

**AFTER  
DEATH  
WHAT?**

THIS  
PAPER  
TELLS  
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

# TRUTH The PSYCHIC OBSERVER

TRUTH  
For  
Authority;  
NOT  
Authority  
For  
TRUTH

NUMBER NINETY-THREE ★ Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A. ★ SEMI-MONTHLY ★ JULY 25th, 1942 ★ 10 CENTS

## Pioneers of Modern Spiritualism Assemble at Waldorf Astoria Hotel, New York City



"Psychic Observer"

The picture above . . . a banquet attended by trustees of The National Spiritualist Association and the New York General Assembly . . . was submitted to PSYCHIC OBSERVER by William H. Burr, 29 Faraday St., Rochester, N. Y. This picture was taken September 29th, 1917, in one of the main dining rooms of The Waldorf Astoria Hotel, New York City . . . just after the General Assembly had become legally recognized by a special law passed by the legislature of the state. According to Mr. Burr, a reorganization had just been perfected of all the churches of the state . . . all had just become affiliated with the N.S.A. This was a time of harmony, peace and progress in the ranks of Spiritualism, says Mr. Burr, who particularly mentions the outstanding executive ability of DR. GEORGE B. WARNE and DR. BENJAMIN F. AUSTIN.

Seated at the table, beginning at the left: PIERRE L. O. A. KEELER, internationally known Slate-Writer; celebrated 87th birthday July 4th, at Lily Dale, N. Y. . . . MRS. P. L. O. A. (Isabel) KEELER (\*), who passed away nine years ago; JOHN SLATER (\*), one of Spiritualism's greatest clairvoyants; MRS. MERCY E. CADWALLADER (\*), former editor of Progressive Thinker; DR. BENJAMIN F. AUSTIN (\*), founder of The Plymouth Spiritualist Church of Rochester, N. Y.; MRS. MARK BARWISE (\*); HON. MARK A. BARWISE (\*), Bangor, Maine, N.S.A. trustee, 1917 to 1931.

MRS. ELIZABETH HARLOW GOETZ, Springfield, Massachusetts . . . present Superintendent of Propaganda for the N.S.A.; HARLOW GO TZ (\*); MRS. GEORGE W. KATES (\*); GEORGE W. KATES (\*) acted as trustee and secretary of the N.S.A. intermittently between 1901 and 1922; MRS. JOSEPH P. WHITWELL (\*); JOSEPH P. WHITWELL, President of the National Spiritualist Association since 1925; REV. HELEN RUSSEQUE; DR. GEORGE B. WARNE (\*), according to Mr. Burr, "The Noblest of Them All" . . . second President of the N.S.A., passed away January, 1925; MRS. (Minnie) WARNE (\*); ALONZO M. GRIFFIN (\*), active N.S.A. Trustee, 1912 to 1937; CASSIUS L. STEVENS (\*), Pittsburgh, Pa. . . . active N.S.A. Trustee, 1900 to 1925; MRS. F. W. EVANS (\*); F. W. EVANS (\*); MRS. DELVON (Sadie) HERRICK, Los Angeles, California; DELVON H. HERR CK (\*), nationally known Direct-Voice Medium and Trustee of N.S.A., 1915 to 1938; MRS. J. F. STECKENREITER (\*); J. F. STECKENREITER (\*); ESTHER C. HUMPHREY, President Emerita of Lily Dale Assembly, Lily Dale, N. Y.; MRS. J. S. PINGHAM (\*); MRS. J. MUNSCO (\*); J. MUNSCO (\*); MR. PLATT (\*); MRS. IDA DRURY PLATT (\*); MATTHEW STEVENSON (\*).

Standing, to the rear, center . . . WILLIAM H. BURR, who, at that time, was counsel for the General Assembly and had under his jurisdiction the reorganization of all the churches of New York State and their affiliation with the N.S.A. At a later date, Mr. Burr became President of the General Assembly . . . a position he held until his resignation in 1927; FRANK WALKER (\*); MRS. FRANK WALKER; MRS. HIRAM SAVAGE; HIRAM SAVAGE (\*); MRS. MILTON RATHBUN (\*); MATILDA REYNOLDS (\*); CERTRUDE HOUGH (\*).

For quite some time, years after this picture was taken, both organizations represented above have carried on INDEPENDENTLY . . . The N.S.A. with their headquarters in Chicago, Illinois, and the General Assembly of Spiritualists with their headquarters in New York City (\*). Deceased.

## Advice to . . . MOURNERS

### LISTEN TO THE EVIDENCE!

Robert Blatchford, English writer, has sound advice for the mourner. He continually points to the inconsistencies of persons who call the Spiritualists' belief in human survival of death gross superstition while preaching a religion based on the immortality of the soul.

Blatchford gives this advice to doubters: "I was a skeptic all my life until I took a course I respectfully advise other skeptics to pursue: I listened to the evidence."

Platitudinous philosophy, so often cited, is of no use to the bereaved: "Widowed men come to me in their trouble seeking wistfully for tidings of their dead," writes Dr. Blatchford. "They do not ask for cold philosophy or moral maxims. They want to know: 'IS SHE ALIVE?'"

All mourners should make their own inquiry. "One must have personal experience, evidence, cumulative evidence," he declares. "And such evidence is provided in plenty. It is advisable to those who come with love and sorrow."

"My advice to those who have lost husbands or sons or lovers in this cruel war is to IGNORE all attacks on Spiritualism. There is no case AGAINST Spiritualism; no case of any kind. THERE IS STRONG EVIDENCE IN ITS FAVOR."

## DEAD.. And Yet ALIVE

### What a spirit thinks about . . . after death

#### Who Was He?

There was once a minister of the Gospel who never built a church, and never preached in one; who never promoted a church bazaar in order to buy a new carpet, organ, or hymn books; who never founded a sect; who never denounced, burnt, killed or tortured those who differed from him in opinion; never received a salary for preaching or a palace to live in; never wore a black suit or gaiters, white tie, lawn sleeves, silk aprons, triple crown, or red hat. He never wrote a sermon or used a prayer book, or hired grown-ups or boys . . . draped in white gowns . . . to sing for him, and attract an audience. He never learned or wrote his sermons, but was inspired by God; never went to a Theological College, advertised his meetings, or kept the Sunday as holier than any other day. His name was unknown in his own time, but now millions bow the knee to him and even acclaim him as God. Hundreds of thousands pay their last earthly possessions to catch a glimpse of a ragged coat which some impostor claims that he wore nearly 2000 years ago. But they won't do as He bid them!

This interesting story . . . written by NELLIE SUTLIFF, 3112 Lou St., Corpus Christi, Texas . . . vividly relates just what this spirit mother experienced when first she arrived in the land of etheria. After a long illness, this mother passes away . . . still feeling that her husband and children need her and that she was, indeed, not through with life.

How this situation was handled by spirit helpers will be a revelation to those who have not as yet been able to quite understand destiny and the real meaning and purpose of life.

Mary had learned some time before that she was no longer in her earth body. There was little change of feeling but a lassitude lingered, such as had followed a severe illness while she was in the flesh. When she walked, the floor seemed to undulate.

Her first discovery that she had left the earth was such a shock that she had given way to paroxysms of grief. Her nurse had told her gently that she must prepare for a change; that she had come to a different world that she had known; that she was still weak from a long illness that had left its effects upon her spirit body.

"There is much to be done, my dear," the nurse had said. "There is nothing that you cannot do yourself to become strong. But first you must rest in our nursing home. Afterward I will explain the best method to adapt yourself to your new surroundings."

Mary trembled with fear. Her worst nightmare had come true. She was dead and yet alive! How could she hear it? She had brought with her all the worries of a mortal life and was more powerless

than ever to cope with her trials.

She had never given great attention to life beyond earth, not having had her interest sufficiently aroused to wonder. Earth life had seemed more than she could cope with. She could not remember the time when she was happy except perhaps in her childhood or the first weeks of her honeymoon with Roger.

Dead and yet alive. What a sickening sensation! She stared wildly at her nurse and held out her hands as if she were on the verge of an abyss.

"Take me back, nurse," she begged. "My children need me. My husband needs me. I was not through with life."

The nurse stroked her hand and smiled, leading her to the bed. "Dear, you are still alive. More alive than ever before. It is only that you do not understand. You miss your husband and children but all things will be adjusted for you and for them. Compose yourself and sleep awhile. When you awake you will be braver." She passed her hand before Mary's eyes and sleep came.

Morning in the spirit world!

Such a morning as Mary recollected when she and Roger had visited her uncle in the hills. It was their honeymoon. She had not begun to take the responsibility of married life so heavily. Yes, they must be in the hills again and she reached over to see if Roger were not there. Not there! Where was he?

Then the confusion of rushing memory and the dawning horror that she was dead. Oh, for a lasting sleep! Could she invite the oblivion of death if she tried? WILL herself out of consciousness? Stop breathing? Why, how could she be breathing if she were dead? Why was the nurse trying to deceive her? She was dreaming, that must be it. She would shout and call Roger, for he had often waked her from a nightmare. "Roger!"

#### Do Spirits Breathe?

The nurse entered and placed a cool hand upon Mary's forehead. There was something Mary could not understand about that nurse. An influence emanated from her that was almost hypnotic. It quieted her as sedatives had done during her illness.

"Are you ready now for your first lesson concerning spirit life?" asked the nurse.

"Yes!" exclaimed Mary. "How can this be death when I am still breathing?"

"Do you not think that spirits breathe?" smiled the nurse. "You are confused. Earth impressions are still with you. You have just laid down your physical body. Spirits are not simply floating mist. They are as real and tangible here as the earth people are in their sphere." She drew aside the curtain and asked Mary to

(Continued on Page 4, Col. 1)

## IOWA SPIRITUALIST CAMP TO OPEN AUGUST 2nd

### ASHLEY CAMP NOW OPEN

The Ashley Spiritualist Camp Association, located at Woolley Park, Ashley, Ohio, opened their annual summer season June 28th, according to Miss Helen Craft, Secretary.

Speakers and mediums listed on the official 1942 program: Jack C. Buchholz, Ashley, Ohio; George B. Cutter, Ashley, Ohio; Rev. Nellie Brown, Columbus, Ohio; Rev. Gertrude Rowe, Jersey City, New Jersey; Agnes Van Syoc, Springfield, Ohio; Dr. Victoria Barnes, Gary, Indiana; Rev. Melvon O. Smith, Columbus, Ohio; Rev. Martha Haupt, Newport, Kentucky; Rev. Laura Holloway, Dayton, Ohio; Rev. H. L. Bowman, Youngstown, Ohio; T. John Kelly, Buffalo, N. Y.; Maude Kline, Kansas City, Missouri; Rev. W. Armistage; Dr. B. F. Clark and Dollie Clark, Indianapolis, Indiana; Dr. Jacques Savage, Columbus, Ohio; Rev. Lester Miller, Wheeling, West Virginia; Lucy Enckler, Cleveland, Ohio; Rev. Ralph A. Whitney, Columbus, Ohio; Charles V. Smith, Vice president of the N.S.A.; Maude Phelps, Dayton, O.

Spiritualist Services are held every afternoon and evening, Sunday, Wednesday and Saturday. Evening services Tuesday and Thursday. Three services Sunday.

The Board of Directors: President, Jack C. Buchholz; Vice President, H. Creekbaum; Secretary, Helen Craft; Treasurer, W. Armistage; Trustees, Charles Miller, Glen Mountz, Helen Ruff, George Brown and Bernard Herbert.

The 1942 season closes September 7th.

### Hartshorne, Drews, Whitwell, Many Others Are on Program.

The sixtieth annual convocation of The Mississippi Valley Spiritualist Association will open August 2nd at Mount Pleasant Park just outside the city of Clinton, Iowa, according to Ellen Blocker, Secretary of the camp.

Speakers and mediums listed on the official 1942 program in order of their appearance: Lyle Hubbard, O. L. Dearborn, President; Charles B. Hartshorne, Cleveland, Ohio; Edith Allison, Sterling, Illinois; Rev. Minnie Lambert, Minneapolis, Minn.; Rev. Max Hoffman, Clinton, Iowa; Dr. M. B. Wheeler, Cedar Rapids, Iowa; Frank Sloggett, Freeville, Illinois; Mrs. S. Diekmann Mitchell, Chicago, Illinois; P. M. Val Balthese, Chicago, Illinois; Chief Ho-To-Pi, Cassadaga, Florida; Adolph Nelson, Muskegon Heights, Michigan; Rev. Lena Drews, Cicero, Illinois; Rev. Lionel Everman, Lincoln, Nebraska; Rev. John Miller, Clinton, Iowa; Rose MacKay, Chicago, Illinois; Rev. Joseph P. Whitwell, President of the N.S.A.; Rev. Charles Cunningham, Le Roy, Illinois; Miss Edith Allison, Sterling, Illinois; Martha Marwick Remer, Chicago, Illinois and Dr. John J. Carroll, Noted Physical Medium, Buffalo, N. Y.

The Board of Directors of the camp: President, O. L. Dearborn; Vice-President, Chief Ho-To-Pi; Secretary, Ellen Blocker; Treasurer, Clara Passig; Trustees, Minnie Lambert, Mrs. O. L. Dearborn, Dr. Carl Ohrberg, Virtus Struve, Adolf Wiese and Kenneth Cosner. From August 2nd to August 30th, Spiritualist services will be held each day, afternoon and evening . . . with three services each Sunday.

## PARKLAND HEIGHTS CAMP IN SESSION SINCE JUNE

The thirty-eighth annual season of the Parkland Heights Home and Campmeeting Association opened June 21st at Parkland, near Philadelphia, Pennsylvania, according to Lewis F. Billingsley, Secretary.

Regular Spiritualist services are held, SUNDAYS ONLY, at 10:30 A. M. and 2 P. M.

Speakers and mediums scheduled during the summer season: Charles Wieland, A. Bessie Osman, Winnie Leonard, Leonard Wurst, Rev. Anna K. Rose, Vice President of The Pennsylvania State Spiritualist Association; Minnie Bishop, Mahlon Simon, Rev. Ida Demopoulos, President of The New Jersey State Spiritualist Association, Theodore Getter, Minerva

Gray, Irene Metzler, Leonard Stott, Marie Pizarro, Sue Henhalfer, Rev. Ada Bennett, Nellie Meyer, Rose Zermuth, Gilbert Armstrong, President of The Pennsylvania State Spiritualist Association, James Hitchcock, Mary Morgan, Mary Riess and Joseph Glotz. The board of directors: President, Charles Wieland; Vice President, A. Bessie Osman; Secretary, L. F. Billingsley; Corresponding Secretary and Treasurer, Joseph B. Stott; President Emeritus, James O. Penrose; Trustees, Ida McCarter, Margaret Thomas, Anna K. Rose, Mildred Foster, Harry Berry, Eunice Niess, James Hitchcock, Marie Pizarro and James Penrose.

