

AFTER DEATH WHAT?

THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC OBSERVER

TRUTH For Authority; NOT Authority For TRUTH

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10 CENTS

She Lectures at
LILY DALE



"Psychic Observer"

AMALIA FRANCESKA PFENNIG, Lily Dale, N. Y., Lecturer and Teacher of The Science, Philosophy and Religion of Spiritualism; Graduate of the Morris Pratt Institute, Whitewater, Wisconsin.

Miss Pfennig is scheduled to fulfill several lecture engagements during the current summer season at Lily Dale Assembly, she was also selected to conduct the open forum "Thought Exchange" meetings during the absence of William Elliott Hammond.

It is said that Miss Pfennig was one of the first persons in the United States who was really trained to speak publicly on the subject of Spiritualism—this is the 26th consecutive year she has been scheduled to serve Lily Dale as a lecturer.

Miss Pfennig was born in New York City and became interested in Spiritualism over 35 years ago when she was informed by reputable mediums that she would be presenting spiritual philosophy from the public platform as her life work.

About this time, Miss Pfennig heard about Morris Pratt Institute . . . she enrolled and completed a two years course of training—but this was not enough, she continued her study and preparation for six years . . . making her first appearance in Carnegie Hall, New York City.

It was at MORRIS PRATT INSTITUTE that Miss Pfennig, after finishing her strenuous course, was selected to teach at the Institute . . . subjects under her supervision at the time were: VOICE CULTURE, PUBLIC SPEAKING and COMPARATIVE RELIGIONS.

In 1914, Miss Pfennig moved to Buffalo, N. Y., where she was the sole founder of the Church of Spirit Communion and later became interested in the activities of Lily Dale—only 50 miles away.

Aside from lecture engagements at Lily Dale Assembly, Miss Pfennig has served Cassadaga Spiritualist Association, Cassadaga, Florida; Onsett and Lake Pleasant Spiritualist Camps and numerous churches throughout United States and Canada . . . Until today her lecture subjects and presentation make her services most desirable—especially where class work and philosophical teachings are needed.

Betty: a case for Life After Death

This story by K. A. Taylor, appeared in the June issue of "WHO." "The magazine about people." In their remarks prefacing their story, the editors of "WHO" made this explanation, "You must decide for yourself, on the strength of what Stewart Edward White has written elsewhere (meaning "The Betty Book," "Across the Unknown" and "The Unobstructed Universe") whether you share his conviction that his wife has a vital message for us from beyond the grave."

By KATHERINE AMES TAYLOR

Down through the ages, Man has been sitting in igloos, around campfires in the African veldt, in club chairs, on shipboard, in mines deep in the bowels of the earth, speculating on just what happens after death. Where do we go from here? Or do we just stop ticking, like a clock that runs down?

Philosophers and scientists, studying the stars and the moon and the sun in their courses, the ebb and flow of tides, the cycle of the seasons, conclude that there must be a Scheme. It's all so tidy and well regulated. But does that Scheme extend beyond this universe we can see? Is our earthly existence only a part of a larger Whole?

Keen minds have long been tantalized by these riddles. Sir Oliver Lodge, William James, Sir Arthur Conan Doyle, Sir William Crookes, Mary Austin, Margaret Deland, James Hyslop, Sir William Barrett, and a host of others have had just enough success to convince them the truth is almost within reach. Again and again they've captured bits of it, only to have the rest elude them.

Now along come two new names, which, like that of Abou ben Adhem, may lead all the rest. Stewart and Betty White. The last two people on earth, perhaps, you'd expect to find on the list. For the name of Stewart Edward White has long been associated with big-game hunting; with novels of the out-of-doors, of lumberjacks and miners, fur traders and gold-seekers; with stories of forest, mountains, and the sea. Surely nobody has ever explored the physical world with greater gusto than the Whites, from the tops of the Sierras to the land below the equator.

And now—and now the Unseen Universe. What, you may wonder, ever started them off on that trail!

Probed 22 Years

But after all, to cross new frontiers had been a part of their daily lives; to follow trails, no matter how indistinct, which led to new heights or over that farthest ridge. They were never afraid to push on where others have stopped. What if the way were dangerous and uncharted? That only added to the challenge. And where the trail petered out into nothing they would blaze their own way over tundra or through chaparral—piercing fog and doubt. So perhaps it's not so surprising that these veteran explorers were drawn to that least-known land of all, the Realm Beyond.

They began twenty-two years ago to probe into psychic phenomena—as quietly, matter-of-factly, and unemotionally as they attended to their gardening. These explorations were sandwiched into their full and busy lives so unobtrusively that all except their closest friends were taken by surprise when their first book on the occult, The Betty Book, appeared in 1937. Readers looked again at the by-line, and were amazed. "Not the Stewart Edward White who writes adventure stories?" Before they had recovered from

(Continued Col. 4, This Page)



STEWART EDWARD WHITE, famous adventurer, wild game hunter. After their marriage, BETTY was always his companion on these safaris.

Who's Who

WHITE, Stewart Edward

In his first biographical sketch for insertion in Who's Who in America—published nearly 40 years ago in volume 2—Stewart Edward White listed himself as unmarried and the author of two books. When volume 4 went to press he had married, and there were seven books, including The Blazed Trail.

By the time volume 19 of Who's Who in America was issued, Mr. White's list of books had grown to forty of a type so related one to the other that even the titles carried a common thread of romance and adventure. However, when a proof of his sketch for volume 20 went to Mr. White for revision he added a forty-first book, the title of which at first glance hardly connected it with pioneering and new frontiers.

For the title of this forty-first book was The Betty Book. Only those who were led beyond the title discovered that Mr. White still held to type, and actually recorded astounding adventure on the greatest frontier of all. And "Betty" was Mrs. White.

When Mr. White received the proof of his Who's Who in America sketch to revise for volume 21—to issue in 1940—Betty had crossed the frontier that she now knew so well; this time not to return. Also, a succeeding volume to The Betty Book was in the printer's hands—Across the Unknown.

The research editors, in the course of the careful checking all sketches in Who's Who in America undergo, noticed that while Mr. White had added Across the Unknown, 1939, as the forty-second entry on the list of his books, he had not altered the line "m. Elizabeth Grant, of Newport, R. I., April 28, 1904." The usual notation was about to be inserted in the sketch, when one of the editors recalled that he had only a few days previously received a copy of Across the Unknown as a gift from a friend. He glanced through it. His eye was caught by the final chapter "I Bear Witness."

Before he had finished the four pages of the chapter he understood why Mr. White had not himself altered the reference to Betty. And he had reached a decision—he would suggest that the usual notation be not made.

His suggestion carried. Elizabeth Grant and Stewart Edward White will continue to be listed in Who's Who in America exactly as they have been since April, 1904.

There results a "first" among the 433,050 sketches published in Who's Who in America since Mr. White's sketch first appeared. A waiving of accuracy to make possible a gesture recognizing the beautiful chapter in an unusual book? No doubt justified on that score, but have the editors of Who's Who in America actually waived accuracy to any material extent? Perhaps The Betty Book and Across the Unknown should be read before answering.



BETTY GRANT, known as "BETTY," who married Stewart Edward White in 1904—a partnership that "death" itself has not ended.

(Continued from Col. 2)

the shock, along came a second book, Across the Unknown.

Then came the most astounding book of all—a collaboration between a man and his wife inhabiting what most people think of as very different worlds. Betty White died in 1939. The Unobstructed Universe is largely the story of the disclosures she made from the Other Side in forty conversations with her husband and a friend, "Darby," through the latter's wife, "Joan."

Adventure Story

Darby and Joan were already known to readers of the Betty Book and Across the Unknown. It was their own book, The Unseen Guest, which quickened the Whites' interest in psychic phenomena years ago. Darby and Joan are the assumed names of two highly intelligent people whose true identities are known to less than half a dozen persons. Darby is a successful businessman; Joan has a business career of her own. According to Betty, she is probably one of the world's greatest natural psychics, a rarely sensitive woman who has the gift of emptying her own consciousness and allowing it to be used as a "receiving station" for those who have crossed over. She and Betty worked together here, in their long struggle to develop their special psychic abilities and talents, and it seems natural that if Betty White could come through at all from the other side, it would be through this "station" with whom she had trained on earth.

Writes Over 40 Books

Stewart Edward White, with forty-odd books to his credit, has never written a more stirring tale than this latest "adventure" story whose impact on a wide variety of people is one of its great fascinations.

A letter from a physicist complains that there isn't more of what Mr. White calls "the too technical aspects," for that is where the book speaks in his own language. A radio engineer finds much radiotherapy in the book, and a research scientist says it offers much-needed cosmic background for further exploration in ordinary physics. People from other walks of life, too—bishops, doctors, writers, housewives—

(Continued Page 4, Col 1)

"Student" Recognizes His Spirit Voice



"Psychic Observer"

DR. J. C. F. GRUMBINE, who was, during his life-time, one of Spiritualism's outstanding writers, lecturers and teachers, spoke during a Direct-Voice seance recently.

The salutation "Greetings, Student!" coupled with other characteristic phraseology, was positively identified by **DR. EDWARD A. LOHMAN**, who, for the past 35 years has not only been one of Dr. Grumbine's greatest admirers but one of his ablest students.

Dr. Grumbine spoke through the mediumship of **MRS. CECIL M. COOK** (Mrs. N. S. Themelis) N. Y. C., in the PSYCHIC OBSERVER SEANCE ROOM, Lily Dale, N. Y. Those present: N. S. Themelis, Fred Schafer, Lucille Millar, Mr. and Mrs. J. E. Walker, Dr. and Mrs. Edward A. Lohman and Mr. and Mrs. R. G. Pressing.

More about the "LOCKWOOD CASE"

Lily Dale Assembly vs State of Pennsylvania

He Protests



"Psychic Observer"
GEORGE C. O. HAAS

By MARTIN H. YUSEM
Attorney-at-law
Philadelphia, Pennsylvania

A triumph for Lily Dale Assembly was recorded on June 13, 1941, when the Orphans' Court of Philadelphia County sitting in en banc overruled a legal decision rendered by one of its members, which, if upheld, would have had a detrimental and far reaching effect on Spiritualism as a religion.

In attempting to set aside a bequest made to Lily Dale Assembly, the Commonwealth of Pennsylvania, through its Attorney General, argued that the funds realized would be used for the education of mediums and since such a use was repugnant to public policy the bequest was void and should be paid to the Commonwealth of Pennsylvania. Judge Grover C. Ladner, who heard the

case, attempted to determine whether or not mediums as a group engaged in legal practices.

The decision rendered by the Judge was adverse to Lily Dale Assembly in that the outright gift was withheld, but entirely aside from this factor the implications involved in his findings vitally concerned spiritualism as a religion.

As counsel for claimant, Lily Dale Assembly, it was my contention that the court erred in even presuming to consider whether or not an integral part of spiritualism was against public policy.

At once, I appealed from Judge Ladner's decision to the court en banc and strongly argued before the six judges who comprise this court that the question involved in this particular case had nothing whatsoever to do with whether or not mediums are genuine and that the sole issue in the matter was whether or not the testator, Augustus T. Lockwood, intended, from the words used in his will, that his bequest should go to Lily Dale Assembly.

Arguing that my interpretation of the will was proper, consideration of mediums and mediumship was entirely a collateral matter and without the purview of the court. The Commonwealth, of course, argued to the contrary. In this respect it was my hope that I could take from the court the matter of deciding so vital an issue.

The six judges agreed with each of my contentions and overruled Judge Ladner's decision, deciding that Augustus T. Lockwood intended the money to go to Lily Dale Assembly and further that there was no necessity for deciding the issue of mediums.

By this decision Spiritualism has triumphed, for as counsel for Lily Dale Assembly, I feel that no court should be placed in the position to decide a question which affects an integral part of the religion of spiritualism.

reiterated the adverse ruling.

In spite of this overwhelming rebuff, the attorney for the Commonwealth has now filed notice of appeal, not with any hope of victory, to be sure, but obviously for the purpose of dissipating the remaining \$4568 in legal fees and costs. This ought to reveal the true situation even to those not familiar with the intricacies of legal procedure.

Being rightfully indignant and being free from any connection with the case, I filed with the Governor of Pennsylvania, on April 16, 1941, formal charges (a) of violation of oath of office to support the Constitution of the Commonwealth and (b) of malfeasance in office by acting in contravention of Art. 1, Sec. 3, of the Constitution, against Auditing Judge Grover C. Ladner and the attorney for the Commonwealth, Ralph B. Umsted, Esq.

