

**AFTER DEATH WHAT?**

THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

# The PSYCHIC Observer

TRUTH For Authority; NOT Authority For TRUTH

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## Psychic Book Saves A Life

### Spiritualism Prevents Man's Suicide After Bomb Killed His Wife

#### Knowledge of Survival Comforts Londoner

By MAURICE BARBANELL

"You are the man who saved my life."

These words were spoken by Cyril Fluck, a former coffee-stall keeper in South London's Old Kent Road, who called last week to tell me that a Spiritualist book saved him when he was on the verge of committing suicide.

Fluck has one of the most human stories to tell that I have ever heard in my life. He is a typical Cockney who loved his wife. "Bubbles" was his nickname for her.

They had known each other since he was four years old. He is 57 now. They were married for 36 years. Theirs was a life of mutual love and confidence. All the time he spoke of his wife he reminded me of Albert Chevalier's famous song, "My Old Dutch."

#### Inseparable Couple

They were inseparable. Indeed, he had worked it out that never in any one week were they ever parted for more than 14 hours!

Down in South London, where they were both known and beloved, they were local characters. Jokingly Fluck said, "If one of us was seen without the other in the Old Kent Road we got the bird."

Fluck and his wife typify the spirit of Londoners which has won admiration all over the world. They could "take it."

In the last war his wife drove an ambulance until she was injured. During the blitz they were always at their coffee-stall, working right through the night while bombs dropped around them, never making any charge for the refreshments they eagerly supplied to A.R.P. workers.

#### Stall Has Direct Hit

They were not afraid of the bombs. Seven times they rained down within killing distance. On one occasion it was last October when the blitz was at its worst—the coffee-stall had a direct hit. His wife, while serving, was injured, her hip being smashed.

While bombs still dropped she was taken away in an ambulance to a hospital. Her husband accompanied her, seated in the car all the time. They had to drive through a wall of flame caused by oil bombs.

For three weeks he lived in that hospital, sleeping in its billiard room at night. He made himself useful in the ward. He helped the nurses. He kept the patients amused with his native wit. He was always within call, so that he could do anything, large or small, to help the woman he loved.

One night, while holding her hand, because she was in pain, the ward had a direct hit. He never saw her again. Every patient, 18 all told, two porters and a nurse were killed. Fluck was the only survivor. His clothes were stripped from him, one rib was broken and four others cracked, but he managed to crawl out when he found himself pinned against a wall.

They wanted him to stay in the hospital so that they could attend

#### Hears Pathetic Story



"Psychic Observer" MAURICE BARBANELL Editor of "PSYCHIC NEWS" London, England

to his injuries. But he slipped out through a back door to walk three miles to his daughter and her two children! He knew she would be worried when she heard that the hospital had been hit.

The "death" of his wife was the worst blow life had ever dealt him. His livelihood had gone. All told he had lost four coffee-stalls, besides a cafe, in the blitz. He suffered from an unbearable loneliness. Life seemed to offer him nothing. There were days and nights of dreary despair.

#### Parson Couldn't Comfort

In this hopeless, stunned condition he attended his wife's funeral. There he had another shock. The Church of England parson had no word of comfort to offer at the graveside. He repeated in stereotyped tones the formulas from his books, administered the last rites almost mechanically, closed his books, folded his arms—and walked away without a word!

So disgusted was Fluck by this heartless performance at the funeral that he wrote a letter of

protest to the "Daily Telegraph." The absence of any warmth or sympathy from the parson had greatly distressed him, he said.

#### Stab Through His Heart

When the priest finished his cold formulas "something within me fluttered like a punctured balloon. A stab went through my heart—which after several weeks is getting worse."

He ended his letter with these words: "Surely there are many others to whom a handshake would bring them nearer to their God in these distressing times."

400 people wrote to him after his letter appeared. Because of his almost bereft condition, his daughter kept the communications from him for three months.

"What did the letters say?" I asked him. "When you read one you had read the lot," he replied.

A bishop wrote to express his sympathy. There were tracts, testaments, books of poems and all sorts of well-meaning but comfortless letters from people of all religions.

#### General Could Not Help

The Salvation Army sent one of its generals to see him, but he could not cure the bereaved man's aching heart.

I saw the letter in the "Daily Telegraph." You never know on such occasions whether you are intruding on somebody's grief. I took a chance and sent him a copy of my book, "They Shall Be Comforted," which I wrote to show how Spiritualism helps the bereaved.

Because of its title the book was handed to Fluck by his daughter. Mine was the only communication she allowed him to have until three months had elapsed.

You must try to appreciate this man's feelings. He was unutterably lonely without his wife. Their beloved dog, a faithful companion for 17 years, though it was blind for the last three, had been lost in the blitz.

His parents had been Salvationists. He had been brought up to believe in a rigid orthodoxy, but religion could not help him.

"All that I wanted to do was to die," he said. "I pleaded with the doctor to leave something so that I could swallow it."

(Continued on Page 4, Col. 4)

## OUR RESPONSIBILITY TO ANIMALS AND BIRDS

By NANCY PRICE

The majority of Spiritualists regard it as part of their "religion" to do what they can to protect the humbler creations. Spirit teachers are very candid over the retribution which follows cruelty to animals; and man's superiority of mind and equipment brings with it ever-increasing responsibilities.

The guides are equally frank over the danger of retarding the evolution of pets by too much indulgence. Many of these little creatures are so appealing that sometimes it is hard to remember that our love should take the form of bringing out those fine qualities which they all possess. Evolution being the Law of Life, the strengthening of the tie between man and other forms of creation, cannot be over-emphasized. We can do much to train them and to increase their usefulness. On the

other hand, how much we can learn from animals, and indeed from Nature as a whole!

On the subject "Our Responsibility to Animals and Birds," Miss Nancy Price, famous English authoress, has this to say:

"I am no crank, but in this age which is so full of sentiment often amounting to sentimentality, it is amazing that we who call ourselves animal-loving people can still allow so much suffering—even torture—to those creatures who have an equal claim with ourselves to life. Our lesser brethren need our active protection, our constructive care; they serve, clothe and feed us and give us much of the beauty of the world.

"We give animals love—a possessive love—but we rarely give them service.

"What would the world be (Continued on Page 4, Col. 3)

### THIS DOG "CAME BACK"



"Psychic Observer"

His name was "DON" . . . His home was LILY DALE . . . He died a year ago . . . His devotion enables him to manifest . . . almost daily.

By RUTH STEGER

Psychic Observer Feature Story #17

On the corner of the porch of Mrs. E. Josephine Jones' residence, "Home Nook" at Lily Dale, lies a porch mat—the kind that usually has WELCOME printed on its fuzzy surface.

It doesn't need the word, for the mat is left there for the spirit of her dog "Don," whose presence she has become aware of through objective and subjective clairvoyance and clairsentience, she claims.

Dog . . . man's friend! That is the way Mrs. Jones, as thousands of other dog owners in the world believe. As poets, columnists, novelists, writers and leaders for generation have saluted.

But Mrs. Jones goes one step further. As "man's friend," Mrs. Jones confidently knows their dog, Don, survives. And the presence of the mat in his favorite spot is tangible proof of her knowledge that the fourteen-year-old stately collie . . . she and her son, Edward, had loved . . . survives as definitely as this confirmed Spiritualist believes her human friends survive.

#### Don Knew

The tall slim woman, with the whitish hair piled upon her head, speaks in assured tones as she describes the individuality of her dog. In coloring, his unique mark was a bow of white on his neck. In vocabulary, Don seemed to be able to interpret and obey dozens of sentences, noises, and situations. In loyalty, he was a one-family dog, had been since Edward had brought the puppy Don home with no disclosure of what he had paid for him, but with the explanation, "Mother, I had to have a 'good' dog."

Don trained himself in little grooves of affection and regard for

his owners. He would retrieve articles. If Mrs. Jones said, "If you want some more to eat, you'll have to bring your dish," he'd carry it to her.

If Edward said, "Bout time I was going," Don would be apt to go over to a chair and tug Edward's heavy coat toward him.

He knew the approximate time the mail train would arrive, and he'd bark excitedly for Mrs. Jones to go get the mail.

#### She Didn't Forget

He'd recognize familiar motors on the quiet street after midnight. If strangers went past, he'd continue sleeping. If a certain neighbor drove past, Don would go to the window, raise the shade and look out. If Edward's car started up the street, he'd get up and bark joyously . . . hurry noisily to the door.

But of all the dozens of little incidents that built up the life of Don, three are important because they repeat in Mrs. Jones' account of his survival.

As Mrs. Jones went about her work each day, she used to talk to the dog who followed in her footsteps. He'd react to her various sentences. For instance, if she sat down in her favorite rocker and said wearily, "Well, Don, let's take a little rest," the collie would poke his nose affectionately between the arm of her chair and her knee and nudge her lovingly.

Secondly, the dog was trained to stay out of the house if there were guests. He might come to the door, or to the doorstep, but he'd stay outside. That was so that he'd never disturb those who had readings from her late husband, Mr. Jones, who was a medium; and that he'd never offend infrequent

(Continued on Page 4, Col. 4)



TAKEN FROM THE BOOK

# The Mediumship of Jack Webber

By HARRY EDWARDS

## DIRECT-VOICE PHENOMENA

Spirit Guides have been able to bring their technique between trumpet movements and light . . . to a perfect state. If the one who operates the white light responds immediately after the call for the light comes . . . the trumpets are seen in movement . . . as the light goes on. The trumpets are always well away from the medium . . . helplessly bound in his chair. As the light is put out . . . the trumpets ascend at once. They are often lying on the floor. This makes no difference since they rise, with force, as soon as the room is darkened.

Four trumpets have been seen in simultaneous levitation. However, the best trumpet manifestations take place with two trumpets. One trumpet may be at one end of the room and the other at the further end. One trumpet may be in the air tapping on the ceiling, while the other sweeps along the floor. Tall people are unable to hold a trumpet as high as is accomplished in the seance room. By the same token, no one, with both arms extended, could span the distance between the trumpets. May it again be stressed that such a movement could not take place within a split second of light. Remember the medium is still entranced . . . bound in sealed ropes . . . the knots fastened with gummed tape or wax. This provides incontrovertible evidence of spirit power.

In the red light, these move-

## AURAS and COLORS

This book, by Dr. J. C. F. Grumbine, has passed into the twentieth thousand, and is again ready for the public. It has been a "best seller" for over ten years and is now in larger type and contains the dictionary of color meanings, which all readers find invaluable.

The Aura is a luminous emanation which radiates from each person and which designates the sphere in which he lives. As a matter of fact, all life in that form, has its aura, and its station, in the evolutionary scale, is designated by it. At first, medieval artists painted the aura as a nimbus or circle around the head of Jesus and the Saints, and then as their clairvoyant knowledge of its presence became known, it appeared as an aureola or halo, as did Jesus, whom Hoffman painted in his celebrated picture, "Jesus as a Boy in the Temple," discoursing with the Rabbis and members of the Sanhedrin.

Children when passing away have manifested a shining light about their faces; and men and women, inspired, have shown a glow and luminosity about the eyes. The aura radiates from the spirit of a person. The more advanced and pure the spirit is, the more luminous and radiant is the aura. Conceive, if you will, of an egg-shaped radiation around the body of a person, extending from a foot above the head to the feet, and you have a definite idea of what the aura is.

The colors of the aura prove its quality or character. A blue aura shows that a person is very intellectual and loves books and study, while a red aura shows the love or emotional nature very highly developed. Modifications of those colors, which are primary, as light blue or light pink, show a more spiritual and higher type. The indigo is very occult; the yellow or orange is mystical, and the deep purple, royal and accult.

## LEVITATION PHOTOGRAPHED!

UNDER TEST CONDITIONS



The photograph (above) reproduced through the courtesy of E. P. Dutton & Co., N. Y. C., and Harry Edwards, Belham Psychic Research Society, London, England, shows JACK WEBBER, the Medium, seated . . . securely bound . . . facing the camera. The article, herewith, explains the Levitation (Telekinesis) of the trumpet (dark cylinder-like object, lower left). Webber passed away six months after this infra-red photo was taken.

ments are still more interesting. The trumpets are then clearly seen to be floating about the room without visible means of control.

Trumpets, in levitation, will move as requested by the sitters . . . turning completely round as if on an axis . . . first with the narrow end towards the medium . . . then with the broad end.

The trumpet will weave its way round the heads of the sitters . . . going past one side of the head with the broad end backwards . . . then turning round the back of the head . . . with the small end foremost . . . going to the next sitter in similar manner . . . and so on round the circle.

The speed at which the trumpets travel is phenomenal . . . so rapid, in fact, that the luminous bases appear as a continuous band of light. At times they travel so fast that the eye cannot follow

the movement . . . even in the restricted area of a room.