Sunday services at the camp close September 13th.

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## SEND NO CASH!

Again, I request our readers to send MONEY ORDERS, REGISTERED LETTERS or checks when ordering merchandise, subscriptions or in payment of accounts.

In March 25th issue, a large notice was placed on the front page, fully explaining the situation. Most people have followed our suggestion, but we continue to receive reports of orders that have been sent and have not been received by us.

The people do not understand why money fails to reach us. "For fifteen years," they write, "I have sent money through the mail without losses. I cannot understand why money doesn't reach you. I sent an order to so-and-so containing cash, and it was received. I plainly wrote my name and address on the envelope. It would have been returned to me if not delivered to you. I am sure that YOU FIND THAT YOU RECEIVED my letter."

The fact that a return address is on a letter does not insure its delivery . . . IF LETTERS ARE BEING TAKEN FROM THE MAIL.

I have consistently reported these lost letters containing cash to the postal authorities. I cannot do anything about it, but all of you can help me.

When one considers the additional correspondence necessary to check these losses . . . letters to and fro . . . explaining and expressing regrets, one can recognize the wastefulness of time and paper.

Habit causes people to follow a custom, but I do so desire to render good service which is impossible when the orders do not reach us.

It is quite embarrassing to continually have people write that "My money reaches other places with my return address on envelope, you MUST have received it. I hope we have no further trouble."

I appreciate all patronage and hope that all who read this note will assist me by adhering to the rule "SEND NO CASH, UNLESS REGISTERED."

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## FREEVILLE SPIRITUALIST CAMP OPEN JULY AND AUGUST

The forty-seventh annual season of the Central New York Spiritualist Association is in session, according to Marietta D. Wickham, Secretary, Burdett, N. Y. The season opened July 5th and will continue for eight weeks, closing August 30th with services by Rev. Lucy A. Walker of Buffalo.

Classes on the science, philosophy and religion of Spiritualism are held every morning at 11. Auditorium seances every Monday, Wednesday and Friday evening at 8. Regular week-day meetings at 2:30 P. M.

Special days: Sunday, July 5th, Binghamton Day; July 12th, Elmira Day; July 19th, Rochester Day; July 26th, Syracuse Day; August 2nd, Fulton Day; August 9th, General Assembly Day; August 16th, Schenectady, Albany and Utica Day; August 22nd, Annual Business Meeting; August 23, First Spiritualist Church of Elmira Day; August 30th, Buffalo Day.

Speakers and mediums listed on the official 1942 program: Dr. E. A. Macbeth, Rev. Christine Eddy, Robert J. Macdonald, Maude Kline, Frederick Nicholson, Rev. Bessie Maxwell, John Carlson, Converse Nickerson, Rev. Elizabeth Fisher, Rev. James E. Jones, Rev. Lucy A. Walker and Rev. Eva Bostwick.

The Board of Directors of Freeville Spiritualist Camp: President, Hugh D. Mitchell, Ithaca, N. Y.; Vice President, Benjamin Fuller, Groton, N. Y.; Secretary, Marietta D. Wickham, Burdett, N. Y.; Treasurer, Martha Whitling, Palmyra, N. Y.; Trustees, Jerome Holl, Cortland, N. Y.; Leland P. Hughes, Moravia, N. Y.; Ford Wickham, Burdett, N. Y.; Clarence L. Titus, Endicott, N. Y. and Celestia L. Wood, Groton, N. Y.

## KANSAS CAMP OPENED JULY 5th

The fourth assemblage of Spiritualist Camp Mayflower opened July 5th at Kansas City, Kansas, according to Mabel Shaner, Secretary.

Speakers and mediums listed on the 1942 program: Rev. Bettie J. Palmer, A. E. Palmer, Dr. Nettie Garner-Barker, Rev. George Barker, Dr. John J. Carroll, Rev. Maud K. Gates, Marie Hutcherson, Joe Hutcherson, Rev. Lionel Everman, Marie Everman, Dr. G. Nelson Williams, Earl Bowles, Nila Bowles, Rev. Laura Connell-Phillips, Theresa Gmachl, Dr. Van Zandt-Rowe, Julia Kelly, Bert Kelly, Marie Blunt, Fred Blunt, Bertha Holmes, Lilly Fritz, Rev. May Martin, Cora Tuttle, Charles Riggs, Roy Butler, Mrs. Roy Butler and Mrs. Myer-Stafford.

Spiritualist mediums to serve the camp by conducting their private Spiritualist seances: Rev. Marie Paah, Wanda Walker, Mabel Shaner, Minnie Eddy, Rev. Maud Maddox, Lulu Mitchell, Blanch Watson, Lois Wright, Berna Holmes, Mamie Boese, Arthur Boese, Dr. Marie A. Greene and Marian Alexander.

The camp board of Directors: President, Rev. Bettie J. Palmer; Vice President, Paul A. Shaner; Secretary, Mabel Shaner; Assistant Secretary, Dr. Nettie Barker; Treasurer, John Brendle; Pianist, Dorothy Brendle.

Throughout the camp season, closing August 23rd, Spiritualist services are held daily, afternoon and evening.

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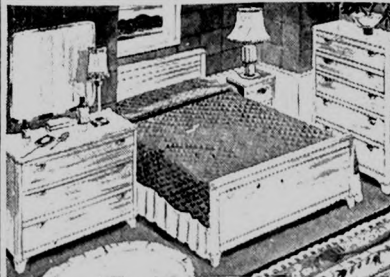
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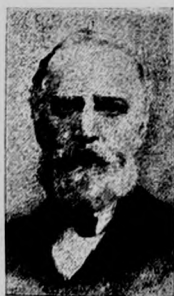
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## HEAL THE SICK

Though this injunction is said to have originated with the founder of Christianity, you will not find accounts of healing recorded as part of its religious practice in Church journals.

For almost a century, however, the Spiritualist Press has been replete with remarkable attestations to outstanding cures obtained through mediumship.

The ability to practise spiritual healing cannot be taught or conferred in any theological college. It is one of the natural gifts of the spirit. Healers are born, not made.

### What Makes a Medium?

What is this spirit power that spans continents and oceans, bringing relief to sufferers in its train? It is not miraculous, it is not supernatural. It operates within the framework of natural law.

We cannot say, with surety, why one is a healer and another is not. We do not know what special organic functioning is essential to perform the healing art. Indeed, we have not yet discovered what makes a person a medium.

But there is abundant testimony to the reality of spirit power. The testimony is the cured patients, thousands of them all over the world. They are the living witnesses who prove that when all medical skill has failed God has provided mankind with a second chance to live freed from pain and suffering.

### Doctors In Beyond

Behind the psychic healer stand his invisible co-operators, often medical men aided by evolved beings equipped with the knowledge of how to operate the spiritual rays that bring health, vitality and recuperation. Talents are still used on the Other Side, where nothing is wasted. The proficient doctor can still go on, when he finds a suitable earthly instrument, using his technical and specialized knowledge, to aid victims of disease and pain.

Sometimes the spirit co-operators prescribe medicines. On other occasions no specifics are used. Orthodox practitioners often fail because they insist on regarding man as being only a body. Using greater knowledge, the Other Side frequently succeeds because its treatment is directed towards

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

The date of this paper is:

JULY 25, 1942

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# WHAT CONSTITUTES EVIDENCE?

The skeptic and pseudo psychic researcher is on slippery ground when he tries to discredit evidence for survival by ascribing the information to the SUBCONSCIOUS MIND of the sitter or a TELEPATHIC MESSAGE from some living sitter on the other side of the globe. Such happens when confronted with a challenge to explain SPIRIT ACTIVITY

### Direct-Voice Medium



"Psychic Observer"

MYRTLE LARSON BROWN  
Through her mediumship, Emily Grant Hutchings compiled one of Spiritualism's outstanding books, "Where Do We Go From Here." She resides at "Sunnycrest," Kirkwood, Missouri.

man's spirit, the dynamic of his existence.

### New Dictatorship

It is regrettable that, except in a few isolated instances, there is no close association between healer and doctor. The medical fraternity, with its belief that it possesses a monopoly of healing, generally regards all psychic activity with suspicion. It has sponsored attempts to restrict and end the labors of psychic healers.

There are to be found on the Statute Book . . . laws which add to the growing medical dictatorship. Even in this war for freedom, this dictatorship has continued by a process of infiltration. But the fear of punishment by fine or imprisonment has not curbed the activities of healing mediums. As long as there are human channels through whom the power of the spirit can flow, pain-racked sufferers will find relief at the hands of those whom God has raised as His healing ministers.

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### SELECTIVE TELEPATHY EXPLAINED!!

By EMILY GRANT HUTCHINGS  
2336 Tower Grove Avenue  
St. Louis, Mo.

In the course of more than twenty years devoted to psychic investigation, I have been asked a hundred times: "What constitutes evidence? How can you be sure you have conversed with a disembodied spirit, when a voice speaks to you in the seance room?"

Dr. James H. Hyslop was the first to offer this challenge, when he undertook to train me for the volunteer service I rendered to the Society during the last four years of his earth life. His principle was this: "The communication, to be valuable as evidence, must contain some element not known to either the medium or the sitter, or anyone in the circle." To this general rule, he added a protest against what is called "selective telepathy."

### "Mind-Reading"

"The skeptic," he insisted, "is on slippery ground when he tries to discredit evidence for survival, by ascribing the information to the subconscious mind of the sitter, or a telepathic message from some living person at the other side of the globe. No psychologist has thus far invaded the subconscious mind—with rational proof of its existence or the way it functions. And the psychologists who believe in selective telepathy are laughed at by those who do not."

"Mind-reading" is a handy term to fling about, when we are unable to explain spirit activity on material grounds. The medium is a mind-reader, a ventriloquist, a sleight-of-hand performer, a trickster with manifold accomplishments. She can circulate in a crowded room, produce three or four voices at the same time, whirl an illuminated trumpet from one side of the ceiling to the other so swiftly, the eyes can scarcely follow it, and all the while sit solidly in her chair with her hands, knees and feet in firm contact with those of the "investigator" who is there to see to it that she does not move. Any or all of these apparent explanations seem to satisfy the ego of the average skeptic.

### Startling Evidence

From a long and richly varied experience, I shall choose two or three incidents which should prove an outside personality, the statement of a spirit who has knowledge not present in the minds of those in the seance room. The first of these may not satisfy the critic at all points, because the dramatic feature could not be verified, but it offered a reasonable explanation of what had been an inexplicable mystery.

In July, 1934, two of Dr. Parker's devoted students, a St. Louis dentist and his wife, planned a motor trip to the Pacific Coast. Their eight-year-old son was anaemic, and the spirit doctor had prescribed a tonic, compounded by a local pharmacy. At their last seance, the dentist or his wife, Louise, asked whether they should stock up on the tonic before leaving home.

"No," Dr. Parker replied, "you may take the last bottle the drug-gist has in stock; but you will be able to get it as you need it."

When Harry and Louise returned, six weeks later, they told us how, in two towns where they asked for the tonic, the clerk had to hunt through the stock to unearth the last bottle on the shelf. This much they revealed, but they were careful to say nothing about

### Eminent Researcher



"Psychic Observer"

DR. JAMES H. HYSLOP  
After studying psychic manifestations for many years, he said, "Evidence of survival, to be valuable, must contain some element NOT KNOWN to either the medium, or the sitter, or anyone in the circle."

a real adventure they had had in Salt Lake City.

"Mamma and Harry's grandfather promised to take care of us on the trip," Louise said to us before we entered the seance room for our first full meeting. "I wonder if they will have anything unusual to report."

Myrtle Larson Brown, the medium through whose psychic channel the report must be transmitted, was not present, so one cannot argue that she was casting about in her imagination for some plausible thriller of a long motor trip, with the hope that coincidence would come to her rescue.

### Every Precaution

At the close of class, when the evidence had been given by spirit, without any coaching or suggestion, Louise told us what had actually happened. The trio reached Salt Lake City at night, planning an early start next morning. They had made hotel reservation for themselves, but none for their car. The clerk told them it would be perfectly safe, parked directly across the street. Knowing that mamma and grandfather were on the job, they did not carry anything but money and a change of clothing to the hotel.

At five o'clock next morning, they made the startling discovery that the handle of the door, at the remote side of the car, had been broken off. It lay on the ground and the door was open. Although expensive fishing tackle and other attractive objects were in plain view, nothing had been disturbed.

A mechanic at a nearby filling station was found who repaired the door and the start was made at seven o'clock. How and why had

the handle been snapped off? Gangsters were thick in Salt Lake City and crimes had been committed that night. Harry and Louise agreed that here should be a perfect test. He was not present, but the eight members of the class verified what his wife told him.

### Spirits . . . Not Policemen

When the preliminary soul projection exercise was over, Dr. Parker told us we might have visitors. Among the first to come was Louise's mother. She said:

"Well, don't sit on the edge of your chair. We know what you want to hear. Three fellows sneaked up on the dark side of the car. One of them had a heavy hammer. While the other two went over to the hotel and began making a noise, he knocked off the handle with one blow. They walked down the street, pretending they were not interested in that particular car. When all was quiet again, they came back. One of them had keys for the ignition. As they started to climb in, Harry's grandfather rapped on the car and I let out a squeak. I thought I was yelling, but Sunflower said it was only a squeak."

"Then what happened?" Louise asked tensely.

"The men jumped back and looked all around. No one was near. They started again to steal your car, and we made a louder noise. One of them shouted: 'Let's go. That's spooks.' And they ran down the street." After a moment she added:

"They didn't want what was in your car. They only wanted it to use on a hold-up trip. They found an old Ford on a side street, and made a pretty good haul that night. You can find the account if you send back for the Salt Lake newspaper. What else do you want to know?"

"Mamma, it has just occurred to me, if you could scare those gangsters away from our car, couldn't you have prevented them from getting the old Ford?"

"My dear child," she returned, laughing heartily, "do you think we were out there to police the whole state of Utah? We had our hands full, taking care of you. Besides, grandfather had to be looking about to find a repair man to fix your door, so that you three could ride in the front seat without being bounced out on the highway. We only promised to look after our own family."