It is now of utmost importance for Spiritualists everywhere, and particularly in Pennsylvania, to write to the Governor, the Hon. Arthur H. James, Harrisburg, Pa., urging that a public hearing be held on these charges and the matter thoroughly investigated, so that the constitutional rights of religious liberty shall now be impaired or destroyed.

Persons of distinction have already written to the Governor in protest. It is also essential that every Spiritualist church and society in Pennsylvania adopt a resolution to this effect, have the original authenticated by a notary, and transmit it to the Governor, sending a copy to me at 62 William Street, New York, N. Y., for use at the hearing to be held.

Swift and positive action is necessary, if our inalienable rights to free exercise of our religion are to be maintained. Our cause is just, and truth will prevail.

WILLIAM ELLIOTT HAMMOND, Vice President of Lily Dale, N. Y.; Graduate of Morris Pratt Institute, Whitewater, Wisconsin; said to be one of Spiritualism's outstanding Lecturers and Teachers of The Science, Philosophy and Religion of Spiritualism.

Mr. Hammond was one of the witnesses for Lily Dale Assembly during their court trial brought against them by the State of Pennsylvania — "THE LOCKWOOD CASE."

Mr. Hammond is scheduled to deliver several lectures in the Lily Dale Auditorium during the summer months. He is chairman of the Wednesday and Saturday evening Lily Dale THOUGHT EXCHANGE.

Noted Lecturer



"Psychic Observer"
W. E. HAMMOND

OUR RELIGIOUS LIBERTY POSITIVELY MUST BE UPHELD

By GEORGE C. O. HAAS, Ph.D.

Director of the Institute of Hyperphysical Research, New York

Few citizens recognize the tremendous significance of the "Lockwood Estate" Case in Philadelphia in its bearing on the maintenance of religious liberty. Those who regard it merely as a question of a comparatively small bequest to Lily Dale, fail to perceive that the enemies of progress in religion are hoping to establish a precedent for interfering with Spiritualism, making its practices subject to governmental dictation, and thus ultimately strangling it out of existence.

The whole conduct of the case has been so outrageous that it is difficult to speak of it in temperate language. The attorney for the Commonwealth of Pennsylvania stated in open court that the bequest was "contrary to public policy" and that establishing a college to educate mediums was like founding a school for pickpockets. The "eminent jurist" on the bench, seemingly opposed to Spiritualism, allowed these dam-

aging statements to pass without instant rebuke. In the course of the hearing, a witness was put on the stand. This "expert" on Spiritualism was actually merely an expert on the distortion of the truths to Spiritualism. Some of the most crucial testimony at the hearing was unalloyed and in some respects could be classed as shameless perjury.

Finally the judge rendered a decision which was not only completely erroneous in its legal aspects, but also such a jumble of unmitigated nonsense as to raise the question of the judge's competence to handle the case. The decision even cited the opinion of "a detective investigator" as an authority on the practices of the religion of Spiritualism.

The true nature of Judge Ladner's decision is fully disclosed by the fact that, on appeal, five of the six appeal judges decided in favor of awarding the bequest to Lily Dale as an outright gift (which was the contention embodied in my formal charges, referred to below), and only one (namely Judge Ladner himself, who of course had to stick to his guns)

EXHIBIT "A"

DECISION OF JUDGE LADNER IN THE LOCKWOOD ESTATE

I thus come to the following conclusion: The trust created by the testator may be considered lawful, provided it be interpreted as authorizing the establishing of an educational institution or college in which mediums of the mental type, the "white" mediums referred to by Mr. Hammond, (See this page, Cols. 4-5) may be educated.

So far as the location is concerned, it is clear that the testator preferred Lily Dale, New York, though I do not regard location as an indispensable condition.

This brings me to the question whether the award may be made to the claimant as trustee to carry out the purpose of the trust. Whether this may be done or not depends upon whether it possesses the requisite corporate power—so to act.

If, under the laws of the State of New York, it does not, it would seem essential that the charter purposes be so enlarged before such appointment can be made.

If it will be designated as trustee, it must be on the terms that the funds will not be used to educate any but the mental type medium, described by its own vice-president (William Elliott Hammond) as the "white medium."

If that is not practical, the Auditing Judge will consider an application of Spiritualists of the type mentioned by Hammond whose frankness and testimony inspired the confidence of the Court, to erect a corporation to establish a proper institution to carry out the will of the testator.

For the present, therefore, I will content myself with refusing the Commonwealth's application to award the residue to the Commonwealth without escheat, and rule that the establishment of a spiritualist college to educate mediums of the type other than those described by Miss Rose Mackenberg is not against public policy, and under the general cy pres powers of this Court.

I will award the fund to a spiritualistic college to be established for the purpose of educating mediums of the kind and type whose conduct and practices are above reproach, more specifically such as will not seek to demonstrate their powers by physical means such as slate-writing, trumpet-speaking, bell-ringing, tambourine, spirit-rapping, phantom appearances, blindfold demonstrations, etc.

Pending proper application for such award, the balance shown by the account, after payment of claims, costs, etc. will be awarded back to the executor to be held for further accounting.

EXHIBIT "B"

In his decision (Exhibit "A"), Judge Ladner refers to Mr. Hammond's description and classification of mediums. Mr. Linton, Lily Dale's attorney, directly examined William Elliott Hammond. Testimony, pages 203-205, as follows:

LINTON QUESTIONS HAMMOND

Q. You have spent your life in Spiritualism?

A. I have. We have learned to classify mediums, in our rulings, as mental mediums and physical mediums. The Court seems to have wrestled with that a great deal. We have the mental mediums and the physical mediums. The mental mediums use no paraphernalia whatsoever; the physical medium, as we have denoted them by our phraseology, is the one who uses paraphernalia.

In other words, they must have a trumpet or a guitar, or bell or tambourine or handkerchief around their eyes; so, we make the major differentiation, but there are Spiritualists themselves—who are divided on this question—some believe in the mental—others believe in the mental-physical. So it is a question of division.

To be a Spiritualist does not mean that you lay the foundation of seances. To be a Spiritualist,—you may be a theoretical Spiritualist with no evidence at all being given to you of the communication. You are theoretically a Spiritualist.

Then there is the Spiritualist who seeks his evidences,—who gathers the evidence, say, through a mental medium, as he calls himself, a convert through the messages he has received.

Others have this conversion, as I have said, through the physical manifestation, and we have been wrestling much, it seems, with the problems of two classes of mediums: the so-called genuine and the one that is not.

I like to think of them as WHITE, GREY and BLACK. There is the pure white medium and there is the pure black medium, and then there is the gray medium, and the most difficult one to handle is the gray medium, who has this power and then adds to it for either commercial reason or something else.

So, it is a difficult problem. We have had some blame in our organization, but the medium, whether physical or mental, is needed in our organization.

BY THE COURT:

Q. If a medium claims he is motivated by the mental when he is not at all, why do you need a man like that except to deceive people, whose minds aren't strong enough to determine for themselves between right and wrong?

A. I would say we do not need them. That is my personal opinion.

Q. You just said you did.

A. I said the organization believes in both, the mental and the physical mediums.

BY THE COURT:

These three types of mediums that you have been describing by referring to them as WHITE, GRAY and BLACK—do you have any of those at Lily Dale?

A. I think we have, at least the white and the gray, and if we know of the black, we do everything within our power to get rid of them immediately.

BY THE COURT:

Q. May I advert to your reference to a mental medium. Do I gather accurately that a mental medium is a man who claims to have the ability to receive communications from the departed spirits but has no means of proving that, other than his own belief and say so?

A. Yes, and I would add to that, that the mental medium gives what is coming and does not—he can't—he does that because he believes that is proving it.

Q. He sincerely believes to his own satisfaction that he has received the communication from the departed spirits?

A. Yes.

Q. But he does not attempt to convince those to whom he relates that communication by any physical manifestation?

A. No, not at all, and it is up to the individual to decide himself whether it is evidential, both whether it is evidential—

Q. He must take it on faith or leave it?

A. Yes.

Q. In other words, the Spiritualist to whom that mental medium conveys the message claims he has received, must accept that on faith?

A. I would say yes.

Q. All right. That is what I thought.

A. Because we are trying to prove it. I don't know whether we have proved it or not. We are trying to prove it by survival.

Lockwood Case Explained

By
THE EDITOR

Augustus T. Lockwood, Philadelphia, Pa., left \$8000 "For a Spiritualistic College To educate Mediums at Lillydale, N. Y." Lily Dale Assembly, Lily Dale, N. Y. rightfully claimed the money. The State of Pennsylvania's attorneys, lead by Ralph Umsted, protested. The case was tried in Philadelphia. Mr. Umsted allowed Miss Rose Mackenberg to introduce a lot of absurd testimony (See *Psychic Observer*—May 10th) in an effort to belittle certain Lily Dale Spiritualist mediums. This testimony should never have been allowed to remain on the records (See Mr. Haas statement, Page 2).

In any event Miss Mackenberg's testimony should have been challenged. It wasn't . . . hence ("EXHIBIT "A"—Page 2) Judge Ladner hands down a decision which could not possibly be accepted by Lily Dale Assembly.

The eminent Judge completely garbled the testimony of William Elliott Hammond (EXHIBIT "B") and tries to make it appear that his testimony pointed out that only the mental mediums are the WHITE mediums.

Through the efforts of Martin Yusem, Lily Dale attorney (See Yusem article, page 2, col 2) Judge Ladner's decision was reversed by "The Higher" Court (See Exhibit "C" this page).

NOW, if this "Higher Court" decision (Exhibit "C") would have remained unchallenged for 90 days, The Lily Dale Assembly would have received the balance of the \$8000.00 or \$4568 (Evidently the lawyer's fees absorbed the difference.)

However, about two weeks after "Exhibit "C" was handed down, Mr. Umsted, States attorney, protested . . . and that's where the Philadelphia Court Case stands TODAY.

The Editors of *PSYCHIC OBSERVER* will continue to follow this case and MAY be forced to publish the true facts relative to Miss Rose Mackenberg and J. Russell Case, Trustee, Lily Dale Assembly. These facts may not be disclosed until the expiration of Mr. Case's three year term as Trustee for Lily Dale Assembly (On or about September 1st).

JOHN SEYBOLD "DIES"

June 26th, John Seybold, 422 North Market St., Wichita, Kansas, passed on . . . after an illness of over 10 months.

Mr. Seybold was the husband of Rev. Dollie Seybold, Pastor of The First Spiritualist Church of that city.

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EXHIBIT "C"

HIGHER COURT REVERSES JUDGE LADNER'S DECISION

IN THE ORPHANS' COURT OF PHILADELPHIA COUNTY
334 of 1940

Estate of AUGUSTUS T. LOCKWOOD, Deceased

SUR EXCEPTIONS TO ADJUDICATION

Before: VAN DUSEN, P. J., STERNE, SINKLER, KLEIN and LADNER, J. STEARNE, J.

Testator, a Spiritualist, bequeathed his residuary estate to the "SPIRITUALISTIC COLLEGE TO EDUCATE MEDIUMS, at Lily Dale, New York." The residuary estate, according to the account, amounts to \$4,568.63.

The Lily Dale Assembly, a New York corporation, claimed the bequest as an absolute gift to it. The Commonwealth maintained that the testamentary provisions established a trust, which, however, was invalid because against public policy, and, as no next of kin apparently existed, that the fund was payable to the State Treasury, without escheat.

The auditing judge ruled that there was no absolute gift to the Lily Dale Assembly; that a trust was contemplated and erected by testator; that the purpose of testator was to establish "a Spiritualistic college to educate mediums to be established at Lily Dale, New York." The award was as follows:

"I will award the fund to a Spiritualist college to be established for the purpose of educating mediums of the kind and type whose conduct and practices are above reproach, more specifically such as will not seek to demonstrate their power by physical means such as slate-writing, trumpet-speaking, bell-ringing, tambourine, spirit rappings, phantom appearances, blindfold demonstrations, etc. Pending the proper application for such award, the balance shown by the account, after payment of claims, costs, etc., will be awarded back to the executor to be held for future accounting."

