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THE PSYCHIC OBSERVER

TRUTH



NUMBER 114

Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A.

SEMI-MONTHLY

JUNE 10th, 1943

10 CENTS

Buffalo Spiritualists Rebel Dean Higgins Exposes Himself

HE MAKES
RASH STATEMENTS



"Psychic Observer"
DEAN HIGGINS

He says he can duplicate the medium-
ship of T. John Kelly.

ROTARY CLUB PRESIDENT AND STATLER HOTEL
MANAGER WARN EMERSON COLLEGE SPEAKER
NOT TO ATTACK SPIRITUALISM

For years, Dean Howard Higgins of Emerson Col-
lege, Boston, Mass., has been going about the country,
delivering a silly address. The subject of his talk "De-
bunking The Hocus-Pocus of The Spirit World" was
announced recently in The Buffalo Courier Express...
four days before his scheduled appearance at Buffalo's
Hotel Statler. The shananagans of the Dean have been
known for quite some time by the Editors of Psychic
Observer but there was nothing much that could be
done about it until word was received that he intend-
ed to "invade" Buffalo... then a real commotion
started.

"In Like a Lion; Out Like a Lamb"

It all happened in the month of March. Dean Higgins did,
indeed, come "in like a lion and go out like a lamb." After
the Rotary Club and the manager of Statler Hotel received the
above letter, the fur began to fly. Enthusiasm for the proposed
visit cooled off, the sponsors began to have a bad case of jitters,
BUT THEY COULD NOT CALL OFF THE DEAN'S PUBLIC
APPEARANCE.

For Verbatim Account

HOUDINI

CODE MESSAGES

See Page 5

This letter was sent to

President Davis of the Buffalo Rotary Club

A copy was forwarded to

Mr. Kreuger, Manager of Buffalo's Hotel Statler

Here's The Letter

IN-RE:

Dean Higgins' public attack on the
religion of Spiritualism, sponsored by
the Rotary Club.

Joseph Davis, President
Rotary Club
Buffalo, N. Y.
Dear Sir:

All day we have received phone calls and telegrams of protest
relative to the proposed talk of Dean Higgins. In the Buffalo Courier
Express, the announcement clearly states the purpose of Dean Higgins'
visit to Buffalo.

No doubt, this illustrious Dean has been chosen unwittingly by
the chairman of your program committee. Possibly you do not realize
the seriousness of having the Rotary Club present a man who will open-
ly attack a religion, whether it be Spiritualism or any other religion.

We are supposed to be fighting for the "four freedoms" and, espe-
cially during these trying times, it seems farfetched to sponsor any
lecture program that savors of being antagonistic to the religious beliefs
of anyone.

For your information, there are close to 56,000 Spiritualists in the
city of Buffalo and over 200 spiritual mediums. In the Statler Hotel,
where the Dean is to be presented, there has been for over 9 years,
regular meetings of Spiritualists. These Spiritualist services are being
held in the Statler Hotel, Chinese and Terrace rooms, every Sunday
night.

If the Dean is allowed to try to condemn all Spiritualist mediums
in the City of Buffalo, then The Statler Hotel could be involved in a
way that would appear that they are a party to meetings where money
is obtained under false pretenses.

Please bear in mind, however, that the Spiritualists of Buffalo
have no quarrel with the Rotary Club or The Statler Hotel because

Spiritualist Wanted !!

PSYCHIC OBSERVER NEEDS HELP

Do you type, take shorthand, keep books or drive a car? Have you had
newspaper or editorial experience? There is a PERMANENT POSITION open
at the business offices of PSYCHIC OBSERVER. Year round opportunity to
Spiritualist who possesses greater number of above qualifications. Living quarters,
board, salary to right person. Position need not be filled immediately. Arrange
for interview during summer months or write, giving age and details in first letter.
Willingness to learn and serve the cause of Spiritualism are most important.
Direct all communications to: HELP WANTED, Box 92, LILY DALE, N. Y.

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MORE PROOF OF SURVIVAL

WILBUR WRIGHT
RETURNS

By VIRGIL SIMMONS

In a recent issue of *Psychic Ob-
server* it was my privilege to de-
tail an account of a seance grac-
iously granted me by my teacher,
Rev. Florence S. Becker, pastor of
the Golden Gate Spiritualist
Church, San Francisco, California,
while she was in Florida, just be-
fore the New Year, on important
universal work.

The article referred to set forth
incontestable proof of individual
survival after the change called
death and the intimate contact
which mortals on the earth plane
may establish with departed
loved ones under proper condi-
tions.

With the kind indulgence of the
reader, I would like to furnish
more proof of immortality and
Spirit return at this time.

Unselfish Service

First, however, it seems neces-
sary to deal with the above asser-
tion, "under proper conditions." The sincere approach to contact
with the Spirit world, and with
our loved ones who reside therein,
must be made under proper con-
ditions. We shouldn't stumble over
this requirement since any activ-
ity here on the earth plane has its
particular requirements, barring
which, no real success can be
achieved.