To see two trumpets . . . moving at such speed . . . weaving intricate patterns one with the other, without ever hitting each other . . . provides an amazing spectacle.

It is often the case that there is an electric light pendant or a length of flex hanging from the ceiling in the center of this trumpet activity. Only once has the electric fitting been disturbed or the flex pulled down . . . even though the trumpets, in fast movement, will suddenly slow up and gently touch the pendant.

Again the rapid movement may bring the trumpet to within a fraction of an inch of a sitter's face . . . so that the wind caused by the movement is heard and felt. Repeatedly the trumpet will do this in front of a sitter . . . then flash away to gently caress

the face of another sitter on the opposite side of the room. The control of the trumpet is perfect.

For any person, normally, to execute such movements in total darkness . . . without hitting a sitter or a hanging object, would be an obvious impossibility. There is definitely INTELLIGENCE back of all such physical manifestations!

To exhibit such controlled movement, considerable energy must be present. This is evidenced by the marks that are made on the floor or linoleum when the trumpet sweeps the floor in large arcs.

The picture, accompanying this article shows the trumpet in movement. The flash of the bulb was not fast enough to enable a precise trumpet to be photographed. The man, to the left, appears to be holding the small end of the trumpet BUT, in reality, his hand is being grasped firmly by the sitter, to his right. On this occasion, the press switch, to flash the exposure, was tied to the arm of the medium's chair, and the spirit Guide, through the medium, is pressing the switch with a finger . . . thus taking this photograph.

### Medium Never Harmed

One phase of phenomena, that often causes apprehension on the part of a sitter, is that the trumpet returns with great force, hitting the medium on his head . . . but never causing any harm. The Guide explains this as the return of a psychic rod . . . carrying the trumpet back with it . . . to the medium.

On other occasions, for reasons not yet known, the medium has been hit on the head with the trumpet . . . continuously for some moments. At one time, a long heavy trumpet made of stout tin was in use . . . this would beat the medium's head. If a person were normal, surely he would not be able to withstand such treatment.

So severe have been these demonstrations that I could not believe, in the beginning, that the trumpets could have hit the head so hard . . . I first thought that they must have been hitting the wall. After the sitting however, the wall was examined and there was not even the smallest indentation of the wallpaper.

At the next sitting I was invited to place my hand sideways on the medium's head . . . while the trumpet crashed down upon it. This was to demonstrate that the trumpet actually did come in contact with the head.

### Doctor's Analyze

After such events, it is particularly noteworthy that there is neither bruise nor bump on the medium's head . . . not even the slightest red mark. The condition of his body, in trance, must, therefore, not only be impervious to physical blows . . . but also the tissues must be "conditioned" not to react to such treatment. A dead body will bruise . . . and it is still another mystery of the spirit people as to just how they are able so to protect a medium's body from ill effects after such apparent strenuous demonstrations.

In this connection, it is interesting to note that medical men who have been invited to take the entranced medium's pulse . . . have declared it to be between 90 and 100 . . . an appreciable acceleration. One doctor gave the opinion that it would likely prove fatal for such a pulse rate . . . should it be maintained for two hours . . . which is the usual duration of this type of seance. But, of course, the earth doctors, as a rule, know nothing about the *modus operandi* of spirit power for they have also taken the respirations and found them to be nearly double the normal rate. This, too, perplexes them.

When a two-piece trumpet has been used, it sometimes becomes separated . . . the ends being widely apart. At one time, one end was outside the circle behind the sitters . . . then it was brought up behind the sitter . . . passed over the head and reunited with the other end. This separation and joining together has been observed on a number of occasions.

## OAKLAND CONFERENCE

The annual Conference of the Universal Church of The Master, Inc. was held October 5th at 2075 Telegraph Ave., Oakland, California, according to B. J. Fitzgerald, President.

The Conference was called to order at noon . . . a good representative attendance of Ministers from all affiliated churches was recorded . . . Roll call and Introductions followed the Invocation . . . Charter reports of Auxiliary Churches and Addresses by Officers and Delegates followed.

After the Symposium "Our Duty and Ideals" and new business for the good of the church was transacted, the conference adjourned.

The official program for the conference lists the TENETS of The Universal Church of The Master; "The Fatherhood of God and The Brotherhood of Man":

- 1st. Organize, establish and maintain Centers.
- 2nd. Promote the Christian principles as set forth in the Aquarian Gospel of Jesus the Christ and the Bible.
- 3rd. Teach Ancient History, Geography, Character Analysis, Astrology, and Biology as found in the Oahspe.
- 4th. Investigate the several phases of Psychic Phenomena, Spirit Return and Psychic Research.
- 5th. Encourage, teach and practice healing in all its Modes and Phases.
- 6th. Hold meetings, exchange views, endeavoring to keep abreast of advance thought.
- 7th. Teach Morality, to propagate the Brotherhood of Mankind and Universal Love.

The Board of Directors of The UNIVERSAL CHURCH OF THE MASTER, Inc., organized in 1908 and incorporated November 27th, 1918, are: President, B. J. Fitzgerald; Vice President, Mae A. Fitzgerald; Bishop, V. Gladys Edwards; Treasurer and Secretary, Pauline L. Barrick; Trustees, N. F. Howell, Charles H. Taylor, Thomas E. Chapman and R. E. Barrick.

## CRASHED PILOTS TELL OF PSYCHIC EXPERIENCES

The psychic experiences of airmen who, after crashing, stood aside from their bodies and then returned to them, were quoted on the radio by Air Commodore R. V. Goddard in his war commentary. "I knew a pilot," he said, "who crashed and lay unconscious for days. When he crashed, he saw his wrecked airplane and moved about among his rescuers, seeing them anxiously lay his damaged body on the ground. What distressed him was not the sight of his body, but the anxiety of the others. He was beside himself. What part of him? His spirit."

### Calm Assurance

Then the speaker told of another pilot who crashed in the sea. He said afterwards that he seemed to watch with calmness, even with pleasure, the efforts of his own body to free itself from the wreckage of his plane. Then a wing broke from the machine, the trapped body was freed and the airman saw it struggle out and float up to the surface of the water.

Those two pilots, said Goddard, had what he thought was the rare experience of viewing themselves objectively. They were not complacent about their bodies, but they were not anxious or distressed.

"Psychic News"

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Editor: MAURICE BARBANELL

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AUSTEN'S NEW BOOK . . .

"Spirit Guidance"

... is a collection of interviews in which questions put by the author are answered by denizens of another world who have returned to COUNSEL us on how best to prepare for LIFE after death and to tell of spiritual laws which will enable us to put our own world in order.

THE BOOK'S INTRODUCTION

By A. W. AUSTEN

Spiritualism is regarded by some investigators as a science, by others as a philosophy and by the vast majority of adherents as a religion. It is, in fact, all three. It is a science, in that it is a search for truth; a philosophy, because it teaches us a code of life; and a religion, for it defines our attitude to the Creator.

It is unique among religions in that it has no catechism, no Thirty-Nine Articles, no creed. It is true that there are what are known as the Eight Principles, which are supposed to define the beliefs to which a Spiritualist subscribes, but these were drawn up to meet a legal technicality and freedom of thought is preserved by allowing individual interpretation of their meaning. The channel for further revelation is kept open, for we realize that we shall never possess all truth. As we become entitled to greater knowledge, it will be given to us.

No Savior

Those who return from beyond the grave do so to comfort us and to instruct us. They comfort us by proving that love can conquer death; that, given the right conditions, those who have died on earth to awaken in the spirit world can return to those left behind to assure them of a coming reunion in a land of great adventure. But comfort is only part of their mission. They come also to tell us of the conditions under which they live in their new state.

They insist that in the world to which they have gone they have discovered facts which were ignored and sometimes contradicted by the dogmas they were taught on earth. They say little importance is attached to the beliefs they held, that it matters little whether they were Roman Catholics, Baptists, Hindus or even Atheists, but considerable attention is paid to the deeds they have committed, both good and bad, during their sojourn on the earth.

They claim that on the other side of death they have found it necessary to bear responsibility for their own acts, that no savior has come forward to take the blame for their guilt, that a death-bed repentance has not turned them from sinners into saints. They have found no golden heaven and no fiery hell. And there is no judgment day as they have been taught to expect.

Obey These Laws

Instead, they become aware of an ordered world divided into spheres of varying beauty and congeniality. As if by a magic magnet, each soul is drawn to that sphere for which his conduct has fitted him. But this is not his permanent state. There is progression in the spirit world, and there is retrogression. He can qualify for advancement to a plane of increased opportunities and greater congeniality, or he might sink to a lower

sphere of restricted powers and less beautiful surroundings.

Besides these ordinary men and women who return at seances to tell us of their discoveries, Spiritualists have the advantage of teaching and advice from beings whom we call spirit guides, teachers or helpers. They come to counsel us on how best to prepare for the life after death and to tell us of spiritual laws which would enable us to put our own world in order. They urge us to observe these laws and thus hasten the dawn of a new age, in which, we are assured, war will be no more and men and women will live as brothers and sisters, aiding themselves by serving others.

Why . . . The Indian?

Those who are unfamiliar with Spiritualism will be surprised to find that many of the spirit guides bear the names of Red Indians. They will wonder what civilization can learn from dead savages. But these guides are not really Red Indians. They have explained to us that the sphere on which they normally dwell is so far removed from earth—not geographically, but in vibration—that it would be difficult for them to reach us direct. It is necessary to use a "stepping-stone," and this is done by temporarily inhabiting the astral body of some spirit on an intervening plane. The most suitable "mediums" for this purpose are usually Red Indians, who were psychic on earth and lived closer to nature than more civilized races.

Who these exalted teachers really are we may never know. One of them, when asked the question, replied, "I am a voice in the wilderness." Another said it was not wise to reveal his true identity and added that the people whom he taught "love me for what I give them and not for what I am."

Spirits Differ

In spirit answers to questions you will not find complete unanimity. There is agreement on essentials and on broad principles, but on lesser issues there is a difference of opinion and sometimes complete disagreement. This proves that those who return to teach us of spiritual laws are not possessed of all wisdom. They have not become gods on the other side of the grave, but are human beings still. The spirit world is a natural world, peopled by those who retain human characteristics even after thousands of years. There is still difference of opinion, just as there is here.

"We are not perfect," they tell us. "We, too, are still learning and still evolving. But we have traveled a little farther than you along the road that all must take, and we return to help you by passing on the knowledge we have acquired. Do not accept everything that is told you; apply to all that we say the test of your own reason. Our task is not to live your lives for you; but to give you advice when you need it, to the best of our ability, and to stimulate you in your own endeavors for the benefit of yourselves and in the service of others."

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REALLY NOW . . .

WERE THEY RIGHT TO BE SUSPICIOUS?

To Continually Give False Names . . . at Seances Introduces the Element of Deception.

When people give false names at seances, who is to blame if the alias is not pierced by communicators and wrong names are given?

We received two letters recently from people who raised this point and were suspicious of the medium concerned. Curiously enough, both letters referred to the same group sitting, at which presumably two unrelated people attended under false names. They were made even more suspicious by the fact that the medium will no longer accept appointments by telephone from strangers. They both engaged seats by telephone.

The medium has explained to me it was merely a coincidence that it was only after this sitting he decided not to accept further telephone appointments from strangers. He has often been let down by people who made engagements by telephone. Seances have been reserved for them and they have failed to turn up. So now, except from people he knows and is sure will attend, he insists on letters making appointments by letter.

The complaints raise the question

of whether a sitter has a right to expect that he will be correctly addressed by the "dead" when he has deliberately misled the medium by using a false name.

Personal Tests

I know the medium concerned very well. I have myself had evidence from his guide. I know many people who have received convincing evidence at his sittings. Sometimes people have engaged sittings with him under assumed names, and have been "unmasked" by spirit communicators. Sometimes they have been told merely, "That is not your right name." And sometimes, as in these two cases, the communicators have given no apparent hint that they knew of the deception.

When these tests succeed, they constitute perhaps the strongest evidence obtainable that communicating spirits possess knowledge outside the medium's normal range.

But it is not reasonable to expect that they will succeed in every case, and it is very unreasonable to demand that such re-

THIS APPORT RECEIVED IN AUSTRALIA



"Psychic Observer"

SUPPLEMENT TO "HARBINGER OF LIGHT," APRIL, 1913, NO. 80

Photo reproduction of apport brought to T. W. Stanford's circle, through the mediumship of Charles Bailey.

It would not be possible to obtain, for love or money, the apport photographed above. It is an African fetish of a peculiar kind, placed on a post in the vicinity of a native king's house. No one can pass without permit, and the fetish, unlike others, has no arms and cannot show the way. The breast ornament is most beautifully worked in beads, and the skirt is made from native grasses. It was not "dropped on to the table," as some may think, but found within the locked cage after both the cage and Charles Bailey, the medium had been thoroughly searched.