With his accustomed diligence and learning Judge Ladner delved deeply into the difficult and shadowy field of religious and educational trusts—particularly those relating to Spiritualism. At the threshold he was met with the problem whether a belief in Spiritualism is a Religious Belief or a Philosophical Doctrine. In a most scholarly and painstaking research the Auditing Judge demonstrated that if this particular bequest constitutes a trust, it is a religious use; that the constitution of the United States assures to the individual freedom of religious belief and worship; that the test of religious freedom is not *belief* of the avower, but whether the *practices* affect the security of the state or the welfare of its citizens; that the practices of certain of the mediums are not repugnant to public welfare, whereas others are fraudulent and harmful; the auditing judge therefore permitted the erection of the trust, *upon terms*, viz: when and as it was shown there was a proper trustee capable of acting, and for a lawful purpose. As the learned auditing judge has so ably considered these matters, and under principles with which we thoroughly agree, we shall neither discuss the evidence, nor review the authorities which he cites.

However, we are first required to test and decide whether this bequest is *absolute*, or constitutes a trust. The testamentary meaning of the words "to educate mediums" is the key to the problem.

Lily Dale Assembly contends that the words "SPIRITUALISTIC COLLEGE TO EDUCATE MEDIUMS, at Lily Dale, New York," are merely *descriptive* of the beneficiary, in terms of work, purpose and location. The Commonwealth, on the other hand, maintains that those words create a trust; that the true meaning is to a "Spiritualistic College at Lily Dale, New York, to educate mediums."

The auditing judge points out that there is really no "college" at Lily Dale, New York; what the true nature of the group and assembly at Lily Dale consists of is perhaps difficult to define; he ruled that "Lily Dale Assembly" does not qualify as a trustee under that testamentary designation—at least as now constituted and conducted.

As we read the testimony, while the question may be debatable and close, yet we feel that irrespective of the character of the New York corporation, and the nature of its business, this was in fact the *organization* which testator had in mind when he made the bequest. The fact that the testator and his mother, who were Spiritualists, visited the organization on several occasions, and were in touch with the leaders, confirms this view. Any doubt as to the *identity* of the beneficiary (whether absolutely or in trust) is dispelled by the learned counsel for the Commonwealth in his brief where he writes:

"It is now conceded by the Commonwealth that the Lily Dale Assembly of Lily Dale, New York, has met the burden of proving it was the corporation intended by the testator when he used in his will, the phraseology 'Spiritualistic College at Lillydale, New York.'"

They Gather To Celebrate Chesterfield Opening



"Psychic Observer"

The picture reproduced (above) "Mediums 1941 Camp Chesterfield, Ind." was taken the opening day, July 4th. Due to the fact that the names of all the mediums and visitors shown in the above picture were not available at publication date, the following list is incomplete: John Van Meir, Edith Stillwell, John Bunker, Mr. and Mrs. Jewett P. Clark, Fanchione Dennis Harwood, Nellie Curry, Paul Leach, Exie Hardy, Mamie Schulz, Anna Dennis, Loretta Schmitt, Mable Riffe, Maude Fox, William Dennis, James Loughton, Evelyn Burnside, Nettie Nichols Johnson, Bertie Lilly Candler, Edward Kinney, Clifford Bias, Chief Mexis, Mary Langley Beattie, Clara Knost, Robert Chaney, Oscar Thronsdon, Elton Hedrick Stouder, Pansy Cox, Genevra Phillips-Peet and Dr. Van Zandt-Rowe.

CHESTERFIELD SPIRITUALIST CAMP, Chesterfield, Indiana is now enjoying one of the largest seasons in its history. Services continue until Labor Day.

We are therefore relieved from a consideration of those cases where there is a defective designation of the title of a charitable, religious, or educational legatee; these cases may be found in Hunter's Orphans' Court Commonplace Book, Section 7, page 97.

We are therefore relegated to the inquiry whether the use of the words "TO EDUCATE MEDIUMS" is part of the *description* of beneficiary, or a *statement* of a trust.

A majority of the Court are of opinion that the phrase in question is part of the *description*, and was *not* intended as a statement of a trust. Without reviewing the voluminous testimony, this New York corporation does, among other things, purport to teach "Philosophy of Spiritualism and instructions along the lines of improving mediums through education so that they are better prepared to go before the public." In describing and identifying the beneficiary, it may well be that testator contemplated the corporation as a "SPIRITUALISTIC COLLEGE TO EDUCATE MEDIUMS."

An examination of the probated original typewritten will discloses a significant use of capital letters. Wherever the names of the decedent, the beneficiaries and executor are used, capital letters are invariably employed. Thus, testator's name appears in caps; the name of testator's mother (the first taker) likewise is in caps; the executor's name appears in caps; and, of the utmost significance the words "SPIRITUALISTIC COLLEGE TO EDUCATE MEDIUMS," also appears in caps. This silent, although eloquent *physical* indication of intention, would seem to demonstrate that the phrase thus capitalized, was intended, as in all other parts of the will, to *indicate and describe* the beneficiary, rather than a narration of an intended use.

Of one thing we are certain: we can attribute no intent by testator to use his residuary estate to *establish a college*. This conclusion would seem to be strengthened when it is remembered that an obviously inadequate amount for such a purpose is bequeathed.

We are equally certain that no trust was created. To imply a trust requires the transposing of the questioned phrase, or the addition of two commas. In our view the bequest is an absolute gift to a designated beneficiary, the Lily Dale Assembly.

Where the gift is to the charitable corporation, and is not impressed with a trust, the Orphans' Court, after payment of the award, has no further jurisdiction over the bequest. And as the Lily Dale Assembly is a regularly chartered corporation under the laws of the State of New York, this Court is without jurisdiction either to collaterally question the purposes enumerated in its charter, or to pass upon their validity.

Counsel for Lily Dale Assembly suggests that even though the gift be regarded as a trust, such trust is to be administered in New York State, by a New York corporation; that in construing a trust, the law of the state where it is to be *administered* governs; that the philosophy of such a rule is that it is not the giving which may be objectionable, but the administration of the gift: Goodrich on Conflict of Laws, 2d Ed. p.446, et seq. University of Pennsylvania Law Review Vol. 89 p.671 (March 1941). In a well considered brief counsel cites many New York cases holding that a direct gift to a charitable society with words showing the purpose, nonetheless, is freed from the charitable use. But, as we have decided that the gift is absolute, any decision upon this question would be dictum, and should form no part of this opinion.

Exceptions 1, 2 and 3 of Lily Dale Assembly are sustained, the others are dismissed and those of the Commonwealth of Pennsylvania, and of A. E. Archer, et al, are dismissed. The adjudication, as herein modified, is confirmed absolutely.

Ladner, J., dissents.

Martin H. Yusem, Esq.

Ralph B. Umsted, Esq.

Leonard Michael Proper, Esq.

Special Deputies Attorney General,

for Claude T. Reno, Attorney General

for the Commonwealth of Pennsylvania.

Howard Burt, Esq. of Guckes, Shrader & Burt, Esq.

for A. E. Archer, et al.

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THE "BETTY" STORY

(Continued from Page 1, Col. 4)

agree that the book opens up new vistas along the line.

But to go back: One night in March, 1919, friends of the Whites dropped in with an ouija board, one of those little contraptions with which people in home after home were having more fun holding "seances" or telling fortunes.

The Whites never had used an OUIJA BOARD before, and they looked upon the whole procedure as a lark. At first there was only the usual jumble of vague advice and answers to questions. But as the evening wore on it became more and more evident that Betty was getting the greatest response—Betty, who had been watching half-heartedly from her place by the fireside until her turn came.

"Try Writing!"

When she put her hands on the little wooden triangle it went skimming across the board, spelling out letters almost faster than they could be taken down. Over and over came the suggestions: "Get a pencil. Try writing. Get a pencil. Try writing."

Then, suddenly, came a message which caught the Whites' attention. It was from Betty's old colored nurse, who had been with her from Betty's birth until the day of her marriage. Following closely came a message from Betty's mother, who had died when Betty was a baby.

"She called me 'daughter,'" Betty wrote in one of the fragmentary notes recently discovered in an old folder—"a name which was strangely novel and beautiful to me, as I had never known my parents."

It was a gay evening, and the guests thought it all very interesting, and lots of fun.

Out of the Unknown

The next day, more stirred, perhaps, by the messages from her mother and her beloved nurse than she cared to admit, Betty slipped away to her bedroom and, rather diffidently, got out a pencil and held it poised lightly over a piece of blank paper. Soon the pencil began to move. Slowly at first, with the letters half formed and all run together. Gradually the writing became clearer, and definite words could be unscrambled from the hodge-podge.

Through it all ran the repeated injunction to keep on trying, for at least an hour each day; that there was something to learn, a definite purpose and a plan behind it all.

Up to that time, Mr. White told me, his own interest in occult or psychic matters had been as

They Celebrate

GOLDEN WEDDING ANNIVERSARY



"Psychic Observer"

WILLIAM DENNIS and ANNA DENNIS celebrated their fiftieth wedding anniversary at Camp Chesterfield, Chesterfield, Indiana, July 18th, last. Rev. Mable Riffe, Secretary of Chesterfield Spiritualist Camp, officiated. The Dennis' two children, son Cranston and daughter, Fanchione Harwood, took part in the service. Master Jack Dennis, 3 years old, only grand-son of the Dennis' acted as ring bearer.

Mr. and Mrs. Dennis have been actively engaged in the promotion and propagation of Spiritualism through the Indiana Association of Spiritualists since their early days. Mrs. Dennis is the Pastor of The Madison Avenue, Spiritualist Temple, Anderson, Indiana. Mr. Dennis is the President of The Indiana Association of Spiritualists (Camp Chesterfield).

casual as Betty's. The literature on the subject was unknown to him, except for The Law of Psychic Phenomena, by Thomson Jay Hudson, which had been required reading in his college classes, twenty-five years before. To him, "Spiritualism" meant hysteria, or willful, clever conjuring, or a blend of both.

It Took Patience

But as Betty's interest and ability grew, he worked along with her, filling page after page of notes as he helped her to interpret the messages which seemed to flow from her pencil. His job was definitely boring at times, he says—and adds, with a twinkle in his eyes, that he patted himself frequently on the back for his patience. Some days very little seemed to come through, and he sometimes wondered just how important his role was in the whole thing. He has his answer now since Betty has gone over to the Other Side.

Although Betty showed progress from the first, there were times when the going got tough and fraudulent messages from what Betty called "the Blind Forces" would be run in. "Betty might well have been pardoned," her husband declares, "if she had come to the conclusion then that it was not worth while to set aside so much time from an exceptionally busy and colorful life for anything so unreliable as the effort appeared then to be."

But as Betty's powers grew, she wrote:

"Few things that can happen to us in the course of life are as thrilling—in the true sense of the word—as staggering, as these glimpses of an extension of our powers."

"Darby" and "Joan"

That, apparently, as the sum and substance of the whole training: to expand her consciousness. Almost from the beginning it was

made clear that Betty was being groomed as an instrument for some undefined purpose. After a year of automatic writing, mediumship was urged upon her. The first step in her training had been to allow the "Invisibles" to come through to her; now she must learn to go to them. Adopting the methods used so successfully by Darby and Joan, Betty tried lying on a couch, blindfold, while Stewart held his hand on her wrist. Her first and second attempts, she says, caused a strange sensation as of being lifted out of herself, the sensation one has when losing consciousness under ether.

In the next three years Betty made great strides. She was able to roam farther and farther afield into that "other consciousness," extending her knowledge bit by bit. It was still no skylark, for in spite of her unusual sensitiveness, she couldn't just hop across the border to the unobstructed universe as one would board a street car.

The idea, it seems, was to train Betty as a voluntary medium, who was in full control all the time, instead of an involuntary one. She was to be an active, not a passive, agent. She was to gain strength from her contacts, instead of losing her own force.

Magic Carpet

Apparently she succeeded. Instead of coming out of a trance ex-

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hausted and nauseated, as do many mediums, she was refreshed and exhilarated. Her cheeks glowed and her breathing was regular. Most important of all, she was learning to adapt this fuller way of living to her own everyday existence. She grew in strength and character, and in the enjoyment of her ordinary faculties. As for her extraordinary, or super-normal, faculties, these were reserved for special emergencies.

On one occasion, for instance, she traveled three thousand miles across the continent, while her body remained at home, to visit the sickroom of a relative. Reporting back to her husband, she told who were in the room and what they were doing, and described the room in every particular. All of which was confirmed later to the last item, by letter.

Though she once felt obliged to "read" another's thoughts, to right a great injustice, she seldom availed herself of this privilege, feeling it was as much an invasion of privacy as to open and read another's mail.

Tames a Lion

On the whole, she regarded her psychic powers simply as faculties to be used in the world of her expanding consciousness, just as we use our faculties of sight and hearing to increase our pleasures here.