Let me illustrate what I mean
in the terms of my own line of
work, which is giving military air
pilots the final polish and check
training just before they go into
actual combat. These fine young
boys represent America in all of
her worthy traditions and altruis-
tic ambitions. But they just
didn't stumble into aviation and
learn the fundamentals of flying
by accident. They willingly ap-
proached the science of aviation
with a burning desire to learn the
fundamentals, the truth of it, for
unselfish service. But they had to
accept the known principles of
this science, on the exacting terms
which it ever imposes on all fledg-

HE IS A CONVINCED SPIRITUALIST
AND DOES SOMETHING
ABOUT IT



"Psychic Observer"
VIRGIL SIMMONS

Flight Instructor, Miami, Florida

lings, else no results whatever
could be expected.

We are dealing here with a bed-
rock principle in learning, e. g.,
that the novice who seeks the ro-
setta stone of knowledge must,
without reservation, meet and ac-
cept the rigid requirements of the
science embodying that learning.
Ignominious failure only follows
any attempt to set up pre-con-
ceived rules and standards previ-
ously proved to be correct.

What a pleasure it is to sit be-
side one of these young pilots, in
a late model multi-engine army
bomber, and see the excellence of
his intelligent skill manifest in
advanced flight maneuvers. Did
he step out of his college class
room and stand before his first
army instructor and say: "I al-
ready know all the principles of
aviation and I want to fly the plane
my own way." Certainly not, else
he would not be sitting beside me
today in this big 30 passenger
Douglas.

Want More Proof of Survival?

After such a practical observa-
tion we rightly ask, how in the
name of common sense can a
seeker after truth expect real suc-
cess when he refuses to approach
Psychic Science on its own proven
terms instead of saying, as many
do, "If it isn't done my way and
the results aren't what I want the
whole thing is a fraud."

Well, so much for putting the
self-centered egotist, who always
wants to dictate the terms, in his
rightful place.

Want more proof of survival?
Okay, I've got a big brief case full
of indisputable evidence. Now,
pulling out an old sheet, I note
two incidents occurring in 1937,
which furnish both humorous and
dramatic proof of immortality and
spirit return.

The first, being humorous, is
concerned with my efforts at
achieving concentration, while
enrolled in Rev. Becker's advanced
class, in 1937. I found that dur-
ing concentration I could hold the
back straight and unsupported,
which is correct, but during med-
itation, which followed, my head
would drop forward. So I merely
loosened my bath robe belt, fas-
tened it to a convenient clothes
hook in my darkened closet, and
(Continued on Page 4, Col. 4)

they know that something will be done about it. Meaning of course,
that they will make sure that the Dean can supply to them the names
and addresses of the mediums in Buffalo that the Dean has found to
be fakes and frauds. If the Dean can name specifically these mediums
and prove his allegations, then I will be only too glad to help him
stamp out such work of what he may term fake mediumship.

I will be in Buffalo Thursday morning with my committee. Many
of the outstanding mediums, now working in the City, will be available
if the need presents itself. I realize that over the country, there are
those who claim to be mediums, who are not. If the Dean is referring
to these, let him so state, there is nothing wrong in that BUT it is abso-
lutely wrong to brand all Spiritualist mediums fakes and frauds.

And then again, if the Dean is not prepared to furnish his listen-
ers with facts, let him say that he does not include the Buffalo mediums
but is speaking only in a general way and that he has no intention to
attack the religion of Spiritualism or any of the thousands of honest
Spiritualists in the City of Buffalo.

As I understand it, The Rotary Club represents the civic interests
of their fair city and can't afford to be a party to any public condem-
nation of religion.

Yours,

R. G. Pressing,

Editor and Publisher of PSYCHIC OBSERVER.

LILY DALE OPENS JULY 3 CLOSES SEPT. 5

RELIGIOUS AND EDUCATIONAL SERVICES
TWICE DAILY — 7 DAYS A WEEK

The sixty-fourth annual season of Lily Dale Assembly will open Saturday, July 3rd at Lily Dale, Chautauqua County, New York State, and close Sunday, September 5th, according to William A. Johnson, President.

During the entire season religious services will be held every day in the week, including Monday. There will be three services every Sunday as has been the procedure during the past sixty-three years.

Speakers and mediums on the official program will adhere strictly to the true meaning of the religion of Spiritualism and stress not only its philosophic and scientific aspects but also the religious implications and demonstrations of conscious personal survival.

Physical Mediumship

All phases of mediumship, physical as well as mental, will receive equal recognition. Classes for students of psychic science will be held each morning except Sunday throughout the entire season. Noted philosophers and educators have been selected to impart this phase of Lily Dale's educational program. AMALIA PFENNING, Buffalo, N. Y., will preside at all services in the Auditorium.

