Carpenter-Vail, Pastor Emeritus.

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 Psychological
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. 46th. Rev. Maria A.
Sykes.

LOS ANGELES — Spiritualist Church of
Truth, 3916 S. Budlong Ave. Minnie
Modlin, president and pastor.

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

OAKLAND — Church of Eternal Life, 840
20th St. Rev. Rose Smith.

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

OAKLAND — Kosmon Centre, 2073 Tele-
graph Ave., Aff. Universal Church of
the Master, Inc. Services 7:15 P. M.

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

OAKLAND — The Spiritualist Church of
Truth, 1918 Brush St., Pacific Bldg.
Olive Linge.

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

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

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

SAN DIEGO — Harmony Temple of Spirit-
ual Brotherhood, 1039 — 7th Ave.
Isabel Florenza.

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

SAN FRANCISCO — First Spiritualist
Church, 3824 17th St. H. E. Pitzer.

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

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

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

SAN FRANCISCO — Universal Spiritual
Church, 976 Valencia St. Sunday Ser-
vices, 8 P. M. Messages, Circles, Fri-
day, 8 P. M. Rev. Della H. Houser,
Rev. Ann Schuman.

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

SAN JOSE — Universal Church of the
Master, 45 N. 5th St. Blanche Hughes.

SUMMERLAND — Summerland Spirit-
ualist Association. Elizabeth Gainer.

CANADA

BRANTFORD (Ontario) — Spiritual Tem-
ple, Brant Building, Calborne 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, 175½ James
Street, North. Mrs. A. E. Aylett.

TORONTO — Britten Memorial Church,
847 Dovercourt Road. May S. Potts.

TORONTO — Spiritual Psychic Science
Church, 150 Bathurst. Kenneth Briggs.

TORONTO — Springdale Spiritualist
Church, 693 Bathurst St. A. D. H.
Campbell.

WINNIPEG — Inspirational Church of
Truth, Army and Navy Hall. Mr. and
Mrs. R. W. Northmore.

COLORADO

DENVER — Spiritual Masters Church,
1738 Humboldt. Leona Hutchins.

DENVER — The People's Spiritualist
Church, 1437 Glenarm Rd. Pearl B.
Ashbrook.

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

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 Soci-
ety, 138 Valley St. Caroline J. Conner.

DELAWARE

WILMINGTON — Christian Spiritualist
Church, 706 Delaware Ave. Ellen Hill.

DISTRICT OF COLUMBIA

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

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

WASHINGTON — Longley Memorial Spirit-
ualist 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, 606½ Main St. Katherine Win-
dle, 103 N. Hollywood Ave.

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

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

JACKSONVILLE — First Spiritualist
Church, 221 W. Church St. Edward
Bowman, Rosa Alela Strang.

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

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

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

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

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

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

SARASOTA — Sarasota Spiritualistic Sci-
ence Church, 217 W. 8th St. Ser. Fri.
and Sun., 8 P. M. Raymond A. Helie.

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. Knott.

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

WEST PALM BEACH — W. T. Stead Mem-
orial Center, 448 Lakewood Road.
Mrs. N. S. Themelis (Cecil M. Cook).

ILLINOIS

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

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

BLOOMINGTON — Church of the Spirit-
ualist, 608½ North Main St. Floyd
Humble.

CHICAGO — Century Spiritualist Church,
1920 Irving Park Rd. Mrs. Mary
Helde.

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

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

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

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

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

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

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

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

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

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

CHICAGO — Psychic Science Church, Ash-
land Bldg., 155 North Clark St. Bessie
Woodworth.

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

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

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

CHICAGO — Sixth National Psychic Sci-
ence Center, 8948 Houston Ave., So. W.
C. Elberth, Pastor, Augustin Reyes,
Pres.

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

CHICAGO — Spiritualist Church of Wel-
come, 5 North California Ave. A.
Buechel, President.

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

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

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

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

CICERO — First Spiritualist Church, 5033
West 25th Place. Lena Drews.

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

EARLVILLE — Spiritual Church of Friend-
ship. Victoria Wehsnig.

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

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

GRANITE CITY — First Spiritualist
Church, 20th and Cleveland Blvd.,
Pythian Hall. Jack Lang, President.

JOLIET — First Spiritualist Church, Jasper
St. and Glenwood Place. Chas.
Kropin.

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

LEROY — Crumbaugh Memorial Spiritual-
ist Church. Services 2:30 P. M. C. R.
Gibson.

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

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

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

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

INDIANA

CONNERSVILLE — First National Spirit-
ualist Church, 608½ Central Ave. Ella
Curry, 926 Sycamore St.