Among Betty's powers was a gift for "picture making." A fine demonstration of this was given one day when the Whites and the Austin Strongs visited San Francisco's out-door zoo.

"Betty was some distance ahead of us," S.E.W. tells it. "We saw her stop before a cage in which a great lion was dozing, bored and oblivious of the throng of people who were trying to attract his attention. Betty just stood there awhile, then turned and walked away. The lion opened his eyes, got to his feet, and followed to the end of the cage, staring after her as far as he could see her in the crowd. Then he sighed, lay down again, and closed his eyes."

"We pursued Betty. 'What were you doing to that lion?' we demanded."

"I made him pictures," she said simply. "Pictures of the African veldt."

On another occasion a friend was being operated on in a distant city. Betty retired to her room and said she was going to "help" Sam. "I'll make pictures for him of the trip we all took together in Alaska last summer."

Later the nurse on the case reported that before Sam was fully out from under the ether he was mumbling about writing a letter to friends in California, and planning another trip to Alaska.

"A Mere Five-footer"

Betty White was gay and witty, intelligent, understanding, filled with zest for living. She was a small person (barely five feet tall), exquisite as a flower, but with the fortitude of a pioneer woman. Many people came to her with their problems, and though she was chary of giving advice she had a rare faculty for raising others to the top of their own powers—to often unsuspected tops. "It seems hardly right," a friend once said to her, "that a mere five-footer should scale so high in human values."

Up to the day of her death, at fifty-nine, she kept her youthful figure and complexion, and there wasn't a gray hair in her mop of curly brown. She had amazing stamina. Her husband tells of sending her on an excursion, one day, with a companion named Charlie, who stood six feet something and weighed a hard 180 pounds. He promised to take good care of her. When they returned, Charlie flopped into a chair, exhausted. "If ever," he cried fervently, "you get me out into the woods again with that—that darn little chipmunk—"

Her steady courage and coolness never failed her. "Once," says S.E.W., "she was at the wheel of our little cruiser, in a wild storm which kept me close to an ailing and uncertain engine. A

(Continued Page 6, Col. 3)

LLOYD KENYON JONES "DIES"



"Psychic Observer"

One of Chicago's outstanding Spiritualists, Lloyd Kenyon Jones passed away June 28th. For over 30 years, Mr. Jones carried on his psychic work. He was an author, teacher and writer; He compiled the book "GOD'S WORLD," the data having been received through the mediumship of Cecil Cook (Mrs. N. S. Themelis).

He was the author of "Ciphers of the Apocalypse," "Master Key of The Scriptures" and many other widely known books and pamphlets.

Several years ago, he was co-editor of TRUE MYSTIC SCIENCE magazine. Shortly after this magazine was discontinued, he became active on the staff of PROGRESSIVE THINKER serving in many capacities until his sudden passing. He was 63.

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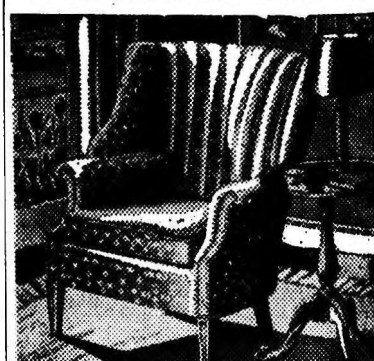
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I. S. A. Vice President



"Psychic Observer"

REV. BESSIE L. WELLS, Pastor of The Spiritualist Church of Prayer, 410 West Wayne St., South Bend, Indiana. At recent convention, she was elected Vice President of The INDEPENDENT SPIRITUALIST ASSOCIATION.

General Assembly Reports Successful Convention

The 45th annual convention of The General Assembly of Spiritualists was held in New York City recently, according to F. Palmer-Gibson, Chairman of the publicity committee.

An estimated 300 persons attended the opening banquet held at Hotel Devon. Services and business meetings continued for three days at the Grand Street Auditorium in New York City.

Speakers and mediums scheduled to lecture and demonstrate spirit communication were: Dr. Allen E. Claxton, N. Y. C.; Converse Nickerson, Wakefield, Massachusetts; Robert L. Hector, N. Y. C.; F. Palmer-Gibson, N. Y. C.; Harry P. Van Walt, The Hague, Holland; Catherine Jungen, Jersey City, N. J.; Dorothy Maxwell, Rochester, N. Y.; Isabella Reed, Buffalo, N. Y.; Frances Adam, Rochester, N. Y.; Christine Eddy, Elmira, N. Y.; Leota B. Maxwell, Rochester, N. Y.; Pearl Tygart, Rochester, N. Y.; Stewart Myers, Batavia, N. Y.; Adelpia Steiner, Binghamton, N. Y. and Daisy DeRouchie, Rochester, N. Y.

Isabella Reed and Leota B. Maxwell were reinstated as members of the Board of Directors of The General Assembly. John Carlson, Depew, N. Y., was appointed Treasurer and Trustee for the next three years.

Directors serving unexpired terms of office are: President John Helss; Secretary Everett F. Britz; Vice President Rev. Leighton Ayling; Trustees, Fred W. Schneider, Rev. Sarah W. Cushing and Lillian Bleser.

Fred W. Constantine of Buffalo, N. Y. was unanimously declared a LIFE MEMBER and Trustee of The General Assembly.

The seventeenth annual convention of The Independent Spiritualist Association was held at The La Salle Hotel, South Bend, Indiana, June 13th, 14th and 15th. Business sessions marked the morning and afternoon program. Evening services were open to the public.

Special memorial services were held during the convention for Rev. Amanda Flower, Founder and former President of the I. S. S. Throughout the various sessions, a large portrait of Rev. Flower could be seen on the convention floor completely surrounded by floral tributes.

Lecturers, message bearers and others scheduled on the official convention program: Rev. George W. Jewett, Anna Riddell, Rev. Bessie Wells, Ruth Walling, Rev. Jeannette Osburn, Rev. Hulda Stewart, Rev. William E. Hart, Victorian Hopper, Rev. Fred Felix, Rev. Malcolm Riddell, Rev. Alcia Shank, Rev. Sarah Saloda, Rev. Clarence Benedict, Rev. Charles Daly, Rev. Clifford L. Bias, Rev. Paul A. Karr, Rev. Lenore DeRae Fife, Hortense Parsons, Rev. William Jeffs, Rev. Constance Betts, Edna Villard, Rev. Eleanor Venske, Rev. Harry Hilborn, Rev. Grace Kilmer, Ruth Fasbaugh, Rev. E. Armitage, Elsie Martin, Nettie J. Spykerman, Rev. R. E. Sparks, Rev. James Buchan, Dr. H. B. Arble, and Mr. and Mrs. R. G. Pressing.

The new Board of Directors for 1941 for The Independent Spiritualist Association of The United States of America are: President, Rev. George W. Jewett, Lansing, Michigan; Vice President, Rev. Bessie L. Wells, South Bend, Indiana; Secretary, Nettie J. Spykerman, Grand Rapids, Michigan; Treasurer, Rev. Malcolm Riddell, Flint, Michigan; Trustees, Rev. Grace Kilmer, Syracuse, N. Y.; Rev. James Buchan, Detroit, Michigan and Rev. Harry Hilborn, Chicago, Ill.

The I. S. A. convention for 1942 will be held at Flint, Michigan.

LIFE DISTORTS

LIFE magazine published a story about the mediumship of EDWARD LESTER THORNE. The editors of LIFE were unfair in their inferences. Mr. Thorne wrote a long letter to LIFE taking exception to their deliberate distortion of the facts. Only part of Thorne's letter was published in LIFE . . . here it is:

Life Magazine,
N. Y. C.
Sirs:

In your story of the test of mediumship, to which I submitted before the investigation committee of the Scientific American (LIFE, June 16), you have distorted the facts. There are several which I leave to your fairness to clear:

Investigator Dunninger himself selected one from five completely blank cards.

The card Dunninger selected was thoroughly examined on both sides by himself. This fact disproves the theory that a "forced" or previously written card was used.

He himself placed that card between the two sheets of glass and sealed it. At the conclusion of the seance he removed the seals, took out the card containing his signature and found Sir Oliver Lodge's message on the reverse side.

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THIRD STOP. Applying yourself diligently to tasks on hand is the best antidote for discontent. Program your activities along useful lines. Fate favors the forewarned. Nothing is too great for he who possesses "the power of the word."

FOURTH STOP. Read spiritual books for renewed inspiration and courage. The vitality imparted to you is of inestimable importance. Select your reading as carefully as you select your food.

FIFTH STOP. Spend to save money. Generosity is a spiritual asset. "As ye give, so shall ye receive." Give your best thoughts, counsel, sympathy and encouragement far and wide. The more you give to others the less time have you to worry about yourself.

SIXTH STOP. Enjoy yourself. Have a good time. Recreation lessens tension. Play is as necessary as toil. Do your best and worry not about results. Results have been taking care of themselves for a long time.

SEVENTH AND LAST STOP Retain your individuality; your faith in human nature; your spiritual standard of life itself. Know that SPIRITUALISM is your link with "things to come" be it another world—another experience—another day—another problem—all part of the stupendous whole—so much easier to negotiate when you journey on the "right living" Express.

BIBLE STATISTICS

There are 66 books in the Bible. 39 are in the Old Testament and 27 in the New Testament; 1,195 chapters, of which 920 are in the Old Testament and 275 in the New Testament; 31,173 verses, of which 23,214 are in the Old Testament and 7,959 in the New Testament and 773,746 words, of which 592,493 are in the Old Testament

and 181,253 in the New Testament; 3,506,480 letters, of which 2,728,100 are in the Old Testament and 838,380 in the New Testament.

BOOKS OF THE BIBLE

The 39 books of the Old Testament are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judge, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The 27 books of the New Testament are: Matthew, Mark, Luke, John, The Acts, The Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, Philemon, To the Hebrews, Epistle of St. James, I Peter, II Peter, I John, II John, III John, Judge, Revelation.

THE SEVEN BIBLES

There are said to be seven Bibles in the world, as follows:

The Koran of the Mohammedans, The Three Vedas of the Hindus, The Zend-Avesta of the Persians, The Eddas of the Scandinavians, the Tri-pitaka of the Buddhists, the Five King of the Chinese, and the Scriptures of the Christians.

THE KORAN is said to have been dictated to Mohammed by the Angel Gabriel.

THE THREE VEDAS are in Sanskrit and number about 1,000 hymns and prose passages, and are regarded by the Hindus as containing the true knowledge of God, of His religion and His worship.

THE ZEND-AVESTA contains the doctrines of the ancient Persian religion founded by Zoroaster.

THE EDDAS of the Scandinavians consist of old mythic poems and contain a narrative of the exploits of the gods and heroes, and some account of the religious doctrines of the ancient Scandinavians.

THE TRI-PITAKA consists of three books containing the whole Buddhist code, discipline, aphorisms in prose and metaphysics.

THE FIVE KING OF THE CHINESE ("king" means "web of cloth") contain information about Chinese poetry, history, philosophy, and jurisprudence.

THE SCRIPTURES of the Christians is the Bible, consisting of 39 books known as the Old Testament and 27 books known as the New Testament.

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NUMBER SEVENTY

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:

AUGUST 10th, 1941

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THE HOUR HAS STRUCK! FORD LEADS THE WAY

A Challenge to The Challenger

At the recent I. G. A. S. convention held at Detroit, Michigan, ARTHUR FORD, Honorary President, presented a resolution . . . had it passed . . . preventing all mediums in their organization from accepting or considering any award or challenge whatsoever . . . especially awards for successful demonstrations of PHYSICAL MEDIUMSHIP.

The fifth annual convention of The International General Assembly of Spiritualists of The United States of America was held at The Book-Cadillac Hotel, Detroit, Michigan, June 26th, 27th, 28th, and 29th, according to Rev. Edith Green, Chairman.

The convention opened with a banquet. Arthur Ford, Honorary President, Hollywood, California, was toastmaster. The guest of honor, Prosecuting Attorney William Bolio, representing Detroit Police Headquarters, delivered the address of welcome.

Others seated at the speakers' table: Lorraine La Vani, noted Hollywood mental medium; Bertie Lilly Candler, mental and physical medium, Miami, Florida; Mae Merritt-Cortright, Spiritual Healer, Elmira, N. Y.; Rev. A. Hosler, Trustee, Akron, Ohio; Fred Jordan, President of The I. G. A. S., Portsmouth, Virginia; Rev. Edith Green, Vice President, Detroit, Michigan; and R. G. Pressing, Lily Dale, N. Y.