### No Change . . . After Death

To those of our group who had known Louise's mother in life, this was complete evidence of a surviving personality who had not changed after death. The voice, the laugh, the general attitude of a resourceful woman with a vivid sense of humor, each of these elements could be checked in that one experience. To us, who are fully convinced of survival, it was a pure delight.

The skeptic might counter, that Louise knew what her mother was like, and how she would act in an emergency. But neither Louise nor her husband could explain the broken handle. The repair man had no plausible theory to offer, since there had been no robbery. The actual facts existed only in the minds of a group of disembodied spirits who were "on the job" and three western gangsters, one of whom was afraid of spooks.

Could Myrtle Larson Brown have sent out her astral self, to make contact with the three gangsters, and get a report out of their minds and memories, as she sat with her class, fully conscious and as much mystified as we were? This would be "selective telepathy" so absurd that only an amateur psychologist would be rash enough to suggest it. And he would be laughed out of court by the skeptic who is convinced that when you are dead, you are dead.

THE END

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# DEAD and yet ALIVE

(Continued from Page 1, Col. 5)

look at people passing along the street.

"Do they float?" the nurse inquired. "Do they seem solid? See that strong young man. Does he not look as full of purpose as anyone you ever saw on earth? I happen to know him. He is instructor in a gymnasium where boys and girls are trained to develop strength."

Mary gasped and stared at her nurse. She could find no adequate words for speech. The nurse continued:

"You have been trained to think of spirit people as having passed to something quite different. There is much confusion on earth upon that score. Thinking the material body is the only substantial one, earth people believe that when they leave the body they pass into something vapory and unreal."

Mary looked at her nurse suspiciously. Her heart sank as she regarded that angelic spirit with distrust.

"You surprise me, nurse," she stated. "Either I am not dead and you are deceiving me or I have passed into a place known as 'hell' where one is stifled and deceived."

"Dear," said the nurse, "heaven and hell are conditions of mind or the effects of that which we have believed on earth. An attempt to learn has always cleared up the minds of earth people, but too many are indifferent to the nature of thought and have carelessly accepted theories that do not make sense."

## ... In God's Eyes

"See that bright-faced girl?" she went on. "She sings in a choir and spends much of her time working among spirit people who are as bewildered as you are. But you are beginning to see the light. That flicker of understanding will grow into a flame of joy."

Mary shook her head sadly. "How can I be happy when I am separated from my family?"

"Your family is all about you, dear. We are as one in God's eyes. As you begin to do for those you meet here who need your services, so will your family be taken care of. You have some thinking to do, dear, and yes! some sorrow to endure. But sorrow is something that remains only as you nourish it. It is a form of payment for mistakes on earth. Look yonder! See that soft light in the eastern sky? It is our sun. It nourishes by its spiritual emanations just as you were nourished on earth by your earthly sun. It tells you that you are not dead. Most people who pass into this life discover that they were walking in their sleep on earth and really live when they have set aside their physical body."

A subject had been troubling Mary ever since she had been told she had reached the spirit world. She had heard ministers speak of it and others whom she had known as Christians. It rose up to haunt

## Trance and Mental Medium



"Psychic Observer"

REV. LUCY A. WALKER, 17 Glenwood Ave., Buffalo, N. Y.; Summer schedule includes public lectures and demonstrations of mediumship at Lily Dale Assembly, Lily Dale, N. Y.; Camp Silver Belle, Ephrata, Pa. and Freeville Spiritualist Camp, Freeville, N. Y.

her and she shivered, scarcely daring to put the thought into words. "Where . . . where do they burn?"

A look of pain crossed the nurse's face. "I know to what you refer, dear," she replied. "It is that old mistaken belief that sinners repent in flames. It is not true. Repentance is a mental process and only comes to man as he has violated his conscience. God does not inflict punishment. He only decrees justice and man penalizes himself with regret. It is a self-knowledge of failure."

Mary was still hazy upon the subject. "But does dying make one understand right from wrong?" she inquired.

"No, dear. What you call 'dying' makes one live better. Flesh has a tendency to obscure the facts, for it deals with earth and sets a limit upon faith. Faith cannot conceive of torture or anything hideous as sent by God upon His children. He has set certain laws in motion whereby everyone will be happy in the end."

"But there are wicked people," cried Mary. "If I have not found my happiness, and I was never wantonly wicked only selfish, how about those people who have killed and robbed, and deserted their loved ones?"

## After Death . . . What?

"I had hoped you would not inquire about that until you are stronger," answered the nurse. "But I will explain. Dying, as the people of earth term it, does not gift one with superior intelligence. Since physical illness leaves its mark upon the unchastened spirit, so does mental illness. Both must be overcome. We have institutions to confine the dangerous until such time as they may, through careful teaching, be restored to respectable citizenship in spirit."

"Why should we have less forethought than the peoples of earth? That would be to our shame, for we are nearer to God, having passed through earth's turmoil. Now you must rest again. I have a pleasant surprise for you when you wake." She passed her hand before Mary's eyes and Mary slept.

In her dreams she was back again with her babies . . . Janet and Marie. She wished Marie would get over that irritating whine. Marie had always been a nervous child and was always

# SPIRITUALIST CAMP NOW OPEN AT BRADY LAKE, OHIO

SEASON ENDS AUG. 30

The fifty-first annual season of The Brady Lake Spiritualist Camp opened at Brady Lake, Ohio, June 28th, last, according to William J. Kingsbury, Secretary.

Theodore C. Russell, Pastor of The Cosmic Science Foundation, Buffalo, N. Y., known as "America's Premier Psychic" is being featured during the month of July. Other speakers and mediums scheduled on the official program: Evelyn Burnside, San Francisco, California; Della Kingsbury, Catherine Huenniger, Buffalo, N. Y.; Rev. Alice Towner, Kent, Ohio; Bessie Woodward, Akron, Ohio; Rev. Bessie Jack, Cleveland, Ohio; Rev. F. Palmer-Gibson, New York City; Rev. William H. Kost, Cleveland, Ohio; Alie Porter, Wheeling, West Virginia.

Sunday, July 26th, will be "Etha Bledsoe Day" at Brady Lake in commemoration of the 25 years of service Mrs. Bledsoe rendered the camp before her passing, several years ago.

Brady Lake Spiritualist Camp is situated in Portage County, Ohio, between the cities of Kent and Ravenna . . . 35 miles west of Youngstown . . . 14 miles north-east of Akron and 35 miles south-east of Cleveland. The P. & O. bus coaches going to Kent or Ravenna, every hour, stop a short distance from the auditorium.

The board of directors of Lake Brady Spiritualist Camp are: President, C. Mack Day; Vice President, L. C. Webb; Secretary, W. J. Kingsbury; Treasurer, C. C. Buckman; Trustees, E. E. Bell, A. D. Cook, Fred Ferris, William Eackler, G. A. Mighton, and Della Kingsbury.

The official 1942 season closes August 30th.

breaking out with a rash or "catching cold."

Janet was constantly wearing her shoes thin or tearing her clothes. Oh, dear, if Roger only made enough money things would not be so nagging. There never had been a time someone in the family did not need something. Roger was good and dependable, it was true, but he did not have the knack of getting ahead. He never asked for better pay, and even though he had begun at office work he had let the boss shove him into dirty outside work until he was not much more than a yard man for a large oil refining company. Good old Roger, lovable, but . . .

## Cannot Escape Life.

After what appeared to be an interminable period of fault-finding she waked with a touch upon her cheek. A soft breeze, laden with the scent of flowers, had blown the curtain against her face. How odd the curtain felt to her hand . . . soft, almost alive. How very odd everything else felt and looked, as if an infinite appeal were being made to her, an attempt to comfort, but she felt so hard, unyielding, so earthly and resentful. A sob caught in her throat. In a beautiful world, yet not of it. Again, could she will herself out of it?

There was a gentle touch upon her arm. The nurse stood beside her, smiling.

"No, dear, you will not wish to will yourself out of this life once you become adjusted to it."

Mary stared at her. "You did not speak," said the nurse. "I felt what you were thinking. Believe me, there are better things to wish for than that. Besides, you cannot escape life. You can become adjusted to it. That is the reason your divine Father gave you expression or made you a being. We are sent into expression by God that we may, through our own efforts, return to Him. So many look afar for God! He is at hand at all times. No time, no place, no circumstance into which He does not enter whether we are in the flesh or

## Featured at Brady



"Psychic Observer"

THEODOR C. RUSSELL, noted lecturer, teacher and mental medium; Summer activities during July at Lake Brady Spiritualist Camp, Brady Lake, Ohio . . . during August at Lake Pleasant Spiritualist Camp, Lake Pleasant, Massachusetts.

in the spirit. Your opportunities to sense Him while you were in the flesh were constant. They are more possible now because you are farther removed from sense matter. Here is an open window. Lift your hand and feel the breeze."

Mary lifted her hand in vain and then let it drop upon the bed. So much about a breeze when her heart was bursting with sorrow!

"Lift it again," insisted the nurse. "Concentrate upon the effect." There was an odd expression upon her face, as if she were willing that Mary reap the full benefit of her words.

In a moment a most peculiar sensation seemed to penetrate Mary's hand. The breeze seemed to become alive and a warm sensation came over her.

"Why . . . why, what is it?" she whispered to the nurse.

"It is vitality; it is Life; it is God," came the answer. "You invited Him in when you raised your hand to the breeze. Your earth-breeze, had you known, would have done the same thing. Shutting God out becomes sickness. We bar the door to Vitality when we do not sense God. Now, place your hand within this sun-ray for a moment. What do you feel?"

## Conscious Effort

Every fiber of Mary's being seemed vitalized. Life was rushing in.

"Shall I have to keep my hand in the breeze and sun to feel this way?" she inquired anxiously. The nurse laughed heartily.

"After a while you can derive Life without conscious effort," she explained. "It becomes a heightening of Life Force. Some people of earth seek that Vitality through the use of stimulants. That is only self-deception and takes a heavy toll of flesh and mind. Ask for Vitality through God's way and it is yours."

There was a tap at the door. As the nurse rose to open it, she said: "This is the surprise I have for you. It is your mother."

"My mother!" Mary exclaimed. "Why, she went home to God twenty years ago. She is in Heaven and beyond my reach."

"That was your early training, dear, some far-off ethereal place where angels float about in misty

white robes. Your mother is here and has earned her heaven through learning to believe in it, as you are learning. She is full of sorrow over the way she taught you. You have learned how this life is." She opened the door.

Mary recognized her mother. Yet how different from the woman she remembered! The same large, brown eyes and gentle smiling mouth, the same habit of cupping her hands before. But the lines were gone, the walk was springy and there was wisdom in her face that Mary did not remember. Her mother knelt beside Mary's bed and clasped her hands.

## Only Flesh Deteriorates

"At last, dear!" she exclaimed. "I have so longed to undo my mistakes in teaching you of the life beyond earth. No wonder you feared and believed I was in some far distant heaven. This life is real, much like earth, but it changes as we go forward."

"Why, Mother," exclaimed Mary, "you look younger than I do."

"Not younger than you will look, dear," answered her mother, "when you have cleared away the cobwebs of earth vision. Only flesh deteriorates with time, but spirit grows and freshens with knowledge. Living is an accomplishment known to few on earth."

"Why is earth-life so hard when we are ignorant of facts?" moaned Mary.

"It only appears hard, dear, because we are ignorant. As we learn, it becomes easier. As the mind becomes adjusted to the source of being it partakes of strength and purpose, and difficulties straighten out."

"Earth people allow false gods to direct them. They worship images . . . wealth, beauty, power . . . as things to be desired above all else. I did not make that mistake, but I did make the mistake of believing the after-life intangible and unreal. Had I known how to teach you I could have fitted you for immediate service in this life without this period of detention in a nursing home."

## All In Good Time

"But Mother, dear," said Mary. "You were taught the same. As I remember, grandpa went even farther into a belief in a fiery hell than you did."

"He did," answered the mother. "But he actually believed in it. I doubted but did not take the trouble to question. I should have had sufficient faith in my God to reject it. But we will not dwell upon those unhappy hours. After I left your life I often returned and 'telegraphed' happy thoughts to you when you were dreary."

"Do you mean," exclaimed Mary, "that you could come to me? Then why cannot I go to my babies and Roger, sometimes? Why . . . why . . . I might go back there and stay!"

Mary was getting so excited that the nurse came forward and touched her arm. "All in good time, dear. You can make visits to your dear ones but you cannot remain. You are now of another world. Be assured that all will be well." She passed a hand before Mary's eyes and a deep sleep came.

The birth of a soul into the spirit world! The casting off of ideas born of flesh. With God everywhere, His angels working in (Continued on Page 9, Col. 1)



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# My Psychic Observations

I attend...

## A Spirit's Birthday Party

The Mediumship of...  
**Minnie Cooke O'Hara**

By JULIETTE EWING PRESSING

Race heritage and orthodox background insists upon intruding into our conception of after life. Truth sometimes hurts. If it does... it is not truth's fault. We dislike having our preconceived ideas broken down. It is difficult to accept facts. To progress mentally and spiritually... accumulated evidence must be considered.

The story I am about to tell... clearly exemplifies, to my way of thinking, the naturalness of evolution and progress which is almost always based upon experience.

In the spirit bands of most mental and physical mediums there are invariably small children. They apparently enjoy many of our physical pleasures. Frequently, these same little children passed into the land of etheria at an early age.

We are told that these little spirit folks grow to maturity in the same manner as earth children... only that they have been deprived of most of the experiences which earth-life could have taught them.

And so, does it not follow that, from time to time, they should be brought into contact with earth conditions in order that they may learn, by proxy or observation, many of the things they did not have the opportunity to experience on earth.

It is not strange then that these little ones express the same enthusiasm over birthday parties as do the children here on the earth plane.

### Why Child Guides?

One of the most poignant dramas I have witnessed... was when "Bright Star," the child guide of Minnie Cooke O'Hara, Fredonia, N. Y., was honor guest at a party to celebrate her birthday.

Right here, an explanation is necessary... though a child may have been in the spirit world for a hundred or more years, yet when they serve humanity as a messenger... on the child vibration... they continue to assume a child-like personality.

I do not exactly understand the laws of vibration, hence I cannot fully explain the why... consequently I can only report facts...

### This Spirit Is Honored



"Psychic Observer"

**BRIGHT STAR**, Principal spirit collaborator of Minnie Cook O'Hara, whose birthday party is described on this page.

This picture was painted by **TRUDE LAMB**, psychic artist, who demonstrates her gift at Lily Dale, N. Y., during the summer months.

based upon evidence received at seances through many mediums.

At this particular birthday seance, Little Bright Star acted as hostess. Most of those who spoke through the trumpet were children. Some repeated short poems... others sang sweet little songs.