There was never a time when it was more necessary to enlighten people's minds concerning the marvelous universe in which we find ourselves than the present. It is because of the great awakening in all parts of the world that has come through these circles by the demonstrated fact of a spiritual basis of what is generally considered inert matter, that they are so persistently maintained.

More than thirty years ago Dr. Alfred Russel Wallace testified to the fact of the "passage of matter through matter" in circles held by D. D. Home, a medium whose absolute honesty and genuineness have never been questioned. And yet daily papers have for their leading writers, men who utterly ignorant of the mass of testimony on this subject available, presume to talk of these demonstrations. This is only another example of the owl-like stupidity and ignorance that prevails. The absolute genuineness of the apport demonstrations and their important bearing on the scientific and religious thought, will one day, be accepted.

From time to time, PSYCHIC OBSERVER has published pictures of the Bailey apports (five more will follow in later editions) these pictures are photographs of the original apports which are in possession of the Department of Psychology, Stanford University, Palo Alto, California.

Ed.

Do You Want To HELP!!

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

markable evidence shall be given at the first sitting!

I know one man who attended sittings with this medium every week for months. He was always addressed by the false name given at the first sitting. Though the guide said he knew it was not his right name, he was unable or unwilling to correct it. Perhaps it was easier to continue to use the name which had made a "track" in the medium's subconscious mind.

The Facts Puzzle

I do not know why, of two people giving false names, one will be told his right name and the other will be addressed wrongly. Neither do I know why a person attending his first seance might be given the most amazing evidence, while another might go to sittings for years and never get a single convincing communication. There is so much we do not know about communicating with the "dead," even after nearly 100 years of investigation, that dogmatic answers to questions are best avoided.

But I do not think it is fair to put a medium or a guide in the position where the alternative to giving amazing evidence is to be suspected of wrong-doing.

I showed these two letters to the medium concerned and asked whether he could throw any light on the matter.

"I do not mind whether people give their names when they attend sittings or not," he said. "I always prefer to know as little as possible about sitters. But if a person does not wish to give his name, he should say so frankly and call himself 'Mr. X' or some such pseudonym. Many of my sitters do this, and I have no objection to it."

Medium's Viewpoint

"But to give a false name introduces the element of deception—and the success of a seance depends as much on the sitters as on the medium. Perhaps, when falsity is introduced in this way, it attracts the type of spirits who claim to be relatives merely for a chance to communicate.

"After all, the guide does not know the sitters and it might be easy for mischievous spirits to pose as relatives and to guess at the names, or even deliberately give the false names to create confusion.

"I think that when people come to a seance with a lie on their lips they are introducing quite the wrong element and they almost invite deception. If things go wrong, they have no one to blame but themselves."

This medium told me it is his rule, when sittings are not satisfactory, either to return the money or to invite the people to attend further seances as his guests. In any case, no medium can guarantee results. Provided he is honest, he cannot be blamed if tests do not succeed. — A. W. A.

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# The Mediumship of BESSIE WELLS

as told by  
A PSYCHIC OBSERVER  
STAFF WRITER

Bessie L. Wells, pastor of the Spiritualist Church of Prayer in South Bend, Indiana, and vice president of the Independent Spiritualist Association, used to get severe parental scoldings for describing the spirit playmates with whom she talked and walked.

That was in the lumber woods near Cherry Grove, Pa., where the family had moved when she was six months old. Mrs. Wells was born in Egypt, Pa., November 23, 1903.

Her parents thought she was using her imagination, or childish whims in passing time when she would relate visits with spirit entities.

At the age of six, the family moved to a farm near Ackley, Pa. It was here that interesting things began to happen in the house where they lived.

Many evenings after the day's work would be finished, as the family sat relaxed in the living room, they would hear someone rapping at the door. Her father would rise to greet a visitor.

He would open the door. And, no one would be there.

## Strange Rappings

On one particular occasion, he was just comfortably seated and reading the news of the day, when the rapping started the second time. Again he discovered no one at the door.

This time he took Tag, the good old family dog, and walked around the house. He couldn't even find evidence of anyone having been there. This occurrence repeated at least one-half dozen times, Mrs. Wells relates.

The family was thoroughly bewildered. No one understood psy-

## Indiana Pastor



"Psychic Observer"

REV. BESSIE L. WELLS, Vice President of The Independent Spiritualist Association and Pastor of The First Spiritualist Temple of Prayer, 410 West Wayne St., Fort Wayne, Indiana.

Recently she visited the "Home of PSYCHIC OBSERVER," Lily Dale, N. Y., where she gave an excellent demonstration of clairvoyance and Clairaudience.

chic phenomena. And some of her mother's seven brothers or sisters visiting them, declared the house was "haunted and there were ghosts about."

Mrs. Wells would tell what she saw and heard, but to no avail. About this time, she was walking two and one-half miles to school each morning . . . returning each night. She claims help from the spirit forces aided her in completing the grammar grades, between the ages of eight and thirteen.

One night while sliding down hill with a group of children, Mrs. Wells recalls how a spirit form in vivid gold-like garb appeared, and told her that her uncle would be called "to home and heaven." She left the group of youngsters, ran home, and told her parents. Three weeks from that very night . . . her uncle was instantly killed.

These things continued to happen. Following her marriage and the birth of a son and a daughter, she and her family moved to Jamestown, N. Y., and settled near Lakewood on Chautauqua Lake.

## Walter Emery

A neighbor invited her to go to a spiritualist meeting which turned out to be a seance conducted by Walter Vantillon Emery, who prophesied her development as a medium. She attended his class and had some private sittings, after which he had her sit by his side during his seance . . . instructing her to give messages from time to time.

Shortly thereafter she began giving messages before groups, discovering she had attracted two main guides: Dr. Dean, who claims he served in earth life as a physician in the White House and her principle control, Mooseheart.

Following her moving to South Bend, Indiana, she was requested to organize a spiritualist church, of which she was elected pastor and president. The church at 410 West Wayne Street is ten years old, and has over 100 conscientious members.

Four years ago she started a developing class. Six persons from this class have received licenses . . . permitting them to practice their mediumship.

Mrs. Wells says, "It is not easy to discourage those who have had so many proofs of immortality. We are beginning to live in a new age or cycle of life. More mediums, philosophers and scientists are needed today than ever before."

## OUR RESPONSIBILITY

(Continued from Page 1, Col. 3)

without fur or feather? No birds singing in the trees; no drowsy hum of bees in the garden on the hot summer afternoons; no butterflies, no gleaming fish in the waters; imagine the downs without the sheep, the fields without the cows. What should we do without the horse, the camel and the mule? How empty the fireside without dog or cat. The poets would be bereft indeed without the inspiration of the nightingale, the blackbird and the thrush.

"The beauty of the animal world continually delights our eye. The misery of loneliness, defeat and suffering has been made endurable by the companionship of one of these 'dumb' friends. How many a man and woman has been saved from madness or worse by some animal?"

"A kind word to an animal means much. A word of remembrance when one sees an animal being treated badly is certainly of use. To take an active and even interfering interest in the laws which concern animals is best of all. We should concern ourselves more actively with these. It is no use disapproving, or suffering with another's suffering; we must actively bestir ourselves to alter existing conditions whenever and wherever these conditions are evil.

"My good companions and best friends have always been horses and dogs. As long as I can remember I have had a dog. As a child my two greatest friends were a fat grey cob on which I used to ride all over the country, and my fox terrier. I had no other companions of my own age or sex, for my father was always shy with women and children.

"I used to hold long conversations with my two friends, which I KNOW they understood. I have always made a habit of talking to animals . . . because I know they like it. My last fox terrier joined his ancestors when I was thirty-five and then it was that, by accident, I became acquainted with the Peke—lion-hearted as well as lion-faced; there is none to equal him either in devotion, courage or intelligence. I have had three. They will guard your possessions with their life; they are full of fun, they are great hunters, when not spoiled and coddled.

"Buddy, my present Peke, has had many experiences. He is a good traveler. He has attended over three thousand five hundred performances at the theater, and many hundred meetings.

"Dogs know time and seasons, and they have almost invariably a preference for certain colors. They fear cracking sounds and the smell of fire, and they hate dark and loneliness."



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## DON... The Dog That Came Back

(Continued from Page 1, Col. 5)

friends who might not like dogs.

His last bit of routine in his latter days, was to come to the bed of Mrs. Jones . . . if she forgot to take off his collar. He'd put his nose up on her pillow and poke around until she'd apologize.

"I'm sorry, Don, that I forgot to take that collar off. Stand still, and I'll unbuckle it now . . . and then you can go back out, and make yourself comfortable on your pillow by the table."

That was Don in life.

## "I Saw Don!"

Don was ill for a long time. It was just old age. He had to "be taken care of." Shortly after June 14, 1940, his earthly body was laid to rest in the pet cemetery at Lily Dale. In the midst of stones labeled "Nancy Wren 1927-1941" or "Our Faithful Dog," Owner Mrs. Jones plans a stone on which would appear a stately picture of Don, such as the one taken by a prominent Buffalo photographer (appearing with this article, see Page 1).

Don, incidentally, was buried with his collar around his neck.

For a while after his death, Mrs. Jones would put down a dish of food as usual. Not many months afterward, she was sitting in her favorite living room rocker. And she says:

"I felt Don's nose snuggling between the arm of the chair and my knee. I said, 'Hello Don,' and talked to him as I had been wont to do when he lived. And I saw him wag his tail!"

Sometime later, Mrs. Jones was visiting a Spiritualist friend, Mrs. B. A. Pressing (mother of the editor of PSYCHIC OBSERVER). Occasionally they sit with their Ouija Board. Both are slightly mediumistic. Sitting engrossed in the living room, Mrs. Pressing glanced up and stared at the open door.

"There's a dog there!" she said.

## Psychic Book SAVES A LIFE!

(Continued from Page 1, Col. 3)

One day he was found lying across his wife's grave. He was soaked to the skin. He had been there all through the night. Twice he went to the cemetery with a loaded revolver in his pocket.

"Then I read your book," he told me. "I read it many times. . . My copy is marked with all my comments. . . Your book sobered me down. . . I no longer wanted to die. . . It saved my life."

Soon he began to feel his wife was near him. He sensed her presence. Once, in a very tight corner during an air raid, he felt afraid, a feeling that was rare for him.

He put his hand in his pocket and took out a photograph of his wife, enlarged from their wedding group. He kissed it and asked her to help him. Immediately all fear left him. He knew she was still by his side.

## Death Cannot Divide

Whenever he has found himself in a great difficulty he has felt for the photograph . . . and he has known. He never leaves his home without it now. He showed it to me. You could not call her a handsome woman. "Bubbles" looks what she is—an open-hearted, brave Cockney woman.

Well, that's the story of Cyril Fluck. It took him nearly two hours to tell it. He broke down several times and, tough though he is, he could not stop his eyes filling with tears.

I gave him "Teachings of Silver Birch" to read. I have arranged for him to have an anonymous sitting with a medium. I know his wife will come back to him. I know she will prove that she is watching over him.

She loves him and he loves her. Death cannot divide those whom love has made one.

"Perhaps it's the bull dog of the neighbor's," Mrs. Jones answered.

"No," Mrs. Pressing remarked. "It was a dog with long hair . . . a big dog!"

## She Knew

"Don!" Mrs. Jones remarked meaningfully, instantly drawing her own conclusions.

She has yet another incident to tell which she considers evidential. On a recent Saturday night, she had gone to bed, turned out the light and was just closing her eyes.

"Don poked his head right up by my pillow," she declares.

"I felt the impression of his nose," she says. "And I just automatically started saying:

"Wait a minute Don, and I'll take your collar off!"

She speaks softly, puzzled, musingly, with a break of grief in the syllables, "You know . . . ever since . . . I've been wondering if I shouldn't have taken Don's collar off before we put him up there?"

She speaks with firmness. "But I'll always keep that mat outside on the porch there."

Just as Mrs. Jones tells accounts of how "a dog named Captain used to come through in a small home circle we'd hold here, and we'd hear his tail wag against the table," so other animal lovers who are Spiritualists will account of hearing a former pet "bark a greeting" in a seance.

Sylvia Barbanell, wife of the English journalist, Maurice Barbanell, has written a book titled "When Your Animal Dies," in which she writes about animal survival.

She reiterates fascinating authentic accounts of "human" qualities displayed by man's four-footed friends; of physical, mental and photographic proofs of animal survival.

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# Spiritual Musings

## THE DRAMA OF EXISTENCE

By EDWARD LESTER THORNE

Mortals are unconscious of their queerness. For do we not place dramatics in a locked-up house which we only get into by paying, and with unconscious irony we quietly sit down to look at the drama, when a dictionary would have saved us from precipitating ourselves into such a humorless cul de sac? When "dramatic" means "to do," is it not a very queer custom to collapse into inactivity, and to do nothing at all, when the very nature and use of dramatics depends upon actual doing?