During the convention, the morning and afternoon sessions were devoted to business discussions. The evening services were open to the public. Lecturers and message bearers scheduled: Fred Jordan, Bertie Lilly Candler, Dorothy Maxwell, Raymond Burns, Arthur Ford, Mae Merritt Cortright, Lorraine Le Vani, Homer Warren Watkins, Edith Green, Max Frank and others.

The following resolution was presented by Arthur Ford and accepted by the delegates:

RESOLUTION

WHEREAS, a magazine known as the SCIENTIFIC AMERICAN has appointed a research committee which offers an award of \$15,000 to any medium who will submit to what they are pleased to call "scientific investigation" of physical manifestations, and

WHEREAS, several mediums have submitted to such investigation with a result that they have been subjected to unwarranted ridicule because the committee has allowed the facts to be misrepresented in each case.

THEREFORE, be it resolved that no medium who holds credentials from the I. G. A. S. shall take part in any seance conducted by said committee, or shall accept any challenge coupled with a monetary award issued by any person or group of persons.

FURTHER BE IT RESOLVED, that any medium approached by any one with an invitation to submit to the above committee immediately communicate with the Editor of PSYCHIC OBSERVER in order that proper action be taken.

WHO ARE THESE CHALLENGERS?

The question is often asked "WHO ARE THESE CHALLENGERS" and why are they always challenging? I will tell you . . . They are men and women who have sensed the importance of the truths of Spirit Communication . . . they have a limited knowledge of Psychic Science . . . and this is giving them more credit than they deserve . . . Some of these men and women are trying to follow in the foot-steps of the late Harry Houdini . . . some have "connections" with newspapers and magazines who pounce upon articles—belittling the Spiritualist Medium . . . still others have no knowledge of Psychic Science at all . . . some have studied Mediumship for over 35 years and still don't know the first principle relative to proper conditions under which Mediums should be subjected . . . Still others sit as judge and jury on a committee for the Scientific American—there is nothing to prevent them from saying they are never satisfied with the phenomena they witness . . . if they approve it, the committee would have to pay the \$15,000 award . . . this they would never care to do. PERISH THE THOUGHT!

Who are these hecklers? . . . I will tell you.

NUMBER 1—JOSEPH DUNNINGER—chief adviser and investigator for the Scientific American . . . he is their expert "Duplicator" and "Explainer" but he never duplicates or explains to anyone's satisfaction—except his own.

NUMBER 2—MISS ROSE MACKENBERG—she claims to be an expert and says that she has been called many times to testify against mediums . . . she says that she has never met a physical medium who is genuine. Oh me! Such egotism!

NUMBER 3—HEREWARD CARRINGTON—the man who believes and disbelieves. He has written articles for and against Spiritualist mediums . . . Some day he may make up his mind . . . certainly he has had plenty of evidence . . . his wife, Mrs. Carrington has just paid Lily Dale a visit . . . her findings may prove interesting.

The Editors of PSYCHIC OBSERVER hereby advise all mediums (especially PHYSICAL MEDIUMS) to refrain from granting any of the three above mentioned persons an interview of any kind . . . These three persons should definitely be banned from any seance . . . If any medium is approached by any of the three persons named above, will they kindly advise this journal.

SIGNED:

R. G. Pressing

"Silver Belle's" MEDIUM



"Psychic Observer"

ETHEL POST-PARRISH, Clairvoyant, Clairaudient, Direct-Voice and Materialization Medium; Secretary of Camp Silver Belle, Ephrata, Pa.

Her principle Spirit Collaborator is SILVER BELLE—in whose honor the camp was named.

The editor of PSYCHIC OBSERVER attended the opening of Camp Silver Belle—services are being held daily throughout the summer months . . . season closes second week of September.

THE "BETTY" STORY

(Continued from Page 4, Col. 3)

violent sea threw her against the spokes, breaking two of her ribs. I knew nothing about it until we reached port three days later. "Why should I tell you?" she answered my reproaches. "There was nothing to be done about it."

In 1939, Betty "Dies"

The home of the Whites was a magnet for people. They made friends as naturally as a boy learns to whistle. A constant procession of notables and common folk streamed through their Burlingame, California, home. And for four or five months a year the Whites cruised in Alaskan waters, where S.E.W. worked at his job of authoring. But with it all, they invariably managed at least one hour a day for explorations into the unknown.

The farther Betty went, the easier the ordeal, until at the end she had complete mastery of the technique. She could go off into the next world at will. She hardly knew any longer where the dividing line came. She became a regular commuter—an ambassador extraordinary—between the two spheres. Yet few even suspected that Betty White was leading this double life. Outwardly, nothing set her apart from her fellow men, except that she was so intensified, so radiantly alive.

Then, in 1939, Betty died.

She'd been ill for several months. And though they knew the ailment was serious, "Somehow," Mr. White says, "we felt sure Betty would recover. She had been trained so rigorously up to this point, we couldn't believe the work was over. She had just developed her greatest powers. She could either receive teachings here, or she could leave her body and absorb experiences directly. Surely such an instrument must be put to some use. It didn't make sense, otherwise!"

The night she died, S.E.W. left

COLORADO CONVENTION HELD AT PUEBLO

The twenty first annual convention of the Colorado State Spiritualist Association (N. S. A.) was held in Hotel Congress, Pueblo, Colorado recently, according to James M. Silvey, Secretary.

The featured lecture and message bearer throughout the convention was Albert Edward Vaughn Strode of Enid, Oklahoma. He is an N. S. A. Missionary—a certified medium and spiritual healer.

The convention continued three days . . . others listed on the official program: Rev. Ida Fleming, Colorado Springs; Rosie Lyons, Pueblo; Florence Penrod, Denver; Rev. Mrs. Berkland, Colorado Springs; Rev. Anna Schisler, Colorado Springs; Mrs. I. D. Dillenbeck, Colorado Springs; W. J. Hansen, Pueblo; W. H. Stoddard, Colorado Springs; Esther Fenton, Denver; Wylie J. Payne, Pueblo; Ellen Welty, Colorado Springs; Rev. Walter Mansfield, Denver; Estella Mae Payne, Pueblo; Emma Herrmann, Myrtle Smith, Frankiebell Gibbons, and O. G. Martin.

their home to walk in the hills. Half an hour after her death he underwent that rare experience which he describes so vividly in his two recent books—that flooding sense of Betty's presence and companionship, which has been with him, at frequent intervals, ever since. "Till death do us part" has no grim meaning for one man, at least. Betty lives on, and frequents their home and garden just as naturally as she once visited that other realm from this one.

Glimpse of the Realm Beyond

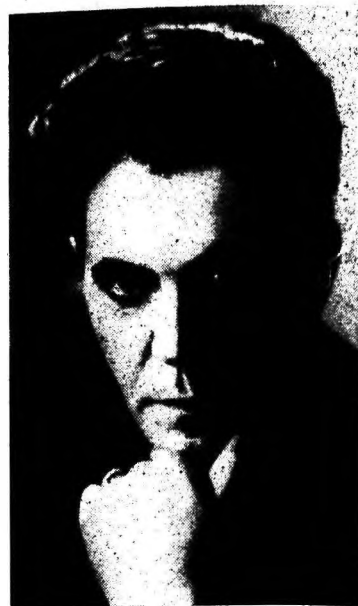
And that, her husband supposed, was the personal reward the Invisibles had so often promised them. He and Betty had never arranged to try to communicate after death. Any strained attempt to do so now, he feared might lessen or destroy that cherished sense of her nearness.

Six months after Betty's death, however, Stewart Edward White went East, and while there he renewed the old friendship with Darby and Joan. During a visit with them the inevitable happened. Betty came through, with Joan as the receiving station, and began those conversations which have been recorded so stirring in her husband's latest book.

"From the first evening," he writes, "I realized Betty had something important to say. She said just enough in that first talk to prove to us that all of her previous work, and all of Joan's previous work, and before that the work of Margaret Cameron, who was one of the first Americans to make a nation-wide psychical stir outside professional circles, constituted a necessary preliminary to what she was going to be able to tell us now, from her present point of view."

No resume' of those conversations can do them justice. But the essence is that life definitely goes on. Here and There are not two distinct worlds, it is all one universe, and the part we know as our world is only one small segment of the whole. The main difference lies between our heightened perceptions after death—a higher "frequency" which enables us to inhabit both the world we see now and that invisible world just beyond our understanding. Here we are obstructed with such limitations as time, space, and motion. In the UNOBSTRUCTED

N. S. A. Missionary



"Psychic Observer"

ALBERT EDWARD VAUGHN STRODE, 419 S. Maple St., Enid, Oklahoma; Artist, Lecturer, Mental and Trance medium.

He was featured at the recent annual convention of the Colorado State Spiritualist Association held in Pueblo.

During the summer months, he will serve the New Era Spiritualist Camp, New Era, Oregon.

UNIVERSE there are none of these restrictions

The "HERENESS"

What we begin here in our earthly experience, according to Betty, is not terminated by death. We, and our experiences, go on. This life is not just an anteroom to heaven, but a sort of trial ground, in which the seeds are germinated. The urge to progress, to expand our own consciousness, as Betty did even here, is a basic urge in the Realm Beyond, just as hunger, thirst, and sex are fundamentals here. We make our own hell through the frustration of having to catch up, there, with any lag we've allowed in this life.

The main idea, as Betty insists, is to realize the Hereness of immortality. Man has always had some conception of its Thereness; but once you understand, and accept, the Hereness, it will make what once seemed vague entirely and triumphantly real.

Read the books "ACROSS THE UNKNOWN" \$2.50, "THE BETTY BOOK" \$2.50, and "THE UNOBSTRUCTED UNIVERSE" \$2.50, by Stewart Edward White . . . For sale by DALE NEWS, Inc., Lily Dale, N. Y.



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He WAS a Skeptic



"Psychic Observer"
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TIS TRUE

In June issue of TRUE MAGAZINE, a story appeared "DEAD MEN DO TELL TALES" by R. G. Pressing, Horace B. Brown, Editor of TRUE received many letters complimenting the article. Here is what Mr. Brown had to say in August edition of TRUE:

"In a recent issue of TRUE I gave you a story by Ralph Pressing, titled: 'Dead Men Do Tell Tales.' When the letters began to come in expressing reader opinions, I intended to follow my usual policy of replying personally to each. But as the days passed and the volume of mail increased, it became apparent I could not possibly dictate a letter to all you good readers who had taken the trouble to write me about the story.

"This I regret. But I want you to know through this column that I appreciate your interest in TRUE. You may be certain that as the months go by you will read many more stories of the amazing psychic adventures of those who delve into the Great Unknown, as well as the experiences of the investigators who attempt to solve these mysteries.

"Right here let me repeat what I have written so many times in TRUE. We make no attempt to prove or disprove anything on the subject. But we do seek to present facts established by competent and reliable persons and organizations on both sides of this intriguing problem. From these facts, you readers must draw your own conclusions."

Called Beyond

According to Frances A. Burri, Mrs. Louise Craig Crandall, Daytona Beach, Florida, passed away June 12th.

Mrs. Crandall was born in Elgin, Illinois, Sept. 15th, 1886. She had been a devout Spiritualist for many years, and was a charter member of The Hays Memorial Spiritualist Church of Daytona Beach.

Mrs. Crandall was the recording and Financial Secretary of that organization, and very active in all church affairs.

Funeral services were held on June 14th, with the pastor, Rev. Margaurite Hays Springstead, officiating. Cremation at Orlando, Florida.

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I HAVE SEEN Materialization . . .

The Editors of PSYCHIC OBSERVER have received repeated requests for data relative to the mediumship of Mr. and Mrs. R. Lee Green, well known physical mediums. Read what Mr. Muldoon has to say when his skeptical friend, Frank Denman, attended a materialization seance.

By SYLVAN MULDOON,
Darlington, Wisconsin
Author of "THE CASE FOR
ASTRAL PROJECTION" and
Co-Author of "THE PROJECTION OF THE ASTRAL BODY"

While I attended numerous materialization seances given by Mrs. R. Lee Green, who passed away some years ago, I can but relate a few random recollections of some of the phenomena I witnessed by that remarkable medium.

The usual number of sitters was between 30 and 40. The light was generally bright enough so that one could easily distinguish all other sitters in the room.

Often I was granted the privilege of going into the cabinet during the seance, meeting various spirits, as well as seeing and touching the entranced medium; seeing, because the light would stream in through the parted curtains at the time.

I Touch a Spirit!

