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Famous Artist Relates Psychic Experiences

Carl Nordell Receives Startling Evidence of Survival
from His Benefactor, Richard A. Canfield
Through the Mediumship of Clifford
Bias and Pierre L. O. A. Keeler.

By RUTH STEGER

Psychic Observer Staff Reporter

HIS is the "stroke of genius." Yet simultaneously with a stroke of the paint brush that has given him a European scholarship, government commissions, national first prizes, places in excellent collections and wide fame, mysterious Carl Nordell will credit the influence of "another world" upon his productions as an artist of wide repute.

In the studio at Westfield, N. Y., in the old "Fenner Home" . . . where seances of the late medium Carrie E. S. Twing were held . . . he assumingly displays only a few portraits of renown; waves aside pointed reference to his listing in Who's Who or his having been pointed out by the dean of American etchers as one of the seven best on this continent.

His is a twinkling nature, his conversation permeated with a refreshing wit that bubbles out continuously. His a "timeless" sort of personality, seemingly woven of the threads of centuries past and centuries to come.

The youthful face with its humorous lines belies his age in the fifties. He takes in stride, a hip injury incurred about ten years ago which necessitates use of a cane.

The Psychic Trend

That is Carl David Nordell who was born in Copenhagen, Denmark, September 23, 1885, of a Swedish father and a Finnish mother, and brought to this country by his parents at the age of six. A man who for months now has accepted the proof of survival and the influence of artists of yesterday.

His charming wife, with her softly waving reddish-blond hair, herself a pianist and a devotee of Spiritualism, graciously gives information on his art reputation—when his back is turned as he discusses psychic phenomena, or the famous Richard Canfield who "discovered" Carl when the artist had but two years of art study.

The man's "work room" carefully holds sunlight, color, tools, and books such as "The Paintings of Rembrandt," that seem to carelessly focus attention on such paintings as "Polly With a Black Hat" whose hands remain expressive though covered with grey gloves. This portrait won him the Milton Davis prize, only one of dozens of substantial prizes and glory netted in his career.

His easel still holds one of the two oil portraits of generals which were government commissions he gained in July, 1941. One has been taken to Fort Niagara, where both will be hung in the officers' quarters.

Purchased by the New York State Art Project in conjunction with the defense work, the paintings of General Winfield Scott and General Jacob Brown represent heroes of the War of 1812.

Carl was given steel engrav-



"Psychic Observer"

CARL NORDELL
81 South Portage Street
Westfield, N. Y.

ings, and gathered "fine points", such as color detail of hair, eyes, completion and uniforms which proved an interesting assignment. Difficult perhaps for any artist, but less so for a man who instinctively can accurately capture ages past in his portraits.

It is Richard Canfield whom the world has labeled a "gambler" and whom Carl says "never gambled once, and had one of the most sensitive souls and natures of any man I've known" who financed the youthful artist through his graduation at the Rhode Island School of Design, two years of the New York Art Students' League where he studied under Bridgman and Dumond, and two years at the School of the Museum of Fine Arts at Boston.

Canfield—who was his benefactor during strained times in Europe, where the much coveted Paige Traveling Scholarship took Mr. Nordell for two years of travel and study—"comes back" to him now.

Canfield's Spirit Message

Mr. Nordell has two messages, received through the slate mediumship of Pierre L. O. A. Keeler, which held signatures that tally closely with the one of the living Canfield.

One, received by Mrs. Nordell in her first seance with Mr. Keeler, contains the message, "Face to face we are, and yet you do not see me. The explanation is in the fact that the mortal eye is so slow in its focus and the vibrations of the spirit so swift, the spirit is lost to the slow-moving eye. But I am glad that I can at least make my writing so lasting that it will be seen."

"I am in a bright realm of being. We can't direct you as to Psychism though you and Carl will be guided for the winter. Approach anyone with this subject (Continued on Page 9, Col. 3)

R. A. F. Officer Solves Mystery Of His Passing

Frances Day and His Closest Air-
man-Friend Receive Striking
Proofs of Survival

By MAURICE BARBANELL

Editor of "They Shall Be Comforted"

An R. A. F. officer whose "death" was a mystery solved this problem when he returned and spoke to his closest friend, also in the Royal Air Force.

The seance was arranged with Joseph Benjamin for Frances Day, the famous star of stage and radio. A few weeks ago Hannen Swaffer mentioned that Frances Day had asked him for the name of a medium because she wanted a sitting. Swaffer asked me to get into touch with her.

On the day that I was going to see her she telephoned me saying she would like a seance by the next day at the latest, as a friend was home on leave. I wired Joseph Benjamin asking him to call at my flat the next night. I did not tell him who the sitters would be. I called for Frances Day at the Victoria Palace, where she is starring in "Black Vanities."

To Hide His Identity

"Seances are always an experiment," I told her and her friend who, in order to give no clue to his identity, wore civilian clothes.

"We cannot promise success, but don't tell me anything you want to know, so that if it comes you will know how evidential it all is." I was not introduced to her friend, and Benjamin was introduced to neither. It must be assumed, though, for the purpose of evidence, that he recognised Frances Day, famous English actress, whose photograph appears below in this column.

Evidence from the spirit world poured through the medium. First (Continued on Page 4, Col. 1)

CONSOLED AND ELATED OVER SPIRIT MESSAGES



"Psychic Observer"

Before publication, article (above) was submitted to Frances Day. In returning it, she writes:

"Quite truthfully you can say for me that although many people have said, 'Don't dabble in that sort of thing, it's dangerous,' I find that the joy and excitement before going to a sitting is nearly as great as it was when the person was on earth and one actually going to meet them."

"Consolation and elation — to me at any rate—is the result of both the sittings I had, and I thank you warmly."

THANKSGIVING Count Your Blessings

A blighted bud may hold
A sweeter message than the loveliest flower,
For God hath kissed its wounded heart
And left a promise there.

Patience Worth

Are you feeling out of sorts with the world? . . . weighted down with its unkindnesses and inconsistencies? If you are ill . . . afflicted, laden with financial problems, or oppressed by the unconsiderations of those around you; and you wonder whether God really sees and hears the meek and humble . . . the pleas of those so obscure as yourself, then read this story of courageous hearts, unselfish love and kindness personified. Count your blessings and give thanksgiving to God . . . with a prayer for the less fortunate, that they may receive, in ample proportion, joyous compensatory endowments.

CHARACTERS:

No. 1. — Dr. Vessa Huffman
No. 2. — Walter Huffman

No. 3. — William M. Leach
No. 4. — Anna Dennis

By GRACE P. SCHAFER

"Trails End," Arden, Delaware

Psychic Observer Feature Story Writer

The characters of this story were unknown to me when I went to Indiana's Camp Chesterfield. Wherever I went on the grounds . . . in the grove, auditorium, cafeteria or seance rooms, I invariably encountered the same happy group. Their personalities made an indelible impression on my mind. Each one was definitely and characteristically individual; not as some families, who are patterned from the same mold. They aroused my curiosity for a number of reasons.

First: The woman of handsome appearance, medium height, fine features, flawless skin, well-groomed hair and sparkling eyes, denoted health in abundance. Her wholesome, sweet smile was captivating. Her countenance bespoke of love, tolerance, understanding and a happy disposition.

Second: The equally, handsome man with soft, kind, brown eyes, I had assumed (from his sweet attentions) was her husband . . . a loving, and justly indulgent companion to a well-deserving mate.

Third: This one must be a close relative, I thought . . . the man who walked with a cane, limping slightly.

Fourth: And who, I wondered, can that little, upright, happy and older woman be? Walking so sprightly in her crisp, cool and becoming dress . . . so trimly neat! Her very fine hair cropped short and brushed straight back. She smiled, the most winsome smile, often. Methought, "She's cute!" Perhaps the mother of someone in the group . . . and an adorable one, indeed!

Materialization Seance

The four were constantly together. My first close contact with them was at Fanchion Dennis Harwood's materialization seance. In attendance at the cabinet was the well known direct voice medium, Edith Stilwell. Before the seance began, she gave a preliminary and explanatory talk for the benefit of those who were not familiar with materialization phenomena. She then arranged the sitters advantageously . . . in range of the cabinet for a better view. When Mrs. Stilwell approached No. 3 (a stranger to her), she said,

"You're a medium, are you not?" He laughingly admitted that he was. Mrs. Stilwell asked if he would mind sitting next to the cabinet and he readily consented. Throughout the seance I noted how very much he helped with the spirit identifications. His remarks explained things beyond the ken of our ordinary vision. The seance was excellent; several spirits manifesting at the same time (which is another story).

The following morning, on the large veranda of the Lily Hotel, I noticed No. 3 sitting in a nearby rocker. Camp Chesterfield's guests do not observe formalities and, apropos of custom, we entered into conversation. The gentleman remembered seeing me at the materialization seance on the night before.

Shows Gratitude

"I am William Leach of Des Moines, Iowa," he said. I reciprocated by introducing myself. After a few remarks, I asked him about his mediumship. "I'm just a new medium," he said humbly. At that moment No. 2 and No. 4 filed up the steps and over to where we were sitting.

"Here is the lady who can tell you all about my mediumship," said Mr. Leach. "Mrs. Schafer, meet Dr. Huffman and Mrs. Dennis." I acknowledged the introduction. "Mr. Huffman brought us here in his car . . . all the way from Des Moines, so that we can all witness the physical phenomena of other mediums." I was sorry when someone called me and our conversation was necessarily curtailed. We were soon on our way to keep appointments . . . demanding punctuality.

When I returned to the hotel from breakfast the next morning, I again saw Mr. Leach on the veranda and we resumed the previous morning's conversation, where we had been interrupted. I learned that Dr. Vessa Huffman was a chiropractor, practising in Des Moines. Anna Dennis, seventy-seven years old (unbelievably true), was housekeeper in the Huffman home and had been in their employ for twenty-five years. Mr. Leach was not a relation of any one of them, but lived in their (the Huffmans) home.

Again I questioned Mr. Leach about his mediumship. He said, "I have the direct-voice phase of mediumship . . . but I have not (Continued on Page 4, Col. 3)

Why! Why!! Why!!!

Is complete darkness necessary when sitting for developing the direct voice and materialization? If so, why?

Whilst there are some mediums who develop their powers for these two forms of phenomena in red light, they are the exception, and not the rule. Generally darkness is necessary, as the light has a disintegrating effect on the phenomena. In its later stages of development, red light may be introduced.

Would it be possible for us to take a spirit photograph in our own home circle, where we sit for physical phenomena?

You can at least try. Just use an ordinary plate camera, and a box of plates, and give the usual exposure.

If there is someone present who has the powers of psychic photography, you will obtain results. The efforts should be consistent, and not tried once or twice only.

What are the chemical products of ectoplasm?

I cannot remember a case where the results of a chemical analysis of ectoplasm have been published.

Its analysis would be similar to any material structure.

Can one's destiny be altered by spirit people, or only foretold?

No, we are the arbiters of our destiny. The world is ruled by law and order. Cause and effect are the two factors which govern the whole of our lives.

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Does it require any psychic power to hear spirit voices?

Not if they are produced at a physical seance, for there the spirits use vibrations which make them audible to our ears.

Why do spirits lift chairs and tables?

Only to attract our attention. It is a sad commentary that although we are spirits and they are spirits, they are forced to use physical means to attract us, because we cannot respond to spiritual methods.

If clairvoyants see only on their own plane of vibration, why is it that the same spirits are seen by different clairvoyants?

This would only prove that the two clairvoyants were both seeing on the same plane of vibration.

How do Spiritualists regard prayer?

It all depends on what the prayer is. All prayers automatically carry their own response. The very act of prayer is a spiritual exercise which is helpful to the individual who prays. All prayers are heard and answered, but not always as we expect.

Why do some spirits live in a maze after death, whilst others seem to progress more rapidly?

Those who live in a maze are the ones who are earth-bound. By virtue of the lives they have lived here being so material, after death they are nearer the earth than they are the world of spirit. This accounts for the maze.

How do Spiritualists explain haunted houses?

These are the habitants of earth-bound spirits, who cling to earth associations and who, because they cannot free themselves from the ties of this world, are bound to earth.

What is the Spiritualist attitude to God?