The official 1943 program lists the following special days: Fireman's Day, July 5th; Masonic and Eastern Star Day, July 25th; Annual Membership Day, August 9th; Community Club Day, August 13th; Founder's Day, August 15th; Woman's Day, August 21st; Buffalo Day, August 22nd; and Children's Day, August 27th.

EDNA M. WILSON, Buffalo, N. Y., will superintend the Andrew Jackson Davis Memorial Lyceum.

New Organ

The FOX COTTAGE, Shrine of Modern Spiritualism, moved from Hydesville to Lily Dale in 1916, will be under the direction of FLO COTTRELL, Holland (N. Y.) Rapping Medium, through whose psychic powers, the same phase of mediumship possessed by the famous Fox Sisters, will be demonstrated.

There will be no band or orchestra to furnish dance music at Lily Dale. The auditorium, Lily Dale's spiritual edifice will be devoted to religious services only. The officials have installed a mammoth WURLITZER ELECTRIC ORGAN in the Auditorium. The organist will be "HERMES," well known New York musician and philosopher. GEORGIA GRAVES

Internationally-known
ENGLISH TEST MEDIUM



"Psychic Observer"
JOHN MYERS, New York City, noted psychic, is scheduled to deliver an illustrated lecture at Lily Dale, August 21st. His lecture will be followed by a public demonstration of Spirit Photography, under strict test conditions.

noted contralto, will be featured early in the season.

The MAPLEWOOD, Lily Dale's newly equipped and modernized Hotel, will be open the entire season under the supervision of the Assembly. Ample accommodations will also be available at Lily Dale for week end and season guests.

Red Cross

Physical mediumship will be demonstrated throughout the current season. Some of those already scheduled: Fred L. Felix, M. McBride Pantan, John Myers, John Le May, Pearl Irick Long, Charles M. Ball, Meurice Russell, P. L. O. A. Keeler, Mr. and Mrs. J. E. Hutcherson, Tulsa, Oklahoma and many others.

A RED CROSS unit will function at Lily Dale in the Community Club building. The CAFETERIA will be under able management. The Ladies' Auxiliary will be under the direction of Edith Griffith, President. The grocery store at Lily Dale is owned and managed by Arthur Wolff.

Georgia Carter has been reappointed librarian for the MARION SKIDMORE MEMORIAL LIBRARY, where can be found the largest single collection of Spiritualist Literature.

Speakers and mediums listed on

the official 1943 Lily Dale program are:

John A. Armistead, Pastor of The Church of Spiritual Truth, Battle Creek, Michigan; Louise Arisman, Lily Dale, N. Y.

Mable Barnes, Pastor of The First Progressive Spiritualist Church, Pontiac, Michigan; Edgar White Burrill, Buffalo, N. Y.; Charles M. Ball, Pastor of The First Episcopal Spiritualist Church, St. Joseph, Missouri; Victoria Barnes, N. S. A. Trustee, Gary, Indiana; Albert Boerngen, Pastor of The Inter-National Constitutional Church, Bridgeport, Ohio; Evajean Boerngen, Bridgeport, Ohio; D. Mona Berry, Pastor of The Spiritualist Church of Eternal Brotherhood, Buffalo, N. Y.

Frank A. Ceney, Mt. Carmel, Illinois; Ruth Clark, Cassadaga, Florida.

Ida M. Demopolous, President of the N. J. S. S. A., Paterson, N. J.

C. Harrison Engel, Philadelphia, Pa.

Fred L. Felix, Pastor of The First Episcopal Spiritualist Church, Fort Wayne, Indiana; Elizabeth Fisher, Buffalo, N. Y.; Lena Florence, Buffalo, N. Y.

"HERMES" (Marian Bowser Franz) New York City; William Hubbard, Pastor of The Second Spiritualist Church, Minneapolis, Minnesota; William Elliott Hammond, Pastor of The Third Spiritualist Church, Philadelphia, Pa.

William A. Johnson, President of Lily Dale Assembly; Catherine Jungen, Jersey City, N. J.

T. John Kelly, N. S. A. Missionary and Pastor of The Spiritualist Church of Life, Buffalo, N. Y.; Maude Kline, N. S. A. Missionary, Kansas City, Missouri.

Edward A. Lohman, St. Petersburg, Florida; Harold A. Lumsden, Stamford, Connecticut; Pearl Irick Long, leader of the New York City Good Fellowship Club (a Spiritualist organization); John Le May, Pastor of The New Age Fellowship, St. Paul, Minnesota; Mr. and Mrs. Fred Larson, Titusville, Pa.

John Myers, Internationally-known Spirit Photographer, New York City (formerly London, England); Viola Miller, Lily Dale, N. Y.

Mable McDonald, Philadelphia, Pa.; Howard B. McDonald, Yonkers, N. Y.; Robert MacDonald, N. S. A. Trustee, Pastor of The Plymouth Spiritualist Church, Rochester, N. Y.