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

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

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

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

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

FORT WAYNE — Progressive Spiritual
Church of Christ, 1103½ Taylor St.
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
Schallion.

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

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

Ordained



"Psychic Observer"

**REV. CHRISTIE R. COURT-
ENAY, Pastor of the Joan of Arc
Healing Center, 114 Oakland Ave.,
Audubon, New Jersey. She is a
Lecturer, Teacher and Message
Bearer.**

Recently, Rev. Courtenay was
ordained by Rev. Minnie Cooke
O'Hara, Missionary for The Gen-
eral Assembly of Spiritualists.
Taking part in the ordination ser-
vice were: Sarah E. Nelson, West
Collingswood, N. J.; Nellie Myers,
Martha Cox and Mrs. W. Leonard
of Philadelphia; Catherine Broome
and Mrs. Lees of Camden, N. J.

INDIANAPOLIS — Psychic Science Spirit-
ualist Church, 824 N. Pennsylvania
Ave. Dollie Clark, Dr. B. F. Clark.

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

INDIANAPOLIS — Universal Spiritualist
Church, Lincoln Hotel. Rev. Ola
Prichett.

LAFAYETTE — Church of Divine Truth,
Red Men's Hall, Fourth and Ferry Sts.
Elsie Fay Brown.

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

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

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

MARION — Progressive S. M. A. Church,
r. Order Hall, 110½ West 3rd St. Ed-
ward Fawcett.

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

MUNCIE — Divine Spiritualists Church,
103½ W. Jackson St. William Thorp.

RICHMOND — Progressive Spiritualist
Church, 500½ Main St. Mrs. Laura
Osmore, S.M.A.

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

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

IOWA

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

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

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

KANSAS

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

WICHITA — First Spiritualist Church,
121 South Main St. Ira Durham, Pres.
Minnie Moore, Sec.

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

LOUISIANA

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

MAINE

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

MARYLAND

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

MASSACHUSETTS

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

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

BOSTON — National Spiritual Church of
Christ, 683 Tremont St. Services Sun.,
Wed., Fri., 7:45 P. M. Rev. Claude

SPIRITUALIST CHURCHES

(Continued from Page 11)

MINNEAPOLIS—Minn. Center of Spiritual Education, 608 Nicolette Ave. Dr. John Le May.

ST. PAUL—Church of Life, 418 Park Ave. Irene D. Sackett, President.

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

MISSOURI

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

KANSAS CITY—Eighth Spiritualist Church, 3746 Woodland Ave. Bert and Julia Kelly.

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

ST. LOUIS—Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun. and Tues., 2-8. Rev. Jose Erhart.

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, 4386 Bates St. Emma Odroop.

ST. LOUIS—Memorial Spiritualist Science Church, Melbourne Hotel. Mary Rogers.

ST. LOUIS—Psychic Center, Biltmore Hotel, Apt. 2-A. Lula Taber.

ST. LOUIS—Spiritual Science Church, 3505 Halliday, Ser. Thurs., 2, Fri., Sun. 8. Rev. E. Recke.

ST. LOUIS—Third Spiritualist Church, 3409 Potomac St. Anna Bothman.

NEBRASKA

LINCOLN—Haven of Rest Spiritualist Church, Inc., 383 South 27th. Louella Baughan, Lionel P. Everman.

NEVADA

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

NEW JERSEY

ATLANTIC—Seaside Temple—Psychic Science, 11 So. Arkansas Ave. Emil J. Schmidt.

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

NEW BRUNSWICK—Deans Memorial Church of Psychic Science, 91 Albany St. Rev. Anne Meyer.

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

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

CLIFTON—Church of Spiritual Advice, 17 Yerrance Ave. Martha Heimann.

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

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

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.

JERSEY CITY—Second Church of Psychic Science, 263 Manhattan Ave. Eva Nungesser.

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

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

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 Carrol St., at Broadway. Emily Freestone.

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

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

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

UNION CITY—Little Temple of Psychic Science, 529 45th St. Dorothy Field.

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, 510 48th St. Rev. M. Slifka.

NEW YORK

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

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

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

BROOKLYN—Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Aves. Grace Rapisarda. Services Sun., Tues., Fri., 8 P. M.; Tues., and Fri. 2 P. M.

BROOKLYN—Cosmopolitan Church, 46 Orange St. Mary E. Murphy.

BROOKLYN—St. John's Spiritualist Church, 8015 3rd Ave. Lillian Johnson. Services Sun., Wed., Fri., 8 P. M. Wed. 2 P. M.