Spiritualism proves that law and order continue even beyond death. In fact, the spirit world is more strongly organized than the physical. All this points to a purposive intelligence. Spiritualists therefore see in God the mind behind the laws of the Universe.

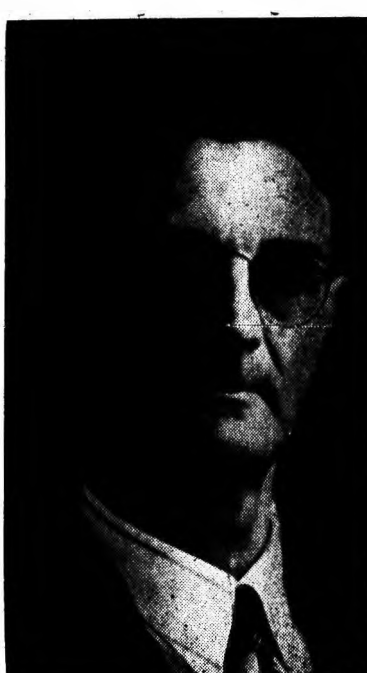
What will happen in the future when ill-health has been abolished and people have almost perfect healthy bodies?

Death will then come with the ripeness of the spirit. When the body has served its purpose, it will drop away from the psychic body as the apple drops from the tree when it is ripe.

How can one distinguish between dreams and actual experi-

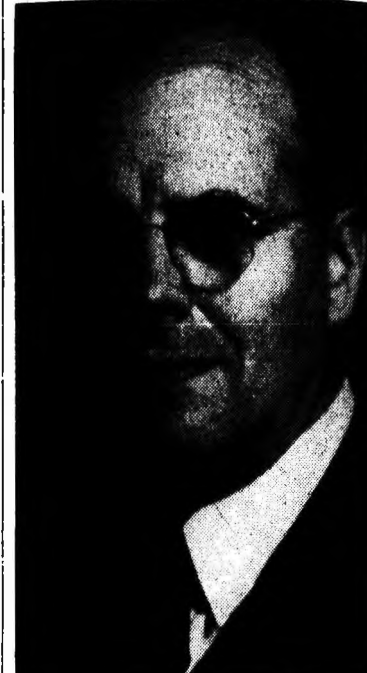
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"Psychic Observer"

ADELBERT WAGER CUMMINGS
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Dunkirk, N. Y.

A. N. Morley, Treasurer and A. W. Cummings, Trustee, elected members of The Board of Directors of Lily Dale Assembly, Lily Dale, N. Y., at last annual meeting. They replaced John Thompson, Jr., and J. Russell Case, who declined to accept nomination. Other members of official board: Millard L. Knox, William Elliott Hammond, Sarah Schaffer, Riblet B. Hout, and Dr. A. DeWitt Critman.

Plans for the 1942 Lily Dale summer season are under way; program now being assembled by the President and his committee. Mediums, planning a visit to Lily Dale during July and August, 1942, can be assured that they will receive every courtesy whilst conducting their spiritual work. QUALIFIED speakers and mediums, desiring to cooperate either publicly or privately, will be given due consideration. Write Millard L. Knox, President, St. Lawrence County, Hermon, N. Y.

ences in the spirit world during sleep state?

Very often dreams are the memories brought back by our psychic experiences during sleep. If, on waking in the morning, you were to write down immediately all the fleeting impressions that came into your mind, you would soon be able to register many of the psychic experiences of your sleep state.

You could then separate them from your dreams, which are generally a reflection of thoughts or happenings of the previous day.

Are there any marriages in heaven?

No, not in the physical sense. The attraction that holds people together there is love. People who are unsuitably mated here will not be together in the spirit world.

How many spheres are there?

Some speak of seven spheres, but this distinction is not a geographical one. All spirits are graded and merge into one another.

Can two clairvoyants see the same spirit at the same time?

All clairvoyants see on their own plane of vibration. If two clairvoyants have the same range of vibration, they will see the same spirit, otherwise they will not. If the questioner will think

of mediums as wireless sets, he will understand the comparison.

Is the practice of mediumship harmful?

No, not if the medium sits regularly in his circle, always co-operating with his spirit guide. The trouble starts when sittings become indiscriminate and irregular. All our faculties are meant to be used. The repression of mediumship is responsible for more ill-health than people realize.

Is there any limit to progress in the spirit world?

No, all Spiritualists adopt the principle which believes in infinite progress. The more man tries to perfect himself, the more he will find there is to perfect.

Is inspiration accomplished by the use of psychic faculty?

Yes, unknown often to the people inspired, they are psychics. After all, inspiration really means a stream of ideas which are external to the recipient.

Why is it in most spirit photographs the extras appear in a kind of "cloud"?

This "cloud" is the ectoplasm, which, when withdrawn largely from the medium, enables the spirits to get their pictures on to

the plates. In all kinds of physical phenomena, ectoplasm has to be used.

Why do so many spirit guides use names which are obviously not their own, like Red Cloud, White Hawk, Power, and so on?

Because they realize that names do not matter. What does matter is the work which they wish to accomplish. They wish to be judged not by a name, but by their results.

How large is heaven, compared with this earth?

The spirit world does not occupy geographical space, as the physical world does. It inter-penetrates this world. It is a permeative world. It has no boundaries, such as we understand them, of space.

How do mediums hear what spirits say?

Mediums are like wireless sets. They receive vibrations. Just as each set varies in its length of reception, so do mediums. Mediumship consists of developing the (Continued on Page 3, Col. 1)

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At his home, bordering Lily Dale's Leelyn Woods, he keeps busy with his Indian Handicraft work; accepting, from time to time, engagements for Indian Concerts and Entertainments with Spiritualist Churches, Societies and Civic organizations.

His rich Baritone voice won international fame . . . Audiences in London, France, Holland and Canada have been thrilled by his stage and radio presentations.

WHY?



(Continued from Page 2, Col. 5)

psychic faculty so that it becomes attuned to vibrations from the spirit world. That is how they "see" and "hear."

Why are so many descriptions of the spirit world very material?

They are no more material than pearly gates, or harps. They are just descriptions of a natural world in which human people live.

Do only spiritualists have guides?

No. What Spiritualism generally does is to make people aware of their guides. It is an advantage to know, if possible, our guides, as contact with them may mean greater facility for guidance.

What is the difference between a guide and a control?

Nearly every person has a guide—that is a spirit who attaches himself as a guardian angel to help wherever he can.

"He hath given his angels charge concerning thee," says the Bible, referring to these guides. Guides do not always show

Rochester Chosen Headquarters For 1942 N. S. A. Convention

ALL BOARD MEMBERS ARE RE-ELECTED

themselves. Often they work in the background; sometimes they control the medium.

A control, on the other hand, may be a guide, but generally he is one of the band of helpers who work through a medium.

What happens to wicked people after death?

Wickedness, like virtue, is often exaggerated. I doubt whether there are any really wicked people in the world. All human beings are a mixture of virtue and vice, of good and evil. The spirit world is ruled by law and order, and our present life determines the status of our future life. We begin our life hereafter at the point where we left off here.

Have others, besides mediums, ever seen spirits?

Yes, on thousands of occasions, but, of course, they were mediums without realizing it. Incidentally, no one ever sees a spirit. All they see is the form in which a spirit manifests.

Have you any knowledge that there is a "highest plane"?

No, there is no definite knowledge, but of course, there is speculation. Spirit life, as we understand it, is an eternal progress, and man will always find he can perfect himself. There is no limit to man's perfection, as eternity lies in front of him.

Are spirits controlled like mediums?

Yes, there is a chain which, like the Jacob's ladder described in the Bible, descends from the spirit world to this. Higher intelligences can only function through controls working near the earth, and pass their messages to the spirits one grade lower than themselves, and so on. Angels are always ascending and descending.

If a bitter enemy passes with a grudge against somebody, has their spirit an opportunity of revenge?

Yes; but only if he can find somebody as undeveloped and unevolved as himself. Like attracts like is the inexorable law. We oppose capital punishment, because it merely releases into another world a man filled with vengeance who often finds an instrument through whom he can accomplish his purpose.

Is it by thought you get the best vibrations into the back of your head?

Yes, they come in through the head and come out through the solar plexus.

What has happened to the millions of primitive sub-men who trod the earth thousands of years ago? Do they progress to a more human state, or do they simply survive for a time?

What survives is the human consciousness. Whenever man was conscious of himself he possessed something which can live after death. The sub-men have evolved in the world of spirit and would now be enlightened and advanced

The annual 1941 Convention of The National Spiritualist Association, held at Los Angeles, California, is over.

All board members, whose terms expired, were re-elected for three more years. During the election of officers, the names of Emil Reichel and Millard L. Knox were mentioned as possible candidates. Both declined to run.

Some of the speakers and mediums to appear on the official convention program: T. John Kelly, Maude Kline, Joseph P. Whitwell, Elizabeth Harlow Goetz, Harry P. Strack, Dr. Victoria Barnes, Melvin Smith, William C. Donovan, Elizabeth Fisher, Emma Ordop, Charles Smith, Teresa Rene, Lena DeVoe, Evelyn Muse and Robert J. Macdonald.

spirits. They would not return to earth now, as there is no point of contact.

Are all emotions and feelings registered through the solar plexus and not through the brain?

They must come through the vibration of mind first. You can register there, but it is more on the lower plane of vibration, but all the higher planes of the higher vibration come through the mental vibration.

The clearer the passage then, the cleaner it should be when it comes out of the solar plexus?

It is not that which goeth in which defileth, but that which cometh out. You are leaving your footprints on the sands of time, or space, whatever you may call it. You know your very earth itself is all vibration. It goes round and round and round. What, then, of the vibrations appertaining to that alone. Think that out for yourselves.

Does the law of gravitation which controls the movement of physical matter operate in the world of spirit?

These laws are processes—not primary factors—they arise out of something which is prior. Take what we know of the natural laws which govern the world on which we now are; we know it is dependent for its stability on its revolutions—if for a fraction of time it ceased to revolve it would fall from its orbit and be consumed by its own rapid movement through space.

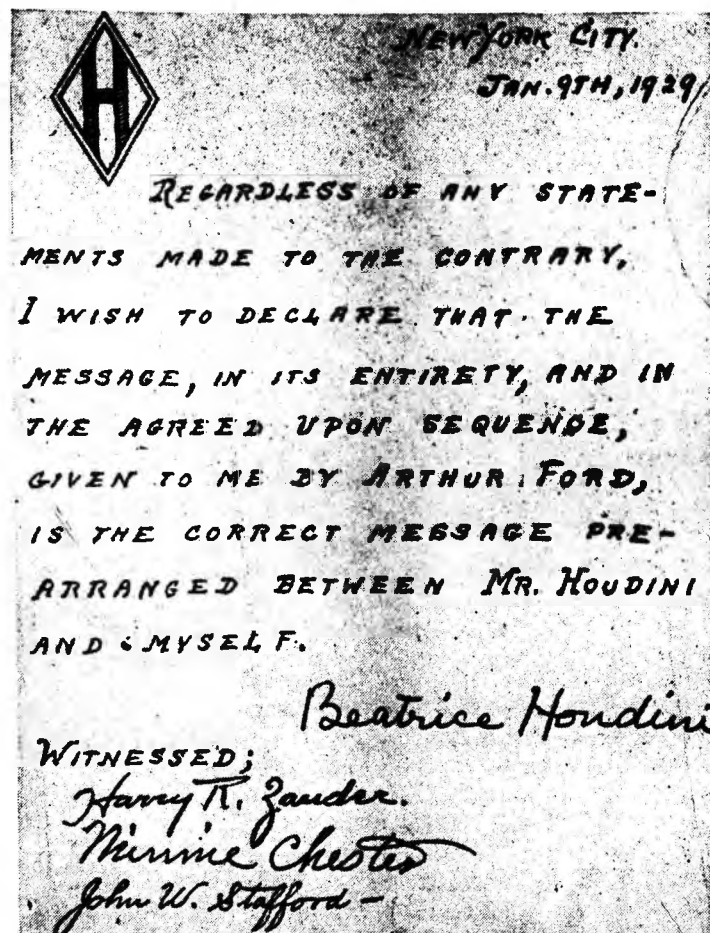
This movement creates a field of attraction, call it gravitation if you like, but it creates a very wide field of attraction so that it attracts whatever comes within that field. That is what Newton discovered.