Amalia Pfenning, Buffalo, N. Y.; John F. Pastor, Lily Dale, N. Y.; Genevra Philipps Peet, Ithaca, Michigan; M. McBride Pantan, Pastor of Albertson Memorial Spiritualist Church, Stamford, Connecticut.

Yubba Riggins, Pastor of Universal Church of The Master, Binghamton, N. Y.; Meurice Russell, Pastor of First Spiritualist Episcopal Church, Kansas City, Missouri; Bernard Rodin, Canada.

Albert E. Vaughn Strode, Enid, Oklahoma; Charles L. Sharp, Pastor of First Spiritualist Church, Fort Worth, Texas.

Justin Titus, Rochester, N. Y.

Board of Directors

Members of the 1943 Board of Directors of Lily Dale Assembly: William A. Johnson, A. W. Cummings, A. N. Morley, Walter Bould, Dr. A. DeWitt Gritman and John F. Pastor.

For complete illustrated 1943 program write, May Stickley, Secretary, Lily Dale Assembly, Lily Dale, N. Y.

PLAN TO VISIT

LILY DALE
THIS SUMMER

... HOW TO REACH LILY DALE

Lily Dale is easily accessible by highway, train or bus. The Assembly grounds are located in the extreme portion of Northwestern New York State, in the county of Chautauqua. Lily Dale is 200 miles east of Cleveland, Ohio; 444 miles Northwest of New York City; 395 miles east of Chicago; 48 miles south of Buffalo, N. Y.; 196 miles north of Pittsburgh, Pa.; 6 miles south of Fredonia, N. Y.; 13 miles south of Dunkirk, N. Y.; 19 miles north of Jamestown, N. Y.

New York Highway route No. 60 passes through Cassadaga, N. Y., only one mile from Lily Dale, N. Y. New York Route No. 20, east and west connects with route No. 60; Route 17 through Pennsylvania, also connects with route 60.

Buses owned and operated by West Ridge Bus Transportation Co., make connections 6 times daily at Jamestown, N. Y. and Dunkirk, N. Y. for Lily Dale and passengers can be transported direct to Lily Dale Assembly.

Train service . . . take New York Central R. R. from New York City or Chicago, buy ticket to Dunkirk, N. Y. then bus to Lily Dale. Take Erie R. R. to Jamestown, N. Y., then bus 20 miles to Lily Dale. Take Pennsylvania R. R. from Philadelphia, Pa., to Warren, Pa., then bus to Lily Dale.

Spend your vacation at

PICTURESQUE LILY DALE



LILY DALE IS SITUATED ON A CHAIN OF THREE LAKES IN THE HILLS OF OLD CHAUTAUQUA COUNTY.

Some of Lily Dale's Newly

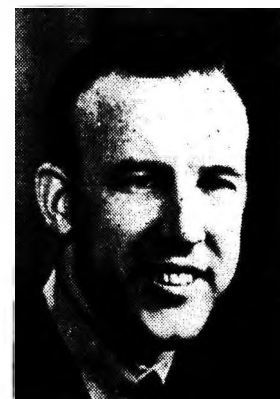
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DR. MEURICE RUSSELL
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"Psychic Observer"
REV. FRED L. FELIX
Ft. Wayne, Ind.



"Psychic Observer"
REV. JOHN LE MAY
St. Paul, Minn.

LILY DALE'S 1943 INSTRUCTORS

EDWARD A. LOHMAN	July 5th to July 17th
DR. MEURICE RUSSELL	July 19th to 24th
AMALIA PFENNING	July 26th to 31st
ALBERT E. VAUGHN STRODE	August 2nd to 7th
DR. VICTORIA BARNES	August 10th to 21st
WILLIAM ELLIOTT HAMMOND	August 23rd to 28th
DR. CHARLES L. SHARP	August 30th to Sept. 4th

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ENTRANCE TO LILY DALE ASSEMBLY GROUNDS

"For He Shall Give His Angels Charge Over Thee"

The tremendous spiritual fact is not that spirit messengers come and go to help us on earth to solve our problems but that they are *Blended With Us*.

BURKE, LANDONE, SWEDENBORG

By DORTCH CAMPBELL

Whence cometh the power of prayer that heals the body, inspires the heart and changes for good the affairs of man? You answer rightly when you say that all power comes from God. God is the origin of creative love. But by what channel does creativeness come to the sons and daughters of men? This perhaps you do not answer.

Metaphysicians from the greatest to the least have hitherto been too vague on this important question of the medium by means of which we contact God. Only Spiritualists have given a sensible answer. Their answer is that the intermediate links are God's messengers who radiate from God to man.

For many decades, I have prayed for myself and for others and I have yet to find a prayer answered that did not come through human intermediaries either in this or invisible worlds or in both realms. Prayers are answered as a result of *efforts of human entities* or not at all. Humanity is the effectual link by which we raise the mortal to the celestial.