When my little child guide, Pink Flower spoke... she was very happy but I could note a wistful tone... even while she cheerily greeted her many earth friends who were present.

At the close of Pink Flower's greeting, she said: "Oh, how I love to be here... have you seen all the beautiful presents? I wish I could have a party. Never, never have I had a party..." and then she burst into sobs.

The desire for earthly pleasures seems paradoxical. We are told... all that exists upon earth has its counterpart in spirit. We are told... inventions and many other contributions to humanity are first completed on the "pattern plane" and then impressed upon the mind of someone capable of developing the thought into tangible substance in the physical world.

### Pink Flower's Outburst

However, it seems that these small children progress through having experience in the earth world... with physical objects.

I have digressed from the main theme... merely to point out that I recognize my seeming inconsistent logic but deep study of psychic science often leads to such perplexing results.

To continue... shortly following Pink Flower's outburst, Dr. Adams, one of Mrs. O'Hara's principle teachers... explained in language all could comprehend... that these little ones gain experience by participating in earth pleasures.

After Bright Star's party, Mrs. O'Hara graciously offered to serve as medium at a later date... so that little Pink Flower could have a real party... all her own.

Suffice to say, the child's sobs had touched not only my heart but the hearts of all the guests present and without further ado... a day was arranged for another such festivity.

It happened on the night of September thirteenth in our PSYCHIC

OBSERVER seance room, at which time guests assembled for what proved to be a most unique seance.

A long table was placed in the center of the room. The centerpiece of flowers was allowed to remain wrapped in the cellophane in which it was delivered. At one end of the table was placed a baker's angel food cake... with usual birthday decorations. Near by, lay pink candle holders. About a foot or so distant from them... a grouping of pink candles. An Indian doll, a toy piano, a music box, a Tom-Tom and several other packages, containing presents for Pink Flower, were scattered on either side.

### Two Mediums Present

Clifford Bias, our house guest, had arrived that day. He was about to assume the pastorate of the Center of Psychic Science in Buffalo. Mr. Bias served as medium with Mrs. O'Hara.

Guests, numbering about forty, included student mediums and a host of friends from Ohio, Pennsylvania, Michigan and New York. The door of the seance room was locked. Lights were dimmed... then extinguished. Immediately after introductory songs, there were crinkling sounds... as though fingers were tearing cellophane from the florist bouquets. Then a little girlish voice was heard through the trumpet. "I don't want the paper on it." I identified it as Pink Flower's voice.

After the sitters sang "Happy Birthday" in her honor... the tiny piano started playing a tune. Invisible hands were surely busy. Guides and teachers vocalized through the trumpet with little festivity speeches... bits of verse. Amongst them was "Bluebell"... guide of Mrs. Laverne Schenck of Erie, Pennsylvania; "Wildflower"... guide of Mary Shipman; "Apple Blossom"... guide of Mrs. Carl Nordell, Westfield, N. Y., and "White Rose" another guide of mine.

### Partial Materialization

Pink Flower's cheery little-girl voice interrupted with a childish complaint: "I thought you were trying to tease me. I have the candle-holders, but can't find the candles." I spoke up: "They are right there on the end of the table." Then Pink Flower giggled and said: "Oh yes, I see them now. They were hidden behind the cake."

Shortly thereafter, a convincing incident of physical mediumship occurred. Another little guide, "Dewdrop," said she would try to identify herself to her medium, Mrs. Florence Hall. Knowing the usual procedure, Mrs. Hall said: "I have my hand out."

Then the child voice, seemingly direct over the heads of the second row of sitters, said: "Oh, I guess I am not close enough, but Mister, do you feel a little girl's fingers?"

An astonished Dan Cunningham of Cattaraugus, N. Y., was startled at the touch. A woman sitting between him and Mrs. Hall spoke an excited, "Oh, I got a drop of water" and Mrs. Hall said disappointedly, "I didn't get it and she always identifies herself that way."

### Chief Os-Ke-Non-Ton

Abruptly, an independent voice spoke out... a voice so characteristic that anyone who ever heard Etta Bledsoe... could not fail to immediately recognize it. She delivered a brief discourse... most apropos... on Jesus' theme "Suffer little children to come unto Me... for of such is the kingdom of heaven." As usual her final words were... "This... is... Etta S. Bledsoe."

Pepper, spirit chemist of Mr. Bias, sang a solo in a rich baritone voice. As the forces grew stronger within the room, three voices could be heard... all speaking through the trumpets at the same time.

As a token of my appreciation, I had placed a box of pearls upon the table for Mrs. O'Hara. I told Pink Flower to put them around Mrs. O'Hara's neck. She did.

Then Dan, another of Mrs. O'Hara's spirit collaborators, came

### Direct-Voice Medium



"Psychic Observer"

**REV. MINNIE COOK O'HARA**, Pastor of The International Spiritualist Shrine, 225 East Main St., Fredonia, N. Y., and Missionary for The International General Assembly of Spiritualists.

During the summer, Rev. O'Hara conducts her public and private spiritual work, not only at her Fredonia Shrine but also at her residence near the Fox Cottage on Lily Dale Assembly grounds. She is a mental, direct-voice and materialization medium.

through to talk to various sitters, Pink Flower acted as mistress of ceremonies.

At this point in the seance, it was suggested that one of the sitters, a Mohawk Indian, Chief Os-Ke-Non-Ton, baritone of world-wide fame... be asked to contribute to the festivities. In the dark, he played the tom-tom... a low soothing rumble and, at the same time, sang a soft Indian lullaby... an exquisite tune which he said "is just for the children."

### Supernormal Happenings

"Bright Star" closed the seance and, when the lights were snapped on, several sitters displayed flowers... dropped in their hands or laps during the seance.

Everyone seemed to express their enthusiasm at once. Mr. Cunningham was saying, "They were little fingers that touched me." His neighbor was accounting "It was a drop of water that fell on my hand." The pearls which had been in a box on the table were, sure enough, around the neck of Mrs. O'Hara.

Finally, all eyes focused on the table. Candles, in candle-holders, were on the cake, patternlike... not more than three inches apart at any one point. Most evidential... and besides there were no scratches or finger prints on the cake... proving that there was no false handling or fumbling whatsoever.

Besides, only a certain number of candles and candle-holders had been put together and placed accurately and evenly on the soft frosting which covered the cake. The number of candles proved to be correct. Neither of the mediums could have known that!

Preconceived ideas must be dis-

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## TRANSFIGURATION

### ITS VARIOUS TYPES

By J. H. SYMONS

There is a certain phenomenon peculiar to some mediums which has been called "Transfiguration." In a way quite unknown to science, a complete change takes place in the features of the medium. Before our eyes, there appears the face of another person, apparently superimposed.

Some time ago I invited a gifted medium of this type to spend a week-end at my house. With others, he and I sat round a table. Presently he was entranced, his face appearing to change, until apparently we found ourselves staring at an Oriental. It was an unusual experience, and I remember vividly how a friend who sat next to me grasped my arm and whispered tensely: "Do you see it?" Almost as he did so, the medium commenced to speak.

Given the fact that a controlling intelligence was at work, it is still not easy to understand the process employed. One explanation is that "It" has used a certain amorphous substance which exudes from the medium, and from which on rare occasions a complete human body has been formed. This substance is known as ectoplasm and its emission usually takes place in a dim light.

In the "transfiguration" case quoted above, however, the superimposed face appeared to "shine" by means of its own light. Of this phenomenon, it has been suggested that the glow may be caused by the extraction of phosphorus from the organism of the medium. Whether this is so or not, the "face" that we saw that evening was bright compared with those of the sitters.

A classic instance of this type was that which used to occur with the famous medium, **Stainton Moses**, round whose head and shoulders a luminous cloud was often observed.

Finally, the greatest Transfiguration Scene of all must not be forgotten; when we are told of the "Master-Seer"; that "His face did shine as the sun." This must have been an awe-inspiring sight!

Carded in the face of facts. Spiritualism is a religion that proves to us that the two worlds interpenetrate... that we can walk and talk with angels whilst upon earth, if we learn and try to understand God's natural laws.

What could be more heavenly than to give joy to little children? We can see that in God's good providence... the deficiencies of one plane are counterbalanced by the joys of another.

The natural, humanness of spirit people makes me feel that I, too, may enjoy a heaven... more comfortably than if I were to enter a land of golden streets... only to meet winged angels playing on harps of gold.

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## WHITE CROSS STATIONS

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### YOUR SEANCE ROOM . . . A SHRINE

By EDITH ELLIS

These three words, "WHITE CROSS STATIONS," should become familiar NOW . . . not only in every town of each State in the Union but also in every Community where there is a group of Spiritualists and a medium, who will give themselves to this vital service.

WHITE CROSS STATION stands for the most merciful and least considered of all war rescue work. In patriotic action, it passes beyond the usual war tasks of the civilians. It reaches even across the border of mortal life to the soul of the heroic dead. It proffers that help which alone can give aid and peace . . . as well as an end to the suffering of the last terrible moments of those who meet a torturing death in this war.

The following message was sent through my hand by WILFRED BRANDON to you who are now called to this great service:

We are sending through this message in the hope that you who are Mediums and those who are your helpers from our side will come to the aid of the victims who have been killed in the Pacific and on the Asiatic Continent and Islands. These men . . . we are endeavoring to find. Several of our White Brotherhood are on their way to the Pacific . . . on the ships with American soldiers now being sent to fight there. Only a Master of the spiritual laws of vibration has the mental strength to transport himself and another soul. So we are few . . . for so great a task.

Nevertheless, we shall make every effort to get the souls of our men back in the Etheric realm of their own country . . . where they can be with those who speak their own language. Otherwise they will be obliged to stay among souls who do not even speak their tongue.

To lose their lives, as so many have, drowning in the flames of burning oil, or in the crashing of their flaming planes, is terrible enough without the added misery of a life after death . . . away from all that is dear to them in their homeland.

We have outlined to EDITH ELLIS the method by which you, who are Spiritualists, can aid the Mediums and those Invisible who work with them. You can assist us as we bring these souls to you in the SEANCE ROOM for help. Many of them are now in a state of complete mental confusion or even collapse . . . the result of their sufferings. In most cases, they live over and over again . . . their last moments of torment. Mortals, especially friends or relatives WHOM THEY KNOW, have the power to break their tragic state of consciousness which causes them to relive their last moments. WE CAN RESCUE THEIR SOULS AND BRING THEM HOME. YOU MUST BE THE ONES TO MAKE THEM UNDERSTAND THAT THEY HAVE

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it from their minds by giving them the blessing of a long sleep until it all recedes in their mind and they can forget.

Be sure you will be doing the most valiant and valuable service to those whose young lives have been so cruelly ended in your behalf.

Wilfred Brandon,

Master in the

White Brotherhood.

Enlist under the White Cross. Your Seance Room is the White Cross Station.

Send your name and address and pledge to the PSYCHIC OBSERVER.

The whole nation will be made aware of your dedication to the sacred task you are performing.

Edith Ellis

#### The Method

When I asked my own spirit collaborator, WILFRED BRANDON, how these WHITE CROSS STATIONS should function, he relayed to me these directions:

"The medium should ask the Invisible Helpers to get in touch with the men who have perished in the war and are still stunned by their last terrible moments. These soldiers are in the same state as the 'shocked' soldiers of World War Number One . . . described in my book OPEN THE DOOR.

"The Medium at the White Cross meeting is the channel for these men who need help. They will probably be heard, seen or sensed through his or her organism with the aid of the Spirits working with the medium.

"Some one who is attending the meeting will speak to the spirit of the soldier, sailor or air-man presented . . . reassuring him and if the meeting is in or near the town he comes from he should be given names, places and circumstances that will make him know he is 'back home'.

"Following this the spirit will be told explicitly that he cannot suffer any more as his body is useless but that he himself cannot die . . . that he is immortal. He should be told that it is only his memory that is tormenting him and that he is now free of all pain and danger. When the spirit is calmed by these assurances . . . the work of those on THIS side is done."

"Then, if necessary, the Spirit in charge and his helpers will in most instances, put the Soul to sleep."

"The White Brotherhood is then asked by the Spirit in control to take into custody the Soul that is now unconscious. This they will do."

"The White Brother in charge will transport the sleeping Soul to one of the Posts of the Order."

"When the Soul awakes the memory of his suffering will be somewhat dimmed. Help and instruction will then be given him in a class of the White Brotherhood and he will be further aided in his adjustment to Etheric life."

## Psychic Chopin?

This story about Chopin may be new to some.

A few days before his "death" in Paris he imagined that a man called at his door during a severe thunderstorm. The visitor wanted him to compose a funeral march for a celebrated man who was shortly to pass on.

Chopin sat down at his piano after his visitor left. The raging of the storm was transformed into melody and he produced the famous Chopin's Funeral March which was played at his own funeral a few days later! His visitor never came again.

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Palmer Emerson Reviews . . .

## "HEAR MY PRAYER"

LET THE BEAUTY OF ITS UTTER TRUTH SINK IN.

Spirit Photographer



"Psychic Observer"

REV. ROBERT G. CHANEY, Eaton Rapids, Michigan; one of America's foremost Spirit Photographers. He is also a lecturer, teacher and mental medium.

During the summer months, July and August, Rev. Chaney will conduct his spiritual work and psychic demonstrations at Camp Chesterfield, Chesterfield, Indiana.

whatever. He points out that a beautiful golden key will not open a door any more easily than an old rusty iron one that fits the lock. "So it is with prayer," he says. "Earnestness is necessary; eloquence is not. You do not have to gild your prayer with golden oratory to make God hear it. But you do have to shape it to fit the lock, with the earnestness of the soul and the timeliness of experience."

He quotes from James V:16: "The effectual fervent prayer of a righteous man availeth much." When I was young that passage bothered me. To my logically questioning spirit it seemed a redundancy . . . a sort of "begging the question . . . because, if the prayer is 'effectual,' of course it 'availeth much.' The word 'effectual' has said that already! That is what 'effectual' means! But in Johannes Greber's price-

## What Thorne Says About Chaney's Book

Once in a decade an important book is written for Spiritualists. "HEAR MY PRAYER" is just that! As I read those glorious words . . . prayers from a sincere heart . . . my one thought was to shake his hand and say "Brother Chaney, here is something REAL; something every student of our Truth should read and absorb." I recommend "Hear My Prayer" without hesitation to all my students desiring a better understanding and inspiration to carry on.

—Edward Lester Thorne.

swered, never forget to thank the One who answers it.

If you will BUDGE AN INCH, God will come a mile to meet you!