The world in which I live is within that circle of movement, but because the matter or substance which is natural to my plane is of much finer character, the power or pull of that attraction is lessened, I can rise from the surface of the earth without propulsion.

Each body in space has its own field of attraction and it is difficult to say where the breaking

Let's Settle This . . . Once and For All Time

Mrs. Houdini's Spirit Message



"Psychic Observer"

Every Hallowe'en Eve, for ten consecutive years, Beatrice Houdini surrounded herself with newspaper men, columnists and photographers . . . then, assisted by her manager, Dr. Edward Saint, went through the motions of conducting a seance in an effort to make spirit contact with her famous husband. Nothing ever happened . . . simply because NO MEDIUMS WERE PRESENT. All this "fanfare" was staged in an effort to prove to the world that spirit communication was impossible.

That all these "seances" were a farce is self-evident . . . See her signed statement above. This statement, which, incidentally has NEVER been denied by Mrs. Houdini, proves conclusively that she was, all the time, only hoodwinking the public in an effort to discredit Spiritualism . . . BUT those who understand psychic phenomena were NEVER disillusioned by her antics.

Today, Mrs. Houdini is a forgotten woman . . . her statement, made public to too many people, will remain unchallenged. SPIRITUALISM'S bitterest foes cannot consistently deny THE TRUTH OF SPIRIT COMMUNICATION . . . they sway, bend then break . . . even as a reed in the wind . . . when trying to cope with a tremendous relentless gale . . . the March of Truth, bolstered by the POWER OF SPIRIT.

line of that attraction is. In the solar system the field of attraction of one body reaches out and touches the other and the opposition keeps each in its place.

Can there be emanation from any inanimate article?

There are emanations from flowers, from trees, and there are emanations from all things.

Does the solar plexus put out feelers?

That is so, and naturally the medium picks up the interesting articles with the strongest pull.

Can you give a definition of heaven?

The heaven I have found is a place of liberty without licence, a condition in which the mind is free to develop its gifts. There is

companionship without ulterior motives. Freedom to move in any direction you choose, the only barrier being that which is due to lack of mental development.

Would it be right to gather from what you say that emanations are the imprints of vibrations upon the wax of time?

That is so.

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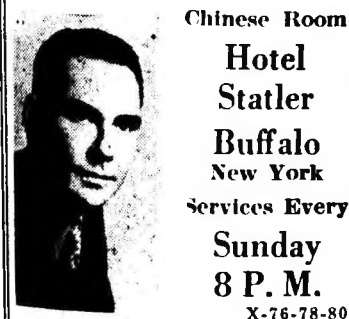
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Physical Medium



"Psychic Observer"

ALICE BELLE KIRBY is in the news again. A Pueblo, Colorado, newspaper has published an article about Miss Kirby which appears with her own picture and that of her school principal, F. H. Shiel. The article reads, in part:

"While they offer you no explanation, many, including business men, educators and delvers in the occult, tell you that Alice Bell Kirby, 13-year-old Jonesville, La., schoolgirl, possesses supernatural powers. She is able to: Stay suspended in the air, make a 700-pound piano move at her command, make a table dance in the air and play the piano WITHOUT ANY VISIBLE HANDS TOUCHING IT. F. H. Shiel, principal of the school where Alice attends, told of seeing the piano playing . . . with NO HANDS NEAR IT, or the table dancing around the room but says, 'I can give no explanation.' Alice Bell tosses it off as inexplicable but seems to enjoy it. Mrs. Kirby, a staunch Baptist, seems distressed over her daughter's power, but Mr. Kirby, who said his own mother had possessed the same powers, accepts them for what they are."

R. A. F. OFFICER

(Continued from Page 1, Col. 3)

there came a reference to Frances Day's brother — he passed as a child—who, to mention only one little proof, referred to a tiny mole on his sister's body.

Nearly all the spirit messages, however, were delivered to her friend for whom, although Benjamin did not know it, the seance was really arranged.

Mounting Evidence

They began with a reference to his health condition, which he said was very evidential. Then there was mention of his previous occupation, with a detailed description of the work he did.

Next came the one from whom he hoped there would be a message. Benjamin said it was his brother. Actually it was not, but this error was very natural, they told me afterwards, for these two men were more than brothers. When, for example, Benjamin asked whether they were twins, the reply was that they were, but not as usually understood by the word.

The medium spoke of the "dead" man's recent passing and described him in his R.A.F. uniform. Benjamin added that this officer had flown over Germany and that his friend, whose nickname was later written through him under control, had received

a letter from the authorities concerning some papers. The manner of his "death" was described in some detail, but it cannot be told publicly. The fate of some of the "dead" man's property was also indicated, for their whereabouts had been a puzzle.

Benjamin told Miss Day's friend that he, too, was in the R.A.F., and described the kind of work he did. This was followed by a stream of evidence from the "dead" man which clinched his identity.

Before the war, these two R.A.F. officers were partners. The medium described in detail their occupation, their plans, the car they used and the way in which his friend had felt the tragedy of his passing.

"What are you going to do without me?" said the officer, who insisted that all pain had now gone since his passing and gave advice about matter in which the authorities were interested.

Name Is Given

The "dead" man gave his name, he described his home in Canada, naming the town where he lived. There were a score of points to clinch his identity, here are two . . . his love for horses and his fussiness about his clothes.

He recalled a party at which he, Frances Day and his friend had been present. He fixed the time of his passing. He mentioned how the two of them went to see her in one show and when they arrived at the theatre there was some difficulty with the tickets.

The "dead" officer assured his great friend that he would watch over him and help him, and try to prove his presence by rapping on a table.

It was the first time the R.A.F. officer had been to a seance and, as he later volunteered, he was most impressed at his initial experience with Spiritualism.

Frances Day, who is obviously psychic—she has once before been to a seance — told of a prophetic dream which obviously referred to the passing of the man who had proved his survival that evening.

Now, as often happens at seances, the best evidence cannot be given in public. It refers to private matters which concern only the people involved.

When it was all over I asked Frances Day what she thought about the evening, for this long stream of spirit messages poured through Benjamin for nearly three hours. "Excellent," was her reply to my question.

* * *

After I had written this account and shown it to Frances Day, she said that before it appeared in print she would like another experience of a seance. Without telling the medium who the sitter would be, I arranged for Bertha Harris to come to my flat.

The Same Spirit

Almost at the beginning, the same "dead" R.A.F. officer began to communicate. He gave his surname. "He is very emotional," said the medium. "He tells me this is an opportunity for which he has been waiting. You have been thinking of him." "Yes," immediately said Frances Day, who this time had come alone to the seance.

Bertha Harris went on to describe his quick passing and gave its date. The "dead" man was most concerned about an appointment he had failed to keep which would have meant a great deal to them. But "death" prevented it.

THANKSGIVING MESSAGE

"COUNT YOUR BLESSINGS"

(Continued from Page 1, Col. 5)

had it very long. I sit in a home circle with the Huffmans . . . Anna Dennis sits with us too . . . and sometimes others join us."

"Is Dr. Huffman a medium?" I asked.

"No, not as yet . . . but she will be. She is developing. She was so sure about her mediumship that she had a special seance room built in her home . . . in advance. Wish you could see it . . . it's pretty, too. Dr. Huffman is an angel," he said, admiringly. He then became contemplative and silent.

Eager to hear more, I prodded him on to further conversation. "Why do you say she is an angel?" I asked.

Leach Relates . . .

"Because she is so kind, generous, charitable, unselfish and good to everyone . . . and particularly to me! I just wish I could do something for her," he said, rather wistfully. And sensing his desire to talk I remained silent and waited. Eventually, he said, "I can never repay her for all she has done for me," he hesitated again. "Would you care to hear about it?" he asked, tentatively.

"Indeed, I would!" I exclaimed, with genuine interest.

"You notice that I walk with a cane," I nodded my head in as-

He was full of distress because he had failed to keep this promise and named the time when the important happening should have taken place.

When the medium mentioned that he held red carnations in his hand, Frances Day volunteered, "Those were the last flowers he sent me."

"There was a message attached to them," said the medium.

"Yes," came the reply.

"That is the last you saw of him."

"Quite right," agreed the star.

Then, to make it even more evidential, the "dead" man named the friend who had accompanied Frances Day to the previous sitting with Benjamin. Again there was a stream of messages to stress the close ties between the two men on earth, and proof after proof poured from the Other World as the "dead" man indicated their joint work and their plans.

To prove that "death" had not robbed him of his interest, the spirit mentioned events that had happened in Frances Day's home and sent messages to mutual friends.

The most striking part of the sitting was his reference to an accident to their mutual friend which had caused concern to the star. Since the first sitting the aeroplane in which their mutual friend was flying was "shot up" during operations. He had sustained injuries which were very severe.

Unable To Walk

Now the "dead" man referred to this, even mentioning the leg injury. "I am so glad that it is not more serious," he said. "He might have lost his leg. He can't walk now because it is strapped up, but it will be made as good as new. Tell him he has got to be very patient."

Once again, as he did through Joseph Benjamin, the "dead" man referred to the fate of some of his property, concerning which there was some mystery.

It was a dramatic seance, for the events of the war formed its background. Here were three people, two living and one "dead," bound by a mutual interest. "The trio has now become a duet," he told this famous singer, who in two seances has proved the whole case of Spiritualism — its proof that life continues beyond the grave.

sent. "Well, when I was three years old I had infantile paralysis. My parents then moved from Virginia, our native state, to the southeast hills of Iowa. Soon after settling there my mother died. I was the only child . . . and very delicate. My father had the best doctors available . . . he spent a fortune on me. Then, when I was in my teens, he passed on. For a while I continued to live at the only home I had known . . . indulging myself in a unique hobby, collecting arrow-heads and flints. After a while I found employment and worked for the Milwaukee R. R. . . . that was in 1920 . . . I was nineteen, and getting along all right when misfortune overtook me again . . . I had a stroke! After recovering from that calamity, I got into commercial telegraph work and was steadily employed for eight years when my troubles really began. Two strokes in succession paralyzed me. I lived two long years on an Iowa City hospital bed . . . helpless! The following three years were whiled away in a wheel chair. During those five years my legs were in casts. Finally, when the casts were removed from my legs, they found that the ligaments had been cut during an earlier operation . . . and this rendered me spastic. With seven-pound braces on my legs and with the aid of crutches and canes, I managed to get around, somehow.

Real Thanksgiving

"It was a happy day for me when the doctor announced that I could discard the braces . . . but my happiness was short-lived. Being accustomed to the braces I was awkward without them; and the first thing I did was to stump my toe on a rock . . . fell down and broke both knees. Pardon me, please, if my story seems to accentuate misfortune . . . but if you can bear with me for just a few minutes longer, I will lead you on to a happy climax."

"Do, please, continue your story," I urged, "I am intensely interested."

He continued, "Penniless and a physical wreck, I managed to retain my mental faculties, and by selling papers I eeked out a living. Kind folk permitted me to live in a basement room. They said that I needed more sunshine and fresh air, so they allotted me a little patch of ground in the back yard which I cultivated. In working with my flowers I was compelled to crawl around on my hands and knees; and one day, as I worked, I looked up and saw a lady standing on her back porch. She looked so sweet and kind. She smiled at me. It was Dr. Huffman. Her home and office was next door. She spoke so kindly to me . . . I shall never forget it! It was on October 1st, 1938. She said, 'Why don't you come over to my office and let me give you some treatments?' I said, 'Lady, I haven't a cent in the world . . . I can't afford treatments.' But she insisted that I come to her office and receive treatments regardless of payment . . . she was certain she could help me. I thought it was mighty sweet of her but I hated like the mischief, to impose on her time and sympathy. Anyway the next day I went over. I could feel an improvement from the beginning . . . my legs began to tingle with new life. Within eleven weeks there was a definite change for the better.

Develops Mediumship

"Then Dr. Huffman said that she believed three treatments a week would hasten my recovery. She is a very busy person and when her time was available, I was not always at hand. Finally, she suggested that I come over and make my home with them. In

AUTHOR OF THIS ARTICLE
"COUNT YOUR BLESSINGS"



"Psychic Observer"

GRACE P. SCHAFER

that event it would be better for her and for me, as she could then help me during the time she was not engaged. At first I wouldn't think of it. She had already been so kind to me. Eventually, she and Mr. Huffman persuaded me . . . and the second week of May, 1939, I went to live with them.