Sure this is the way we mortals are done out of Life. Leaving all the doing to somebody else, we fondle or pity ourselves about the unkind doings of fate. Fate as a satanic monster, or fatalities as unpreventable accidents, would have neither fear nor existence if man humorously dramatized the world, and set to work with vital zest to play with Life the many parts that gave the mastery of man's stage in ceaselessly growing freedom.

But what is the value of this stage and play policy, and how can it be practically applied?

### APPLY THE TEACHINGS!

Life is a dynamic dramatic, and its experience on the earth's stage the play paradise of man. Life is warmth and movement; its dramatics reveal this to man. When he plays as he works; he makes all Life as play, and labor's a ghost that is laid. We pay others to do the dramatics, whether it is in the theater, jobshop, or kitchen. To do is to live, and playing in Life's drama is simply enjoying Life.

Someone objects: "It's difficult to learn the parts, and it requires so much energy," and that is true if you regard the means to living pessimistically. In reality it is the use of energy that makes more life, and the play-full mastering of difficulty is really the making of romantic dramatics. Much trouble can be eliminated if instead of trying to learn a part, we become the part through joy in the zest of Life's learning.

Through applying the golden

### He Soliloquises



"Psychic Observer"

**EDWARD LESTER THORNE,** Author, Teacher, Mental and Physical Medium; Pastor of The United Spiritualist Church, 257 Columbus Ave., New York City; Services Monday, Tuesday, Wednesday, Friday and Sunday at 8 P. M.—Also Thursday and Saturday at 2.

He conducts a world-wide class for spiritual unfoldment.

teachings of SPIRITUALISM we shall gradually master all the parts which give the play of all the powers in man, and experience will become the dramatic unfoldment of masterhood on a self-created stage.

### "NOTHING NEW . . . UNDER THE SUN"

Everything that man has made for his use, comfort, convenience or pleasure has existed in the astral plane before it became a reality. Someone, somewhere, sometime made a mental picture of the conveyance which you travel in, of the home you enjoy, of the pen you write with, the clothes you wear. The will-power of someone was brought to bear upon those thought-pictures, and they developed into actualities. Where did these thought-pictures come from? There is but one answer. They came from the Astral plane, where all knowledge, past, present and future is recorded in the eternal records of Akasa.

You can bring these thought-pictures into existence. You can accomplish what man has accomplished and more. Man is a much more wonderful and complex crea-

tion than he supposed himself to be even a few years ago. You are much more wonderful than perhaps you imagine yourself to be, right now. You can understand and realize your five senses. Try to realize and understand your spiritual perceptions.

Even an animal can bring its thought-pictures to bear on a sensitive person. Who has not seen a dog intent on watching its master, silent, yet held with one idea which definitely radiates from it, which sooner or later makes itself felt by the person to whom it is directed. Maybe the dog wants exercise, food or drink or petting. There is no doubt that it conceives an idea, makes a mental picture of it, then settles down to will into action the force which all living creatures possess to some degree.

Everything you need for your happiness and well being is within your reach, and your latent unsuspected faculties, when developed and brought into constant use will make you more consciously "master your fate."

Realize your spiritual heritage. Choose wisely, then, concentrate your aims and purposes strongly upon what you want until you have made it your own.

### "THOUGHTS ARE THINGS"

Careless thinking has little or no result. Concrete thoughts have definite measured results.

This is the opinion of the world's foremost writers. Spiritualism—the religion of Truth is more and more widely accepted every day in the new world which is being evolved amidst the upheaval caused by the war.

Thought is a real force—thought is the product of the mind—mind is the agent of the soul—the soul finds its counterpart in the astral world where its divine attributes are mirrored resplendently.

Unfortunately, the thoughts of the average man and woman flit from one subject to another with careless rapidity.

Your mind should be awakened to its full possibilities. This can be done by degrees, just as physical strength is first realized in youth and later increased by use and deliberate intention.

If your demand is strong, and your mind is open to conviction, you will positively draw the information which you need. Failure only comes through insufficient or listless application of the user.

Remember, there is no such thing as chance. Earth, Spirit and the Heavens are governed by Law. You are one with this Law.

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According to Reid Williams, Treasurer for The Southern Cassadaga Spiritualist Assembly, Cassadaga, Florida, extensive improvements are well under way. Every modern convenience will be afforded visitors who plan to spend the winter months at the largest psychic center in the South.

The improvements are: Paving the street from Assembly entrance to Auditorium; Paving all street approaches to the Camp; Remodel-

ing Harmony Hall - consisting formerly of 8 rooms—now made over into 4 modern apartments, each with private bath; Brigham Hall remodeled, rearranged and painted; Large paved parking facilities either side of main camp thoroughfare; Flowers and palm shrubs along entire camp frontage; all other Assembly Buildings painted and repaired.

The 1941-42 Board of Directors of The Assembly are: President, Mrs. George Dittman; Vice President, Henry Smith; Secretary, J. H. Winchester; Treasurer, Reid Williams; Trustees, F. W. Smith, J. A. Williams and C. J. Ehrmann.

Services will be held Sunday afternoons during December, 1941. The official season will begin the first Sunday in January, 1942 with services every Tuesday, Thursday and Sunday through the month of March. Numerous requests have been made for meetings to be scheduled daily (except Monday) i.e.—Wednesday, Friday and Saturday during January, February and March. Should crowds warrant additional days of activity, steps will be taken to meet these requests.

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## GO SOUTH THIS WINTER



## TRY THE SPIRITS!

## A Remarkable Materialization Seance

Through the Mediumship of  
**Ethel Post-Parrish**

*In the first verse of the fourth chapter of his First General Epistle, St. John said, "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world."*

By  
**MONA M. JACKSON**  
Cleveland, Ohio

On Wednesday evening, August 13, a group, including the medium, Ethel Post-Parrish, and her assistant, Peggy Barnes Jeffs, gathered in the medium's beautiful private seance room at Camp Silver Belle, Ephrata, Pennsylvania. We had an opportunity to "try the spirits" at a truly remarkable materialization seance.

After Mrs. Jeffs directed the people to their seats, she inquired "How many of you have never attended a materialization seance?" Three people raised their hands. She then asked, "How many have never attended a trumpet seance?" One woman raised her hand. Mrs. Jeffs continued with the comments she usually makes at the outset of a materialization.

Two of these remarks can well be repeated in this report. First, "Please remember that when Jesus returned to the gardener, even He was not recognized. Keep in mind then that your loved ones, who do not know the law so well as did Jesus, the greatest medium of all time, may not look like themselves. . . . Now, endeavor to raise your "rate of vibration" to the highest and best so that we can have the best conditions possible."

## A supreme Test

Then Mrs. Jeffs invited any who had not inspected the cabinet, to do so, "not because of what you may think, but because of what others may ask you."

Several men and women inspected the cabinet which was positively empty except for the regular seance room chair which Ethel Post-Parrish would use directly.

The medium now withdrew to the cabinet, saying pleasantly as she stepped past the curtain, "Give us your good thoughts, friends!"

I have witnessed twenty-four materialization seances at Camp Silver Belle. In the past three years, I have also had the great privilege to attend four private materialization seances.

At no previous group seance of this kind, have I ever taken any notes upon the procedure. However, I was definitely impressed to take pad and pencil from my bag upon this occasion. . . . after Silver Belle, the brilliant and understanding little spirit guide of Ethel Post-Parrish, had made her initial entrance.

## Harmony Prevailed

The demonstrations which took place during this remarkable seance, where of such an outstanding and varied nature that many of us present felt that it would be well to send a report of it to the PSYCHIC OBSERVER. We believed that there are others who would like to share the interest and the joy which were ours for that one memorable evening. Accordingly, the names and city lo-

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## Versatile Medium



"Psychic Observer"

**ETHEL POST-PARRISH**, Mental and Physical Medium, Secretary of Camp Silver Belle, Ephrata, Penna. During the winter months, commencing on or about December 1st, Mrs. Post-Parrish will conduct classes for spiritual unfoldment and public services at her St. Petersburg, Florida, headquarters, The Institute of Universal Science, 2800 Central Ave.

cations of twenty-one of the people, who sat in the room that evening, will conclude this account.

The conditions, it seemed, were perfect from the beginning. Vibrations were excellent. Harmony prevailed. The Lord's Prayer was recited by the group. The singing was led by John E. Reese, Direct-Voice medium, Boston, Massachusetts, who also sat in the battery. After one hymn, "IN THE SWEET BY AND BY," was sung, Silver Belle, that omniscient little soul, glided from the cabinet in all her etheric beauty and greeted almost everyone personally. She scarcely touched the red carpet beneath her little feet as she apparently floated up and down the seance room and spoke to those present. She addresses men as "Uncle" as a rule and women as "Aunt." She always addresses Mr. J. M. H. Frederick, Lakewood, Ohio, "Papa Frederick," because of her adoption into the Frederick family. Silver Belle's long braids—jet black in color—her beautiful robe of etheric, crystal white chiffon, her tinkling and bell-like voice, and her great love for everybody, have long endeared her to her hosts of admirers all over the country.

After Silver Belle greeted everyone present, she said in silvery accents, "Now, I have much work to do for you, friends!" During her presence upon the seance floor, the sitters chatted with her and expressed their love for her as she did for them. She withdrew to the cabinet with the entranced medium "to do her work for us."

## No Talking ! !

The red light was brighter than usual tonight, it seemed. Accordingly, after the little spirit got to the cabinet with her entranced "medie" as she lovingly calls Ethel Post-Parrish, Mrs. Jeffs asked her if she would like to have the light lowered. Silver Belle's quick response delighted us, "No, thank you! This will do very nicely I am sure!"

From the cabinet Silver Belle requested that there be no talk-

ing or whispering by the sitters when there was a spirit upon the floor. She explained, "You know, friends, that will spoil someone's demonstration!" That was the first time the word "demonstration" was used at this seance; it was used frequently during the evening.

The first "demonstration" was so remarkable that it alone would have been worthwhile to record for the permanent files in the archives of psychic research. Joseph A. Murray, 286 Broad Street, Providence, R. I., had told the writer a few days previous to this seance of his meeting his spirit sweetheart, Katherine Beck, at a materialization seance at this camp, Sunday, August tenth. During this materialization circle, Mr. Murray was permitted to sit in the battery next to Mrs. Jeffs. Now Katherine appeared; She was arrayed in the lovely, white robe of etheric chiffon. She said, "Katherine!"

## Family Reunion

As Mr. Murray rose to greet his sweetheart, he held Mrs. Jeffs' hands in the position which Dr. Joseph Banks, the medium's principle Teacher and Spirit Collaborator, requests that they be held for these manifestations. After Mr. Murray and Katherine talked together for a few moments—talked as only true sweethearts can talk to one another—Katherine said, "Joe, I have a surprise for you!"

The curtain of red velvet parted, and Mr. Murray's father, dressed in black, stepped from the cabinet. Joy literally permeated that room. Then there was the greeting between father and son. Next

Katherine said happily, "I have brought your sister too, Joe!" Mr. Murray's sister, Enda, arrayed in a Sister of Mercy's black robe, stepped from the cabinet, introduced herself as "Sister Enda," and greeted her brother. She was not so fully "built up" as their spirit father, but she was clearly discernible. Again there was much joy in the seance room! Three entities were now upon the seance floor! Mr. Murray was overjoyed. Katherine Beck was very happy too. But this was not the end . . . for Mr. Murray or for the group.

Katherine now announced, "Another sister is here too, Joe!" This was almost too much! But, out of the cabinet into the seance room stepped another spirit Sister . . . robed in the attire of Enda Murray. Like her sister who had preceded her, this one was not built up to her full stature. However, her ectoplasmic body was there! Her face was discernible! And, she greeted Mr. Murray most affectionately.

## "Holy of Holies"

The sitters were, by this time, amazed! Four spirit entities were upon the floor! Katherine Beck, with the aid of Silver Belle, had thus far performed a remarkable psychic feat. Katherine Beck, arrayed in shimmering white robes, was radiant, gracious, and charming indeed as she took care of her "family"—for she had told Mr. Murray in a trance seance with Elizabeth Fabian a few days before that she was already a part of his family!

After greetings were again exchanged among the happy family members, Katherine Beck announced, "Joe, your mother wanted to come along, so I brought her to you too!" And Mrs. Murray emerged from the cabinet a little shorter than I have seen her on other occasions, and not quite so clearly discernible as heretofore. However, she greeted her son in a warm, maternal way and said gently, "This is quite a family reunion, isn't it, Joe?"