Things look different from the mountaintop.

God listens to your HEART, no matter what your TONGUE may be saying!

Dedicate your physical body to your spirit, and your spirit to humankind.

One of the many great truths emphasized in the book is the naturalness and simplicity of true prayer. Many years ago, it has been said, an enthusiastic newspaper ovation, published to honor a new and popular clergyman, carried a glowing account of one of his Sunday-morning services, in the course of which he described his "most beautiful and eloquent prayer ever addressed to a Boston audience."

For that sort of thing our earnest Rev. Chaney has no use

less translation of the New Testament, this difficulty disappears entirely, and the passage stands forth with a simple clarity the old version does not give. In Greber's translation the passage reads: "The persistent prayer of one who is faithful to God has a great power."

An important thought, brought out very clearly, is the value of prayer in attaining and maintaining the necessary balance between mundane duties and due attention to spiritual things.

The book is so chockfull of sturdy commonsense that it is a perfect delight and refreshment to read and ponder over its wealth of sanely expressed truth. It really is impossible to do justice to it in a review like this—the little book is so filled with priceless gems of thoughtfulness. No one who appreciates spirituality enough to send for it will ever miss the modest price. (Dale News, Inc., 75c).

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# Positive Proof of Survival MY "DEAD" SON.....LIVES!

Not Just Blind Faith and Wishful Thinking, But  
Knowledge Based Upon Actual Psychic Experience

## Noted Researchers Verify Her Statements

By JEAN MILNE GOWER

Numerous comforting messages came through, to bereaved persons at informal gatherings in our Denver music studio, during the tragic teens of this century. The most outstandingly convincing, perhaps, was one from my godson, Leslie West, a young British officer in the London Rifle Brigade... who fell in the last battle of the World War.

Before going further, I should like to give something of the at-

sic played by somebody on one of the grand pianos.

Sir Oliver and Lady Lodge were much impressed by the table's levitation during an evening spent with us... after the war when they were making a lecture tour through the United States. As my husband and Sir Oliver had been friends in England, they had much to discuss... and in responding to my husband's introduction... as chairman of his Denver lecture... Sir Oliver said, "I wonder that you thought it necessary for me to talk on psychic matters when you have in your midst a psychic researcher like Dr. Gower."

### "I Am Happy"



"Psychic Observer"

LESLIE GOWER WEST

He was able to bring sufficient proof of his own survival to his mother... via Automatic Writing. Characteristics and individuality of his handwriting furnished this PROOF.

mosphere of the studio... to show what strong forces were operating at both ends of communication lines between the seen and the unseen. The room itself, spacious, wood-lined... under soft moss-green burlap... was so full of vibrations that strangers often remarked about its happy restfulness and the strange sense of some benign invisible presence welcoming them.

My late husband, John H. Gower, a Doctor of Music of Oxford and an ardent member of both the British and American Psychical Research Societies, was, by reason of his untiring reading and study, the local "authority" upon psychic matters. Therefore, it was natural that, until the time of his passing in 1922, our home was the Mecca of bewildered and grief-stricken persons... seeking tidings of beloved friends, as well as an earthly place of contact where victims of the war might sometimes be able to convey to mourning relatives some token of their continued existence and love.

### Knew Oliver Lodge

We had no professional mediums but many members of our changing and impromptu circles seemed to be sensitives and several of them developed unusual and unsuspected powers in automatic writing, while others helped in producing quite phenomenal physical demonstrations... such as the marching of a large octagonal carved oak table around the studio with members of the circle barely touching it with their finger-tips. Occasionally it would move without contact of any sort. Since the table could not be lifted except by two strong men it was indeed strange to see it "marching" by itself to the strains of "Onward Christian Soldiers," "Tipperary" or other martial mu-

### The Ouija Board

Our daughter Elizabeth, widely beloved and known by all as "Betty," had, since her passing in 1912, been in close contact with us through table-alphabet and automatic writing. She had been one of those selected to help the bewildered victims of the war who were so ruthlessly hurled into strange conditions. She was, sometimes, able to help them reach their people.

On one occasion, Betty brought messages from Raymond Lodge which proved to be evidential. In fact, she seemed to have established herself as an operator... if one may call it that... at the far end of our line of contact and she was well known to our various groups as a reliable, loving sender of tidings. To her own family, she brought news of her sister who was studying voice technique in London during the first two years of the war and of her brother who, during the last year, was serving as a First Lieutenant with the Royal Air Force.

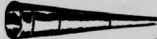
One afternoon shortly after the signing of the Armistice, two young women, friends of our children, came to the studio in a state of great excitement.

"We've brought our ouija-board," the elder one said, "to see if Betty can help us find one of Mother's best police dogs which has disappeared."

"I don't believe Betty knows

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## Noted Psychic Researcher



"Psychic Observer"  
JOHN H. GOWER

He displayed a written spirit message to an expert in hand-writing... had it compared with a specimen of the spirit's earth-writing.

After careful analysis, the expert swore that the earth signature and the spirit signature were written by the same person... in the story on this page, that individual was Les.

much about ouija-boards," I replied, "but I'm sure she will try. She loved animals and is always ready to help in any way."

The attempt, however, was disappointing with vague and uncertain suggestions about searching canyons and gulches near their mother's summer home in the foothills. Things were proceeding very slowly when Dr. Gower happened along and asked why they didn't try with a pencil and paper.

"You've had several fairly legible scrawls," he reminded the older sister who had tried automatic writing a few times as a sort of joke.

"My father disapproves," she said, "he thinks it is superstitious nonsense... but, in a case like this... perhaps..."

My husband smiled. "I daresay in a serious case like this," he replied, "he wouldn't object to just one more little try."

So it was settled. The pencil made the usual personal sign—an ornate "B" in a scroll-like circle—and wrote the accustomed greeting: "Betty is here." Surprisingly, however, nothing else happened except that "Yes" was written twice in answer to the questions as to whether the dog was safe and if it would be found. There seemed to be an odd feeling of suspense in the air as though someone wanted to get attention.

Then I thought again about Leslie and the heartbroken letter just received from his mother and I asked Betty if she could not get

some comforting message to send his family. At first she didn't seem to know what I meant so I explained about the sad happening in France and after a short pause she wrote, "Leslie is here but I can't seem to get him to send a message. He is very weak, still I will do my best to help him."

Presently the pencil moved slowly and wrote very faintly, "Tell my mother and father that it was not half as bad as they think. I am happy."

The writing, though legible, was a strain to read. "Can't you make it a little plainer?" I asked. Then it occurred to me that some personal possession placed near by might strengthen the vibration and increase the power; so I brought, from the library adjoining, a framed photograph of Leslie in his uniform, looking so gay and debonaire. As I put it down I said softly, "Poor little Les."

Instantly the pencil sprang into action. "Don't say 'poor little Les,'" it wrote. Then it repeated, boldly this time, the identical words it had written so faintly. They were in precisely the same writing and they were followed by this greeting, "Goodbye, Love to all. Cheero, Les."

### Positive Evidence

At my husband's suggestion, I traced the message upon thin paper held against the windowpane and sent it directly to Leslie's mother in Thornton Heath, near London, with a description of how it had been received. At about the time that it must have reached New York on the way to her by the first mail boat, a second letter from her to me must have passed it on the way to Denver. In this was enclosed a typewritten copy of Leslie's last letter to her. The ending was this: "We shall all be marching home soon. Things are not so bad as you think. Goodbye, Love to all. Cheero, Les."

The almost word-for-word similarity in the ending of the letter with the message in the Denver script seemed to us a marvelous proof that Leslie himself had been guiding the pencil and in order to discover if the handwriting were similar, Dr. Gower wrote at once to Mrs. West asking her to send tracings of letters and words in the original letter which might seem to her like the ones in our script.

In due course we had her reply, part of which read: "The writing is like his and the style is exactly Les'. The 'Cheero' is just what he would put. Here are copies of the signature and a few words that you may judge for yourself."

### Signatures Compared... Identity Proven

Les  
I am happy  
mother

Les  
I am happy  
mother

### Spirit Message

In one of a series of articles written by Dr. Gower for a Denver paper, he thus summarized the most interesting features of this case, inserting the above copy of similar words appearing in script and letter as submitted by Mrs. West.

"1—The appropriateness of the message, as the mother says: 'The style is exactly like Les'. The 'cheero' is just what he would put."

"2—Writing the message twice in the same handwriting."

"3—The emergence of a word 'Cheero' in the Denver message, a most characteristic word of the decedent and used by him in his last letter from the 'front'. (The slight difference in the 'r' is insignificant.) The fact that this word had never before been used or written by the medium and the certainty that it had never been written by her automatically."

"4—The fact that the medium had not before even heard of Les or his family."

## Noted Spiritualist Passes Away



"Psychic Observer"

J. M. H. FREDERICK, noted Cleveland, Ohio, Spiritualist passed away last month at his home, 1429 Wagar Ave. Olga Tildes, life-long friend of Mr. Frederick's two daughters, was at his bedside when his mortal life ended.

Mr. Frederick was former Superintendent of Cleveland and Lakewood Public Schools; the funeral services were conducted by the Holy Grail Commandery, Knights Templar, at the Lakewood Masonic Temple.

During the past ten years, after the passing of his wife, Leida, Mr. Frederick became intensely interested in Spiritualism. He witnessed demonstrations of psychic phenomena at Camp Silver Belle, Ephrata, Pa.; Chesterfield Spiritualist Association, Chesterfield, Indiana, and Lily Dale Assembly, Lily Dale, N. Y.

Aside from liberal gifts to the cause of Spiritualism during his life-time, he left some of his estate in such a way that Spiritualism would be benefited after his passing. Generous mention in his will was made, not only to many friends and near relatives but also to Olga Tildes, Ethel Post-Parrish, Juliette Ewing Pressing and Ralph G. Pressing.

A book, almost complete, covering Mr. Frederick's interesting and evidential experiences in the field of psychic phenomena, will be edited and published by Miss Tildes, who has been instructed so to do.

## General Assembly Annual Convention

The forty-sixth annual convention of the General Assembly of Spiritualists was held at The Seneca Hotel, Rochester, N. Y., June 19th to 22nd, according to Fred W. Schneider, Trustee for the Assembly.

The business sessions scheduled early during the convention were followed by public demonstrations of mediumship and addresses by noted lecturers. Among the speakers: Rev. Isabelle Reed, Buffalo, N. Y.; Rev. Leota Maxwell, Rochester, N. Y.; Dr. John Heiss, New York City; John Carlson, Depew, N. Y.; Rev. F. Palmer-Gibson, New York City and Rev. Converse E. Nickerson, Wakefield, Mass.

Many new members and some ordinations marked the business sessions. A new Spiritualist church, recently opened by Rev. Pearl Tygart in the City of Rochester, was visited by the official staff of the G.A.S. and according to Mr. Schneider unusual enthusiasm for the cause of Spiritualism was demonstrated at each session of the convention.

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# Pride and Prejudice

## A CHALLENGE TO THE EGYPTOLOGISTS

By F. H. WOOD

This article concerns what I believe to be the greatest stumbling-block we have to encounter in proving human Survival. It is the prejudice of Churchmen and Schoolmen against psychic inquiry generally, and the pride of both in their present beliefs, coupled with a reluctance to accept any other belief they did not establish, or to acknowledge any discovery they did not make.

Many years ago the new Archbishop of Canterbury told me that he had always held that "the psychic phenomena should be studied." But a recent inquiry into such phenomena set up by his predecessor, was shelved because its own Report favored our conclusions. There is little doubt that had it not done so, it would have been published at once. Dr. Temple will be judged by his fairness no less than for his undoubted ability and courage. But I doubt whether that Report will be taken down from the shelves until public opinion demands it.

You would have thought that the Church which teaches Survival would have welcomed evidence which would change its "sure and certain hope" of a future resurrection into definite knowledge of such a thing.

### Poor Huxley

It is nonsense to say that hope and faith are better than knowledge. Even St. James testified that "we must add to our faith works," and among the "works" we can include proof by evidence that death is not the end.

But the Church does not want any evidence which might weaken its claim to speak with authority, or undermine acceptance of certain beliefs which intelligent people now know are fundamentally wrong.

We are also up against pride and prejudice in the Schoolmen. Professor Julian Huxley still clings to the Materialistic teaching on this question, in spite of overwhelming evidence that Survival is proved. Yet it was another Huxley who declared it to be the duty of every true scientist to "sit down before a new fact as a little child, prepared to follow it wherever it might lead."

Why will not the Church and official Science endorse the proved evidence of Survival? The answer is plain. Their pride will not allow them honestly to admit they have been mistaken. It will not permit them to endorse discoveries they did not make.

May I be allowed to reveal one aspect of this pride and prejudice, from one small group of Schoolmen who have nothing to lose, but everything to gain from a careful study of the evidence I have to show them?

The Rosemary case of mediumship, of which I am the recorder, has proved extended Survival beyond all shadow of doubt. By that I mean the persistence of memory and individuality for not less than three thousand years. In order to do it, I had to publish the evidence . . . In this case the lost speech of Ancient Egypt, of which nearly three thousand phrases have now been spoken, recorded and translated. They were spoken by Nona, Rosemary's Egyptian guide,

Author-Writer



"Psychic Observer"

FREDERIC H. WOOD, D. Mus. (Dunelm.), Hon. R. C. M. London; Author of the book "This Egyptian Miracle" . . . The restoration of the lost speech of Ancient Egypt by supernatural means.

through her medium when the latter was in partial trance.

I had then to meet and refute, on scholastic grounds, the declaration of Professor Gunn, of Oxford, that the speech thus demonstrated by Rosemary, "had no connection with real Egyptian." There was only one thing to do. I had to find out all that my critic knew about Ancient Egyptian, and write another book, *This Egyptian Miracle*, to prove that he was wrong.

He now knows . . . and so does every other Egyptologist of note in this country and America, for all have seen the book . . . that his statement was incorrect. There is abundant evidence, yes, on purely scholastic grounds, that Nona has completed the imperfect knowledge of this dead tongue, which scholars have acquired during the past hundred years.

### THE ARCHBISHOP SAID

The Archbishop of Canterbury, when Archbishop of York, once said: "It is positively desirable that there should be experimental proof of man's survival of death."

Why have these scholars failed to make some comment on it? Because they know we have proved our case. There is also a gramophone record awaiting their inspection at the International Institute of Psychic Research in London. It was made by Rosemary in ten minutes, four years ago, and contains eighty-seven phrases of pure Egyptian speech.