"We had talked a lot about Spiritualism and they now included me in their 'home-circle' seances. In about six months I began to notice rapid mediumistic development. I have had the direct-voice phase for about a year now."

"Have other members of Dr. Huffman's circle developed mediumship?"

"Yes . . . recently, Anna Dennis, the housekeeper, has been entranced at the seances . . . and Dr. Huffman undoubtedly, has the healing gift . . . she is becoming quite clairvoyant, too. I just wish you could attend one of our seances, Mrs. Schafer . . . They're really wonderful!"

"Are your seances closed to the public?"

"Oh, no! The Huffmans are the most hospitable and the kindest folk in the world. They open their seance doors to everyone. No charge . . . no questions asked. Their only desire is to help as many as they can. They have a lovely home and we are all happy in our work together." He looked up at me, and with a spontaneous smile he said, "Just think! I can now walk without crutches! I firmly believe that I can soon discard this cane," he said, waving the stick with a flourish.

As I listened to William Leach's story, the throbbing theme of a poem (by the spirit Patience Worth), which I memorized some years ago, wove itself into his words. How significant and beautiful are the following lines:

"I made a song from the dead notes of His birds,
And wove a wreath of withered lily buds,
And gathered daisies that the sun had scorched,
And plucked a rose the riotous wind had torn,
And stolen clover flowers, down-trodden by the kine,
And fashioned into ropes and tied with yellow reed,
An offering unto Him: and lo, the dust
Of crumbling blossoms fell to bloom again,
And smiled like sickened children, Wistfully, but strong of faith that mother stalk
Would send fresh blossoms in the spring."

— Patience Worth

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"What Is Spiritualism?"

IT IS A RELIGION !

IT IS A SCIENCE !

IT IS A PHILOSOPHY !

A CHAPTER FROM THE BOOK
"ETERNAL VERITIES"

By

Marcella DeCou Hicks

Ask the man in the street, "What is Spiritualism?", and ninety-nine out of a hundred will reply, "Spiritualism? Oh, that's a belief in spooks, ghosts, banshees; dead people coming back to haunt you — wraiths fluttering around cemeteries and screeching at midnight — haunted houses, and all such foolishness. And Spiritualists are the addled people who believe in all that nonsense." And there the man in the street will leave the matter, confident that he has told you the gist of Spiritualism.

Typical of this interpretation is the popular manner of illustrating any article in magazine or newspaper touching upon the "supernatural." If there is any one thing that makes me "see red," it is to open the Sunday Supplement and see sprawled across two pages in lighter ink under the printed matter, a hideous, hovering skeleton, draped in white or trailing wisps of mist, and reaching out bony, grasping, predatory fingers — the whole illustrating some article having to do with psychism. What a travesty!

Who Are These Spiritualists?

Such a picture has nothing whatever in common with the teachings of Spiritualism or with spiritualistic concepts of death, or the life after passing. Spiritualism is a religion of light, life, joy and happiness, and why the average editor, writer or artist must portray it as partaking of the hideous, horrible and ghastly is beyond comprehension.

Ask the average Spiritualist what Spiritualism is and he will tell you that it is a belief that the "dead" are able to come back and communicate in an intelligible manner with humans.

And there the average Spiritualist will leave the matter, thinking he has given a complete answer to your question, and more than likely he really has told you all he, personally knows. And because of this attitude of those who, having experienced a bit of spiritual phenomena, are sure they know all, Spiritualism has encountered its greatest obstacles.

There are too many people calling themselves Spiritualists, who haven't the glimmering of an idea as to the real issues at stake, and who cannot answer authentically the simplest question of how or why. And such as these have done more harm to the cause of Spiritualism than all the scoffing of outsiders—have, in fact, by their very know-nothingness, precipitated scoffing and skepticism.

Little Knowledge . . . Dangerous

A person is not a Spiritualist simply because he believes in spirit communication any more than a child in the primer class is a qualified educator. Such a one is only beginning to acquire the rudiments, and yet he feels perfectly competent and qualified to spread the philosophy.

It is a case of a little knowledge being a dangerous thing. Because such an uninformed person, knowing nothing of the science of Spiritualism, nothing of its philosophy, and only enough of its phenomena, merely to credit intercommunication, will go about among people airing his views and convictions, and giving the impression that such views and convictions constitute Spiritualism proper.

The average inquirer expects an avowed Spiritualist to be able to explain, at least to some extent,

the actual processes involved in the various manifestations of spiritual phenomena — raps, for instance, levitation, telekinesis, apports, clairaudience, clairvoyance, psychometry, automatic writing, inspirational speaking, materialization, trance and visions. And when the believer in phenomena cannot give even a hint as to the processes, methods or elements involved in any form of demonstration, in which he expresses such confidence, the inquirer becomes disinterested, and is likely to go away muttering, "Fumadiddles!" And who can blame him?

Based on "Rock of Truth"

If every avowed Spiritualist would make himself a student of Spiritualism in all its phases, instead of just a follower of the phenomena, there would soon be a different tale to tell. But actually, most of those who have interested themselves in Spiritualism stop with the demonstrated fact of spiritual contact, and feel satisfied to go no further. They have the joy of seeing and talking with loved ones, who have gone on, and there they leave it.

Now then, ask the educated Spiritualist, one who has made a profound study of Spiritualism in all its phases, and whose feet stand firmly on the solid rock of truth, what Spiritualism is, and he will tell you that he cannot answer your question in a sentence nor in a minute's time. He will say that Spiritualism is threefold, a religion, a science and a philosophy.

First, Spiritualism is a religion because it acknowledges a supreme Creator, Universal Intelligence, Omnipotent Mind — which contains within itself all that IS and all that ever will BE. Such spirit essence could not have form so Spiritualism does not credit an anthropomorphic God. To this Universal Spirit Intelligence Spiritualists lift their prayers even as other peoples.

Jesus Was A Medium!

Spiritualism acknowledges the perfection of the great teacher Jesus, the Christ — the greatest teacher of all time. Spiritualism teaches that Jesus was the way hewer — the demonstrator of the perfect and sinless life; that though human, even as we are human, he had evolved to the point spiritually where He understood and could USE all of the law,

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thereby becoming the greatest Psychic the world has ever known. Through His understanding of the law, He was able to perform His so-called miracles during His ministrations on the earth plane. Did He not adjure His followers to do also the things He did, and even greater things? How could they obey such command except they too learned the law and used it? They surely could lay no claim to superhuman powers by reason of being sons of God through virgin births. And neither did Jesus ever make such claims for any such reasons. Is there any place in scripture where Jesus refers to His mother as having been virgin at His birth?

Spiritualists Believe In Prayer

Christ's disciples were Psychics and recognized by Him as such, and chosen by Him for that reason. He sought to teach them the things He had mastered so that they could carry on after He had gone. Spiritualism disavows miracles, construing all such matters as the working of immutable laws, concerning which the average human being is ignorant, but which are no less "natural" than laws operating in commonplace phases of existence.

Spiritualism is a religion because it believes in and practices the aspiration of prayer. We Spiritualists are a praying people. We lift our voices and our hearts in supplication for guidance to the Supreme Intelligence, the Father-Mother-Spirit, and to our blessed Elder Brother Jesus, knowing our every need will be supplied and that everything meant for us will be ours. We recognize prayer as a healing influence. It brings the cup of cold water to the parching lips of spirit.

We ask our loved ones for help

and counsel too, because we know they are able to render such assistance, and must do so as part of their own progression, but we by no means desecrate prayer by praying to them. Spiritualism is, by no manner of means, ancestor worship though some of the ignorant have thus accused it.

Spiritualism teaches that intercommunication between the realm of spirit and this material world is a fact and proceeds to prove that fact by means and methods too numerous to tabulate.

Teaches "Golden Rule"

Spiritualism is a religion, because it teaches the golden rule—the fatherhood of God and the brotherhood of man and its slogan or motto, if it may be said to have one, is, "Do all for others."

I have heard it said that Spiritualists disregard the Bible. That is not true. As a matter of fact they could not afford to do so. The Bible is their standby, because if all the instances of spiritual phenomena were removed from the Bible there wouldn't be much left. Spiritualists do not regard the Bible as infallible, and neither could any other rational people who were familiar with the history of its compilation. Take, for instance, the New Testament—do you happen to know that it was not compiled until about two hundred years after the crucifixion and that the authorship of every book composing it is in doubt?

I am not making these statements to disparage the Bible—they merely happen to be true. So, I say, we do not regard the Bible as infallible from any standpoint—even historically. We believe that many of its writers were inspired, just as sensitives are inspired today to bring through truth from higher spheres. We believe that most of the writers of scripture THOUGHT they were inspired, but we fear that most of them continued to write after their inspiration had run out—simply adding ideas and interpretations of their own and thus confusing the whole.

Spiritual Healing . . . A Part

We all agree that one could not live according to the teachings of the New Testament and be anything but a just and righteous person and I do declare that it is my belief that the true Spiritualist is a better Christian than the average adherent of any other religion. Why? Because Spiritualists take literally the command of Jesus that His followers perform greater wonders than those accredited to Him.

Do not Spiritualists heal the sick through psychic healers, who are in vibratory harmony with highly evolved spirit beings on the other side of life? Do they not create the channel and provide the means by which the so-called dead can come back into life and communicate with us? Do they not see into the future and forecast events before they transpire? Do they not perform many other wonders construed as miracles in the time of Christ?

Spiritualism teaches that man's punishment for wrong-doing is automatic, logical and unavoidable. Not a matter of hell fire and brimstone, but a matter of having imposed definite retrogression upon his own soul which will make his way of progress longer and harder.

Save Me From This!

Spiritualism asserts that the door of reformation is never closed here or hereafter. And why should it be? We came out of eternity and are bound back into eternity—this earth plane being merely a passing phase of an endless journey of progression. Is it logical that any soul should be damned to eternity from any passing phase of growth or development?

Orthodoxy teaches that we pass from this sphere of activity to a place of definite conclusion, and that we enjoy eternal bliss or eternal torment according to the

Australian Author



"Psychic Observer"

MARCELLA DeCOU HICKS, formerly from Detroit, Michigan, recently appointed Co-Editor of HARBINGER OF LIGHT, a Spiritualist Journal, Wentworth House, 203 Collins St., Melbourne, C. 1., Australia.

Mrs. Hicks is one of the directors of Dale News, Inc., and the author of "ETERNAL VERITIES."

lives we have lived here. When we come to the end of a thing, we cease to make progress, and when we cease to make progress we certainly cease to grow. To me it is the most terrible thought that, when we leave this life, we write finis to progress, and that from then on we are just the same forever as when we shuffled off life's overcoat, except that we parade up and down golden streets, flapping our wings and fiddling on harps forever and forever. Save me from such a fate!

Spiritualism . . . Not A Creed!

As a matter of fact Spiritualism HAS saved me from such a fate because I have learned, through contact with those who have experienced the transition that the whole purpose of Creation and existence is that of eternal progress, eternal evolution from what we are to something better. And the evil doer, when he reaches the other side of life is given his opportunity to learn to embrace better ways of living, thinking and being; a chance to raise himself higher and higher, until from choice he takes the way of progress toward perfection.

Spiritualism is not a creed—it comprises FACTS. It is the only religion that does not ask you to have faith or to hope, or even to believe. It tells you to FIND out and to KNOW. And amply provides the proofs by which you are able to KNOW.

Now let us take up the next phase—**Spiritualism as a philosophy.** The dictionary says that philosophy is the love of wisdom as leading to the search for it—hence the resulting knowledge of general principles, elements, powers, or causes as explaining facts and existences. That seems a bit in- (Continued on Page 6, Col. 3)

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On this page appears excerpts from "What Is Spiritualism," one of the chapters of "Eternal Verities." Other chapter headings are: Psychic Beginnings . . . Be Careful . . . What Good Is Spiritualism . . . Vibration . . . Mediumship . . . Clairvoyance . . . Still Suspicious? . . . Personal Experiences.