You have to mix on earth with your fellows to gain success or love or even health in its highest form. Love and riches actually flow out of others to us and back again to them. We must open our hearts and minds to the God-tides within us. You have to be warp and woof of those on earth. You also must mix with your fellows who have finished earth's lessons and gone on. There is no other way out for the sons and daughters of men.

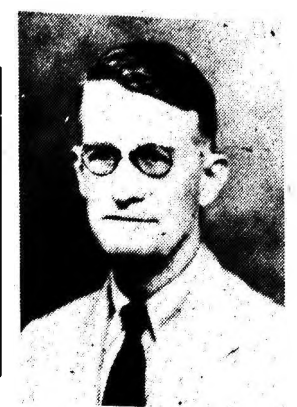
Blessed By Prayer

Spiritualist literature is replete with this doctrine of the mingling of human hearts, minds and souls here and in invisible worlds.

Books should be read not to gain added proof of Spiritualism; there is already enough of that. But we should read to find out what others have learned by their experiments regarding the road that leads to happiness. Nearly all books written since the beginning of modern Spiritualism point the way, showing the road ahead; there is a steadfast agreement among all that there is a Host of Light surrounding us through whom we reach upward to Deity. And a greater knowledge of this host will give us more happiness and more power because all the gladness of heart and strength comes that way.

We are all in this thing called life together, according to the revelations of Jane Revere Burke in

MISSISSIPPI PHILOSOPHER



"Psychic Observer" DORTCH CAMPBELL

her book, "The Bundle of Life," for there are really watching and guiding angels who crowd around us in an effort to serve, entering into our mental and spiritual strata. All is Spirit; I have long since proved there is no such thing as separation from those we love and who love us even in this world.

The soul of you reaches out to touch a brother though he may be removed a thousand miles. This is why men or women may be blessed by prayer though that person for whom you pray is on the other side of the world. The realms we contact in prayer are flowing currents not unlike mind but greater than mind; those tides of spirit are of the divine and mystical and far-reaching and undying.

White Brotherhood

Neither spiritual nor material aid can come to us wholly by what we call *work* from the entities around us. We ought not to put too much emphasis on work or service or even duty, but let us think more about *love*, which is all that one can ask for in duty and service.

Invisible beings undoubtedly work diligently in our behalf, according to the spiritual messages of *White Eagle* of the White Brotherhood of Service, but they could not *unless they loved*.

There are humble spirit helpers who come in the name of the divine. "They have certain work to do," observes that book of illumination called "Ways of Service in the World Today." But actually they come to those on

READ . . .

"THERE IS A RIVER"

By

THOMAS SUGRUE

\$3.00 - - - Dale News, Inc.

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Write me enclosing two 3-cent stamps (do not send postcard) revealing your problem definitely. I will guide you in its solution through the law of simple and child-like prayer. Address DORTCH CAMPBELL, Box 832, Clarksdale, Mississippi. (P-114-119)

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earth because they are attracted to us by some sort of divine mateship and are a part of us.

The tremendous spiritual fact is not that angels or messengers come and go to help us on earth to solve our problems but that they are blended with us. All life is a blending; a process of interaction and no individual is isolated from others, but all are parts, according to Swedenborg, of the Grand Man.

Here is a spiritual truth of great immensity. When we fully realize the kinship of all life, or man with man and man and Nature and man and God, we shall by prayer in the complete fullness of this power perform miracles. Power is in the hands of those who pray for self or others by reason of this *blending*. *We of ourselves can do nothing*.

Truth Leaders

There are others, and still others, sphere within sphere, joining with us when we pray, and beyond these worlds is the Cosmic Consciousness of God which is ready with its gifts and potencies when we work in unity and in unison with all. The very floodgates of power are thrown open for us when we thus pray in the conscious knowledge that the multitude of the hosts of the unseen pray with us.

Modern metaphysics has taken a significant trend, already joining with Spiritualism. The argument of some Truth leaders of the past that metaphysicians should not depend on invisible guides and helpers or "angels" is *not now held valid* in some advancing Truth circles and the progressive.

"Most people think that 'angels' are inspired and inactive creatures with wings and harps," observes *Brown Landone*, one of the most widely-read modern metaphysicians. Landone does not say he is a Spiritualist, but declares: "God himself and the mystic know that angels have mighty power and are always working for good here on earth. Christ was cared for by angels," he adds: "they even provided his food at times, and angels guided each of the Apostles."

For three hundred years after The Christ, Christians attained tremendous spiritual power, working miracles and even displacing the religion of mighty Rome, and they trusted in angels for guidance and depended on them for active help, according to Landone.

God's Sunshine

Is there anything in modern Spiritualism more positive as to invisible guidance and service than this? God promises that angels shall have charge over thee lest thou dash thy foot against a stone and they shall bear thee up in their hands. But we must know that this is so to gain the full power in prayer or in our daily lives.