You would have thought that these men, when the book and record were both brought to their notice would have said: "Here is something tangible! Let us examine them solely on their claims to be Egyptian!"

Not a bit of it! These men are so blinded by pride and prejudice that they will neither examine our evidence nor face me in open debate. Like the Bishops with their shelved Report, they will do nothing until public opinion compels them.

When the war is over there will be a general shake-up of ideas, and people may want to know, among other things, why Churchmen and Schoolmen and Egyptologists have hitherto stood in the light of overwhelming evidence that human Survival is not a mere pious belief but a scientific and demonstrated fact, now reaching back even to the remote and forgotten past of Ancient Egypt.

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## TO THE . . . Great Spirit

A prayer dictated by Silver Birch at the Hadden Swaffar Home Circle, London, England . . . taken down in short-hand, transcribed without alteration . . . no changes necessary when this spirit speaks.

**THOU** art the Great Spirit of all life, whom dost reveal Thyself in the simplicity of all things, whose smile is seen in the faces of children, whose love is revealed in the love that binds human hearts and makes two as one in Thy sight, in the courage that inspires the children of matter to lay down their physical all to serve Thee and one another.

Oh, Great Spirit, Whose whole universe echoes Thy greatness, the music of nature tries to play Thy symphonies, the sun tries to reveal the beauty of Thy light, and we, who are Thy messengers, try to teach the blind ones the operation of Thy laws.

Great Spirit of all life, give us the power to remove from the eyes of the children of matter the scales which prevent them from seeing Thy beauty and Thy splendor, to make us so strong that we can reveal to them the wonder of Thy love and Thy wisdom, that, putting away the foolish things of matter, they may rise in the fullness of their divine manhood and know that they are part of Thee, and Thy spirit can shine through them.

Oh, Great Spirit, Who dost inspire all those who seek to do Thy will and to lead on the paths of wisdom all those who are servants in spirit and in body, help us, through Thy power and Thy love and Thy law, to build that temple which will reflect here in this house the light of Thy love, that those whose hearts are sad and whose heads are bowed down with the sorrows of the world, that those whose feet are weary and whose eyes are filled with tears, may come here and find a new understanding and a new purpose and realize that they are a part of Thee, the Great Spirit of all life.

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## The Causes . . . Of WAR

By ERNEST OATEN

War still spreads its tentacles over the human race, and today the whole world is in a state of combat and enmity. Even the South American States have been involved. On land, sea and in the air, man's inhumanity to man is running riot, where it will end no one knows. The conflict between good and evil is engulfing the whole human race, and in many cases those who are most warlike are those who are loudest in their professions of their love of peace.

All the trouble seems to have arisen from the desire of some people to control the lives, the actions and destinies of others. This motive is not unknown in ordinary life. We find it in the domestic circle, we find it in trade and commerce, we even find it in the religious bodies: this desire to compel others to conform to our own particular standards. This idea ramifies through every department of life.

### Can YOU Organize?

It would seem that individual experience builds up certain convictions in the mind, which results in our adoption of a standard of life, and we imagine that the standard we have adopted for ourselves must necessarily be the best standard for others.

The result is that we endeavor to persuade our fellows to the adoption of our standards, whilst they, basing their convictions upon their experiences, rather than ours, have evolved standards of their own.

Thus the teetotaler, the vegetarian, the religious enthusiast, the liberal, the socialist, the conservative, and the Lord's day observance fanatic, are busily engaged in propaganda to persuade and even to compel others to adopt their standard of life.

I remember an old worthy who was an officer of one of our Spiritualist Churches, who used to say to me, "This Church could go right ahead, if the members would all pull together." And he always ended by saying, "If they would only work with me, we could have a fine Church." That was the center of his point of view. "If they would all work with me."

There are not wanting in the movement today many signs of this type of mind. Everyone can organize Spiritualism, except those who have it to do. Just as everyone can train children, except those who have them to train. We all imagine that we can rule other people's lives better than they can rule them themselves, and we tend to think that those who do not adopt our standards must be infinitely inferior to ourselves.

### Equilibrium . . . the keynote

There is another factor at work which the phenologist labels "the faculty of acquiesciveness." Living as we do in a physical world, it becomes absolutely necessary to acquire the means of supplying our physical needs, whether in the form of food, clothes and shelter, or in the form of exchange which will secure these things for us.

Thus acquiesciveness becomes absolutely necessary for our physical sustenance. The dread of the future extends this, and we endeavor to accumulate that which will ensure a measure of security for our future.

It is idle in these days to talk about taking no thought for tomorrow, since tomorrow we must dine, and clothe ourselves. Yet it

## Cleveland Medium at Lily Dale



"Psychic Observer"  
REV. RENE HUNT, Lecturer and Teacher; Pastor of The Spiritual Science Church, 10427 St. Clair St., Cleveland, Ohio.

She is scheduled to speak August 6th in the Auditorium at Lily Dale Assembly, Lily Dale, N. Y.

Is this very faculty of acquiesciveness which is responsible for half our troubles. It results in the rush for wealth, the desire to rob our fellows, and to resort to many devices in order to accumulate that which will make our future secure. And in doing so, we too often forget that we are parts of one another, that we do not live isolated and alone, but that our mutual well-being is as much essential to individual happiness, as the care of our personal selves.

The keynote of life is equilibrium, everything can be exaggerated until it becomes absurd. The man who is over generous can bring hardship and suffering to those near and dear to him, by squandering his resources unworthily. While the man who is stingy and mean can become a miserly curmudgeon, the enemy of himself and his fellows, a poor little half-starved soul.

There is much wisdom in the statement "All the virtues lean on prudence." Or, as Confucius stated centuries before Christianity was born, "The right path is the middle path between two extremes." That is the path of persuasion and education . . . not of force.

### Live and Let Live!

The world seems to have gone mad, because principles which would have been of value if rightly propagated have been exaggerated to selfish extremes. Force has taken the place of persuasion and education. In a word, man is speedily becoming a physical animal rather than an intelligent being, and an understanding soul. By the doctrine of force he is sinking to standards of conduct beneath that of the brutes.

They manage these things better on the other side of life, but they labor under the advantage that only wealth which can be accumulated is the wealth of mind and spirit. Over there no one can own anything but himself, and the affection he has won from his fellows.

Someday wisdom will come to the world, someday the principle of "live and let live" will be adopted. Someday man will know that his possession of a bestial and crude mind is even more disastrous than are the cruelties he commits.

"Be not deceived, God is not mocked, whatsoever a man sows, that shall he also reap." And what applies to a man applies to nations. I believe there is wisdom and justice behind this universe. That wrong-doing brings its inevitable punishment and such punishment is ultimately corrective. Righteousness will prevail in the end.

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## DEAD... Yet ALIVE

(Continued from Page 4, Col. 5)

the supposedly forgotten places as officers of peace and restoration. Those were the facts that had to be delivered to the uninformed newcomer in spiritaland.

When Mary waked she made a startling discovery. She was hungry! Then she laughed a little hysterically. Dead, but hungry! For the moment the sweet experience she had had of partaking consciously of Life Force was forgotten. She was plunged again into gloom. If she could only cast off this dreadful nightmare of death she might find a little comfort.

The nurse entered, bearing a tray of food. Mary looked at it curiously. There was a bowl of soup that smelled delicious. A mound of pudding that quivered temptingly in the soft morning light. Purple berries and an orange.

"Yes," explained the nurse in answer to Mary's unspoken question. "We have food here. Also dietitians who can concoct a likeness to all foods known on earth. Of course, no meat is eaten here, for that is a destructive practice that earth must shun in time. But we have no sudden changes to shock and disappoint the newcomer. In time all spirit people learn to derive sustenance through conscious effort by 'helping themselves' to Life Force."

Mary began to eat ravenously. "Just a moment, please," said the nurse. "The same system attends eating that attends your contacts with sun and air. Earth people are too prone to 'bolt' their food. If they could eat with the conscious recognition that food is Life they would not require so much. As it is, they please their taste and fill their bodies with excess amounts that clog and generate poisons. Then they are 'ill'. That illness is due to misdirected Life Force."

### Life In Spirit

Mary slowed down her eating process and became delightfully conscious of her food. The cells of her body felt alive and tingling.

In time Mary was permitted to walk about the grounds of the nursing home. The nurse was leaving her more to herself. Once Mary's spiritual eyes had been opened, she alone must complete her union with the new life.

But she still had a tremendous task to perform. As she walked in the garden her emotions ran up and down the scale of expression. Beauty everywhere, yet she ached with the indescribable sensation that she was not of it. It reached out and invited her with a compassion that seemed to tear at her thoughts. Flowers, breezes, birds and tender sunlight, all with that touch of God that she had glimpsed through the nurse's teaching, but the earthly element of her

mind repelled and seemed to say, "It is not for you!" She knew that she must become more stable before she could be permitted to visit her family, and that knowledge was the chief motive of her efforts to adapt herself to spirit life.

One day as she walked in the garden she made an interesting discovery. She saw a man sitting on a bench reading a book. She had never seen so much suffering as his face bore. He did not weep... that form of relief failed him. His face was haggard and his eyes held an indescribable look of frustration. In spite of herself Mary drew near. The man looked at her yet seemed unconscious of her presence. She placed a hand timidly upon his shoulder.

### Necessary Experiment

"Is there anything I can do?" she asked.

"Thank you," he said gratefully. "Only I can complete this course of study. It is a story of my life on earth had I permitted its fulfillment. You see, I... I cut my life short with my own hands."

Mary drew back in horror. Then, seeing the look of pain upon his face she asked:

"But why do you have to read this book and suffer so?"

"It is my own choice," he answered. "Either this or a longer period of suffering. Earth life is a field of necessary experimentation or enactment of duty. I refused it! A great spirit who can see the future compiled this book for me. In it I find a son and daughter I can never clasp within my arms. A loving wife who cannot be mine. It is a deep and awful sorrow. I chose to investigate it rather than suffer long the

"Who Knows? ... Who Can Say?"



"Psychic Observer"  
HEREWARD CARRINGTON

For over forty years he has been a psychic researcher... he has rewritten many books, compiled a vast amount of data for magazine articles... yet refuses to admit facts after he furnishes his own proof.

stings of remorse. See!" he exclaimed. "My son would have been an honor to his country in his hour of need. My daughter would have been a mother and I could have had grand-children to sit upon my knee. I failed," he added, "and only because of a lover's quarrel with the girl who would have been my wife."

Thus gradually Mary came to an understanding of the "burning fires" of conscience. All because of evasion or ignorant superstition of God's laws. She learned that peace and goodwill must be the governing factors of action to guide the footsteps into knowledge and happiness.

### Fire of Conscience

Sometimes she smiled sadly as she recollected the sectarian differences in religious worship on earth and the importance attached to insignificant rites by various creeds, realizing the great white truth of God's justice cannot be based upon human deduction.

All of the time there was an ache in her heart which she now knew for what it was... the fire of conscience. She had failed her husband and babies on earth. A holy responsibility had been entered into unwillingly, as a job despaired of before it was begun. Oh, to return with the knowledge she now had and clasp them to her bosom!

When the time came that Mary was to visit her family she was made to understand that she must practice control of herself; that an emotional upset would only delay her adjustment to spirit life.

Contrary to her expectations her visit was nothing like a journey. It was like looking from one place into another.

"Concentrate on your family," counseled the nurse. "Imagine you are walking into your old home. But remember, no excitement and the smallest possible grief."

Mary closed her eyes and visioned her children. At first she could see nothing except a white mist, which gradually became thinner. In spirit she did not move... only her mind acted.

Then she heard Janet say: "When is Mommy coming back? She never stayed away so long before. I want her to read to me."

To Mary's surprise a gentle voice answered: "I will read to you, dear, your mother cannot come... yet."

### Next Visit... Happier

It was her sister Martha. The sight of her calmed Mary for Martha had always been patient with the children. They had had the same religious training, but however far from the truth it was, it had made Martha a saint and Mary a rebel. How right it was that Martha should take up her own unfinished work!

Mary was dressing her doll with some difficulty and the whine that had once racked Mary's nerves was now sweetest music to her. She now saw it for what it was... thwarted ambition... which could easily have been diverted into constructive channels.

Martha gave some simple directions as to the proper adjustment of the doll's arms and the dress slipped over easily. Now Marie

## The POWER of FACTS

Submitted by  
PALMER EMERSON

Scientists Search for Them... When Found...  
Refuse to Admit They Exist

HEREWARD CARRINGTON'S occasional pose of agnosticism may perhaps aid in maintaining popularity with "Will-to-disbelievers" but it can not weaken the convincing power upon honest intelligence which necessarily is exerted by those very same psychic FACTS which Mr. Carrington so carefully and so faithfully publishes.

His article, "Soldiers of the Supernatural," in the May, 1942 issue of the magazine "Sensation," contains several authentic records of events whose only rational explanation is to be found in spirit activity after physical death.

To a healthy mind, Mr. Carrington's own question in the early portion of the article: "Who can say?"... sounds rather affected, and can easily remind one of a statement made about ten years ago by that brilliant Frenchman, Leon Chevreul, to the effect that he who, having established a FACT, refuses to admit what that fact proves, condemns himself never to know anything.

Take, for instance, that case of Andy Gunn, of San Francisco, California: Andy joined the navy and occasionally wrote to his parents of his satisfaction with navy life. Right after receiving one of these cards, both Andy's father and a brother dreamed that Andy was in great trouble, and both dreamer distinctly heard Andy's voice. They told their dream the next morning at breakfast.

### Plenty of Evidence

That afternoon Mrs. Gunn answered the telephone, and without any introductory greeting Andy's voice came to her, saying: "I am helpless!" Then she heard groans, but nothing more. She called the operator, who said that no one had called and no connection had been made. Both Mrs. Gunn and Andy's brother had positively recognized Andy's voice. The next day, official notice came that Andy had been "killed." He had been "dead" long before the phone had rung. Mr. Carrington frankly states that he has received several similar reports of voices on the telephone when no connection had been made. Intelligent logic should take the place of intellectual negation.

Both Andy's words and the sounds which followed are strong reminders of the importance of "The White Brotherhood," a special Order in the Spirit World, whose self-appointed task it is to care for the thousands who are steadily coming over without any understanding of their new environment.

Captain William McKenzie, a Salvation Army chaplain with the Australian forces, testifies that at least six times in one week he has actually heard a voice from the Invisible... bidding him to get away quickly from the place where he stood; and just after he obeyed, a heavy shell struck and exploded at the spot he had just left.

In one of these cases, he was burying a number of bodies and was reluctant to leave his work unfinished; while he was burying the seventh body, the voice came again, saying urgently: "Run AT ONCE!" He did so. When he was seventy-five feet away, a big shell arrived, exploding exactly where he had just been at work.