At this juncture, Katherine re-

## "I Have Witnessed . . ."



"Psychic Observer"

**J. M. H. FREDERICK, 1429 Wagar Ave., Lakewood, Ohio,** former District Superintendent of Schools (Cleveland, O.) and Eminent Commander of The Holy Grail Commandery No. 70 Knights Templar.

He has attended dozens of materialization seances conducted by Ethel Post-Parrish and has been permitted, on many occasions, to enter the cabinet . . . touch the medium whilst materialized forms were out on the floor. He has SEEN the phenomena and vouches for it.

He requested Joe to move toward the door so all his Loved Ones could have more room! Katherine herself was fully seven feet from the cabinet . . . all the time, and the other four spirits stood in front of and to the right of the cabinet. Katherine thus controlled this demonstration which lasted on the floor several minutes.

The "Oh's" and the "Ah's" from the other sitters were indeed a part of this unusual demonstration. After a reasonable length of time, Katherine Beck gently dismissed Mr. Murray's Loved Ones and talked to him briefly before she herself disappeared "beyond the veil."

The atmosphere within this Holy of Holies as I like to term this beautiful seance room—was still vibrant with the thrill which FIVE MATERIALIZED SPIRITS UPON THE FLOOR AT ONE TIME had created. But the thrills had just begun . . . just begun!

At this point, the hymn, "Rock of Ages," was led by John Reese. Before it was finished, another lovely feminine spirit attired, from crown to toe, in etheric spun chiffon, emerged from the cabinet saying, "Annie Laurie! Please sing 'Annie Laurie!'"

## Companions Forever

Accordingly, we obliged the spirit and she called, "Will! Will!" William G. Slater, Washington, D. C., jumped to his high eighty year old feet, took Mrs. Jeffs' extended hands, and greeted Annie Laurie, his spirit companion. Annie Laurie then called Mr. Frederick to her, and she greeted him very kindly. (Mr. Frederick, I was told earlier, had met both Mr. Slater and Annie Laurie at a

(Continued on Page 7, Col. 1)

## A Materialized Spirit . . . Photographed!



"Psychic Observer"

**SILVER BELLE**, principle spirit collaborator of **ETHEL POST-PARRISH**, allowed herself to be photographed . . . less than five years ago. The picture reproduced above, taken during a materialization seance, was submitted to PSYCHIC OBSERVER by **L. SHRADEN BROWN, 5839 Nicholson St., Pittsburgh, Penna.** Before publication, special permission had to be obtained from Silver Belle, who, incidentally, is very proud of this picture of herself.

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# Materialization Seance

(Continued from Page 6, Col. 5)

materialization seance with Ethel Post at Camp Chesterfield . . . ten years ago.) Tonight Mr. Frederick inquired, "And you're companions forever?"

To this Annie Laurie replied fervently, "Forever, Mr. Frederick!" At this point it might be said that Annie Laurie is said to be the daughter of General Powell Clayton of Arkansas; she passed on as a still-born babe in about 1869. She told Mr. Slater in 1931 that she liked the name Annie Laurie and took it for that reason.

This beautiful young woman brought the second thrill of the evening. She requested Mr. Slater to touch the entranced medium in the cabinet. He did so . . . Mrs. Jeffs cautioned him to be very careful lest harm come to Mrs. Post-Parrish. She then asked Mr. Frederick to go to the cabinet and touch the entranced medium's head. To this Mr. Frederick replied, "I have already had that privilege." But Annie Laurie persisted and Mr. Frederick complied with her request. He, returning from the cabinet, announced, "I am sure of it!"

## Six . . . Touch Medium

Annie Laurie then seemed to float to the middle of the seance floor and said gently, "I want another to make sure the medium is in the cabinet." Many sought this privilege, but Annie Laurie called on one who, after his "careful examination," left the cabinet and gave this oral verdict, "I am positive that it is the medium." Three more people were permitted to go to the cabinet and touch the entranced medium's head. All the while Mrs. Jeffs stood on guard fearful lest something befall her charge in the cabinet. This wonderful demonstration, FOR SIX PEOPLE TOUCHED THE ENTRANCED MEDIUM IN THE CABINET, was heralded with much joy, enthusiasm, and reverence by the sitters. Through it all, Annie Laurie presided like a gracious and queenly hostess.

After this epochal incident, Annie Laurie said, "That will be enough for one evening, friends." She then addressed Mr. Slater in a warm and loving way and assured him that she is always with him. She kissed him on the forehead before she withdrew . . . silently to the cabinet.

Hope, a young spirit of about fifteen, dressed in white, flowing robes, stepped from the cabinet directly to her mother and exclaimed, "Hope . . . Mother!" After her mother reached the center of the seance floor, Hope said sweetly, "Tell Daddy that I send him my love, Mother! I love you, Mother!" the child said meaningfully.

"And I love you, my Darling!" the mother replied with much feeling. Hope went to one of the filled flower baskets and, taking out a stalk of gladiolus, she said, "Here is a flower for you, Mother!" She gave it to her mother and returned to the cabinet saying, "Goodnight, Mother!"

Georgie, a boy who has grown in the Spirit World, has always been a veritable tease in the seance room. I have been present when he took a bunch of Queen Ann's lace (a pretty weed) and threw it — water and all — around the seance floor because, as he exclaimed, "Those are weeds! I don't like them, Aunt Belle!" (Belle had brought them.) Georgie entered the seance room laughing—burgling rather—and chuckling too. After introductions had taken place, he turned to his mother and said, "Mother, do you know ALL these people?" A negative answer followed and Georgie said, "Gosh!" Someone asked Georgie if he was planning to throw any water around tonight, and the mischievous lad replied, "No, I've graduated from water!"

My own Mother, dressed beautifully in robes of resplendent white chiffon, came to the song, "There's A Long, Long Trail." Her bright star shone brilliantly as she, too, came directly to me. She walked more than two-thirds of the length of the seance room with me. When I asked her how she is now, she paused and pointed to her right toe, raised her right arm, and said assuredly, "They are perfectly well now, dear! You see?" I said that I did see. (It was Mother's right side that had been paralyzed before her passing.) She kissed me on my forehead and said, "Mom (pronounced MUM) is taking care of you, Hon!" On her way back to the cabinet she paused in front of Mr. Frederick, a friend, placed her hand gently upon his head, and said reverently, "God bless you, Mr. Frederick!" (In life I had called Mother "MUM" and she had often called me "HON".)

A beautiful and gracious Mother came to her two daughters, Martha and Louise Flynn, Frederick, Maryland. Greetings of love and



DR. JOSEPH BANKS, Spirit Chemist and philosopher. He collaborates with his medium, Ethel Post-Parrish.

words of encouragement were given the daughters. The girls' love for their Mother was beautifully expressed.

A little boy's spirit named Bubby entered. He stood about two and one-half feet tall. He came to one of the sitters who told me later that Bubby was a child whom she, a registered nurse, had cared for before he passed away. He was so dear—so sweet—and so expressive in his childish affection for his good nurse that this meeting touched all of us deeply.

A Spirit Mother, speaking to her daughter of earth, now said, "I want you to listen to Mother once! You won't leave here till Monday. I want you to have a little rest."

The daughter, embarrassed, was almost speechless.

Then she said, "But Mother, I used to listen to you pretty well, didn't I?"

"Yes, you were a good daughter, dear, but I now want you to have a little more rest than you want to take." The girl's father came through too, and he added, "Your Mother is right, dear. You do need a rest!" The girl was convinced by now, I believe, that she needed a rest.

"Love's Old Sweet Song" is a talismanic song for Mr. Frederick and his Spirit Wife, Lida. Tonight, after one verse was finished, the velvet curtain parted, and a radiantly beautiful spirit robed entirely in white ethereal chiffon stepped from the cabinet saying, "Lida!" She went directly to Mr. Frederick who rose immediately to join her. He and she exchanged greetings of endearment after which he asked her if she would like to walk with him tonight. She replied, "Yes, dear, I would." Mrs. Jeffs was at Mr. Frederick's left, and Lida was at her husband's right. She held his arm, and together they walked the entire length of the seance room. Before they returned, Mr. Frederick introduced his loving wife to the group present. Then they talked quietly with one another for a few moments. Lida Frederick kissed her husband's head, and he, with her permission, kissed her. As Mrs. Frederick retired to the cabinet, she said, "I love you, dear!"

Mr. Frederick repeated to her as she stepped behind the curtains, "And I love you, Lida!"

At this point, came the third "miracle" of the evening. Lucy's Spirit Mother asked John Reese, the singing Welshman from Boston, to sing a song with her in Welsh! The duet of "JESUS, LOVER OF MY SOUL," sung by a SPIRIT SOPRANO AND A MORTAL FIRST BARITONE, was truly beautiful! The Welsh tune, different from the English, has a minor quality which, for the occasion, was most apropos. The medium, Mrs. Post-Parrish, speaks no Welsh! The visit between Lucy and her Mother followed the rendition of the Welsh hymn.

Between entrances of spirit entities, as Mrs. Post-Parrish's seances, there is either music or delightful repartee between Silver Belle and members of the group. At this time Silver Belle, after talking to one of the sitters for a moment, said good-naturedly, "I get blamed if I do, and I get blamed if I don't!" And we all laughed with her!

A Spirit now called "Eva!" After greetings were completed, she said, "I'm watching over Mary!" Much love was expressed by both the spirit and Eva.

Faith, the Spirit Sister of Hope who had already come tonight, now went to her mother as Hope did. The mother, pleasantly sur-

## Author-Teacher



LENA BARNES JEFFS ("Peggy Barnes"), Lecturer, Teacher, Writer, Camp Silver Belle, Ephrata, Penna. She is the author of six pamphlets; 200 Questions and Answers (Holy Bible); 100 Questions and Answers (Philosophy of Spiritualism); 100 Questions and Answers (Laws of Mediumship); Telekinesis, Ectoplasm and Materialization; "PSYCHIC FACTS" and the "WAY OF LIFE."

prised, exclaimed, "O, Faith Darling! I didn't expect you too, but I'm so glad you've come!"

Faith expressed her deep love for her mother and daddy and went to the vase for a stalk of gladiolus. Her mother, plainly surprised, was delighted when Faith said, "I just want to show you that I can do what Hope can do, Mother!" The sitters enjoyed the mother's pleasure.

After Faith's departure, something was said about a little accordion which had been given to Silver Belle some time ago. Dr. Banks did not want Silver Belle to have it because she played it so much. Mrs. Jeffs also explained that Silver Belle wanted to play it a great deal. Teasingly I said, "You could play it during these intermissions, Silver Belle!"

To this Silver Belle laughed tinklingly, "We'd have mostly intermissions . . . if I did."

Now the fourth "miracle" was to occur! A beautiful spirit named Helen, called for Elmer whom she greeted most lovingly. Helen then asked Jeanette — Jeanette R. J. Derr, Frederick, Maryland — to come up. Helen asked Jeanette to paint her picture for Elmer. She asked the artist — for Jeanette Derr, I understand, has painted some beautiful spirit pictures — to look at her closely and carefully. She stepped to the center of the room where the soft red light was glowing brightly, raised the gauzy, transparent scarf which covered her hair, and asked, "Can you see me? Can you see me real well?" Her anxiety about being seen well was indicated in her voice.

Jeanette Derr scrutinized Helen's features very closely under the red light's glow and said, "Yes, I can see you clearly. Would you come to me while I am painting your picture too?" Helen said that she would, and she thanked Jeanette.

Helen then addressed Elmer Dunkle, "Sweetheart, tell her just my colors!" Then she turned to Mrs. Jeffs and said, "Now I'll take my sweetheart!" And she did! She kissed him five times audibly before she retired to the cabinet. This delighted the sitters to no end.

A spirit now came—a Mother Spirit — and walked the entire length of the seance room . . . in search of her daughter. Then, satisfied, she exclaimed, "There you are, dear!" and a woman asked simply, "Me . . . Mother?"

The Mother replied quietly, "Yes, dear!" The details beyond the meeting between this Mother and her daughter were very similar to other details. To express in words the full significance of each spirit greeting, would be

impossible. Only those privileged to attend seances . . . will ever know.

Mary, a woman, addressed her loved one . . . in German. After they met, she said, "Dis iss gut!" The medium, Mrs. Post-Parrish, SPEAKS NO GERMAN EITHER. These two people—spirit and mortal conversed with one another entirely in German! When the spirit withdrew, she said, "Auf Wiedersehn!" Her loved one repeated the phrase.

By this time, many flowers were given to the Loved Ones by their Spirit Friends. Poor little Silver Belle was worried because there were so few flowers left. She said pathetically, "O, dear! I am so desperate because I'm afraid we won't have any flowers in church tomorrow, Milina!" (She lovingly calls Mrs. Jeffs . . . "Milina".)