I have had my hands upon the medium while forms materialized both inside and outside the cabinet, sometimes even with the curtains parted. Usually the forms built up inside the cabinet, then walked out, but on many occasions they materialized outside in the very midst of the sitters. They always spoke clearly and with their former earthly peculiarities. The forms were easily recognized.

I have seen as many as five spirits materialized simultaneously during Mrs. Green's seances, varying in sizes from that of a small child to an enormous Indian, and all talked and visited with their earthly relatives and friends. They did not have to be asked who they were; they were recognized or announced their own identities. It was never a "guessing game."

When dematerializing, the forms often drew back into the cabinet—with a magnetic pull which was very noticeable; and often vanished while in the rooms with the sitters, usually appearing to go downward through the solid floor.

On numerous occasions I have embraced materialized spirits in Mrs. Green's seances, holding vigorously to their apparently permanent forms, and having them dematerialize while under my grasp.

Indian Demonstrates

Once I examined closely a very large Indian Chief who had materialized, while at the same time I could see the medium through the parted curtains. I examined his garments, his feathery headgear, felt his skin and hair. I could see his teeth, eyes and features clearly. He was huge, far larger than the medium or any of the sitters. To test his strength I said:

"Can you pick me up in your arms, Chief?"

He laughed and did so with the ease of a powerful wrestler, holding me in his arms and walking back and forth.

Again an Indian maiden, materialized and stood beside Mrs. Muldoon. She had long black braids and as I felt of them I squeezed the hair between my fingers, and found that it "squeaked" like clean, coarse human hair. Al- though the spirit was quite visible, the cabinet control called out to me, saying:

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PSYCHIC OBSERVER
—One for Your Friend

"Will you light a match, Mr. Muldoon?"

I did so, and this added illumination was sufficient for everyone with normal vision to see everything in the room. The Indian maiden stayed until the match was about half burned before dematerializing. It was one of the most remarkable demonstrations I ever witnessed.

In 1918 a friend of mine, the artist-medium, Marley Akin, whose creations have been exhibited by Robert Ripley, at the New York World's Fair, and in other notable centers throughout the country (and of whom I hope to tell my readers more later) had a chair reserved for a skeptical friend of his, Mr. Frank Denman. Akin had been trying for a long time to convince Mr. Denman.

Ridiculous?

"But I won't go in there," Denman told Marley. "Anything of this sort is impossible and ridiculous. You're being fooled, but they are not going to fool me."

After considerable argument, Mr. Denman—a business man of Richland Center, Wisconsin,—was finally persuaded to sit through one of the seances of Mrs. Green. Was he convinced? It was so astonishing that at first he could not believe it. But today Mr. Denman is one of the finest mental mediums in western Wisconsin!

As I said at the beginning, these are but a few random recollections of the phenomena produced by Mrs. Green, and many who sat in those circles can verify, yes, perhaps add much more.

TWO OF SPIRITUALISM'S PIONEER MEDIUMS



"Psychic Observer"

Mr. and Mrs. R. LEE GREEN, well known physical mediums throughout Michigan, Wisconsin and the Middle Western States. The story on this page, written by SYLVAN MULDOON, is centered around the mediumship of Mrs. R. Lee Green who "passed on" several years ago.

Last summer, the Editors of PSYCHIC OBSERVER met Mr. R. Lee Green at Wonewoc Spiritualist Camp, Wonewoc, Wisconsin. Mr. Green is a Direct-Voice medium.

BLEDSOE AND GRIMSHAW MATERIALIZE

A letter recently received from Palmer Emerson, brings to our attention the fact that still another medium has been located, through whose psychic ability many evidential demonstrations have taken place.

The name of this medium is unknown but W. S. Hubbard, manager of a road-side restaurant, 8 miles southwest of Madison Highway 18 & 15 and in a letter to Mr. Emerson, related, very vividly, his experiences when he attended a materialization seance

while visiting the Missouri State Convention recently.

At this particular seance, Mr. Hubbard definitely states that he saw the materialized form of both Thomas Grimshaw and Etta S. Bledsoe—each spoke characteristically, he said.

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P. O. VISITORS

During the past several months, many mediums have visited the "Home of PSYCHIC OBSERVER," No. 5 Melrose Park, Lily Dale, N. Y. On each occasion, private seances were held—the spirit collaborators of each medium expressed their sincere desire for continued growth of "Spiritualism's Pictorial Journal."

Visiting mediums: Florence S. Becker, San Francisco, California; Bertie Lilly Candler, Miami, Florida; Clifford Bias, Chesterfield, Indiana; Dr. Charles L. Sharp, Fort Worth, Texas; Mrs. N. S. Themelis, (Mrs. Cecil M. (Ellen Angeline) Cook), New York City and West Palm Beach, Florida; Frank Decker, N. Y. C.; Mary Olson, Miami, Fla.; and Edith L. Green, Detroit, Michigan.



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Australian Propagandist



"Psychic Observer"

EDGAR TOZER, D. I. V. C.,
S. C. 346 Barkly Street, Elwood,
S. 3., Melbourne, Victoria, Aus-
tralia. He has won recognition
among the Spiritualists and at his
present age, 70 years, is known as
"FATHER OF SPIRITUALISM
IN THE COMMONWEALTH OF
AUSTRALIA."

If and when world conditions
adjust themselves, Mr. Tozer
plans to make an extended propa-
ganda tour of The United States
and Canada. A tour of this coun-
try by a man of his type would be
one of the most outstanding bits
of news for American Spiritual-
ists since the visits of Sir Arthur
Conan Doyle.

For the past 32 years, Mr. Tozer
has been associated with one of
Melbourne's best known RESCUE
CIRCLES; he has spent much
time in study and research of the
Phenomena of the seance room—
being present during many of
Charles Bailey's apport demon-
strations.

He is one of Spiritualism's out-
standing writers and with the as-
sistance of his spirit collabora-
tors he is now preparing a book
"THE TWENTIETH CENTURY
BIBLE"—a product of four years
of intensive research (I. e.) "The
Birth of Kosmon Era," "The
Bible God and Genesis," "Spirit
Inspiration of The Bible," "The
'Creation of Genesis,'" "Synopsis
of Sixteen Cycles," "The Way of
Immortality," "The Seven Eras of
Creation," The Triune-Character
of The Biblical Jesus."

Editor's Note:

EDGAR TOZER was
present when the apports
in the picture (to the
right) were received.

In previous issues of
PSYCHIC OBSERVER,
the complete story of Bail-
ey's mediumship has been
described. Pictures of
other apports have been
published—more will fol-
low.

Among the many curious apports brought to Mr. Stanford's circle, nothing has so distinctly shown
the impossibility of concealment as birds' nests.

On one or more occasions, a bird, newly hatched, has been found in the nest with one or two eggs,
but was promptly taken back, often in full light, at Mr. Stanford's request, as there was no means of
rearing it.

Apart from thorough searching, sitters have been requested to beat the medium from head to foot,
then roll him on the floor before each seance. This was generally preliminary to producing a nest with
eggs, both being of such a fragile description that the slightest touch breaks the eggs or spoils the sym-
metry of the nest.

Out of a case containing many of these nests in Mr. Stanford's museum of apports, those in the
illustrated picture have been selected. Even with the greatest care, some of the eggs have been broken
by a touch from a curious sitter, others have disintegrated, but the picture otherwise is as perfect a
representation as possible.

As testimony to the far-reaching influence of the reproductions of these apports, it may be men-
tioned that a leading American publisher wrote that Luther Burbank, the great naturalist, mentioned
these phenomenal demonstrations.

So is this great truth widely spread.

This, allied with the latest scientific demonstrations of the basis of matter being pure electricity,
gives a reasonable explanation of this marvelous phase of psychic phenomena, which is doing more to
break down the materialistic ideas of the age than anything else.

TRANSITION EXPLAINED

You Really Should Know...

The Life conditions of the Wife of Edgar Tozer of Melbourne, Victoria, Australia, was a Patient Tranquil one, and She was a per-
son of Peace at all times, also at times Clairvoyant and Clairaudient
coupled with sterling Psychic Power of a very positive and true kind.

By EDGAR TOZER, D. I. V. C.

About three weeks before my wife passed to Spirit, she told me
that she was Passing Higher very soon. One week, before going,
she laid to rest, never at any time losing consciousness.

Heart failure caused heavy breathing, and her Spirit could
not leave the Body while in a condition of agitation. On the
morning before "death" she asked the Doctor for an opiate which
caused sleep and quietude, and in this state, her soul was released
in perfect consciousness.

This she evidenced by return-
ing in spirit while controlling a medium, by telling me that her
spirit left the body just before I went in the darkness of her room
about 2 A. M., when I alone was there; this was perfectly true.

Then she said: I did not leave the room then, and I told your
mother and mine (who were wait-
ing to take me to my new home) that I would not go with them
until they brought you into the room again; then when you did
return the second time, I went away with them.

She died on the Thursday, and

on the following Tuesday she gave me this message. Then my father
manifested, to complete the evi-
dence of continuance of perfect consciousness, without a 'break'.
Also to recount the bringing to her, our angel daughter, who had
been born into a body here, but did not live on in it; she was
so-called born dead. Then she told me how she sought to get
some evidence that the girl was really her own daughter; so she
said (after looking at her care-
fully) yes, you are like your father and like me, also.

By this episode of the ending of a Physical existence here, we
learn that the change called er-
roneously death, need not entail any lapse of consciousness, because
herein has definitely been adduced evidence to the contrary, and that
the release from the Physical Body is so natural, that the Spiritual
Body becomes an actuality auto-
matically, just as all Nature's functions are natural.

Matthew 16:19 says: "I will give unto thee the KEYS OF THE
KINGDOM OF HEAVEN." Esoterically these words are little un-

Apports Brought to T. W. Stanford's Circle Through the Mediumship of Charles Bailey



Hornell Spiritualist



"Psychic Observer"

DR. W. N. MERRELL, Mental
and Trance medium, 69 State St.,
Hornell, N. Y.; President of The
Maple City National Spiritualist
Church—Chartered under the N.
S. A. May 16th, 1941.

Rev. Robert J. Macdonald,
Trustee of The N. S. A. and Pas-
tor of The Plymouth Spiritualist
Church of Rochester, N. Y., pre-
sented the charter to the M. C. N.
S. Church and installed President
Merrell and the other officers of
the Church (i. e.) Ollie Collier,
Pastor; Julia Covil, Vice Presi-
dent; Ethel Vinson, Secretary;
Julia Merrell, Treasurer.

derstood, otherwise the Churches
should have placed THESE KEYS
into the "hands" of every Soul
they teach. Surely my Dear Wife
has used the first of them to gain
her entry to atmospheria, the first
heaven of new-born souls.

Then another important text
follows—thus: AND, whatsoever
thou shalt loose on earth shall be
loosed in Heaven; and whatso-
ever thou shalt bind on earth,
shall be bound in Heaven."

My Wife was not bound to any
Creed or Dogma on earth, therefore
she was not bound in Heaven;
this (coupled with a placid men-
tality) provided a natural entry
into the natural existence of a
new-born Soul-embodied Spirit,
thus she has entered into "The
Joys of the Lord" by using "The
Keys of Heaven" which are free
to all Souls, when they free them-
selves. That these Joys are now
hers is proven by the fact that
she returned in Spirit, and told
me that she is happier than ever
she was while in the Body; with
her I rejoice that this is so, as it
is a veritable Truth.

"Keys of Heaven"

MODERN SPIRITUALISM ("the
Religion of the Science of the
Soul") can and does assist in giv-
ing willing souls these "Keys of
Heaven" in no uncertain man-
ner. Let it be known that im-
mediate freedom of the soul from
the body, cannot be interfered
with, by cremation, or any other
form of burial of the physical
body, providing there is no form
of fear-complex, which will tend
to mentally bind the soul to pre-
conceived ideals.

The awful example of the an-
cient customs of Egypt (in Mum-
myfying Dead Bodies) which be-
come as a curse to the souls of
those bodies. Herein is an illus-
tration of such. While passing
through the Egyptian section of
the Kensington Museum in Lon-
don in 1929 with a friend Clair-
voyant, he saw there the Souls of
the Egyptians (who originally
manifested in the flesh in them)
still awaiting to again utilize
those bodies.

They were centuries old; there-
fore, the immortal misery of these
suffering, deluded ones cannot be
imagined; such is the result of
priestcraft, of a kind that has
permeated down through the
ages, all the world fixed religions
of every class.