### Why Does Carrington Procrastinate?

No theory of "hallucination," or other twitification, can get rid of this; nor any reference to Captain McKenzie's "subconsciousness," for he was busy and reluctant to go. Spirit intervention is the only plain commonsense explanation. To many a highly "educated," supposedly "scientific" antipsychicist, the words of the ancient Festus apply: "Much learning doth make thee mad!"

Another of the instances narrated indicates what might be termed "tacit prophecy": A soldier, dreaming, found himself at home, looking over his mother's shoulder as she was reading the newspaper. It was the issue of the 25th of the month. His glance fell upon his own name in the printed list of "killed." He told his comrades about it, and they tried in vain to "josh" him out of his conviction that he would be "dead" on the 25th of the month. On the 25th he was found shot through the head. This incident seems to show clearly that some intelligence, who had caused the boy's dream, knew in advance that he was to fall at that time.

A curious feature of Mr. Carrington's article is, that, while it begins in a spirit of agnosticism, this seems to fade away as he writes on; and before the close we find unqualified statements that spirit messages have been sent; that Sir Oliver Lodge DID receive authentic word from his son Raymond; that man DOES possess a spirit body, finer than the physical of which it is a counterpart; that it IS in this spirit body that man lives on after so-called "death"; and that this is what Paul meant when he wrote: "There is a natural body and there IS a spiritual body." Not: "there WILL BE" but "THERE IS a spiritual body."

was singing her doll to sleep.

What a mess she, herself, had made of things, thought Mary. It could have been so interesting to direct the little lives. How she longed to clasp her babies to her bosom! She thought of the suicide reading his life prophecy and she realized afresh that earth-life is a period of practice that one may become adjusted to the attributes of spirit; that one must become convinced of that while in the flesh or learn it after reaching spirit realms before he can find his heaven of mind. Had she known that, earth-life would not have been her prison.

Mary's gaze wandered to the old sofa where Roger and she had sat so many hours during their early married life. There were two indentations in the faded upholstery that caused a tightening in her throat.

On the shelf a clock was ticking away the hours that had dragged so before Roger returned from work. In later years he had always seemed to come before she was ready, for the hours flew as her work dragged.

The clock chimed for five o'clock P. M. There was a scrap-

ing of feet outside the door and Roger entered, punctual as usual. But what a changed Roger! His face was drawn with suffering, his eyes searching for that which was no more.

The children ran to him and he embraced them as if desperately clinging to a past that would not be denied. His large toil-worn hand patted Marie upon the shoulder and Mary could see the pain of unshed tears within his eyes.

"Roger!" she screamed. "I am not dead." But no one in the room heard.

There was a touch upon Mary's shoulder. Again the mist, then Mary heard the nurse say, "Your family is in good hands. As you serve others here so shall they be served. There is no sorrow or separation with God. Your next visit to your family will be happier."

THE END

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PUEBLO—First Spiritualist Church, 615 N. Main St. Rev. Layton K. Fifth St. Services Sunday evening 8 P. M.

CONNECTICUT

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

FLORIDA

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

DAYTONA BEACH—Haya Memorial Spiritualist Church, 221 First Ave. Marquette Springstead.

FORT LAUDERDALE—Beckoning Light Spiritualist Church, 700 N. E. 4th St. Sed. Sun. & P. M. Jewel Williams.

JACKSONVILLE—Divine Mission of Spiritual Truth, 121 East Forsyth St. E. H. Hall. Elizabeth Hurd, Sally Kern, Mellic Cook.

JACKSONVILLE—(South) Spiritualist Church, I.C.A.S., 221 W. Church St. American Legion Bldg. Sunday and Wednesday, 8 P. M. Edward Bowman.

MIAMI—Temple of Communion, 1722 West Flagler Street. Geraldine Peller.

MIAMI—Temple of Revelation, 99 N. W. 15th Ave. Ruby Schmidt.

ORLANDO—First Spiritualist Church, 107 East Pine St. Rev. Nellie Cherry-Jensen, Associate Pastors, Amanda Bradford and Jeanette Mackay. 431 N. Main.

ST. PETERSBURG—Church of Spiritual Philosophy, 4245 Third Ave. North. Clara H. Knott.

ILLINOIS

AURORA—Christlike Church, 61 Fox St. May Calvert.

AURORA—First Spiritual and Memorial Church—Mission of Love, 529 Clark St. Union News.

BLOOMINGTON—Church of the Spiritualists, 68½ North Main St. Floyd Humble.

CHICAGO—Century Spiritualist Church, 1229 Irving Park Rd. Charles J. Zacher, President.

CHICAGO—Church of Living Truth, 2200 South Polaski Rd. Charles Golan.

CHICAGO—Church of The Spirit, 2543 N. Central Park Ave. Frank Joseph.

CHICAGO—Evangelical Spiritualist Church, 651 North Parkside Ave. Harry M. Hiltborn.

CHICAGO—First Fraternal Spiritualist Church, 4039 W. Madison St. McEury Hall, Emma Bins.

CHICAGO—First Polish-American Spiritualist Church, 3940-44 Fullerton Ave. 2nd floor. Rose Church.

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—Friedly Spiritualist Church, 1458 West 63rd St. Sheldon Northrup.

CHICAGO—Liberal Psychic Science Church No. 1, 1155 Taylor St. Wednesday, 2:30 P. M. Anthony Camardo.

CHICAGO—Frederick Science Church, Ashland Bldg., 155 North Clark St. Room 803-805. Beattie Woodworth.

CHICAGO—Hustan Spiritualist Church, 351 West 43rd St., Second Floor. Rose Mackay.

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

CHICAGO—Temple of Church of Truth, 3349 West North Ave. Theo. Siera.

CHICAGO—Scientific Church of Spiritualism, Midland Club Hotel, 172 W. Adams St. Catherine Lacey.

CHICAGO—Temple of Universal Law, 4540 North Western Ave., Room 217. Charlotte Wikner.

CHICAGO—Third Spiritualist Church, 1000 S. 5th St. 5931 South Morgan. John Saitner.

CICERO—First Spiritualist Church, 4933 West 20th Place. Lina Drew.

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

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## BUFFALO'S LARGEST SPIRITUALIST EDIFICE



"Psychic Observer"

Rev. Frederick Mitchell, Minister-in-charge

Open the year 'round, The Brookings Memorial Spiritualist Church, located at the corner of Summer and Brookmng Aves., in the city of Buffalo, is under the supervision of Rev. F. W. Mitchell, missionary for the Inter-Denominational Spiritualist Church of California.

Spiritualist services group seances and classes for spiritual unfoldment are held week days as well as Sunday. Out-of-town speakers and mediums are invited to serve... for appointments and bookings, write Rev. Mitchell, 79 Richmond Ave., Buffalo, N. Y.

INDIANAPOLIS—Progressive Spiritualist Church, Park and St. Clair. Joseph T. Bolander, President. Miss Virginia Gordon, Sec'y.

INDIANAPOLIS—Psychic Science Spiritualist Church, 1115 Central Ave. Dolie Clark and Dr. B. F. Clark.

INDIANAPOLIS—Spiritualist Center Church, Inc., 315 N. Penn. C. C. Driskell, President; T. H. Whiteland, Sec'y.

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

KOKOMO—The True Spiritualist Church, 100 F. Hall, Rev. Kimbel, Rev. Roberts, Rev. R. C. Sutton. (Third Sunday, all day services.)

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

LAFAYETTE—Progressive Spiritualist Church, 512 South St. Tannie Solomon.

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

LAPORTE—Spiritualist Memorial Church, White Eagle Hotel, 100 Polaski St. 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, 2d Order Hall, 1109 West 3rd St. Edw. Fawcett.

MICHIGAN CITY—First Spiritualist Church (N.Y.A.), Cor. 10th and Washington St. Mrs. Amelia Harbort, President.

PERU—First Spiritualist Church, 62 South Miami St. Mrs. A. J. Fortune, Pastor.

PLYMOUTH—Sacred Heart Spiritualist Church, K. P. Hall, N. Michigan St. Miss Moore, Sec'y.

RICHMOND—Christ Bible Spiritualist Church, 21 South 14th St. George E. Baker.

SOUTH BEND—First Church of Prayer, 410 West Wayne. Beatie Walls.

IOWA

MARSHALLTOWN—First Spiritualist Church, 125 W. Main St. Mrs. Evelyn Glaze, President, 8 W. Lincoln.

OTTUMWA—The Davis Spiritualist Alliance Church, 218 South Moore Street. Rev. George Forrest Davis.

KANSAS

HUTCHINSON—Universal Spiritualist Church, 218 West 6th. Lois Wright, Inc., 1118 North Washington.

KANSAS CITY—First Spiritualist Church, 1041 Armstrong Ave. Bettie J. Palmer.

WICHITA—First Spiritualist Church, 121 South Main St. Ir. Durban, Pres. Miss Moore, Sec'y.

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

KENTUCKY

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

LOUISIANA

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

MARYLAND

BALTIMORE—Temple of Wisdom, 806 East 20th St. Elizabeth H. Dennis.

MASSACHUSETTS

BOSTON—National Spiritualist Church of Christ, 642 Tremont St. Services Sun. Wed. 7:45 P. M. Rev. Claude Nichols.

BOSTON—Psychic Study and Spiritualist Communication Group. Every Wed. 8 P. M. Richards Hall, 25 Huntington Ave. Harris Miles Davis, Secretary.



## SPIRITUALIST CHURCHES

(Continued from Page 10)

## MISSOURI

- KANSAS CITY**—Church of Jesus Christ Our Redeemer, 3625 Benton Blvd. Nettie Garner Barker.
- KANSAS CITY**—Eighteenth Spiritual Church, 3746 Woodland Ave. Bert and Julia Kelly.
- KANSAS CITY**—First Spiritual Church, 23rd and Lawn. Sarah A. Kraas.
- KANSAS CITY**—Fourth Church Science of Progressive Life, 3609 Harrison. Rev. Clara Winnie.
- KANSAS CITY**—The First Church of Science of Progressive Life, 2418 E. 81st St. Mary L. Feltz.
- KANSAS CITY**—Third Spiritual Church, 2301 Van Brunt Blvd. John Dennis, President.
- ST. LOUIS**—Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun. and Tues. 2-5. Rev. Joe Erhart.
- ST. LOUIS**—Third Spiritual Church, 3409 Potomac St. Anna Bothman.
- ST. LOUIS**—First Spiritual Church, American Lodge, 4386 Bate St. Emma Orndorf.
- ST. LOUIS**—Memorial Spiritual Science Church, Melbourne Hotel. Mary Rogers.
- ST. LOUIS**—Services Science Church, 2015 Halliday. Services Thursday at 2 and Sunday at 8. Rev. E. Becke.

## NEBRASKA

- LINCOLN**—Haven of Rest Spiritual Church, Inc., 333 South 27th. Loretta Baughan. Lionel P. Eveman.

## NEW JERSEY

- AUDUBON**—Joan or Arc Divine Healing Church, 116 Oakland Ave. Christie K. Courtenay.
- CAMDEN**—Fourth Spiritual Church, 28 North 26th St. Eliza Whitcraft.
- CAMDEN**—St. Marks Christian Spiritualist, Hadden Ave., at Washington St. Services Sun., Wed., 8 P. M., Thurs., 2 P. M., Mary L. Record.
- CAMDEN**—Second Spiritualist Church, 728 Federal St. Catherine Broome.
- CAMDEN**—South Jersey Spiritualist Camp, 24th and Highland Aves. Services every Sunday between June 14th and September 27th.
- EAST ORANGE**—Church of Spiritual Harmony, 7 Hollywood Ave. Connie Clark.
- HACKENSACK**—Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.
- JERSEY CITY**—Grace Divine Spiritual Church, 191 Clinton St. (near Summit Ave.) Ethel Arrigo.
- LONG BRANCH**—Trinity Church of Spiritual Science, 111 Washington St. Mary Anna Wood.
- NEWARK**—Church of Spiritual Promotions and Harmony, 527 Springfield Ave. Mrs. K. Haslewood.
- PASSAIC**—First Spiritualist Church, 127 Prospect. Ida M. Demopoulos.
- PATERSON**—First Spiritualist Church, 142 Carroll Street. Emily Freestone.
- PATERSON**—West Broadway (Second) Spiritualist Church, 176 W. Broadway. Elizabeth Spittler.
- TRENTON**—First Spiritualist Friendly Church, 8 Clinton and Yard Ave. Albert E. J. Bennett.
- UNION CITY**—Divine Psychic Mission of Consolation, 419-39th St. Rev. Anna Dornier.
- UNION CITY**—Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Busch, 159 Cambridge Ave. Jersey City.
- UNION CITY**—The First Spiritual Church of the Restoration, 510 48th St. Rev. M. Slifka.

## NEW YORK

- ALBANY**—Unity Spiritualist Temple, 154 Clinton Ave. Thora C. Pearson.
- BATAVIA**—Church of Spiritual Truth, 9 Jackson St. Stuart F. Meyers.
- BINGHAMTON**—Universal Spiritualist Church, 75 Washington St. Adolph Stiner.
- BROOKLYN**—Child of Grace Spiritualist Church, 524 Pacific St. between 4th and Flatbush Aves. Grace Rapisarda. Services Sun., Tues., Fri., 8 P. M., Thurs., and Fri., 2 P. M.
- BROOKLYN**—Companion Church, 21 Cranberry St. Corbett Hicks St. Mary E. Murphy.

## Trance Medium

- QUEENS VILLAGE**—The Spiritual Church of Magicians, 222-76 Whitehall Terrace (Corner of 214th St. one short block north of Hillside Ave.) Sun., 8 P. M.; Wed., 2 P. M.; Thurs. and 8 P. M.; Thurs. 10 A. M. and 2 P. M. Marion Miller.
- RICHMOND HILL**—First Spiritual Church, 430 E. Liberty Ave. Services 8:30 P. M. Thurs. 2:30 and 8:30 P. M. Rev. F. Palmer Gibson, Pastor.

## Lily Dale Guest Medium



*"Psychic Observer"*  
**REV. BESSIE WELLS, Pastor of The First Church of Prayer, 410 West Wayne St., South Bend, Indiana. She is the Vice President of The Independent Spiritualist Association.**  
 At LILY DALE, Rev. Wells will make her first public appearance on the official assembly program, July 21st when she will deliver the afternoon lecture... the afternoon of July 24th, she will be the message bearer.