The fifth "miracle" of the evening was about to transpire. This came in what I shall call "St. Mary's Healing Service." Mary Frederick, daughter of J. M. H. Frederick, passed away in July, 1935. She told me in a private direct-voice seance with Ethel Post-Parrish last year that she is doing the work that St. Theresa used to do at Camp Silver Belle. At that time I said, "So you are now St. Mary, aren't you, dear?" To this she assented.

## Healing Cross

Then St. Mary gave a remarkable demonstration in spirit healing. The hymn, "THE OLD RUGGED CROSS," preceded St. Mary's entrance. The curtains parted, and there stepped into the room St. Mary, attired in white robes of sheerest chiffon. Upon her breast there shone a magnificent, illumined cross—her healing cross—that was fully five inches in length. She walked steadily to the end of the seance room where the red light was brightest. While she stood there, vibrations of PEACE AND LOVE emanated from her being to every portion of the room.

She then walked back to where her father sat and stood directly in front of him. He rose eagerly to meet his beloved daughter. Together they walked the length of the seance room and talked at the same time. Mr. Frederick now introduced his daughter to the members of the circle and called out attention to her lighted "Healing Cross" which fairly blazed upon her breast. After they returned to Mr. Frederick's chair, St. Mary directed, "You stand here, Papa. I'm not going yet."

Now came the remarkable healing service. St. Mary scanned the left side of the room carefully and said, pointing to a woman, "Will you stand up, please?" The woman at her right, thinking it was she whom God's healer wanted, rose instead. "No," St. Mary said briefly. "I want the little lady next to you." Lucy A. Doust, Trenton, N. J., who is indeed a "little lady," stepped forward.

The saintly daughter of Mr. Frederick now raised her right arm till it reached the level of her

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DALE NEWS, INC.  
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## Announcement Extraordinary ! ! Regular Seances at Lily Dale

Every THURSDAY, 8:30 P. M., E.S.T., of each week . . . throughout the fall and winter months, regular seances are being held in the PSYCHIC OBSERVER SEANCE ROOM, Lily Dale, N. Y. . . under the personal supervision of Mr. and Mrs. R. G. Pressing.

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Note: Special Classes for Psychic Instruction or Spiritual Unfoldment can be arranged. Lily Dale affords ample accommodations for over-night guests.



## Remarkable Materialization

(Continued from Page 7, Col. 5)

shoulder in the clerical attitude of the pronunciation of a blessing. She said, "Let each one present, as he leaves this seance room tonight, take a deep breath of air that out of this room each one may take with him the spirit of health, peace, and happiness." There was, by this time, a beautiful cathedral-like atmosphere of deep reverence and faith.

Now St. Mary addressed the "little woman" thus, "Let us kneel together!" And lo! Both the sainted healer and the woman to be healed knelt together and faced each other! This scene took my breath away completely, for I had never before seen a spirit kneel! St. Mary pronounced a wonderful healing prayer in which cleansing, purifying, and faith were used. (I could not mar the atmosphere of reverence at this time by even so much as the motion of my pencil. For this reason, I did not copy the prayer verbatim.)

St. Mary then ushered the woman back to her seat after which she went to her happy father and said, "I'll go with you to your room, Papa! God bless you!" Mr. Frederick and his daughter bade each other a loving goodnight.

On her way to the cabinet she said to me, "Goodnight, Mona!" I bade her a kind goodnight also, and overwhelmed by her beautiful work, I said, "God bless you, dear Mary!" I have known her since 1929.

### Healing Effective

Later on, St. Mary exhibited her brilliant healing cross along the entire top of the cabinet from left to right. This was indeed a remarkable demonstration of love and service — love for her dear father and service for suffering humanity. The entire group was deeply moved both in spirit and in word by this phenomenal demonstration.

The following morning Mrs. Doust told Mr. Frederick and me that she had the most comfortable night she had had in months. She has a large growth on her upper leg. She said that she had had no pain whatever during the night.

Next, a spirit emerged from the cabinet and walked the length of the seance room to find her brother whom she greeted very lovingly. She then receded to within three feet of the cabinet, asked to be remembered to two other members of her family, and dematerialized right down to the carpet—vanished right before our eyes! At this point Mrs. Jeffs, as enthusiastic as the rest of us

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## "Love Everybody"



"Psychic Observer"

SILVER BELLE, Child Spirit Guide of Ethel Post-Parrish, who has not only had her materialized form photographed but also her spirit voice recorded (see page 6, col. 1).

The picture above is a reproduction of a pen sketch made several years ago by one of Mrs. Post-Parrish's students.

over the manifestations tonight, exclaimed, "This is one of the most wonderful seances I've seen in fifteen years!"

A gentleman's ectoplasmic body, clothed in black and white, next issued from the cabinet. He called for Florence and Allen at the same time. Usually, a spirit calls for one Loved One first and invites the other up later. This meeting of these three was manifestly a happy reunion for all.

A beautifully attired woman came now and said in a gentle and quiet voice full of maternal love, "Mama, Jeanette!" She was indeed a beautiful spirit and came to Jeanette Derr, the artist. The conversation between Spirit Mother and earth daughter was delightful. Jeanette addressed her Mother as her Mother had proclaimed herself: MAMA (with the accent on THE SECOND SYLLABLE!) Her Mother expressed great joy over the picture Jeanette had been requested to make of Elmer Dunkle's wife, Helen. (When this picture is submitted to PSYCHIC OBSERVER, it will be published.)

Mr. Slater to whom Annie Laurie had come earlier in the evening, now was summoned again. This time his Spirit wife, Julia, came to him very lovingly indeed. She said, "You've had quite an evening, haven't you, dear?"

Mr. Slater said joyously, "I surely have!"

Julia Slater continued, "But you wouldn't expect me to stay away, would you?" To this Mr. Slater had a ready answer indeed.

"Of course not, Julia! I'm very glad that you came!" And he meant it too, I am sure.

Before he could say any more, Julia said, "I've brought Clara too, Will, but she won't come out at this time!"

Now Clara was Will Slater's second wife! Mr. Slater was almost beside himself for joy! So were all the sitters for that matter. Here was a man, a personal friend of the late President, Theodore Roosevelt, to whom had come in one evening his Spirit Sweetheart — Annie Laurie — and his two wives, Julia and Clara. And what is really significant is this: Each woman confessed her great love for him!

The real wonders of the evening were not yet finished! Now, Wyrwood Reese, the son of the medium, John Reese of Boston, came forth from the cabinet. He exclaimed eagerly, "Hello, Daddy!" Without waiting for Mrs. Jeffs, he went directly to his father, took him from his seat by the NOSE, and rushed with him to

the opposite end of the seance room where a group of Mr. Reese's parishioners sat. The son wanted to be with his friends from Boston, and he told them how happy he was that they were all there. He said to his elated father, "You're wonderful, Dad! You're the whole world with a fence around it!" This was truly a fine tribute from a son to his father. But those of us who know John Reese, know that he deserves this honest praise.

After Wyrwood said this, he rushed . . . and I mean "rushed" . . . his father back to his seat, threw his arms around him, kissed him audibly three times, and said, "I have to go now, Dad, but I'll go back home and to Church with you!" This was the sixth real wonder of the evening.

Mrs. Maude E. Mordica's Mother came early in the seance. Now, her son James came to her. Mrs. Mordica asked if her husband was there, and James said, "Why, Mother, I thought you wanted someone else once in a while! So I came! Father is here though, Mother! Uncle Bill and Uncle George, and 'all the rest' are here too!" The sitters joined in the youth's merriment . . . in his effort to please his Mother.

At this point Silver Belle spoke. "Milina, I'll have to have the light dimmed because a new soul is coming in." Accordingly, Mrs. Jeffs lowered the red light. Soon a Spirit woman came forth and addressed her son, a professional man from Philadelphia. The meeting between Mother and son was very touching since this was the Mother's first attempt to materialize . . . since her passing. The son scrutinized his Mother's face very closely as he greeted her. He smiled at her when he bade her a kind goodnight.

On two other occasions this evening Silver Belle had requested that the lights be lowered, but since details were the same as others, I did not refer to them.

Now transpired what I shall term the seventh "miracle" of the evening. Another professional man from Philadelphia was addressed . . . by his first name . . . by his Spirit Mother who was tall, like her son, and exquisitely robed in pure white. There was a quiet dignity about this soul that pervaded the entire room, it seemed. She and her son CONVERSED IN CHARACTERISTIC QUAKER ENGLISH! When they parted, his Mother said to him, "I am always with thee, my beloved son!" I believe she kissed her son on the head, though I do not have this in my copious notes.

Her son . . . more ready to understand the difficulty confronting spirit people when they first attempt to materialize . . . was more satisfied that it was, indeed, his own Mother than was the other professional man whose Mother materialized the first time. The son replied kindly, "I thank thee for coming to me, Mother! May God bless thee always!"

There were other entrances—numerous and varied—which I did not include in this already lengthy report. I tried to record those incidents which were, in one way or another, unusual. Thus, it is with joy and reverence that I submit . . . this report of a truly remarkable seance . . . to THE PSYCHIC OBSERVER.

### The Author Summarizes

You have read my report of a truly remarkable materialization seance. Two days later, I asked Silver Belle about the writing of it, and she said, "Just report

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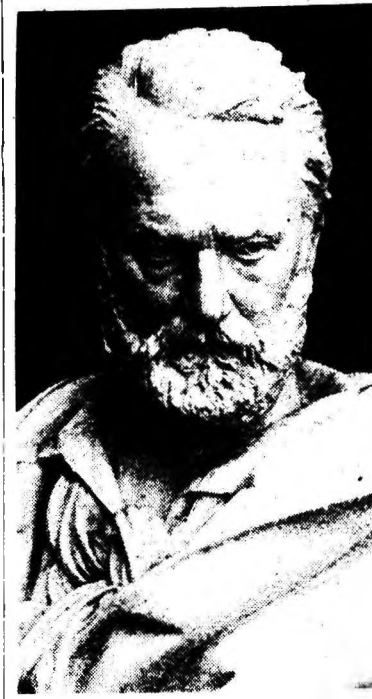
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## "The Tomb Is Not . . . A Blind Alley"



"Psychic Observer"

VICTOR MARIE HUGO (1802-85), the greatest among French Poets, born at Besancon; Undisputed sovereign and father of contemporary French Literature.

exactly what happened, and it will be all right!"

So much really happened! Even then I did not include all the phenomena. I am submitting the signed statement which Mrs. Jeffs had made after the seance. She refers to two unusual demonstrations; I believe there were SEVEN . . . as do others. Five Ectoplasmic forms on the floor at once; the touching of the entranced medium by six persons (Mrs. Jeffs must have forgotten that Mr. Slater also touched the medium); the singing of a duet in Welsh by one spirit and one mortal; the posing of a spirit for an artist; St. Mary's Healing Service; John Reese's son's remarkable demonstration without the aid of Mrs. Jeffs; and finally, the conversation between Mother and son in pure Quaker English. "Mona M. Jackson."

### HERE IS THE STATEMENT!

The undersigned desire to be placed on witness as having attended the above described seance at Camp Silver Belle, Ephrata, Penna., on Wednesday evening, August 13, 1941; Ethel Post-Parrish being the medium through which the manifestations occurred.

Five ectoplasmic forms came out upon the floor at the same time; all speaking to their friends. All forms were plainly visible to the entire group. Five members of the group were afterwards permitted to go into the cabinet and touch the entranced medium while a fully materialized form stood outside and held back the curtain. All stated, as fact, that the entranced medium was in her chair at the same time the fully materialized Spirit was plainly visible. The ectoplasmic forms came out from the cabinet some twelve or fifteen feet and many dematerialized before going back into the cabinet.

As this seance is of immense value to the world as evidence of survival after death, we the undersigned desire to go on record as having had the privilege of attending this phenomenal manifestation of the phase of mediumship known as materialization.

### SIGNED:

Joseph Murray, Providence, R. I.  
W. M. Slater, Washington, D. C.  
Maude E. Mordica, Baltimore, Md.  
Emma Oyyrelt, Brooklyn, N. Y.  
Mary Brinker, Ozone Park, N. Y.  
Lucy A. Doust, Trenton, N. J.  
Lettice M. Mesick, Dobbs Ferry, N. Y.  
Mona M. Jackson, Cleveland, Ohio  
J. M. H. Frederick, Lakewood, Ohio  
Mrs. D. J. Reid, Buffalo, N. Y.  
Mr. and Mrs. Joseph F. Snyder, South Byfield, Mass.  
Mary L. Vieira, Gloucester, Mass.  
Ida J. Fuller, Boston, Mass.  
Eva E. DeLisle, Detroit, Mich.  
M. J. Ennis, Washington, D. C.  
Elmer F. Dunkle, Dauberville, Pa.  
Jeannette R. H. Derr, Frederick, Md.  
Martha E. Flynn, Frederick, Md.  
Louise Flynn, Frederick, Md.  
Helen Grecke, Newark, N. J.