A tremendous lesson lies there-
in, so let all people in general, and
Spiritualists in particular, take
heed that: "THAT WHICH IS
BOUND ON EARTH IS BOUND
IN HEAVEN."

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CODES AND PROMISES THAT CAME TRUE

Clipped from the Pittsburgh Post-Gazette (June 10, 1941). Submitted to PSYCHIC OBSERVER by Esther C. Humphrey, Washington, Pa.

Spirit people are able to prove their identity. There are so many instances on record. The editors of SCIENTIFIC AMERICAN should know this. Here are some spirit communications recorded and checked by a "20th Century" Columnist—URSUS MAJOR.

Every now and then we read of someone who makes a pact with a friend that the one who dies first will communicate with the other.

One of the first of these pacts of record was that entered into by Lord Brougham, afterward the noted lord chancellor of England, and his most intimate boyhood friend, "G," with whom he attended university.

"We frequently in our walks discussed and speculated upon many grave subjects, among others on the immortality of the soul and on a future state," says the chancellor in his memoirs. "This question and the possibility, I will not say of ghost walking, but of the dead appearing to the living, were subjects of much speculation; and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other and thus solve any doubts we had entertained of the life after death." This chum entered the civil service in India and seldom wrote to Brougham, who after a few years almost forgot him.

How this compact was weirdly fulfilled, Lord Brougham thus tells in his journal of December

19, 1799: "I had taken, as I have said, a warm bath; and while lying in it . . . I turned my head round, looking toward the chair on which I had deposited my clothes. . . . On the chair sat G, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G., had disappeared."

All of this occurred during a visit to London, and soon after his return to Edinburgh. Brougham received "a letter from India announcing G's death and stating that he had died on the 19th of December. Singular coincidence!"

Quite as uncanny was the fulfillment in 1855 of such a compact between Lieutenant Oliver Colt of the British Army and his younger brother (afterward captain), G. F. Russell Colt. While Oliver's regiment was before Sebastopol he wrote a low-spirited letter to Russell in England.

"I said in answer that he was to cheer up," records the letter, "but that if anything did happen to him he must let me know by appearing to me in my room."

The awful manner in which the request was granted is told by Russell Colt in an account of strange doings in his room the night of September 8, 1855. He says:

"That night I awoke suddenly and saw facing the window of my room by my bedside, surrounded by a light sort of phosphorescent mist, as it were, my brother kneeling round his head slowly, and again looked anxiously and lovingly at me, and I saw then for the first time a wound on the right temple, with a red stream from it."

At the same date his brother fell at the storming of the Redan from a bullet wound in his right temple, and his body was found kneeling when picked up on the battlefield.

Similarly startling in alleged de-nouement was a death pact made between Senator Carlo Fenzi and his brother, the Chevalier Sebastino Fenzi of Florence, Italy. One June day while they were driving together and discussing the immortality of the soul the senator stated that if he should be summoned first he would endeavor to prove to the chevalier "that life continued beyond the chasm of the grave," and he asked his brother to make the same promise, in case the latter should be the first to go.

About three months later, while at Fortullino, a villa on a rock in the sea, seventy miles from Florence, the chevalier, while wandering along over the rocks near the ocean suddenly looked up and saw

Morris Pratt Student



"Psychic Observer"

REV. ORAN GEORGE TAYLOR, Clairvoyant Medium, 433 6th Street, Brooklyn, N. Y.; Ordained by the National Spiritualist Association.

Rev. Taylor, lecturer, writer and Message Bearer is a graduate of The National Bureau of Education in both the General and Advanced courses. He was also a former student at the Morris Pratt Institute, at White-water, Wisconsin.

He has spent several years in travel and research of Modern Spiritualism and has attended Developing Classes conducted by some of the best Mediums in England and America.

his brother approaching him and scarcely a stone's throw away. He was running to meet the senator, when the latter's form mysteriously disappeared. Returning bewildered to the villa where he was staying, he met a man with a message from Florence, stating that his brother had died that morning.

And here is an American compact case: Mrs. Isabelle L. Bird Bishop, the well-known traveler and writer, while in Colorado some years ago gathering materials for her book, "A Lady's Life in the Rocky Mountains," went on horseback to Estes Park, where she met a local character known as Mountain Jim. On the day she left the park they had a long conversation on the subject of immortality, at the conclusion of which Jim exclaimed:

"I may not see you again in this life, but I shall when I die. These words you have said to me I shall never forget, and, dying I swear I shall see you again."

One day while at Interlaken, Switzerland, Mrs. Bishop, according to her report, looked up from a letter she was writing and saw "Mountain Jim" looking at her. He said very slowly and distinctly, "I have come as I promised," and then he waved his hands at her and saying "Farewell," disappeared. The date and time of day were immediately recorded, and weeks afterward news came from Colorado that the man had died the very day and — allowing for time difference — the very hour that his apparition is alleged to have been seen. Mrs. Bishop died in 1904, after having spent thirteen years of travel and writing in Asia.

Another woman writer has figured in the first public telegraph office of the spirit wireless system, organized a generation ago in London by no less a light than William T. Stead, "Julia's Bureau," he called it, and the public has been told of its workings, but it was not generally known that this unique institution was the result of one of these alleged "death compacts." It all came about in this way: Out in Chicago there dwelt a very pious temperance worker, Miss Julia A. Ames, who for some years edited the Union Signal, the official organ of the W. C. T. U. She made a pact with her dearest friend that she would, if possible, return from the other side and manifest herself.

"Twice she came, and at the second instance I happened to be staying at the castle where her

FROM HERE and THERE

CHURCH ANNIVERSARY

According to Mrs. John Armistead, 28 West Fountain, Battle Creek, Michigan, THE CHURCH OF SPIRITUAL TRUTH, BATTLE CREEK, MICH. has just concluded an eight day SPIRITUAL RALLY under the direction of the Pastor, Rev. John Armistead.

The Rally was held to celebrate the first anniversary of the dedication of the church building, purchased a year ago and dedicated during the Independent Spiritualist Association 1940 Convention.

This Church building was the last to be dedicated by the Rev. Amanda Flower, founder and President of the I. S. A.

The visiting speaker for the week was Rev. Lucille C. Clingen, Columbus, Ohio.

OFFICERS ELECTED

According to C. J. Stewart, Secretary of The Spiritual Center Church, 38½ North Pennsylvania Ave., Indianapolis, Indiana, the Board of Directors installed for the coming year are: President, A. J. Dishinger; Vice President, C. C. Driskell; Second Vice President, C. H. Schooley; Secretary, C. J. Stewart; Financial Secretary, Grace Morris; Treasurer, C. E. Shockley; Trustees, A. H. Drake, Carrie Ayers, Mrs. Clark Schooley, T. H. Whithead and Luvena Dishinger.

HANNAH STOTT PASSES ON

Hannah Stott, mother of Leonard Stott, Philadelphia physical medium, passed on recently at her home 5966 Malta St. Rev. Mamie B. Schulz and Rev. Anna K. Rose, prominent Spiritualist ministers in the city of Philadelphia, officiated.

Mrs. Stott was born in Dukinfield, England, married Joseph B. Stott in 1894 and entered United States (where they became citizens) in 1913. Mrs. Stott, a Spiritualist for over 30 years, was a principle factor in the STOTT HOME CIRCLE—lending "her all" toward the development of her son's Direct-Voice mediumship.

MOSHER-HOF

Mrs. Teresa Knapp Mosher, Elmira, N. Y., and George Arthur Hof, Buffalo, N. Y., were married July 3rd in the City of Buffalo.

The ceremony was held at The Christian Order of Spiritual Scientists Church, 95 Ashland Ave., Buffalo, Rev. Marguerite Hanny, officiating.

apparition had been seen," wrote Editor Stead. "As my hand began to write automatically then, I placed it at the disposal of Miss Ames, and she has used it as her own ever since."

Thus she became the Julia of "Julia's Bureau," through which Mr. Stead later received messages ticked over the spirit wireless by the great Gladstone.

The results of the death pact between the late Dr. Richard Hodgson of Boston, the former head of the American psychic researchers, and the late Prof. James H. Hyslop of Columbia University, his successor, have been more widely discussed than any of the above cases. Prof. Hyslop talked about this arrangement with me at length when I spent an afternoon with him in New York. He told me that through the Boston medium, Mrs. Eleanor Piper, he had received "an immense number of what at present would appear to be excellent communications" from Hodgson, and described some of them to me, none of which would go so far to convince a skeptic as might the results of a pact which Prof. Hyslop said he made also with his father. The latter before his death gave the professor a secret password, which he communicated to no one, but which, he said he had since received in communications through two separate mediums.

Oregon Medium



ANNA L. O V I N G, Lecturer, Clairvoyant, 930 S. E. Pine St., Portland, Oregon.

She is the Assistant Pastor of The Spiritual and Psychic Research Temple of Portland, Oregon, of which Rev. M. LaValley is Pastor.

Mrs. Loving is also a member of the board of Directors of The New Era Spiritualist Camp, Canby, Oregon.

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ARIZONA

PHOENIX — First Spiritualist Church, 10th and Filmore Sts. Leroy O. Cady.
PHOENIX — Psychic Science Church No. 1, 237 N. 5th St. E. Simmons-Beridge.

CALIFORNIA

ANAHEIM — Maxwell Spiritualist Church, 408 East Sycamore St. M. A. Maxwell.
BELL — Metaphysical Temple Truth, 7111 Otis St. Rev. Florence Langley Myers.
FRESNO — Universal Educational Religious Society of Divine Science, Inc., 744 Midreda Ave. Edna Kelley.
HAWTHORNE — Church of Revelation, No. 6, Prairie & Penn Sts. Annie McNelly.
HOLLYWOOD — First Church of Psychic Science, 411 No. La Jolla Ave. John Johnston.
HOLLYWOOD — Metaphysical and Psychic Science Center, 4071 Ingraham Street. Claude S. Leaf.
HOLLYWOOD — Spiritualist Science Church, 1904 North Arroyo. Mae Taylor.
HOLLYWOOD — Temple of Light, 4712 Oakwood Ave. Dr. F. M. Sabree.
HOLLYWOOD — The Progressive Spiritualist Church, 5400 Hollywood Blvd. Margaret Bright.
LONG BEACH — California Assembly Metaphysical and Psychic Sciences, Church No. 17, New Masonic Temple, 8th and Locust Sts. Bert L. Welch.
LONG BEACH — The Church of Revelation, 718 East Anaheim St. Janet Stine Lewis. Services Tues., Wed., Thurs., 8 P. M. Sun. 11 A. M., 8 P. M.
LOS ANGELES — Church of Life, 2174 No. Western Ave. Meetings Tues. and Friday, 8:00 P. M. Tel. GL 9528 Gladys S. Scott.
LOS ANGELES — Church of Light, 818 Union League Bldg. Elbert Benjamins.
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 — People's Spiritual Center, 4909 S. Western Ave. Emma M. Allen, Karol Packard.
LOS ANGELES — Second Christian Spiritualist Church, 2520 West 8th St. Dollie Thunness.
LOS ANGELES — Spiritual Center of Service, 286 W. 46th. Rev. Maria A. Sjukus.
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 2075 Telegraph Ave., Afl. Universal Church of the Master, Inc.
OAKLAND — Spiritual Truth Center, 1419 Harrison St. (Universal Church of the Master). Edna M. Hess.
OAKLAND — The Spiritual Church, 743 21st St. Margaret Foley.
SACRAMENTO — Central Spiritualist Church, 1421 Ninth St. Lorena Grace Willis.
SAN DIEGO — Fraternal Spiritualist Temple, Second Ave. and Beech St. H. Robt. Moore.
SAN DIEGO — First Spiritualist Church, 1240 7th Ave. Hildred Hope Langford.
SAN DIEGO — Harmony Temple of Spiritual Brotherhood, 1089 — 7th Ave. Isabel Florenza.
SAN FRANCISCO — California Psychical Research Society, 414 Mason Street. Dr. P. S. Haley.
SAN FRANCISCO — First Spiritualist Church, 3324 17th St. H. E. Pitzer.
SAN FRANCISCO — Golden Gate Spiritualist Church, 240 Golden Gate Ave. Florence S. Becker.
SAN FRANCISCO — The Chapel, 20 West Gate Drive. Adele Halman.
SAN FRANCISCO — The Society of Progressive Spiritualists, 2126 Sutter St. Marie F. S. Wallace.
SAN FRANCISCO — Universal Spiritual Church, 976 Valencia St. Sunday Services, 8 P. M. Messages, Circles, Friday, 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. 6th St. Blanche Hughes.
SUMMERLAND — Summerland Spiritualist Association. Elizabeth Gainer.