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RALPH G. PRESSING, Lily Dale, N. Y., Editor of PSYCHIC OBSERVER; born Avalon, Pa. (near Pittsburgh); graduated from Avalon Grade and High School; 15 years, a commercial traveler; three years represented Vocational Department of CROWELL PUBLISHING COMPANY; in 1934, founded THE DALE NEWS, weekly summer publication; publicity director of Lily Dale Assembly three years; Cassadaga Spiritualist Association, Cassadaga, Florida, two years; helped found the PSYCHIC OBSERVER, August, 1937.

During childhood and early life, before becoming definitely active in the field of Spiritualism, Mr. Pressing recalls having met at Lily Dale many "old-time" lecturers and mediums: John Slater, famous ballad reader; Dr. Alexander J. McIvor-Tyndall; Sadie and Dell Herrick, Maggie Waite, H. W. B. Myrick, Carrie E. S. Twining; Mrs. M. E. Cadwallader, Thomas Grimshaw, Dr. George B. Warne, Jack Lillie, Mrs. R. S. Lillie, W. J. Colville, Will J. Ericood, Oscar Edgarly, Otto von Bourg, Walter Emory, William E. Hart, William Lockwood, Bang Sisters, Amanda Flower, Elizabeth Schauss, A. Cervin, Cassius Stevens, Sherman Smith, Etta S. Bledsoe, Mrs. C. V. Morrow, Mary E. Kelsey and Dr. B. F. Austin.

Mr. Pressing was brought up in Spiritualist surroundings; visited Lily Dale during summer months thirty consecutive years . . . starting when but six years of age. In 1934, he moved to Lily Dale permanently.

October, 1936, Mr. Pressing visited London, England; was guest at Crowborough estate of the late Sir Arthur Conan Doyle; met Lady Conan Doyle; visited offices of PSYCHIC NEWS, West Central London; met Editor Maurice Barbanell; was entertained in "Trafalgar Square" flat of HANNEN SWAFFER, Spiritualism's greatest propagandist.

He conferred with Rev. G. Maurice Elliott and Mrs. M. A. St. Clair Stobart, two of England's outstanding Spiritualist authors; was introduced to Ernest Oaten, Editor of TWO WORLDS and George Lathem, Editor of "LIGHT"; spent the day with Mr. and Mrs. W. T. Parish. Mr. Parish is one of world's outstanding Spiritualist Healers.

He was privileged to attend HANNEN SWAFFER'S HOME CIRCLE and hear the spirit voice of Silver Birch, famous Indian Collaborator; met C. S. Colleen-Smith, trance medium and founder of an English Spiritualist journal, "World Service and Review."

In September, 1937, Mr. Pressing conducted an American delegation to the International Spiritualist Congress, Glasgow, Scotland . . . where he met India's famous Spiritualist propagandists, Mr. and Mrs. V. D. Rishi, of Calcutta—the latter possesses mediumship known as "mirror-writing."

He attended a seance conducted by Helen Duncan, noted Scottish medium, through whom Sir Oliver Lodge materialized less than two months ago. He met the late W. G. Langworthy-Taylor, author of "The Fox Sisters" books.

When the American delegation sojourned in London, week following the Glasgow Congress, Mr. Pressing visited the country estate of J. Arthur Findlay, author of Spiritualism's best selling books, "On The Edge of The Etheric," etc. At a banquet given by Hannen Swaffer, he met some of England's outstanding Spiritualists, Shaw Desmond, gifted lecturer and writer; Lady Stuart Montith; Lady Fitzmaurice of Orkney and Gladys Osborne Leonard, author of "The Last Crossing" and medium for the late Sir Oliver Lodge.

He was entertained at the home of George Daisley, London's youngest outstanding mental medium; witnessed public and private demonstrations of mental and physical mediumship given by Estelle Roberts, London's most publicized psychic and intermediary for Red Cloud; met and witnessed the mediumship of Bernard Rodin, now conducting spiritualist work in Canada.

In conjunction with his editorial work for the past four years at Lily Dale, Mr. Pressing traveled 33 states, meeting mediums, visiting Spiritualist churches and camps, attending conventions, seances and lectures.

He knows: JOHN MYERS, noted English Spirit Photographer; HORACE S. HAMBLING, MOON TRAIL's trance intermediary; Joseph Banks Rhine; Duke's E. S. P. pioneer; Edwin F. Boucers, Author of "Spiritualism's Challenge"; Sylvan Muldoon, noted writer on Astral Projection; Mary Pickford, famous actress and believer in spiritual philosophy; HORACE LEAF, noted English author; Dr. Carl Wickland, authority on obsessions; Dr. Louis K. Ansbacher, famous psychic investigator; Ronald MacCorquodale, English author and lecturer; John J. O'Neill, Science Editor of The New York Herald Tribune; Denis P. S. Conan Doyle, Sir A. C. Doyle's son; Etta Wriedt, Detroit's internationally known Direct-Voice Medium; Harry Boddington, London's authority on "Human Aura and How To See It"; Owen R. Washburn, Vermont Orthodox Spiritualist and author; Emmett Fox, New York's spiritual leader; Helen Wells, founder of Spiritual and Ethical Society, N. Y. C.; Palmer Emerson, N. S. A. writer and author; Mrs. Hewat McKenzie, London Spiritualist leader; Harry P. Van Walt, Holland psychic researcher; Rev. Johannes Greber, famous author; Eileen Garrett, English medium and author; Dean Frederick Edwards, psychic investigator, Deland, Florida.

Mr. Pressing has met and witnessed, either publicly or privately, psychic demonstrations of thousands of American mediums; is acquainted with most of the latest psychic books; has heard nearly all the modern prominent Spiritualist lecturers . . . during past ten years . . . and has come to these conclusions . . . England surpasses America in number of recognized Spiritualist authors and writers; the quality of lecture presentation in both countries is about the same; BUT when it comes to mediumship, the U. S. mediums are unsurpassed . . . even the English admit this.

Mr. Pressing has viewed "first hand" the questionable progress of psychic research societies; has visited The British College of Psychic Science, and The Society for Psychical Research in London; also The American Society for Psychical Research, New York City. All have, in the past, done good work but today their efforts have crystallized.

He has even met personally . . . the Mackenbergs . . . the Dunningers . . . the Mulhollands . . . the Ballards, and the Carringtons and KNOWS their motives. Spiritualism progresses in spite of their antagonism.

He has voiced his own factual psychic experiences on WE THE PEOPLE program; has experimented successfully with recording spirit voices; was the first publicly recognized Spiritualist to have a favorable article about survival actually accepted by a national magazine—with proper respect shown for the religion of SPIRITUALISM.

Mr. Pressing and his wife, Juliette Ewing Pressing, reside at Lily Dale, the largest Spiritualist Center in the world, the year round—where out-of-town visitors are greeted daily not only during the summer but the fall, winter and spring months as well; the roads are NEVER closed—the editorial offices are ALWAYS open. YOU ARE WELCOME.



R. G. PRESSING

What is Spiritualism?

(Continued from Page 5, Col. 5)

involved. I have always felt that a person's philosophy is embodied in his code of ethics as evolved from a personal analysis of causes and effects in life as he personally believes them to exist and to work out. However, the dictionary, as usual, is probably right, so we shall analyze the philosophy of Spiritualism in the light of Webster's definition. Considering all that has gone before in this work cannot you see Spiritualism construed as a philosophy? What, more than Spiritualism, has loved wisdom and delved and searched and suffered for it? What has acquired a better knowledge of the general principles, elements, powers and laws governing spirit life, inter-communication, spiritual phenomena, mediumship in all phases? What has achieved so firm a grip on the reasons and causes behind all life's mysteries and all death's hopes?

It Is A Philosophy!

Moreover, the true Spiritualist is indeed a philosopher in his own right. When trouble assails him, he says, "Such an experience was necessary for my spiritual growth, my soul's development. I am, therefore, farther along my road of progress." All vicissitudes of life, happy or tragic, he is able to regard as necessary lessons and to profit thereby, because the philosophy of Spiritualism has taught him that the greater spiritual growth he achieves here the swifter will be his progress hereafter. Furthermore, the philosophy of Spiritualism teaches him that there is a purpose behind everything that happens, be it ever so trivial, and that it takes everything there is to make the mosaic of the whole. Philosophically, the Spiritualist takes death. When his time comes to shuffle off mortality, he greets the transition not with fear, dread and uncertainty, but with a smile of joy, knowing full well that he faces not the ending but the beginning of life. Now I ask you—what could be more philosophical than that?

It Is A Science!

Spiritualism is a science. What does the dictionary say about science? "Science is knowledge gained and verified by exact observation, and correct thinking. Especially as methodically formulated and arranged in a rational system embracing exact knowledge of facts." Have you any idea of the vast libraries of books attesting to Spiritualistic experiments, tests, analyzing authentic phenomena in all its multitudinous phases—tabulating the same as of record? A vast store of facts regarding every ramification of spirit manifestation from the raps on the wall to the faintest etherialized apparition, has been gathered together, sorted and recorded, and a working knowledge of the laws and principles involved has been achieved. Every conceivable phase of psychism has been exhaustively investigated, scientifically studied and analyzed until there scarcely remains one iota of evidence of whatever nature that has not its own particular niche in the annals of sorted and tabulated facts and principles.

Truth . . . Faith . . . Fact

In the past, scientists of world renown have grouped themselves into research societies, and with the most delicate paraphernalia and instruments, of which the rest of the world knows nothing, have even estimated the weight of the etheric substance composing the spirit body, and ascertained many other facts almost too incredible to be mentioned here. They have thoroughly and scientifically investigated, studied and analyzed every ramification of spiritual

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During her fifteen years of profound research into psychic principles, Mrs. Hicks has encountered most of the stumbling blocks upon which the novice, the investigator, the student and the developing medium stub their toes, and not infrequently, all but break their necks.

The book is not only a rich store of psychic knowledge, but it is written fearlessly, and with such frank friendliness and downright sincerity, combined with such earnestness and compelling vigor of expression, as to be not only convincing but fascinating as well.

ETERNAL VERITIES well fulfills its mission of providing the aspiring student of psychism with a working knowledge of fundamentals, and whatever your attitude toward psychism, you cannot but be the gainer through reading this splendid work. (See page 5 for special Christmas offer.)

demonstration, and all facts thus arrived at have been arranged in a rational system embracing exact knowledge. There are literally libraries of such information available to all. Therefore, I assert that Spiritualism is a science.

In conclusion, ask the Spiritualist who really knows, "What is Spiritualism?" and he will tell you that it is not only the most comforting, uplifting, simple and utterly reasonable religion—the most satisfactory and workable philosophy—the most interesting, thrilling and accurate science, but, over and beyond all that, the most

tremendous TRUTH that has ever offered itself to the consciousness of man.

Now I say to you—investigate Spiritualism to your heart's content. But do a THOROUGH job of it. There is nothing to hide, and if you delve deeply enough and with an open mind you will finally come face to face with the eternal verities and all the suspicions you have had will melt like the snows of spring time. Instead of trick you will find truth. Instead of fake you will find faith, and instead of fraud you will find fact.

Spiritualism and The Church

The Former Tries To Establish and
Penetrate a System of Thought

The Latter Searches for and Establishes

TRUTH . . . BASED UPON FACTS

Man's Happiness Depends Upon
the Quality of Life He
Has Lived.

A good deal of controversy has raged around the question of whether it would be to the advantage of Spiritualism to form a closer association with the recognized Christian churches. We are told, for instance, that we, on our part, lack a trained and educated ministry, while the Church, on their part, lack the mediums and evidential standards which characterize spiritualistic bodies, and that association would be mutually advantageous.

It has been pointed out that while in the years gone by, most of the churches were in active and violent opposition to us, there is today an increasing body of clergymen and ministers who recognize the value of our facts and evidences, and are wholeheartedly with us.

All Believe We Survive

Now in this, as in all other questions, it is well to remember that there are two points of view. All the advantages are not on one side, and he who sees one side only is not perhaps the best authority to follow, and yet it seems that there is a point of view which is fundamental.

Of course, it is true that the whole system of Christianity infers the survival of the human soul and

its continued existence in another realm of being.

The Roman Catholic Church which, with the Greek, outnumbered all other denominations combined, stands for a progressive life in the hereafter. A life in which sin-stained souls may find purification in order to fit them for a truly spiritual life in the more intimate presence of God.