## VICTOR HUGO

A SPIRITUALIST

Victor Hugo, author of the last century, whose "Les Miserables" was his most famous work, was a spiritualist according to his own writings and an account by Dr. J. M. Peebles, noted spiritualist and lecturer who claimed to have sat in a seance in Paris with Hugo.

Dr. Peebles, whose death occurred at the age of 98, wrote that the seance referred to was held in Paris on his third missionary tour. The medium was Mrs. Hollis-Billings, an American.

There were some twenty present, with conversation mostly in French. Then Mrs. Billings entered, a clairvoyant, trance and writing medium who could neither speak nor write French.

Under control, she called for tablet paper, and a new influence wrote rapidly in French.

The message, when finished, was passed to Victor Hugo. The light in the room was suddenly increased. Dr. Peebles describes, and Victor Hugo became so affected reading the message that tears streamed down his face.

"This is from my friend, my dearest friend," Hugo exclaimed.

He was not physically a large man, but solidly built. Dr. Peebles wrote, "straight as an arrow, with full eyes and a large high forehead. His handclasp was warm and his voice rich in the good will of a really great man—a spiritualist."

### Marvelous . . . Yet Simple

It was this man, an author of famous book such as "Les Miserables," who has written "To abandon these spiritual phenomena to incredulity is to commit a treason against human reason."

Furthermore, Hugo in some of his famous works wrote:

"I feel in myself the future life. I am like a forest that has been more than once cut down; the new shoots are stronger than ever. I know I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds."

"You say the soul is only the result of your bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart."

"There I breathe at this moment the fragrance of the lilac the violets and the roses, as twenty years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invite me."

### Life . . . NOT Finished

"It is marvelous, yet simple. It is a fairy tale, and yet it is historic. For half a century, I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song."

"I have tried all, but I feel that I have not said a thousandth part of what is me. When I go down to the grave, I can say . . . like many others, I have finished my day's work; but I cannot say I have finished my life."

"My day will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn."

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### Editor-Medium



"Psychic Observer"

EILEEN J. GARRETT, Editor of "TOMORROW," a new monthly magazine—recently launched in New York City.

She is the author of "MY LIFE As A Search for The Meaning of Mediumship" and (Latest Book) "TELEPATHY; In Search of A Lost Faculty."

### ALABAMA

BIRMINGHAM—Southside Christian Church, 1101 South Cullum St. Gertrude Baker.

### ARIZONA

PHOENIX—First Psychic Science Church, 287 N. 5th St. Elizabeth Simmons.

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

### CALIFORNIA

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

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

FRESNO—Universal Educational Religious Society of Divine Science, Inc., 744 Mildred Ave. Edna Kelley.

HAWTHORNE—Church of Revelation, No. 6, Prairie & Penn Sts. Annie McNelly.

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

HOLLYWOOD—Temple of Immortality, 1039 South Ardmore. R. Leo Gaynor Pres.

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

HOLLYWOOD—The Progressive Spiritualist Church, 5400 Hollywood Blvd. Margaret Bright.

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St. Victoria M. Freutel.

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, 181½ So. Vermont Ave. Tues. and Fri. 8 P. M.—Telephone FITZ. 6752. Gladys S. Scott.

LOS ANGELES—Church of Natural Science, 2537 West 12th St. Rev. Marian Carpenter-Vail, Pastor Emeritus; Rev. Pearl I. Barnes, Minister in charge.

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

LOS ANGELES—Spiritual Center of Service, 256 W. 46th. Rev. Maria A. Sykes.

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LOS ANGELES—The People's Temple, 4707½ South Vermont Ave. Sanja Hanson.

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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., Affl. Universal Church of the Master, Inc.

OAKLAND—Psychic Science Center, Pacific Bldg., 16th & Jefferson St. Christina M. Irving.

OAKLAND—Spiritual Truth Center, 1419 Harrison St. (Universal Church of the Master). Edna M. Hess.

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

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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, 1039—7th Ave. Isabel Florenza.

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

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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, 876 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, 1 O. O. F. Hall. Harry and Anna Sites.

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

UMMERLAND—Summerland Spiritualist Association, Elizabeth Gairnor.

### CANADA

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

CALGARY—First Spiritualist Church, 530 Third Ave., West. Alice E. Rush-ton.

HAMILTON—National Spiritualist Church, Orange Hall, 175½ James St. North. Mrs. E. A. Aylett.

HAMILTON—The Church of Spiritual Brotherhood, Winter Gardens, Ottawa St. North. Mrs. F. Dillon.

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TORONTO—Spiritual Psychic Science Church, 750 Bathurst. Kenneth Briggs.

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WINNIPEG—Inspirational Church of Truth, Army & Navy Hall (St. Vital). R. W. Northmore.

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PUEBLO—Columbia Church of Universal Truth and Research, 409 West Northern. Leonard Hansen.

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

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### FLORIDA

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

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

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

MIAMI—Spiritualist Temple of Truth, 1821 S. W. 6th Street. M. McBride Pantan.

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

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

ST. PETERSBURG—Temple of Love, Truth and Light, Ninth Ave. North & Tenth St. Dr. Riblet B. Hout.

### ILLINOIS

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

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

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CHICAGO—Central Spiritual Church, 8 East Grand. Paul A. Danielson, Pastor.

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

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

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

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"Psychic Observer"

REV. GEORGE H. BAKER, Pastor of The Christ Bible Spiritualist Church, Inc., 500½ Main St., Richmond, Indiana. He is a Lecturer, Message Bearer and Inspirational Writer.

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CICERO—Liberal Psychic Science Welfare Ass'n, 1331 S. 57th St. (phone Cicero 163) 2 to 4 P. M., 1st Thurs. each month; Maymie Matthews, Supt. Concetta Giordano, Asst. Supt.; Elsie Heelman, Treas.; Esda Davenport, Sec'y.

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

EARLVILLE—Spiritual Church of Friendship, Victoria Wresching.

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.

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

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

JOLIET—First Spiritualist Church, Jasper & Glenwood Place. Charles Kropelin.

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

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

WESTMONT—Unity Spiritualist Church, 13 West Quincy St. A. Deikman-Mitchell, Pres. P. M. VanRohuis, Sec'y.

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ANDERSON—First Spiritualist Temple Madison Avenue. Anna Dennis.

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

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

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

FORT WAYNE—First Spiritualist Church, 213 W. Washington Blvd. Maye Hibbs.

FORT WAYNE—Progressive Bible Spiritual Church, 1103½ Taylor St. Ser. Sat. and Sun. R. C. Davis, Pas.; Curtis Mowan, Asst. Pas.

FORT WAYNE—Spiritualist Center, 624½ Barr Ct. Virginia Richie.

FORT WAYNE—The Tiger Lily Spiritualist Church, Harrison St., Randall Hotel, Fred. Felix.

FORT WAYNE—The Light of Life, 1010 Wells Street. Pearl Lowe.

GARY—First Spiritualist Church Labor Temple, 6th & Mass Ave. Reba Schallion.

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, 821 N. Pennsylvania Ave. Dollie Clark, Dr. B. F. Clark.

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

INDIANAPOLIS—Spiritualist Church, 890 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. (pending).

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

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

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

MARION—Distributor of Light, Spiritualist Church of S. M. A. Nebraska & Second St. Mable Pittman.

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

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

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

PERU—First Spiritualist Church, 62 South Miami St. Vivene Wilson.

REYNOLDS—Guiding Star Research Class. Fern Rogers.

RICHMOND—Christ Bible Spiritualist Church, 500½ Main St. George H. Baker.

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

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

### IOWA

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.

### KENTUCKY

LEXINGTON—The Spiritual Truth Center, 114 Brown Ave. Mrs. Fred Fichtmaster, Route No. 4, Lexington.

### LOUISIANA

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

### MAINE

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

### MARYLAND

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

### MASSACHUSETTS

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

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

## Defends Spiritualism



"Psychic Observer"

REV. ROSE SMITH, Pastor of The Church of Eternal Life, 840 20th St., Oakland, California. She is a Lecturer and Message Bearer.

Recently, according to Rev. Smith, the city authorities have been trying to persecute all spiritualist mediums in an attempt to disregard their religious rights. A hearing by the City Council has been demanded . . . the result of which will be announced later.

The Church of Eternal Life, Inc., was chartered April 29, 1926, under the laws of the State of California and privileged thereby to practice Divine Healing, Spirit Communion . . . and to ordain qualified ministers. The Ch. of E. L. is recorded in the Bureau of Census, Dept. of Interior, Washington, D. C.

All spiritualists and Spiritualist Organizations in Oakland are united in their effort to seek a revision of the City Ordinance so that Spiritualist Churches and Mediums will be placed under ecclesiastical jurisdiction, instead of criminal as heretofore. Up to this time, says Rev. Smith, Spiritualists have been denied the right to plead in defense of their Religion.

BOSTON—Spiritualist Temple of Truth, Suite 221, Hotel Westminster, Copley Square. Daily as well as Sunday activities. John E. Rosen.

BOSTON (East)—Red Cloud Spiritual Center, 235 Meidian St. Violet M. Bellner.

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—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.

TAUNTON—First Spiritual Science Church, Seeley Bldg. Mrs. H. F. Wiggins.

WEST SPRINGFIELD—Spiritual Center, 254 Westfield St. Irene Remillard.

WORCESTER—First Spiritualist Church, 55 Oread St. Fred Smith.

### MICHIGAN



## SPIRITUALIST CHURCHES

(Continued from Page 10)

- DETROIT**—First Spiritual Mission, 2901 Brooklyn Avenue, at Temple. Millie Sigler.
- DETROIT**—First Spiritualist Temple, Macabee Bldg., Woodward & Putman. Sarah Tingay.
- DETROIT**—National Bible Spiritual Church, 8032 Charlesvois, 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**—Temple of Spiritual Truth, 12249 Griggs. Jennie Whipple. Pastor: Albert Clayton. Asst. Pastor.
- DETROIT**—Trinity Spiritualist Church, Kercheval & Hillger. Sarah Anderson.
- 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 Kearley St. Malcolm Riddle.
- GRAND RAPIDS**—Church of Divine Science, over Majestic Theater, Library St., entrance. Grace L. Bracken.
- GRAND RAPIDS**—First Church of Truth, 26 Shelby St. Rachael Carter.
- JACKSON**—Allen Memorial Temple of Healing, 150 W. Cortland St. M. W. Frank.
- JACKSON**—Christian Psychic Science Church, 244 W. Cortland St. Bessie Solomon.
- JACKSON**—Goodfellow Spiritualist Church, Leroy and Ellery Ave. Chas. Gulick.
- JACKSON**—Light of the World Spiritualist Mission, 932 Francis St. De Rae Rife.
- KALAMAZOO**—Church of The Aquarian Gospel of Jesus Christ, 230 E. Michigan Ave. A. J. Stenzel.
- 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**—Spiritual Church of Truth, Odd Fellows' Hall, Western and Terrace St. Constance Betts.
- MUSKEGON**—Temple of Spiritual Light, 609 Laketon at Wood St. Wm. R. Aldred.
- OWOSSO**—First Psychic Research Spiritual Church, 610 Clinton St. Ella Riley.
- PONTIAC**—Christian Spiritualist Church, 160 Baldwin Ave. Dawson Jordan, Pres.
- PONTIAC**—First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.
- PORT HURON**—Divine Spiritual Temple, 715 Howard St. Rebecca Provant.
- ROSEVILLE**—Church of Harmony, 17359 Roseville Blvd., near Maple. Lura E. Mathews.
- SAGINAW**—Church of Spiritual Truth, 1833 N. Charles St. Alma M. Eastman.

### MINNESOTA

- DULUTH**—First Spiritualist Temple, 601 East 5th St. Bessie Magnuson.
- MINNEAPOLIS**—Second Spiritualist Church, N. Lyndle & 23rd Avenue. Melvina Hostak.
- MINNEAPOLIS**—Third Spiritualist Church, 931 13th Ave., South. Clara Johnson.
- ST. PAUL**—Church of Life, 413 Park Ave. Irene D. Sackett.
- ST. PAUL**—Divine Church of Inspiration, Colonial Hall, 574 Wabasha St. Dr. Max Zoller.
- ST. PAUL**—First Spiritualist Church, Hague and St. Albans. Floyd Thornton.