If you say that man ought to go to God direct in his prayers to gain aid, let me answer that God has made laws by which we must live and pray, and we must reach God, link by link, through The Christ and the Radiant Ones. You get the Sun's warmth not from the Sun itself but by means of its rays. The Everlasting Sun warms and loves us in a similar manner.

Angels that come and go are God's sunshine!

As an actual and practical fact, good comes much more quickly when we take the Master Christ into our prayers. This method was followed by the early Christians whose prayers wrought miracles. Intermediaries link those who pray with the origin and source of prayer. We must depend on our invisible evangelists. The messengers link mortals with the cosmic presence. Angels ministered unto Christ. *May they and the holy ones minister unto us!*

PSYCHIC OBSERVER, June 10, 1943

3

The Future of Christianity

The Christian Church, now waning in achievement and faltering in testimony, will again become influential

Let them conscientiously contact reality.

By D. McKEEN REID

The Church was founded upon the return of Jesus. Had He not kept His promise, by manifesting to His disciples on the third day, there would have been no Church. The course of human history was completely changed. His appearance to chosen disciples established faith in Him as the Messiah of Israel. On the strength of that belief, the Church went forth to win a world by a campaign of testimony. This was the good news they had to tell, and in telling it they could not be silenced.

However, this was not the only teaching that never would have been propagated. Convinced that such phenomena were supernatural or miraculous, that is above natural processes, the resurrection appearances of Jesus were allowed to establish belief in his deity. His status in relation to the Creator was not specified in the early Church.

Acceptance Near

The new knowledge of the psychic science, places all such phenomena within the category of law, natural law, if you like, and hence it is not necessary longer to postulate its author as in any sense more divine than other spiritually gifted people.

Contrary to the tendency of modern knowledge, in that it threw doubt upon the historical authenticity of the narrative describing such occurrences in New Testament times, it is no longer difficult to accept as *genuine* the gospel record in general. The phenomena occurring today under somewhat similar circumstances lend weight to the view that such occurred also in New Testament times, as

HE DISCONTINUES THE

"PROGRESSIVE THINKER"



"Psychic Observer"

C. RUDOLPH MALMBERG, editor and publisher of the "Progressive Thinker," a weekly Spiritualist newspaper, recently announced that April 10th, 1943 issue marked the last for the duration. According to Mr. Malmberg, all unexpired subscriptions will be handled by "The National Spiritualist," a monthly N. S. A. publication.

In an interview at the Bismarck Hotel, Chicago, Ill., with R. G. Pressing, editor of "Psychic Observer," Malmberg also stated that he would publish a "farewell edition" shortly in which he would explain his reasons for discontinuing publication of "Progressive Thinker" which was founded by J. R. Francis in 1889. From 1910 to 1934, Mrs. M. E. Cadwallader was editor.

CANADIAN RESEARCHER



"Psychic Observer" REV. D. McKEEN REID

recorded. In fact, there is no difficulty whatever today in placing Jesus at the top as the greatest medium of all times, He having, in word and deed, given the best demonstration of human values in His own person.

Jesus could be spoken of as The Son of Man in that He is the product of humanity and possibly the most perfect of all the sons of men. He could also be spoken of as The Son of God in that He is the highest expression of the energy behind all creation, having achieved a higher consciousness than any known personality in the universe.

His Rightful Place

Jesus was not just one of the masters. He could be looked upon as THE MASTER, the one Leader who by character and achievement is best qualified to lead the children of men. Rather than ignoring Him; we believers in Spiritualism should give Him his rightful place as the inspiration of and the director in all human advance either in this world's affairs or in those activities affecting the union of two worlds.

The effort of the Church should then be directed towards ascertaining the real truth. Circles should be based upon the known principles which operate in the spiritual realm; their members instructed in the high purposes of such and determined to achieve and promulgate the teachings of Jesus.

The Church will thus experience its ancient power derived from a similar practice of assembly and aspiration, especially in times of unenlightenment as to the nature of the phenomena. Consciously contacting reality, its members will find that no limit can be placed on the possible achievements of Jesus.

Conscious of survival values, even though a casualty, a humble Christian will fight for principles under a new obligation and common folk will become radiant as heroes and martyrs in the propagation of their glorious belief.

Thus a Church, now waning in achievements and faltering in testimony, will again become influential.

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STORED EVIDENCE OF PERSONAL SURVIVAL

WHY I KNOW THE DEAD RETURN

By JEAN MILNE GOWER

"People told me when Ernest died that time was a great healer. It isn't. It only gets one used to being unhappy."

This is an excerpt from a letter recently written me by Ruth, the widow of my late husband John H. Gower's nephew, in England.

Ernest and Ruth had been married less than a year when an operation for some internal ailment proved fatal . . . this, after having served safely as a Major in the R.A.F. through the first World War and as a Group Captain in command of a Balloon Barrage Squadron so far in the present War!