But this Church, in its turn, holds the theory that the Church is the sole repository of truth, and that while communication with the spirit is possible it is only legitimate under the auspices of the Church.

Vicarious Atonement?

But Christianity rests on the fundamental theory that only through the acceptance of certain doctrines can security in the next life be assured. In a word, the whole system of Christianity is based upon the supposition that a happy and eternal future depends on the acceptance of Jesus Christ as mediator and Lord.

Now, if there is one thing which spirit communications overwhelmingly affirm, it is that a man's happiness in the hereafter depends not at all upon the doctrinal beliefs he held while upon earth, but entirely upon the quality of the life he has lived.

In so far as the teachings of Jesus Christ may induce a high standard of life in the believer they are justified because of their effects, but exactly the same effects may have been produced in the life of others by the life and teachings of Mohammed, or Buddha, Count Tolstoi, or Mahatma Gandhi.

Various Orthodox teachings agree that the only and exclusive assurance of happiness hereafter is by the acceptance of the vicarious merits of their own particular world teacher.

The acceptance of such a point of view would mean the total abandonment of that principle of universality which has characterized Spiritualism from its very inception.

Don't Be Tied Down!

The chance of the whole world becoming actively Christian in name is as remote as the conversion of the world to Islam, or Buddhism. Further, the Christian Church is divided into many sects. There is no more likelihood of the Anglican, the Methodist, and the Roman Catholic becoming united than there is of the moon giving us daylight.

The first danger of amalgamation with the churches would be tying ourselves down to an established theological system, which, however great the benefits it may have conferred upon humanity, has, nevertheless, been a disruptive factor which has divided the world into sections.

The evidences given by the spirit world are to all people, independent of race, sect, or creed. The teachings of the spirit world show that conduct, rather than the acceptance of doctrines is the only title to happiness in the beyond.

Noted Writer



"Psychic Observer"

ED BODIN, Lecturer, Feature Writer and Psychic Researcher, 105 West 40th St., New York City. He is the author of "SCARE ME," one of the season's latest books . . . intelligently written on the subject of Spiritualism; its style is profound in its intent . . . as it convinces the reader that spirit communication TODAY . . . is NOT a Theory . . . but an astounding FACT.

For years, Mr. Bodin has been a collector of psychic facts. He is a descendent of JEAN BODIN, disciple, leader and writer of spiritual philosophy in the XVIIth Century.

Several weeks ago, the Editors of PSYCHIC OBSERVER interviewed Mr. Bodin in a New York hotel.

That, in fact, the decent living atheist will not be severely handicapped on the other side of life by his disbelief, and will be at no disadvantage over an archbishop.

The Church exists to establish and perpetuate a system of thought. The Spiritualistic movement exists to search for and establish truth, based upon facts.

Doubt . . . Not a Sin

The former regards doubt as a sin, and unquestioning faith as a virtue, the latter claims that honest doubt and well-balanced skepticism are valuable in the attempted discovery of truth, whilst blind faith is a form of credulity.

The whole Christian system is based upon the theory that the will of God has been revealed to man, that a "plan of salvation" has been laid down, and eternal happiness depends on its acceptance. The attitude of Spiritualism is that comparatively little has been revealed which is worth while.

We have only to look round upon the world as we find it today to become convinced that, as far as the revealed will of God is concerned, the revelations of the past have been appallingly inadequate to enable man to regulate his life, and make the best even of this world.

It is easy to say that the present state of the world is due to the fact that man has not carried out the requirements of the revelations, but if that be so, after two thousands years, then the practicability of the whole scheme is questionable.

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THE EVIDENCE FOR

Spirit Photography

From time to time, for over three years, PSYCHIC OBSERVER has published SPIRIT PICTURES . . . in every instance, each picture has been carefully checked and authenticated. Occasionally, a heckler, an orthodox spiritualist or a magician will take exception and claim that some spirit picture is not genuine . . . when these same people are challenged to specify their reasons . . . our letters remain unanswered. Our severest criticism comes from those who know the least about the subject of psychic science . . . for their enlightenment, we publish this article.—ED.

By
RONOLD McCORQUODALE
London, England

In 1894, Mr. W. T. Stead wrote: "No question in the whole field of psychical enquiry has been more hotly debated than that of spirit photography."

Certain Psychical Researchers, while admitting the reality of telekinesis and materialization, will not admit the reality of spirit photography. Thus, Mrs. Henry Sidgwick declared that the alleged cases of the appearance of a deceased person on a photographic plate were either wilfully misrepresented or capable of normal explanation. This was her considered opinion, published in the *Proceedings of the S.P.A.* (vol. vii).

Sir William Barrett left this question of spirit photography an open one. Such was his attitude in his book, "On the Threshold of the Unseen." Writing in page 92, he said: "It is so easy to produce a photograph by double exposure and otherwise, and there are so many accidental causes that give a 'spirit' impression, that we need more conclusive evidence on the subject."

Cesar Lombroso

It was in 1861 that this phase of objective physical phenomena began. It commenced with a William Mumler, of Boston. Thus Professor Caesar Lombroso writes concerning Mumler: "This gentleman employed his leisure hours in taking photographs. One day he detected on his proofs a figure that did not belong to the group he was developing."

This proved to be the first spirit photograph. Very many psychic photographs were obtained by Mumler, among the most famous being that of President Lincoln, obtained by Mrs. Lincoln (who went incognito, giving the name of Mrs. Tyndall, and being closely veiled up to the time of the photo being taken).

Many practical photographers tested Mumler. In 1869 he was prosecuted, but so strong was the evidence of experienced photographers and of leading citizens who had received recognized portraits of deceased relatives on plates taken by him, that the judge decided that the prosecution had not made out a case that could even go before the jury, and he discharged Mumler.

Alfred Russel Wallace

Various other mediums succeeded him—one, Mr. Hudson, was experimented with by Mr. J. Beattie, a retired professional photog-

rapher, and Dr. Alfred Russel Wallace.

Mr. Beattie received, under test conditions with Mr. Hudson, a spirit photograph recognized by himself and his mother as a nephew. He wrote a detailed account of the experiment to "The British Journal of Photography." This was in 1873. Alfred Russel Wallace and William Stead received much evidence. Indeed, Dr. Wallace wrote even then: "The evidence is of such a nature as to satisfy anyone who would take the trouble to examine it."

David Duguid

In 1893, Traill Taylor was convinced of the reality of spirit photography after testing David Duguid. Mr. Taylor was Editor of "The British Journal of Photography," and also President of the Royal Photographic Society. Writing in the "Journal" for March, 1893, he said: "My conditions were that I should use my own camera and unopened packets of plates—and should be excused from allowing a plate to go out of my own hand till after development. I myself took the plate out of a packet just previously ripped up. I placed the slide in my pocket, and exposed it by magnesium ribbon, which I held in my hand, keeping one eye, as it were, on the sitter and one on the camera. There was no background. I myself took the plate from the slide, and, under the eyes of two detectives, placed it in the developing dish, and under these conditions spirit extras were obtained." What more could anyone desire?

In 1919 was founded the Society for the Study of Supernormal Pictures. This Society came into being to scientifically study and investigate supernormal photographs. Dr. Abraham Wallace was its President, and Sir A. Conan Doyle a vice president; and its members included many experienced photographers. The evidence which was accumulated is most convincing. Much of it will be found in "Photographing the Invisible" by Professor Coates, and "The Case for Spirit Photography" by Sir Arthur Conan Doyle.

Sir William Crookes

William Hope has been experimented with by many eminent persons, including Sir A. Conan Doyle, Sir William Crookes, Stanley De Brath, and Dr. Gustave Geley. Take the experiment of Sir William Crookes: This is his own account published in *The Psychic Gazette* for December, 1917: "I went down to Crewe, and had my photograph taken by the psychics

known as the 'Crewe Circle.' My portrait was a good one, and on the same negative is a good recognizable portrait of my departed wife, just by my side. Now, I had taken the packet of plates with me, from London, in my pocket. I took the packet down unopened, just as I had received it, and when I got to Mr. Hope's, I went into the dark room with him. I then opened the packet of plates myself, and took out one of them, which I marked with my initials.

William Hope

I wrapped up the remaining eleven plates in the paper they came in. Then I put my marked plate in the dark slide, and put it in my pocket. We next went into the room where Mr. Hope takes his photographs. I sat down in a chair, and when all was ready to photograph me, I handed the dark slide to the lady who was with me, from London, and she handed it to Mr. Hope. Mr. Hope simply put the slide into the camera, and handed it back to the lady, who gave it to me.

Thereupon, I took it into the dark room, and developed the plate myself. I may say I am an experienced photographer. Mr. Hope did not touch the plate until after it was fixed. I brought it home, and printed from it. Everybody who has seen the 'extra' who knew my wife—not simply relatives and family—recognizes it as her portrait. It is not like any other portrait I have. The expression is similar to that she wore during the weakness of her last illness."

A Case for Hecklers

Now, Mr. Sceptic, how do you explain that away? Where do substituted plates come in here? Our critics lay down the conditions under which spirit photography should be tested. Well, what about the case, reported in "The Case for Spirit Photography," page 48? "The S.S.S.P. presented Hope with a new camera in 1919. Mr. Barlow (Secretary), Mr. Pearce, and Mr. Walker—all experienced photographers—were the three delegates who conveyed it to Crewe. On this occasion, photographs were taken with the new carriers and camera. Mr. Barlow loaded the carrier with his own plate alone in the dark room. In developing, all three delegates went into the dark room, but Hope did not accompany them. Three out of the four slides showed no supernormal results but the fourth showed three faces, one clearly recognized. The document which contains a detailed account of these facts is signed by all three observers. Could any case be more satisfactory and final?"

Stanley De Brath received, with Mr. Hope, a portrait of a lady seven years deceased, recognized at sight by him and four persons who knew her well (one being her brother, a non-Spiritualist). This photograph was taken on Mr. De Brath's own plates, signed immediately on opening the packet, and supervised by him during the whole process.

Hewat McKenzie obtained with

Jackson Church Invites Visiting Mediums



"Psychic Observer"

The picture (above) is one of the newest churches in the state of Michigan. It is the GOODFELLOWS' SPIRITUALIST CHURCH, Leroy and Ellery Sts., Jackson; regular Sunday and Wednesday evening services. Mediums and speakers from out-of-town serve intermittently in conjunction with local staff.

Outstanding workers serving this church during the past year: Rev. Clifford L. Bias, Buffalo, N. Y.; Rev. Lenore DeKae Rife, Jackson, Michigan; Robert Chaney, Eaton Rapids, Michigan; John Bunker, Eaton Rapids, Michigan; Rev. Floyd Humble, Bloomington, Ill.; Ruth Walling; Mr. and Mrs. Virgil Chew, Eaton Rapids, Michigan, and Rev. Fred Felix, Fort Wayne, Indiana.

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Mr. Hope a photo of his son, who was killed in action on September 26th, 1918. The photo distinctly shows the bullet wound in his temple which caused his death. Mr. McKenzie says that Mr. Hope could by no possibility have had any knowledge of this detail, and that no photograph of him had appeared publicly.

Sir Arthur Conan Doyle

Just one more case. Dr. Cushman, a distinguished scientific man of America, had suffered the loss of his daughter Agnes some months before. He went to the Psychic College to see Mrs. Deane without an introduction or appointment. When he arrived he found Mrs. Deane in the act of leaving. He persuaded her to give a sitting, and he obtained a photo of his "dead" daughter, which is, he declares, unlike any existing one. When Sir A. Conan Doyle showed this picture on the screen during his lecture in America, there was abundant testimony from those who knew Agnes, that it was a life-like portrait.

Now, how are such cases explained away? There may be two hundred ways or a million ways, to duplicate spirit photographs, but they cannot disprove our case. In one sense, it might be said that the case for spirit photography rests not on plates, but on recognized extras. If the sitter obtains a recognized spirit photo unknown to the sensitive, which could not possibly be prepared in advance, then such a result in itself affords some proof of its genuine nature. One such case would help in establishing the reality of spirit photography. But there are hundreds of these cases—the evidence collected by the Society for the Study of Supernormal Pictures is alone sufficient to convince any open-minded person.