### MISSOURI

- KANSAS CITY**—Church of Jesus Christ Our Redeemer, 2626 Benton Blvd., Nettie Garner Barker.
- KANSAS CITY**—Eighth Spiritualist Church, 3746 Woodland Ave. Bert and Julia Kelly.
- KANSAS CITY**—First Church Science Progression, 3050 Wabash Ave. Mary Felts.
- KANSAS CITY**—Science of Progressive Life, 3009 Harrison. Clara Winnie.
- KANSAS CITY**—Third Spiritualist Church, 2301 Van Brunt Blvd. Fred F. Kennedy, Pres.
- ST. JOSEPH**—First Spiritualist Church, 101 N. 15th St. Mrs. Chas. Bridges.
- ST. LOUIS**—Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun. and Tues., 2-8. Rev. Joe Erhart.
- ST. LOUIS**—Bright Star Spiritualist Church, 3660 Castleman St. Molly Bauer.
- ST. LOUIS**—First Spiritualist Church, American Lodge, 4386 Bates St. Emma Ordorp.
- ST. LOUIS**—Third Spiritualist Church, 3609 Potomac St. Anna Bothman.
- ST. LOUIS**—Memorial Spiritualist Science Church, Melbourne Hotel. Mary Rogers.
- 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.

### NEVADA

- RENO**—Church of Revelation No. 4, 136 Mill St. Myrtle Eickelberg.

### NEW JERSEY

- AUDUBON**—Joan of Arc Divine Healing Center, 116 Oakland Ave. Christie R. Courtenay.
- CAMDEN**—Fourth Spiritualist Church, 503 Market St. (N. S. A.). E. Whitecraft.
- CAMDEN**—Second Spiritualist Church, 728 Federal St. Catherine Broome.
- CAMDEN**—St. Marks Christian Spiritualist, Hadden Ave., at Washington St. Services Sun., Wed., 8 P. M., Thurs. 2 P. M. Mary L. ReCor.
- EAST ORANGE**—Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.
- HACKENSACK**—Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.
- HOBOKEN**—First Spiritualist Church, 527 W. Washington St.
- JERSEY CITY**—Grace Divine Spiritual Church, 191 Griffith St. (near Summit Ave.) Ethel Arrigo.
- JERSEY CITY**—Second Church of Psychic Science, 263 Manhattan Ave. Eva Nungesser.
- LONG BRANCH**—Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood.
- NEWARK**—Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.
- PASSAIC**—First Spiritualist Church, 127 Prospect. Ida M. Demopoulos.
- PATERSON**—First Society of Spiritualists, 142 Carrol St., at Broadway. Emily Freestone.
- PATERSON**—West Broadway (Second) Spiritualist Church, 176 W. Broadway. Elizabeth Spittler.
- TRENTON**—First Spiritualist Friendly Church, S. Clinton and Yard Ave. Albert E. L. Bennett.
- UNION CITY**—"Divine Psychic Mission of Consolation," 1610 Bergenline Ave. Rev. Anna Doerner.
- UNION CITY**—Little Temple of Psychic Science, 529 45th St. Dorothy Field.
- UNION CITY**—Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.
- UNION CITY**—The First Spiritualist Church of the Resurrection, 510 48th St. Rev. M. Slifka.

### NEW YORK

- BATAVIA**—Church of Spiritual Truth, 9 Jackson St. Stuart F. Meyers.
- BINGHAMTON**—Universal Church of the Master of New York State, 1248 Vestal Ave. Y. Riggins.
- BINGHAMTON**—Universal Spiritualist Church, 78 Washington St. Adelpia Stiner.
- BROOKLYN**—Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Aves. Grace Rapaport.
- BROOKLYN**—Church of Divine Light Christian Spiritualist, Apollo Studio, Carlton & Greene Ave. Emma Resch.
- BROOKLYN**—Cosmopolitan Church, 50 Orange St. Mary E. Murphy.
- BROOKLYN**—St. John's Spiritualist Church, 8015 Third Ave., B. M. L. 4th Ave. subway to 77th St. station. Services Sunday and during the week. Lillian Johnson.
- BROOKLYN**—The Divine Spiritualist Church, 587 Sixth Street, between 8th and 9th Avenues. (basement entrance). Beatrice De Hunt.
- BUFFALO**—Brooking Memorial Spiritual Church, Richmond at Sumner F. W. Mitchell.
- BUFFALO**—Center of Psychic Science, Chinese Room, Hotel Statler. Clifford L. Bias.
- BUFFALO**—Cold Springs Spiritualist Church, Schwegler Hall, 1445 Jefferson St. George Demarest.
- BUFFALO**—Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hanny; Sunday 11:15 A. M.-8:15 P. M.
- BUFFALO**—Church of Eternal Brotherhood (N.S.A.), Malta Temple, 3296 Bailey Ave. D. Mona Berry.
- BUFFALO**—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Stephen Nussall.
- BUFFALO**—Sunflower Spiritual Church, 11 Walden Ave. Ida Hansen, 39, Manhattan St.
- BUFFALO**—Unity Spiritualist Church, 796 Ellicott, near High. Isabell Reed.
- CORTLAND**—Spiritualist Temple of Truth, 22 Homer St. Mae M. Cortwright.
- ELMIRA**—Class, 313 Hathway St. Goldie Sargent.
- ELMIRA**—First Spiritualist Church, 463 E. Church St., I. O. O. F. Temple. Eva Hostwick.
- EAST AURORA**—Spiritualist Church, Temple St. Mildred Hiney.
- FULTON**—Spiritualist Centre, 216 Cayuga St. Pearl Jones.
- HORNELL**—First Spiritualist Church, Main St., Macabee Hall, Fred Martin. Annabel Martin. Goldie Tyler.
- HORNELL**—Lily Dale Circle, 69 State St. Friday evening, messages. W. N. Merrell. Pres.: Ruth Gerould. Vice Pres.
- HORNELL**—Spiritual Church, 69 State St. Tues., 8 P. M. W. N. Merrell.
- JAMESTOWN**—Open Door Spiritualist Church, Cherry St., (Near Hotel Jamestown). Carrie Yarter.
- LILY DALE**—First Spiritualist Church (N.S.A.), Assembly Hall. Louise Arisman.
- LILY DALE**—PSYCHIC OBSERVER SPIRITUALIST SOCIETY, 5 Melrose Park. Regular Direct-Voice sessions. Thursday, 8:30 P. M. (E.S.T.). Reservations by appointment only. Phone 4842, or write R. G. Pressing, Lily Dale, N. Y.
- LOCKPORT**—The Lock City Spiritualist Temple, 11-13 West Main Street. Rev. Clara Faber.
- NEW YORK CITY**—Church of Spiritual Commune, 1947 Broadway. Tues., Wed., Thurs., 8:30 P. M. Evan Shea.

**NEW YORK CITY**—Church of Universal Brotherhood, 248 W. 73rd. F. Palmer Gibson.

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

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

**NEW YORK CITY**—Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday 3 P. M. (Oct. 5th to May 25). Sec'y, 608 West 140th St. (Apt. 15).

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

**NEW YORK CITY**—Spiritual Revelation Church of Harlem, 27 W. 130th St. Samuel Heyliger.

**NEW YORK CITY**—Temple of Spiritual Healing, Studio 803, Carnegie Hall Bldg., M. E., Corner 56th St. and 7th Ave. E. Vincente Hunte, Director.

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

**NEW YORK CITY**—The Oakleaf Spiritualist Center, 111 West 82nd St. Regina Weiss.

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

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

**NIAGARA FALLS**—White Rose Center, Free Psychic Truth, Unitarian Church Bldg. Rosebud Vogel.

**QUEENS VILLAGE**—The Spiritual Church of Magdalena, 212-76 Whitehall Terrace (Corner of 214th St., one short block North of Hillside Ave.) Sun. 8 P. M.; Mon. 2 P. M.; Wed. 2 and 8 P. M.; Thurs. 10 A. M. and 2 P. M.; Marion Miller.

**ROCHESTER**—Harmony Circle, 32 South Ave. Emma J. Compton.

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

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

**ROCHESTER**—Psychic Center; 261 Rway, Apt. 7, Tues. & Fri. 8 P. M.; Wed., 2:30 P. M.; Mable McChesney.

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

**SCHENECTADY**—Progressive Spiritualist Church, 6 Myndras St. James E. Jones, Pastor; Lillian Weir, Sec'y.

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

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

**SOUTH OZONE PARK (L. I.)**—Helen Memorial Spiritualist Church, 143-16 Sutter Ave. Tues., Thurs., and Sun. G. E. Wagner.

**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, 14 South College St. William Edward Hart.

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

**ASHTABULA**—First Spiritualist Church 43rd & N. Main St. Lytle Sensabaugh.

**CANTON**—First Spiritual Alliance Church, Nusley Studio, Third and Market, N. Chief John H. Rheamont, Pastor; Mrs. Mary Church, Asst. Pastor.

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

**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.

**CINCINNATI**—Temple of Truth, 3221 Colerain Ave. Joan Jordan.

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

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

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

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

**COLUMBUS**—Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith, Associate Pastor.

**COLUMBUS**—Spiritualist Temple, 6th and State Sts. Mable Riffe, Pastor; Elsie Fishburn Asst. Pastor. 338 S. Ohio St.

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

**DAYTON**—Fraternal Spiritual Church, Circles Thursday evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

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

**DAYTON**—Central Spiritualist Church, Haynes & Hulbert. George Custer.

**DELAWARE**—Spiritual Science Church, 50½ North Sandusky St. Bertha McLead.

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

**GREENVILLE**—Christian Spiritualist Church, 529½ Broadway. C. F. Heller, Pastor.

## Special Announcement!!

**NORA PEPPER PALMER, Minister of The CHURCH OF PROGRESSIVE TRUTH, INC., Apt. 1702, 310 Riverside Drive, New York City, announces the opening of their 1941-42 season.**

**Regular services conducted Sunday afternoons at 4. Institute classes, PSYCHIC SCIENCE, PHILOSOPHY and SPIRITUAL PSYCHOLOGY opened September 30th.**

**For information, write Nora Pepper Palmer at above address or phone New York City, MO 2-8609.**

Private Consultation By Appointment

**MEDINA**—River Styx Spiritualist Church, H. C. Hickling.

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

**SPRINGFIELD**—Psychic Center of Springfield, 531 West Main St. Agnes VanScyoc.

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

**TOLEDO**—Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engle, 8459-140th St.

**TOLEDO**—God's Temple, 154 Spencer St. Rev. Kriner, Pastor.

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

**TOLEDO**—Psychic Study Club, 1320 Woodlawn Ave. Grace Nofsinger.

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

**WARREN**—Christ Universal Spiritual Church, Room No. 4, McKinley Club, Brandon Block, High St., N. E.

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

**YOUNGSTOWN**—First Spiritualist Church, 322 W. Laclede Ave. H. L. Bowman and F. I. Burdick.

### OKLAHOMA

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

**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**—Lawnwood 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. Swarts.

### OREGON

**MEDFORD**—Psychic Center Class, 5 East Third St. Anna Rath.

**PORTLAND**—First Psychic Research Temple, 8204 North Central St. Louella M. La Valley.

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

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

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

### PENNSYLVANIA

**ALLENTOWN**—First Spiritualist Church, 29 No. 7th St. Alice Getter.

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

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

**BRADFORD**—First Church of Spiritualists, 46 Chestnut St. C. J. Heinzman, Pres.

**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, 809 Locust, Winifred McAndrew, Treas. 210 Tenth Avenue.

**NEW CASTLE**—Good Will Spiritualist Church of Christ. Glenein 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 Wash Venango St. Minerva H. Gray.

**PHILADELPHIA**—First Association of Spiritualists, N. S. corner of Master and Carlisle St., near Broad. Mamie B. Shulz.

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

**PHILADELPHIA**—Ninth Spiritualist Church, 1936 North 18th St. Emilie H. Fenner, S. C. Fenner.

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

**EAST PITTSBURGH**—First Church of Spiritualists, "Rollington Center," 667 Linden Ave. Geraine O. Rapp, Director; Jean Rilling, Sec'y.

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

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

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

**READING**—Memorial Church of Truth, I. O. O. F. Hall, 8th and Franklin Sts. Anna Gehris Kresley.

**SHARON**—First Spiritual Church, State and Dock St. Joseph Musoman.

**TITUSVILLE**—Titusville Spiritualist Church, 105 North Washington St. Marie Raggenkamp.

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

### RHODE ISLAND

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

**PROVIDENCE**—W. T. Stead Spiritualist Church, 92 Haskins St. Eugenie R. Letourneau, Nelson B. Vars.

### SOUTH CAROLINA

**CHARLESTON**—Veronica Spiritualist Church, 286 Ashley Ave. V. B. Williams.

### TEXAS

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

**FORT WORTH**—First Spiritualist Church of Fort Worth, 311½ Main St. C. L. Sharp.

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

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

**HOUSTON**—Magnolia Spiritualist Church, 7116 Harrisburg St. Mrs. M. E. Tenny.

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

### VIRGINIA

**NORFOLK**—First National Spiritualist Church, Southland Hotel. Rev. Elizabeth Fabian.

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

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

### WASHINGTON

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