After having received my new niece's heart-broken letter, I sent her several copies of the *Psychic Observer* with articles by myself which, I hoped, might show more comprehensively than a letter my own sincere belief that our loved ones, though invisible, are never very far away, and that they are wishing us to know of their nearness.

Commune Telepathically

I especially stressed the point that wrapping oneself in gloom makes it almost impossible for them to penetrate to our consciousness. Continued happiness is what they desire for us and try to foster in their silent messages of loving interest.

In Ruth's second letter, from which the above quotation is taken, she said: "I was really thrilled when I got your articles in the *Psychic Observer*. Ever since Ernest died I have been trying to find a really satisfactory medium, but without success. I have been to several well known ones but they have been very disappointing."

She goes on to tell of sitting with her mother at a small table and getting a few unconvincing physical reactions which her mother, though a sceptic, feels may be an attempt by Ernest to communicate.

Perhaps, in time, Ruth will learn to do as I do and simply commune telepathically with the spirit people, who belong to us, and share with them her problems, her hopes, and especially her happiness. They want us to be joyful.

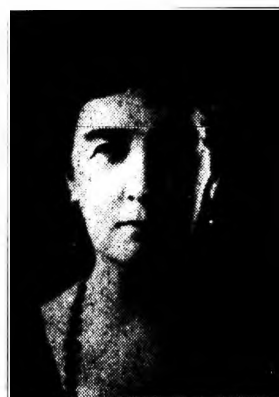
Of late, possibly because of the stress of present-day life, advanced age, and debility of physical strength, I have become somewhat apathetic and disinclined to chronicle further the memories of psychic happenings in my husband's musical studio in Brinton Terrace, Denver, Colorado.

Reason Rebels

This new need, however, in our fast-thinning family circle has urged me on. Perhaps what I have now to contribute may be of interest to others as well as to my niece. I shall try to be more concise than I was in my last article on *Further Psychic Awareness*, which caused my son to comment, "Why, Miord, this isn't an article—it's a biography."

Reverting to this, my new attempt, I searched and found a small photograph of Ernest, as a tiny boy, and his mother (recently deceased) cut from a group with Betty and myself. It was taken in Guernsey, when the four of us stopped off at the Channel Islands on our way from Sutton

SHE RELATES HER PSYCHIC EXPERIENCES



"Psychic Observer"
JEAN MILNE GOWER
New York City

Surrey, in England, to St. Malo, in Brittany. There, we had a memorable holiday and Betty, who was slightly younger than Ernest, began their friendly cousinship on the *Cotes-du-Nord*, which companionship, I feel sure, is continuing on some Etheric coast not far from us, here.

Betty, as perhaps some *Observer* readers will remember from former articles, has been our eager, willing medium at the other end of our Between-Worlds line of communication since 1912. I feel certain that she was sensing my clumsy attempt at matting and framing, without glass, the small photograph to send Ruth.

When it was finally finished and posted and a few urgent home-keeping duties in my one-room studio lodging attended to, I retired for my night's rest. After having included, as always, my loved ones on both sides of the border-line in my prayers for safe-keeping, I spoke audibly to the pictures of Betty and her father which hang under a small bookshelf above my head.

"Please help me," I said, "to get in touch with Ernest or to find something which may be of comfort to Ruth."

Edith Ellis

I put out my light, but in spite of my weariness, sleep evaded me. I seemed to be impelled to rise and look in an ancient rosewood box-desk where I've kept cherished letters and a few occasional automatic writings done by friends.

The uppermost one was a script written August 26, 1934, by the hand of Edith Ellis about whom you all know. She had felt the urge to write after going home from a small tea in my studio, and it turned out that it was from my husband who had been given permission by her guide, Brandon, to send me a message dictated by him. It was a loving, comforting letter to say he and Brandon had attended my tea and had been greatly interested in much of the conversation.

After some personal messages
(Continued on Page 9, Col. 4)

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DEAN HIGGINS

(Continued from Page 1, Col. 3)

nation of any religious belief.

Dean Higgins began his talk. He was uneasy. Never before had he been challenged. He has been running rough-shod over the country, making his foolish speeches . . . backed by not one scrap of material that can be proven. His explanation as to how slate-writing was done by mediums was truly pathetic. He even forgot some of his lines. His "jokes" fell flat.

The Rotary President sat by his side, ready to literally pounce upon him if he said anything out of the way that could even be misconstrued as out-of-order. Occasionally, The Dean was able to arouse a few scattered guffaws but taken as a whole, his talk was garbled and left the audience in what appeared to be a state of boredom. Even the sedate reporter from the Buffalo News could find nothing of interest to record the next day . . . except that a representative from Lily Dale was present at the banquet. Not one quotation was taken from the Dean's speech.

Silly Answers

When referring to Lily Dale, the Dean said that The Fox Cottage rappings were easily duplicated. When quizzed, he said he had never been to Lily Dale but knew that the raps must be produced by "snapping toe joints" or "dropping apples on the attic floor." One would think that Emerson College would send out a man who could make a more intelligent rebuttal.