"Extras" on Unopened Plates

Psychic extras have been obtained on plates in unopened packets without the use of the camera by such eminent persons as Arch-

deacon Colley and Professor G. Henslow. An evidential case, is recorded in Professor Henslow's book, "Proof of the Truths of Spiritualism," pp. 224-7. Thus Stanley De Brath concludes: "I regard continued scepticism (on spirit photography) as an amusing illustration of the difference between the evidence that proves a fact and that which convinces those who have not seen it. This phenomenon has been repeated so many times with suspicious and skeptical experimenters, of whom I was one." There have always been attempts to "expose" psychic photographers, and they have ended in the vindication of the sensitive.

William T. Stead

Mr. Barlow, the Secretary of the S.S.S.P., points out that it is not such an easy thing as some persons imagine to duplicate spirit photographs. Under test conditions such as Mr. Hope has sat under, wrong-doing is rendered impossible.

But, apart from all this, the case of spirit photography does not rest on so-called "test" experiments.

I will conclude with some words of William T. Stead, which seem to present an admirable summary of our position: "Let me disarm any skeptic by admitting that nothing is more easy than to duplicate spirit photographs, and, further, that an expert conjurer may cheat the most vigilant observer. The use of marked plates which I handle, expose, and develop myself, no doubt afford protection against confederates. But my belief in the authenticity of spirit photographs rests upon a far firmer foundation than that of the fallible vigilance of the experimenter."

The supreme test of an authentic spirit photograph is that a plainly recognizable portrait of a dead person shall be obtained by a photographer who knows nothing whatever of such a person, and that no visible form shall be seen by the sitter in front of the camera."

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Make each day . . . A Day of Thanksgiving

By HELEN M. DEAN

Tracing back through the ages we find the word Thanksgiving is potent in spiritual significance. Many of us have not given this powerful word a great deal of thought. We associate its origin with our Pilgrim Fathers. With many of us the word Thanksgiving brings to mind the time of feasting. The word Thanksgiving when used in the right way is pregnant in spiritual truths; in reality it is the key that will open the door where the blessings of a spiritual life may manifest here on the physical plane.

Looking up in our dictionary we find the word "thank" means, to express gratitude. Going further, we find gratitude is the acknowledgment that good has been received. Also we find that the word thank meant originally a thought, from the same root as the word think. From these explanations we find undoubtedly the word gratitude means thanking or right thinking.

Now, we see what a powerful word Thanksgiving really is. How it harmonizes with all things good, all things constructive; how it may and does work in harmony with our divine laws. It is a divine law that may be used and will manifest here on our physical plane.

Give Thanks! . . . Think Right!

Gratitude being the acknowledgement of good received, and the factor of faith makes or acts as a powerful antidote, neutralizing all destructive thoughts that are struggling to gain a foothold in our consciousness; such as fear, hate or doubt.

All things good react to good. When used in a constructive way, we are opening the door of the conscious mind to the potential spiritual power dwelling within man. Co-operate with the natural laws of God, thereby making or paving the way where we as individuals may enjoy our God-given heritage.

Students who are interested in this livable philosophy are many times blinded by the vista they now and then have the privilege of seeing. They become so interested in what lies beyond the veil, so interested in opening up their clairvoyant faculties that they are in their eagerness overlooking the essential groundwork . . . the understanding of the laws of God.

When these principles or laws are overlooked we are not building the foundation that is most necessary for our spiritual unfoldment. We are not doing the work that is required of us here on the earthplane to merit our return to the spirit world in the measure we are anticipating. We, as the old saying, are putting the cart before the horse. Having the privilege of knowing of these different planes and worlds, beyond our horizon of present vision, should be an incentive to try, try again.

When we give thanks, we are thinking right, and are putting certain principles into action. These principles being the same today as always, being immutable, bring into being results according to the right thinking we have done. When we grasp these principles and put them into practice we begin to see the power we have lying dormant within. Power when used constructively will establish harmony where previously inharmony had reigned.

Thankfulness Establishes Harmony

Jesus, using these laws throughout His experience here on the earth plane realized, by giving thanks, by acknowledging good, He was clearing the lines. Clearing the lines where this great invisible flow of right thinking would automatically act as a key. A key opening the switch where richer blessing would have a clear line.

Don't overlook the fact that Jesus gave thanks before the loaves and fishes were multiplied. Many have not stopped to realize that by giving thanks before our problems have been met we are establishing harmony of thought. Bringing this unseen power of faith into action. Making our thanks pregnant with power. Here we see why we must have an understanding of these laws.

Through the application of these simple laws we are bringing our true self, the spiritual man, into the light. Physical man is then acknowledging or allowing the spiritual man to manifest in his oneness. And so, knowing these wonderful truths, each thought we send out should be one of right thinking . . . EACH DAY A DAY OF THANKSGIVING.

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CARL NORDELL

(Continued from Page 1, Col. 2)

with a natural feeling. Carl and You will get on.

"Richard A. Canfield"

The other Canfield message, received later, also recognized the Nordell's recent intensified interest and dawning belief in things psychic:

"It is not often we can find a way to come to you in so real a way. I do not know of a more melancholy contemplation than of loved ones lying in the graveyards going to dust.

"At best, we can realize better than you a reunion like this, because I can see you while you do not see me. I wish for you at all events one quickening of the spiritual vision to see me."

Clifford Bias — The Medium

It was at this sitting with Keeler that Mrs. Nordell's "whole family came through on my slate," Carl relates, substantiating characteristics of writing that appeared.

Canfield to Carl was a "man with ethics," a "great and understanding soul who, 'dead,' holds even more mystery around his name than accumulated around him during his life."

The Nordells "attract" astonishing happenings in seances, perhaps because of the "sensitivity" which they like to credit to others but which they don't consciously attach to themselves.

In a recent home circle of seven sitters—in a room in that famous antique building at Westfield where they live and work and study—the medium was Clifford Bias who knows little if nothing of foreign languages, coming as he does from the simple surroundings of Huntington, West Virginia.

A Parrot Manifests!

Yet a strong Chinese voice, identifying himself as a guide whose name has been given previously to Carl by other mediums, came through the trumpet for the "first conversation I've had with him," Carl states.

Carl, who picked up some Chinese when he painted in the city of Brooklyn . . . carried on a conversation in Chinese with the voice. No other sitter in the circle was able to interpret a word of it.

In the same seance, a parrot started squawking in an upper corner of the room, gave a full minute and a half of authentic "parrotese" English and chatter interspersed. As Ralph G. Pressing, publisher of Psychic Observer, inquired, "Who in this circle ever knew of a parrot?" Carl softly started a reminiscence to his wife: "Helen, remember, I painted T. B.'s parrot?"

The parrot's voice increased in raucous volubility as a bass voice came through the trumpet, "That's right, I am T. B. Aldrich." In ensuing conversation, the voice professed that he had never met Carl in earth life, but had "been present when you painted our parrot." The New England poet, Thomas Bailey Aldrich, submitted items of proof unknown by any other sitters beside the Nordells, in the circle.

The Medium Is Levitated!

Typical of the psychic power that the Nordells seem to bring to a seance is the demonstration of levitation which medium Bias said he had experienced only for the second time. Following his direction, "All hold hands around the table," his guides put him instantly into trance and raised him in his chair to the ceiling. Unable to "lower him," they simply dropped him—with a resounding crash . . . to his chair, unharmed of course.

Most impressive to sitters perhaps was the scholarly voice the trumpet which gave Carl a dissertation on his "search through life, over the countries of Europe and this land," for the

SHE EXPERIENCES INTERESTING PSYCHIC PHENOMENA



"Psychic Observer"

MRS. CARL (Helen) NORDELL, wife of the famous artist, who, together with her husband has experienced various phases of psychic phenomena, not only in their Westfield (N. Y.) studio but also at Lily Dale Assembly.

deepest meanings and fulfillment of life.

"Son, we bring you the golden keys tonight—" the voice continued, as the sound of a bunch of keys rang out from the round table before Carl—which held the solemn significance of what the Croix de Guerre is to a veteran of the World War, or presentation at the English court was to a debutante.

Carl, a composite personality who values his personal friends above all cost; who has greatly admired such men of the ages as Spinoza, Remy De Gourmont, Nietzsche, Emerson, Walt Whitman, Thoreau, Shakespeare, and Rabelais; who has written poetical essays, and gained a reputation of value for his landscape and still life as well as his etchings and portraits—gives psychic phenomena a searching intelligence and gives it earnest, high evaluation.

Remember, that here is a man who has traveled into Spain, Italy, Holland, Belgium and England, who has been a friend of Mrs. Thomas Edison, at whose winter home in Fort Myers, Florida, he painted tropical landscape pictures.

Nordell's Noteworthy Career

Art critics have always commented upon his penetration which is shown in his pieces of art. That same penetration is now turned upon spiritualism.

His most recent prize-winning piece of art was titled "Breakfast Hour," winning the Shaw purchase prize of \$500 in February, 1941, at the annual exhibit at the Salmagundi club in New York City.

Back through the years he has regularly taken coveted honors in the field of art, which requires a special inward understanding in order to interpret people and objects.

One of his famous paintings entitled "Call of the Autumn," is a figure . . . symbolic of all nature going to sleep . . . relaxed against a background of trees that have half-lost their foliage.

One of these took the W. A. Clark prize at the Corcoran Gallery of Art, Washington, D. C.; was painted in Paris, shown at the Paris Salon and now hangs in the

collection of Oberlin College museum.

Other prizes include the silver medal at the Panama-Pacific International Exposition, San Francisco; the first prize at the Swedish-American exhibition in Chicago; the Milton C. Davis first prize for portrait at the North Shore Arts association at Gloucester, Mass.; the Shaw first prize for etching at Salmagundi club, NYC.; special prize for the best landscape at Nashville, Tenn.; and the lay members' first prize, 1937, at the Salmagundi club, NYC.

Extra-ordinary Portraits

He has exhibited at all of the major art shows of this country, according to the "Encyclopedia of American Biographies" of 1939, including the Pennsylvania Academy of Fine Arts in Philadelphia, and the Art Institute in Chicago, Ill., the Detroit Art Museum, Boston Museum of Fine Arts, the Albright Art Gallery in Buffalo and at the Providence Art Club, as well as at Rochester, Toronto, Binghamton, Syracuse, and in the traveling exhibition of the American Federation of Arts.

During the 17 years following his return from Europe he was commissioned to do portraits of such prominent people as Alfred Noyes, famed English poet; Mrs. Durant, founder of Wellesley college; Mrs. Nowell, daughter of former Governor Ames; Mayor Gainer of Providence, R. I.; Thomas Bailey Aldrich, and his wife, Mrs. Aldrich; Judge David Cross for Dartmouth College; Mrs. Winthrop Sargent, Mrs. George Lewis and Mrs. Henry P. Kidder, prominent society women of Boston; Mr. Mitchell, founder of Mitchell Academy; Miss Sara E. Parsons, superintendent of nurses at the Massachusetts General Hospital, and many others.

Chautauqua Exhibition

His work hangs in such permanent collections as that of the Library of Congress and Smithsonian Institute at Washington, D. C., Victoria and Albert Museum, London, England; the Bibliotheque Nationale in Paris and many private collections throughout the country.

It was in 1936 that he became active on the Long Island Federal Art Project, doing landscapes for public buildings, such as hospitals, schools and libraries.

This he continued to do until June, 1937, when he resigned to go to Lake Chautauqua, N. Y., to hold a summer exhibition of his work, as a part of the official program of Chautauqua Institution.

It was then that he took up residence and shaped a studio at Westfield, N. Y., where he has added to his output of landscapes. His location is not many miles from Lily Dale, the largest Spiritualist camp in the world.

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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 Argyl. Mae Taylor.

HOLLYWOOD — Temple of Immortality, 1089 South Ardmore. R. Leo Gaynor Pres.

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

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, 1814 So. Vermont Ave. Tues. and Fri. 8 P. M. — Telephone FITZ. 6752. Gladys S. Scott.

LOS ANGELES — Church of Natural Science, 2587 West 12th St. Rev. Marian Carpenter-Vail, Pastor. Emeritus; Rev. Pearl I. Barnes, Minister in charge.

LOS ANGELES — Church of Light, 818 Union League Bldg. Elbert Benjamine.