Indianapolis Pastor



"Psychic Observer"

DOTTIE CLARK, Co-Pastor of the Psychic Science Spiritualist Church, D. A. R. Chapter House, 824 North Pennsylvania St., Indianapolis, Indiana.

She is a Lecturer, Message Bearer, Direct and Independent Voice medium. Her husband, Dr. B. F. Clark, is the President of The Indiana State Spiritualist Association.

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

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

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

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

BUFFALO—Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hanny; 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—Cold Springs Spiritualist Church, Schwagler Hall, 1445 Jefferson St. George Demarest.

BUFFALO—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Stephan Nussli.

BUFFALO—Naomi Church of Spiritual Thought, 35 Florida St. Isabel Leith 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. Isabel Reed.

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

ELMIRA—Class, 313 Hathway St. Goldie Sargent.

ELMIRA—First Spiritualist Church, 468 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., Macabee Hall. Fred Martin. Annabel Martin. Goldie Tyler.

HORNELL—Spiritual Center, 69 State St., Services Wed. 8 P. M. Dr. W. N. Merrell.

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 Communion, 1947 Broadway, Tues., Wed., Thurs., 8:30 P. M. Evan Shea.

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

NEW YORK CITY—General Assembly of Spiritualists, 225 Lafayette St., Room 301. Everett F. Britz.

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 and Ethical Society, Hotel Astor, 44th and Broadway. Sunday 8 P. M. (Oct. 6 to May 25). Sec'y, 608 West 140th St. (Apt. 15).

NEW YORK CITY—Spiritual Church of God, McAlpin Hotel. Rev. Johannes Greber.

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, Friday at 8 P. M. Thursday and Saturday, 2 P. M. Edward Lester Thorne.

NEW YORK CITY—Universal Inner-Vision Church, Inc., Carnegie Hall, Sunday evening services. Pearl Trick 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. Rosebud Vogel.

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

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

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

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

ROCHESTER—Universal Centre of Psychic Science (Association), 251 East Ave. Rev. J. Bertran Gerling.

ROCHESTER—Universal Spiritualist Church, 669 Genesee St. 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.

N.S.A. Leader



"Psychic Observer"

REV. RUSSELL E. McMURRAY, Pastor of the First Spiritualist Church, Gary, Indiana, Lecturer and Healer, conducts classes in the Science and Philosophy of Spiritualism.

He is an officer of the Indiana State Association of Spiritualists. He is an ardent student of Spiritual Science and Philosophy.

WOODHAVEN (Queens)—Church of Eternal Light, 86-64 91st St. Services, Sun. 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M. Wm. F. Skidmore, pastor.

OHIO

AKRON—First Spiritual Temple, 198 E. Market St. Bessie Woodward.

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

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

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

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

CANTON—First Spiritual Alliance Church, Nusley Studio, Third and Market, N. John Rheamont.

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

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

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

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

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

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

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

CLEVELAND—Divine Spiritualist Church, 5106 Euclid Ave. John M. Williams.

CLEVELAND—First United Bible Spiritualist 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.

California Medium



"Psychic Observer"

MARGARET BRIGHT, Pastor of the Progressive Spiritualist Church, 3400 Hollywood Blvd., Hollywood, California. She is a Mental and Physical medium.

Charles Vouga, New York City and Los Angeles, is writing an article about her mediumship. This article will appear in a later edition.

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

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

DELAWARE—Spiritual Science Church, 50 1/2 West Sandusky St. Bertha McLeod.

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

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

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

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

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

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

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

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

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

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

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

OKLAHOMA

BARTLESVILLE—First Spiritualist Church; pastor, C. Ruth Williams, 134 N. Choctaw; sec'y, Hilda Liaboe, 905 Wyndotte.

ENID—Spiritual Center, 419 East Maple St. Albert E. von Strode.

GUTHRIE—Spiritual Science Church, 119 1/2 East Oklahoma Ave. Edna Francis Miller.

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

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

TULSA—Lawnwood Spiritualist Church, 6940 Sand Springs Road. Joseph E. Hutcherson.

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

TULSA—Spiritual Science Church, No. 168, Pythian Bldg. Mrs. Harry J. Swarts.

OREGON

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

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

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

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

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

PENNSYLVANIA

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

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

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

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

BRADFORD—The Golden Rule Circle, 30 Hobson Place. Mrs. Elizabeth Schneider, Pres.

CHARLEROI—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, McGown Hall, East Washington St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

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

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

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

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

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

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

PITTSBURGH (North Side)—First Church of Unfolded Truth, 305 Federal St. William J. Wahl.

PITTSBURGH, N. S.—First Church of Unfolded Truth, 305 Federal St. W. J. Wahl.