CANADA

BRANTFORD (Ontario) — Spiritual Temple, Brant Building, Osborne St. H. Mynall, Pres.
CALGARY — First Spiritualist Church, 880 Third Ave., West. Alice E. Rush-ton.
HAMILTON — National Spiritualist Church, Orange Hall, 1754 James St., North. Mrs. E. A. Aylett.

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

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

TORONTO — Spiritual Psychic Science Church, 760 Bathurst. Kenneth Briggs.

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

VICTORIA, B. C. — First Spiritualist Church, Sons of England Hall, Broad St. Bernard Rodin.

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

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

WILLMANTIC — First Spiritualist Society, 138 Valley St. Caroline J. Conner.

DISTRICT OF COLUMBIA

WASHINGTON — Longley Memorial Spiritualist Church, 3428 Holmead Place, N. W. I. G. A. D. J. Cave, Beltsville, Md.

FLORIDA

DAYTONA BEACH — First Spiritualist Church, 606½ Main St. Katherine Windle, 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 Aleta Strang.

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

MIAMI — Spiritualist Church of Christian Light, 155 N. W. 57th St. Alice Houser, Pastor; Amelia Kiplinger, Asso. Pastor.

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

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

ILLINOIS

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

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

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

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

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

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

CHICAGO — First Church of Spirit Healing, Lily of The West Temple, Monroe and Paulina Sts. C. A. Burgess.

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

CHICAGO — 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 — Fraternal Spiritual Church's Chapel and American School of Occult Science, 64 Randolph St., 3rd floor, East. Mr. and Mrs. F. J. Harris.

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

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

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

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

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

CICERO — First Spiritualist Church, 6033 West 25th Place. Lena Drews.

DANVILLE — Church of the Spiritualist, 126½ W. Main St. Eula Swift.

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

EARLVILLE — Spiritual Church of Friendship. Victoria Wrenshing.

EAST ST. LOUIS — Soul Communion Spiritualist Church, 571 N. 18th St. Iona Brandt.

EAST ST. LOUIS — Spiritualist Science Church, 16th and Cleveland Ave. Goldie Rayburn.

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

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

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

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

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

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

INDIANA

CONNERSVILLE — First National Spiritualist Church, 608½ Central Ave. Ella Curry, 926 Sycamore St.

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

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

ELKHART — First Independent Spiritualist Church, 126½ South Main St. Ruth Fasbaugh.

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

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

FORT WAYNE — Progressive Spiritualist Church of Christ, 1103½ Taylor St. R. C. Davis.

HAMMOND — First Progressive Church, Odd Fellows' Bldg., State St. Myrtle Wright.

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

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

INDIANAPOLIS — Spiritualist Center, 38½ North Penna. St. A. J. Dishinger, President.

INDIANAPOLIS — Spiritualist Church, 590 Massachusetts Ave. Mr. and Mrs. John F. Van Meir.

INDIANAPOLIS — Progressive Spiritualist Church, Park and St. Clair St. Francis Craig, President; O. F. Kennedy, Secretary; Clark Gideon, Vice Pres. (presiding).

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

KOKOMO — First Spiritualist Church, Red Men's Hall. Hazel V. Dye, Pastor.

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

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

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

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

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REYNOLDS — Guiding Star Research Class. Fern Rogers.

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

SOUTH BEND — Liberal Spiritualist Church, 715 East Ohio St. Anna Woodward.

UNION CITY — Messenger of Comfort, 316½ Oak St. Joseph 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.

MARYLAND

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

MASSACHUSETTS

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

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

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

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

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

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

Texas Mediums



"Psychic Observer"

REV. EVELYN MUSE and REV. LENA DE VOE, Lecturers and Mediums; the former is President — the latter Secretary of The Texas State Spiritualist Association (N.S.A.)

REV. MUSE is Pastor of the First Spiritualist Church, Cameron, Texas.

REV. DEVOE is the Pastor of The Light of Truth Spiritualist Church, 1509 Hemphill, Fort Worth, Texas.

LYNN — Spiritualist Association, Joyce Building, 36 Market St. Bernard Emmons.

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

QUINCY — First Spiritualist Church, 4 Maple Street. Everett Kerr, President.

SPRINGFIELD — First Spiritualist Church, 33-37 Bliss St. Hattie Reed.

WEST SPRINGFIELD — Spiritualist Church, 254 Westfield St. Irene Remillard.

WORCESTER — First Spiritualist Church, 35 Oread St. Fred Smith.

MICHIGAN

ADRIAN — Christian Spiritualist Church, 412 E. Maple Ave. Mrs. Earl Beach.

BRIGHTMOOR (Detroit) — First Psychic Spiritualist Church, 21729 Fenckell St. Elizabeth Armitage.

DETROIT — Allon Memorial Center, 2212 W. Grand Blvd. Ethel L. Green.

DETROIT — Bible Christian Spiritual Church, Masonic Temple, West Lafayette and Waterman Aves. George Hoyer, Gracey Runge.

DETROIT — Christian Corinthians of America, 12070 Yosemite. A. Kemsley.

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

DETROIT — Fellowship of Encircling Good, I.O.O.F. Hall, 15031 Burt Road, at Outer Drive. Margaret Baker.

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

DETROIT — National Bible Spiritual Church, 8032 Charlesvoix, at Van Dyke. Fred Roe.

DETROIT — Spirit Communion Church, 3910 Avery. Homer Watkins.

DETROIT — Spiritualist Ass'n of America, Inc. (Aquarius Fellowship), 2901 Glynn Court. George S. Foden.

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

EATON RAPIDS — Spiritualist Episcopal Church, East Hamlin St. John W. Bunker, R. G. Chaney.

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

FLINT — Goodwill Spiritual Church, 127½ East Kearsley St. Malcolm Riddle.

GRAND RAPIDS — Church of Divine Science, over Majestic Theater, Library St., entrance. Grace L. Bracon.

GRAND RAPIDS — First Church of Truth, 26 Shelby St. Rachel Carter.

HASTINGS — The Flower Memorial Spiritualist Church, American Legion Hall, Church St. Clarence S. Benedict.

JACKSON — Christian Psychic Science, 244 W. Cortland St. Bessie Solomon.

JACKSON — Goodfellow Spiritualist Church, Leroy and Ellery Ave. Chas. Gulick.

JACKSON — Light of the World Spiritualist Mission, 922 Francis St. De Rae Rife.

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

LESLIE — Flower Memorial Spiritualist Church, West Bellevue St. Clifford and Edna Flower, Pres. and Vice Pres.

MUSKEGON — Spiritualist Church of Truth, I.S.A., Odd Fellows' Hall, Cor. Western and Terrace Sts. Services Sunday evening, 7:30. Rev. Constance Betts.

MUSKEGON — Temple of Spiritual Light, 609 Laketon at Wood St. Wm. R. Aldred.

PONTIAC — Christian Spiritualist Church, 5 South Perry St. Dawson Jordan, Pres.

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

MINNESOTA

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

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

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 — Science of Progressive Life, 3009 Harrison. Clara Winnie.

KANSAS CITY — Tabernacle of Divine Truth, 506 West 16th St. Maud Mad-dox.

ST. LOUIS — Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun. and Tues., 3-5. Rev. Jose Erhart.

ST. LOUIS — First Church, A.S.A., 3309 South Grand. H. Guth.

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

ST. LOUIS — Psychic Center, 4303 South Grand Ave. Lula Taber.

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

NEBRASKA

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

NEW JERSEY

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

CAMDEN — Fourth Spiritualist Church, 503 Market St.

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SPIRITUALIST CHURCHES

(Continued from Page 10)

NEW YORK CITY—United Spiritualist Church, 257 Columbus Ave., at 72nd St. Messing Services, Sunday, Monday, Tuesday, Wednesday, Friday at 8 P. M. Thursday and Saturday, 2 P. M. Edward Lester Thorne.

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

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

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. Lenta B. Maxwell.

ROCHESTER—Universal Spiritualist Church, 669 Genesee St. Louis C. Brown, Lillian Stauber.

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

SCHENECTADY—Progressive Spiritualist Church, 6 Myndras St. James E. Jones, Pastor; Lillian Weir, Secy.

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.

WOODHAVEN (Queens)—Church of Eternal Light, 86-54 91st St. Services, Sun. 8 P. M.; Mon., Tues., Thurs. 2 and 8 P. M. Wm. Skidmore, pastor.

OHIO

AKRON—First Spiritual Temple, 199 E. Market St. Bessie Woodward.

AKRON—Friendly Spiritualist Church, 945½ Kenmore Blvd. Hulda Stewart.

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

AKRON—Spiritual Temple 100 South Broadway. Lyda Hosler.

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

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

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

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

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

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

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

COLUMBUS—The First Spiritualist Church, State and Sixth Sts. Grace Lautz, Secretary.

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

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

DAYTON—First Church of Occult Science, 44 Franklin St. Etta Davidson.

DAYTON—Fraternal Spiritualist Church, Closed during Summer months, re-open in fall. Circles Thursday evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

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

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

NEW PHILADELPHIA—Church of Divine Inspiration, 133 E. High St. Robert K. Wilson.

SPRINGFIELD—Spiritual Center, 13 S. Fountain Ave. (L.O.O.F. Hall). Bertha R. Marx.

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

VANDALIA—Universal Spiritualist Church, Route 1, National Road, (one mile west). Corine L. Pleasant.

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

YOUNGSTOWN—First National Free Psychic Church, 388 Arlington. Freda Dowler.

YOUNGSTOWN—First Spiritualist Church, 52½ West Laclede Ave. H. L. Bowman, Ruth Fields.

OKLAHOMA

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

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

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

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

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

TULSA—Second Spiritualist Church, 109½ East Third St. J. S. Allison.

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

OREGON

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. Mittlestead.

PORTLAND—The College of Divine Science and Realization, 1835 S. W. 11th St. Mrs. J. C. F. Grumbine.

PENNSYLVANIA

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

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

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. Glenelg 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 Spiritualist, N. S. corner of Master and Carlisle St., 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.

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.

READING—Friendly Church of Truth (I. O. O. F. Temple) 8th and Franklin. Rev. Anna Gehris Kresley.

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

RHODE ISLAND

PROVIDENCE—Holy Angel Mission, 118 North Main St. Mrs. E. Still, President. W. P. Day, Pastor.

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

TEXAS

BEAUMONT—Golden Rule Spiritualist Church, 894 McFaddin St. Pearl M. Davis.

FORT WORTH—Light of Truth Spiritualist Church, 306½ Main St. Lena DeVoe.

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

SAN ANTONIO—The Church of Perpetual Prayer, 1939 N. St. Mary's St. Cleese Frank, Pres.

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NORFOLK—Spiritual Center, 815 Cumberland St. S. D. Anderson.

WASHINGTON

BELLINGHAM—Psychic Research Society, 2400 Jaeger St. Mrs. Fern Balfus.

BELLINGHAM—Psychic Research Society, 887 Fourth St. Margaret Penny.

SEATTLE—Church of Spiritual Light, 3012 Arcade Bldg. Hattie B. Minear.

SEATTLE—Universal Brotherhood of Light, Inc., Chapter No. 10, Fischer Studio, Room 210, 1519 Third Ave. Dr. Erna Hackett, Pres.

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

SPOKANE—Spiritual and Psychic Research Ass'n, 808 West Sprague Avenue. Tommy Tucker.

TACOMA—Rising Sea Spiritualist Church, 608 Fawcett St. Margaret Hine.

WEST VIRGINIA

CHARLESTON—First Spiritualist Church of Light, 1202 Elmwood Ave. Beulah Brison.

HUNTINGTON—Spiritualist Church of Truth, 1128 Third Avenue. G. W. Gilkison.

HUNTINGTON—The Spiritualist Temple, Bradshaw-Diehl Building, 10th and 3rd Ave. Mrs. William Crook.

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MADISON—First Spiritualist Church, 113 Monona Ave. Ruth Miller.

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In last issue of PSYCHIC OBSERVER, a statement was made to the effect that Rev. Harold A. Lumsden, Minister of The Universalist Church, Stamford, Connecticut, was a Clairvoyant, Trance and Direct-Voice medium. A letter from Mr. Lumsden states that such is not the case.

Rev. Lumsden has lectured at Camp Silver Belle, Ephrata, Pa. and Lily Dale Assembly, Lily Dale, N. Y.

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