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

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

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

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

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

LOS ANGELES — Temple of Truth, 4652 Eagle Rock Blvd. Emily Alice Smith.

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

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

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

OAKLAND — Kosmon Centre 2075 Telegraph Ave. Afl. Universal Church of the Master, Inc.

OAKLAND — Padne of Truth Center, 1444 52nd Ave. (Universal Church of the Master). Charles E. Walters.

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.

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

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

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

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

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

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

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

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

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

SAN FRANCISCO — Universal Spiritual Church, 976 Valencia St. Sunday Services, 8 P. M. Messages, Circles, Friday, 8 P. M. Rev. Della H. Houser, Rev. Ann Schuman.

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

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

SUMMERLAND — Summerland Spiritualist Association. Elizabeth Gainer.

CANADA

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

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

EDMONTON, Alberta — City Temple of Spiritualists, 9315-103 A Ave. Robert Stoker.

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.

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

TORONTO — Church of Spirit Upliftment, 94 Vaughan Road (near St. Clair). Bessie McGinley, 16 Waterford Ave.

TORONTO — Nazareth Church, 586 Jones Ave. Rev. S. J. Evans; D. Clinch, Chairman; H. C. Henningham, Sec'y.

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

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

COLORADO

DENVER — Psychic Science Church, Inc., 1227 Bannock St. Rev. Sara Pearson, Pastor; Eunice Raymond, Sec'y.

DENVER — The Peoples Spiritualist Church, 1437 Glenarm Place. Pearl B. Ashbrook.

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

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

PUEBLO — First Spiritualist Church, 618½ North Main. Rosie Lyons, 631 E. Fifth St. Services Sunday evening.

CONNECTICUT

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

HARTFORD — Spiritualist Temple of Hartford, Inc., 758 Asylum Street. Esther Acker, Pastor.

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

DELAWARE

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

DISTRICT OF COLUMBIA

WASHINGTON — Christian Spiritualist Association, 1126 12th St., N. W. Otto Penter, Pastor. Residence 1451 "N" St., N. W.

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

WASHINGTON — The Church of Two Worlds, Hotel Continental, H. Gordon Burroughs, 3712 Ingomar St., N. W.

WASHINGTON — Unity Spiritualist Church, 1326 Mass. Ave., Harry P. Strack, N. S. A. Secretary, Pastor.

FLORIDA

CASSADAGA — Southern Cassadaga Spiritualist Association; Sunday afternoon services during December, 1941; Official season opens January 4, 1942, continuing through January, February and March. Mrs. George Dittman, President.

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

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

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

JACKSONVILLE — Divine Mission of Spiritual Truth, 121 East Forsyth St., K. P. Hall, Elizabeth Byrd, Sally Kern, Mellie Cook.

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

MIAMI — Church of Applied Truth, 444 N. 31st St. Harold V. Wayne.

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

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

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.

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

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

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

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

CHICAGO — Evangelical Spiritual Church, 654 North Parkside Ave. Harry M. Hilborn.

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

CHICAGO — First Polish-American Spiritualist Church, 3340-45 Fullerton Ave., 2nd floor. Rose Chuipek.

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

CHICAGO — First Roseland Spiritualist Church, 138 E. 114th Place. Mrs. Wilson.

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

CHICAGO — Guiding Light Spiritualist Church, 1157 Belmont Ave. Gertrude McAllister.

CHICAGO — Liberal Psychic Science Church No. 1, 1353 W. Taylor St. Wednesday, 2:30 P. M. Anthony Camardo.

CHICAGO — Psychic Science Church, Ashland Bldg., 155 North Clark St., Rooms 803-805. Bessie Woodworth.

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

CHICAGO — Rose Tyrell Spiritualist Church, 4814 Potomac Ave. Teresa Rene Hayden.

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

CHICAGO — Scientific Center of Spiritualism, Midland Club Hotel, 172 W. Adams St. Catherine Larney.

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

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

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

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

CICERO — Liberal Psychic Science Church, 1331 S. 57th Court, Sun. 2:30 P. M.; Mon., 8 P. M. Anthony Camardo.

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 Beckman, Treas.; Eada Davenport, Sec'y.

DANVILLE — Danville Spiritualist Church, 126½ W. Main St. Clay Campbell.

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

ARLVILLE — Spiritual Church of Friendship, Victoria Wreathing.

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 Kropin.

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

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

ROCKFORD — First Spiritualist Church, 201 N. Main St. Carrie E. Dermody.

ROCKFORD — The Spiritualist Church of Christ, 1014 Fourth Ave. Ella Robinson.

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

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

INDIANA

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 — Progressive Bible Spiritual Church, 1108½ Taylor St. Ser. Sat. and Sun. R. C. Davis, Pas.; Curtis Mowan, Asst. Pas.

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 Schal-lon.

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

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

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

INDIANAPOLIS — Spiritualist Center, 384 North Penna. St. A. J. Disbinger, President.

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

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

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.

LA PORTE — Spiritualist Memorial Church, White Eagle Hall. Ruth Griffin, Route 4, Box 298. Phone 2208X.

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

CEDAR RAPIDS — Spiritual Center, 423 Fourth S. W. Georgia Tidd.

CEDAR RAPIDS — Spiritual Science Church, U. B. of L. 420 First Ave., East, K.P. Hall. Martha E. Miller, Belle Tracy.

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

KANSAS

FORT SCOTT — Second Spiritualist Church, Lyonsman Hall. Rev. Rose Stansen.

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.

MARYLAND

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

MASSACHUSETTS

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

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

BOSTON — Spiritualist Temple of Truth, Inc., Puritan Room, Hotel Copley Square, 47 Huntington Ave. (Weekly activities Suite 209-210). John E. Reese, Sunday Services, 8 P. M.

BOSTON (East) — Red Cloud Spiritual Center, 28½ Meridan St. Violet M. Belkner.

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

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

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

LYNN — The Christian Spiritualist Church, 117 Broad St. Mrs. C. E. Aldrich.

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

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

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

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

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

MICHIGAN

SPIRITUALIST
CHURCHES

(Continued from Page 10)

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 Spiritualist Church, 23rd and Lawn. Sarah A. Kraas.

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

KANSAS CITY—The First Church Science of Progressive Life, 2418 E. 31st St. Mary L. Feltes.

KANSAS CITY—Third Spiritualist Church, 2301 Van Brunt Blvd. Fred F. Kennedy, Pres.

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

ST. LOUIS—Bright Star Spiritualist Church, 3660 Castleman St. Molly Bauer.

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

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 Church, 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. ReCorde.

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 Spiritual Church of the Resurrection, 510 48th St. Rev. M. Slifka.

NEW YORK

ALBANY—Unity Spiritualist Temple, 194 Clinton Avenue. Olive Holloway, Sec'y.

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. Higgins.

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

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

BROOKLYN—Church of Divine Light Christian Spiritualist, Apollon Studio, Carlton & Greene Ave. Emma Resch.

BROOKLYN—Cosmopolitan Church, 60 Orange St. Mary E. Murphy.

BROOKLYN—St. Johns Spiritualist Church, 8015 3rd Ave. Rev. Lillian Johnson, Pastor; Sun., Wed., Fri., 8 P. M.; Wed., 2 P. M.; B. M. L. 4th Ave. Local, 77th St. Station.

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.

Psychic Practitioner



"Psychic Observer"

REV. BERT L. WELCH, Lecturer, Healer and Message Bearer, R. R. No. 1, Box 33, Placentia, California; Author of "IRENE LESSONS" and other manuscripts.

He is the Pastor and Founder of The California Assembly Metaphysical and Psychic Sciences Church No. 17, New Masonic Temple, 8th and Locust Sts., Long Beach, California.

BUFFALO—Center of Psychic Science, Chinese Room, Hotel Statler. Clifford L. Bias.

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

BUFFALO—Church of Eternal Brotherhood, (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—Psychic Science Foundation, Terrace Room, Hotel Statler. Theodore C. Russell, Leader.

BUFFALO—Spiritualist Church of Life, (N.S.A.) 34 Elam Place. T. Jack Kelly. Elizabeth Fisher.

BUFFALO—Sunflower Spiritual Church, Walden Ave. and Brinkman. Ida Hansen, 39 Manhart 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 Bostwick.

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

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

HORNELL—First Spiritualist Church, Main St., Macaboe 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—Maple City National Spiritualist Church, 60 E. Washington St. Ollie Collier.

ITHACA—Psychic Study Club, 306 E. Seneca St. Mrs. C. S. Hill.

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 seances, Thursday, 8:30 P. M. (E.S.T.). Reservations by appointment only. Phone Cassadaga (N. Y.) 43-F-2, or write R. G. Pressing, Lily Dale, N. Y.

LOCKPORT—The Lake 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—Psychic Studio, Ansonia Hotel. Frank Decker, Internationally known Direct-Voice Medium.

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). Fred Schneider.

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

NEW YORK CITY—Temple of Spiritual Healing, Studio 803, Carnegie Hall Bldg., N. 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—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—The Oakleaf Spiritualist Church, 111 West 82nd St. Regina Weiss.

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.

OLEAN—Psychic Center, 420 S. Union St. Mary C. Cooper.

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.

RICHMOND HILL—First Spiritualist Church, 125-12 Liberty Ave. Sun. 8:30 P. M. Thurs. 2:30 and 8:30 P. M. Jessie T. Duxbury, Sec'y.

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

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

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

ROCHESTER—Rosebud Temple, 261 Broadway, Apt. 7, Tues. & Fri. 8 P. M. Wed., 2:30 P. B. Mable McChesney.

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

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

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

SOUTH OZONE PARK (L. I.)—Helen Memorial Spiritualist Church, 143-16 Sutter Ave.; Tues. 8 P. M.; Thurs. 2 and 8:30 P. M.; Sunday, 8:15 P. M. Rev. G. E. Wagner.

SYRACUSE—Spiritual Science Church, Fayette Park Bldg., E. Genesee St. and Townsend "Townsend Entrance" N. E. Johns.

SYRACUSE—The First Spiritual Church of Grace, Planers Hall, West Onondaga St. Rev. Grace Kilmer.

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, 945 1/2 Kenmore Blvd. Hulda Stewart.

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

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

ASHTABULA—First Spiritualist Church, 43rd and N. Main St. Geraldine Wood.

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

CANTON—Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swaile Moore.

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 Colerame 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 Jacka.

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 Riffle, Pastor; Elsie Fishburn Asst. Pastor. 338 S. Ohio St.

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—Spiritualist Science Church, 50 1/2 North Sandusky St. Bertha McLead.

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

GREENVILLE—Christian Spiritualist Church, 529 1/2 Broadway. C. F. Heller, Pastor.

MEDINA—River Styx Spiritualist Church, Hulda Stewart and Revena Roshon.

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, 3459-140th St.

TOLEDO—God's Temple Church, 1020 Broadway Ave. Vina Kriner.

Universal Spiritualist Church, Rochester, N. Y.



"Psychic Observer"

The picture above was submitted by Rev. Louis C. Brown, Pastor of The Universal Spiritualist Church, 669 Genesee St., Rochester, N. Y. At this church, a member of the Spiritualist Medium's Alliance, Rev. Brown conducts regular Sunday evening services. He is assisted by Rev. Lillian Stauber.

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, 338 Arlington. Freda Dowler.

YOUNGSTOWN—St. Mark's Spiritualist Church of the Soul, 747 Willow St. Elder Rachel M. Stewart.

OKLAHOMA

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

ENID—Spiritualist Center, 419 East Maple St. Albert E. Vaughn Storde, N. S. A. Missionary.

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

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

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

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

TULSA—Second Spiritualist Church, 109 1/2 East Third St. J. S. Allison.

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

OREGON

KLAMATH FALLS—Progressive Psychic & Divine Healing Center, Inc., No. 3. Kathleen Kritz.

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

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.

ETHLEHEM—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, Winfred McAndrew, Treas. 210 Tenth Avenue.

NEW CASTLE—Good Will Spiritualist Church of Christ, Clendenin 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 13th St. Emilie H. Fenner, S. C. Fenner.

PHILADELPHIA—Spiritual Unfoldment Society, 3049 N. 4th St. William Royal.

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

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

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

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

READING—Memorial Church of Truth, I. O. O. F. Hall, 8th and Franklin Sts. Mary Olson.

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

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

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