**BROOKLYN**—The Divine Spiritualist Church, 285 Sherman St. (near) Nevin St. Services Sun., Tues., Thurs. and Fri., 8 P. M.; Mon. and Wed., 2 P. M. Beatrice DeHoff.

**BUFFALO**—Brookings Memorial Spiritual Church, Richmond at Sumner. P. W. Mitchell.

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

**BUFFALO**—Cold Spring Spiritualist Church, Schwegler Hall, 1445 Jefferson St.

**BUFFALO**—Sunflower Spiritual Church, 14 Hansen, 29 Manhart St.

**BUFFALO**—Temple of Divine Revelation, Crescent Hall, E. Utica & Verplanck. Rev. Helen Graham.

**BUFFALO**—Unity Spiritualist Church, 796 Elliott, near High. Isabel Reed.

**CORTLAND**—Spiritualist Temple of Truth, 22 Homer St. Mae M. Cortright.

**EAST AURORA**—Spiritualist Church, Temple St. Mildred Mason.

**ELMIRA**—First Spiritualist Church, 443 E. Church St. L. O. O. F. Temple. Eva Bowick.

**ELMIRA**—Psychic Study Club, 11224 Oak St. Goldie Sargent.

**ELMIRA**—Universal Spiritualist Church, 225 Franklin St. Rev. Christine Eddy.

**FREDONIA**—International Spiritualist Church, 191 Clinton St. Rev. Minnie Cooke O'Hara.

**FREEVILLE**—Freeville Spiritualist Camp, 1942 season, July 4th to August 10th. Marietta Wickham, Burdette, N. Y. Secretary.

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

**HORNELL**—Lily Dale Circle, 69 State St. Friday evening, messages. W. N. Merrill, Pres.; Ruth Gerould, Vice Pres.

**LILY DALE**—Lily Dale Assembly, 1942 season, June 26th to Sept. 4th. Carrie Reed, Secretary.

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

**NEW YORK CITY**—Hudson Light Spiritualist Church, 206 West 88th St. Services Sun., Tues., Thurs., 7:30 and 8 P. M. Rev. Hermine Leget.

**NEW YORK CITY**—Church of Eternal Star, 109 West 76th St. Services Sun., Tues., Fri., 8 P. M.; Mon., Thurs., Sat., 2 P. M. Rose Ann Erickson.

**NEW YORK CITY**—Church of Progressive Truth, Inc., 853 Seventh Ave., Apt. 10B. Nora Pepper Palmer.

**NEW YORK CITY**—Church of Spiritual Science, 1047 Broadway, Tuesday and Thursday, 8:30 P. M. Evan Shea.

**NEW YORK CITY**—Divine Harmony Spiritualist Church, Studio 304, Carnegie Hall. Adelle Clemen H. Brown.

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

**NEW YORK CITY**—Little Cedar Spiritualist Church, 100 W. 72nd St. Room 308. Mon. and Wed., 2 P. M.; Tues., Thurs., Fri., Sat., Sun., 8 P. M. Beulah H. Brown.

**NEW YORK CITY**—Oakleaf Spiritualist Center, 111 W. 82nd St. Bet. Col. and 8mat. Aves. Services Sun., Tues., Thurs., 8 P. M.; Wed., Sat., 2:30 P. M. Mrs. Regina Weiss.

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

**NEW YORK CITY**—Spiritualist Church of Unity, 111 West 187th St., Apt. 1. Ser. Sun., Wed. and Fri. evenings. Rev. Julia White.

**NEW YORK**—Third Spiritual Church, 160 West 72nd St. Room 408. Thurs., 2 P. M.; Tues., Thurs., Fri., Sun., 8 P. M. Carol B. Strong.

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

**NEW YORK CITY**—Universal Center of Psychic Science, Inc., 147 West 74th St. Services Tuesday, Sunday, 8:30 P. M. Harry B. Villers.

## U. S. A. SPIRITUALIST ASSOCIATIONS

Spiritualist Association or Societies listed in this column (minimum cost, limit 6 lines) ... \$1.00 per insertion; 5 insertions (2 months) \$4.00; 12 insertions (6 months) \$8.00; 24 insertions (1 year) \$15.00. Address all communications to Dale News, Inc., Lily Dale, N. Y.

**GENERAL ASSEMBLY OF SPIRITUALISTS OF THE U. S. A.**, President, John Heiss, Room 301, 225 Lafayette St., New York City; Everett F. Britt, 225 Lafayette St., New York City. (P-112)

**INDEPENDENT SPIRITUALIST ASSOCIATION OF THE U. S. A.**, Secretary, Nettie J. Spykerman, 214 Powell Ave. S. E., Grand Rapids, Michigan. (P-112)

**SPIRITUAL EPISCOPAL CHURCH**, President, John W. Bunker, Eaton Rapids, Michigan; Appellate Clergyman, Rev. Robert G. Carter, 149 N. Main St., Michigan; Associate Clergyman, Rev. Clifford L. Bias, 149 N. Main St., Michigan; Rev. Ruth Walling, Besse Derby, Maude Leonard and John Roberts. (S-112)

**CHURCH OF THE SPIRITUALIST**, President, William H. Wood, 600 N. North Main St., Bloomington, Illinois; Secretary, Lloyd Humble; Treasurer, G. C. Jennings. (P-102)

**THE NATIONAL SPIRITUAL ALLIANCE OF THE UNITED STATES OF AMERICA**, Lake Placid, Mass. Secretary, Shirley C. Wheeler. (P-112)

**UNIVERSAL CHURCH OF THE MASTER, INC., NATIONAL HEADQUARTERS**, 2073 Telegraph Ave., Oakland, California. D. J. Fitzgerald, President. (P-112)

When communicating with any of the above Associations, please mention **PSYCHIC OBSERVER**.

**PSYCHIC OBSERVER**

- ROCHESTER**—Centre Temple, "University Building," 67 Edinboro Street, Sun. and Wed., 8 P. M. Pastor, Rev. Helmer Gerling; Asst. Pastor, Rev. Edna Thomas.
- ROCHESTER**—Church of Divine Inspiration, 27 Appleton St. Frances Adams.
- ROCHESTER**—Harmony Circle, 32 South Ave. Emma J. Compton.
- ROCHESTER**—Open Door Spiritualist Church, 149 N. Main St. Green Room. Lucia B. Maxwell.
- ROCHESTER**—Rosebud Temple, 241 Broadway, Apt. 7. Tues. & Fri., 8 P. M. Pastor, Rev. M. Mable McKeown.
- ROCHESTER**—Spiritualist Church of Divine Inspiration, 213 South Plymouth Ave. Rev. Frances Adams.
- ROCHESTER**—Spiritualist Church of True Brotherhood, 172 Flint St. Pearl Tygart.
- ROCHESTER**—Universal Spiritualist Church, 649 Genesee St. Lucia C. Brown.
- SCHENECTADY**—Progressive Spiritualist Church, 6 Myrtle St. Sunday, 2 P. M. Pastor, Rev. William Stewart.
- SOUTH OZONE PARK (L. I.)**—Helen Memorial Spiritualist Church, 143-14 Sutter St., Tues., 8 P. M.; Thurs., 8:30 P. M.; Sunday, 8:15 P. M. Rev. G. E. Newman.
- SYRACUSE**—First Spiritualist Church, 135 Oakwood Ave. Rev. William Louisa E. Caley.
- SYRACUSE**—First Spiritualist Church, 109 Chalmers St. Onondaga St. Rev. Grace Kilmer.
- WOODHAVEN (Queens)**—Church of Eternal Light, 86-51 81st St. near 109th St. Sunday, 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M.; Wed., 8 P. M. Skidmore.

## OHIO

- AKRON**—Christian Spiritualist Temple, 146 Broadway. Lydia Mokier.
- AKRON**—Friendly Spiritualist Church, 945 Kerkira Blvd. Harold Stewart.
- AKRON**—St. Paul's Spiritualist Church, 144 South College St. William Edward Hart.
- ASHLEY**—Ashley Spiritualist Camp, 10000 Hwy. 1942 season, June 21st to Sept. 7th. Helen Carter, Secretary.
- BRADY LAKE**—Lake Brady Spiritualist Camp, summer season, July and August. Wm. Kingsbury, Secretary.
- BRIDGEPORT**—Inter-National Constitution Church, 209 Howard St. Rev. Albert Roy Boeringer.
- CANTON**—Psychic Science Spiritualist Temple, 215 Market St. North. Rhos Moore.
- CINCINNATI**—Home Spiritualist Temple, 27 East 12th St. Anna F. Brazon.
- CINCINNATI**—First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Corey.
- CINCINNATI**—Spiritualist Healing Bath, 1000 N. 27th St. 2710 Glenview Ave. Bertha Bickett.
- CLEVELAND**—Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. William H. Kent.
- CLEVELAND**—Divine Spiritualist Church, 616 Euclid Ave. John M. Williams.
- CLEVELAND**—Spiritual Science Church, 1047 N. St. Glenview Church Hall. Rene Hunt.
- CLEVELAND**—Sunflower Spiritualist Church, 19103 Pawnee Ave. Beale.
- COLUMBUS**—Linden Spirit Communion Church, 204 Linden Ave. Mrs. Frances Craft.
- COLUMBUS**—Ohio Avenue Spiritualist Church, 48 Ohio Ave. Services Sun., Tues., Thurs., 8 P. M.; Wed., Fri., 8 P. M. Pastor, 1288 Bruden Rd. Melvin O. Smith, Associate Pastor.
- COLUMBUS**—Spiritualist Temple, 416 State St. Mable Riffe, Edith Fishburn, Jewett P. Clark.
- DAYTON**—Fraternity Spiritualist Church, Circles Thursday evening at 8 P. M. and Sunday, 10 A. M. and 2 P. M. Dayton—Central Spiritualist Church, Haynes & Hubert.
- DELAWARE**—Spiritualist Science Church, 654 North Sandusky St. Bertha McLeod.

## Noted Speaker



"Psychic Observer"

**HOWARD BRENTON MACDONALD**, Lecturer, Author and Traveler; 171 Ravine Ave., Yonkers, N. Y. As a lecturer, he is well known in New York City, having delivered a series of lectures in the Park Central Hotel and serving as guest speaker for THE PSYCHIC FORUM.

Mr. MacDonald is scheduled to lecture at LILY DALE ASSEMBLY, Lily Dale, N. Y., July 12, 15, 16 and 17th. His lecture subjects: Winning the War of Nerves; "America's Secret Destiny," "The Coming Culture" and "Highways of Happiness." During his Lily Dale engagements, Mr. MacDonald will be accompanied by his wife, Georgia MacDonald, contralto and accomplished stage and screen artist.

**PSYCHIC OBSERVER**

- EAST LIVERPOOL**—First Spiritualist Church, 123 W. Hall, 4th and Wash. Sts. Frances Gillespie.
- GREENVILLE**—Christian Spiritualist Church, 524 Broadway. Rev. Clara P. Hook.
- SANDUSKY**—Spiritual Temple, 222 McDonough St. Tuesday, 2:30 and 8 P. M. Nora A. Hook.
- SPRINGFIELD**—Spiritual Center, 18 S. R. Marx.
- TOLEDO**—Christian Spiritualist Temple, 17th and Monroe Sts. L.O.O.F. Temple. Geo. Eagle, 1448-149th St.
- TOLEDO**—Friendly Spiritualist Mission, 129 Ontario St. Thomas W. Holcomb.
- TOLEDO**—God's Temple Church, 1020 Broadway Ave. Vina Kriner.
- TOLEDO**—Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. Z. Crider.
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## OKLAHOMA

- CUTHRIE**—Spiritual Science Church, 1194 East Oklahoma Ave. Edna Frances Miller.
- OKLAHOMA CITY**—Dark Room Home Circle, 213 Shields Blvd. Rev. Sallie Mae Stone.
- OKLAHOMA CITY**—Spiritual Science Church of America, 328 N. W. 13th St. Mae Derr, Mrs. S. S. Allison.
- TULSA**—Second Spiritualist Church, 1044 East Third St. S. S. Allison.
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- MEDFORD**—Psychic Center Class, 5 East Third St. Anna Rath.
- PORTLAND**—Progressive Psychic and Divine Healing Center, Inc., Studio Suite No. 210, 5th Ave. S. E. Rev. Julia W. Mittlestead, 1850 S. 4th Ave.
- PORTLAND**—The College of Divine Science, 1000 Locust, Winfield 1845 S. W. 13th St. Mrs. J. C. F. Grumline.
- SALEM**—Progressive Psychic Center, K of P Hall, 248 N. Commercial St. Services Sun. 8:30 and 1:30. Mrs. Myrtle E. Hudson, Pres.

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- BRADFORD**—The Golden Rule Circle, 30 Hobson Place. Mrs. Elizabeth Schneider, Pres.
- CHARLESTON**—Dias Spiritualist Temple, 933 McKean Ave. C. P. Dias.
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- PHILADELPHIA**—Peter's Spiritual Alliance Church, 1921 W. Dauphin St. Sun. & Wed., 8 P. M. H. A. Freeland.

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

**PITTSBURGH**—First Church of Spiritualists, 256 Bequet St., Oakland — Eleanor Formel.

**TITUSVILLE**—Titusville Spiritualist Church, 113 North Washington St. Marie Rogenkamp.

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- DALLAS**—Sunflower Church of Spiritual Science, 2024 Main St. O. B. Jones. Pastor: B. C. Fowler, Anna Pastor.
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- FORT WORTH**—First Spiritualist Church of Fort Worth, 311 1/2 Main St. C. L. Chubb.
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- NORFOLK**—Light of Truth Church of Divine Healing, Jefferson Room, Monticello Hotel, (Sunday evening). Fred Jordan, Dorothy Fletcher. (Wed. Eve. Portsmouth church).
- NORFOLK**—St. Dices' Spiritual Church, 815 Cumberland St.; meetings Thurs. and Sun., 8 P. M. Rev. S. D. Anderson.

## WASHINGTON

- BELLINGHAM**—The Psychic Research Society, Bertha Broyles, President, 2041 'A' St.
- BREMONTON**—Goodwill Spiritualist Church, 337 Fourth Street. Margaret Penny.
- SEATTLE**—Church of Spiritual Light, 3012 Arcade Bldg. Hattie B. Minar.
- SEATTLE**—Church of Two Worlds, 2302 North 54th St. Dr. J. D. O. Powers. Edith Richmond.
- SEATTLE**—N.S.A. Spiritual Fellowship Center, 210 Fischer Studio Bldg. 1519 Third St. Sun., 7:30 P. M. Rev. R. E. Eastham.
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