When asked about his own religion, the Dean hedged and said, "Well, I have belonged to the Methodist, Congregationalist and Presbyterian groups but today I guess I don't follow any one religion." Of T. JOHN KELLY, noted blind-fold ballot reader, he made this statement: "I can duplicate his work. Kelly has 'X-RAY EYES' and can see through the bandages as though they were mirrors." While in Buffalo, the dean had a splendid chance to duplicate Kelly's mediumship BUT HE DIDN'T DO IT. They never do. Just talk, talk, talk . . . that's all our opponents have to offer. The Spiritualists are still waiting for one conjurer or "college professor" to duplicate any phase of mediumship before a group of psychic students, tried and true.

Attacks Must Cease!

Here are some of the foolish comments made by the Dean . . . just threads of evidence was given to back his statements. "The Fox girls had threads in their mattress. From these threads they dropped apples on the floor to the tune of 'Yankee Doodle' . . . 'If there is such a thing as mediumship, mediums would be the richest persons in the world' (Was Jesus rich?) . . . 'Mediumship started at Hydesville with the Fox Cottage episode' . . . 'that Dr. Crandon was Margery's accomplice.'"

All of the Dean's statements are silly and would never have been printed but there is a point to this article. THE POINT IS SIMPLY THIS: All Spiritualists must rise to the occasion. These attacks on our religion must cease. When the Dean is booked by his Rochester, N. Y., agency, the papers in the town in which he is to make his appearance always give three or four days notice. Should any town in the United States be invaded by Dean Higgins, let the Spiritualists in that town protest to the sponsors of the meeting . . .

BEFORE THE MEETING TAKES PLACE.

The Dean does not lecture FREE. His propaganda is not to save the so-called gullible public, it is to make money by misleading people to believe something he has conjured up in his mind. The Dean's apparent intelligence, properly directed in other channels would be a great help to a world in such chaos. When the Dean is able to give the name and address of a medium that he has proven to be dishonest, then let him go to the town in which this medium works and state his case. Until he does this, he can never be accused of aiding humanity.

There is a war on, that's true and there is still another war on against the truth of Spiritualism. This religious war may be directed, behind the scenes by vested interests as well as tricksters and conjurers. SPIRITUALISTS ARE YOU READY TO MEET THAT CHALLENGE?

And so, in the month of March, Dean Higgins came into Buffalo like a lion and went out like a lamb. It is reasonable to believe that in view of the facts, the Dean will be waiting a long time for another profitable visit to Buffalo . . . one of the strongest Spiritualist cities in the United States. Too bad the Dean wasn't informed that, in Buffalo, there are more Spiritualists per capita than any other American city . . . about 10% of Buffalo's population are spiritually minded.

MORE PROOF

(Continued from Page 1, Col. 5)

slipped the bottom of the belt around my chin. There you have a typical "Dagwood" solution to the problem of the falling chin during meditation.

The scheme seemed to work with some success, though I'll admit the strap under my chin got awfully tight at times. Imagine my chagrin at next class night when Lolly, the medium's little guide, known to thousands for her good humor and simple philosophy, told the whole class under dark room seance conditions of students that I'd invented a new way to meditate.

She further stated, "Virgil, you'd better take your neck out of that noose, some elemental might come along and give it a pull, then where would you be?"

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Well, the whole class roared with laughter and being sincere investigators, they forced me to admit that Lolly was telling the truth. You ask me for proof that this voice that came to me in the seance room was exactly what it represented itself to be and was speaking incontestable fact?

Subjective Clairvoyance

Very well, the proof is simple enough. Because no other person living in a material body knew about it but me! And any sane person will immediately grant that is reason enough.

Now the other notation is concerned with a tragic incident occurring about the same time. Frankly, I was highly gratified with my psychic development and very grateful too for being accepted into an advanced class, conducted by a teacher and medium of such outstanding gifts dedicated to unselfish service.

About the time when subjective clairvoyance and clairaudience were beginning to manifest, a tragic thing happened. A great airliner crashed into San Francisco Bay carrying all on board to instant death.

On the very night of the accident I sat as usual in private concentration, during which I spoke out words of comfort on immortality to the spirit of the pilot whom I had known intimately. And I asked specifically if any of my guides who were present or any departed spirit devoted to flying happened to be present to please make every effort to rescue the spirit of my pilot friend—and, if at all possible, bring him to the class seance the following night for special help.

Stand Firm!

The following evening, after a lecture by our teacher, the lights were extinguished and not long after the trumpet came over and touched me. A few seconds later, from a point directly in front of me, a clear voice said, "Hello, Virgil, this is Wilbur Wright. I heard what you said last night, during your private concentration, and in accordance with your wish I have brought the spirit of your friend to you."

Again the question of the doubter? "How can you prove this to be true?" Again the same answer: No person living in a physical body, other than myself, knew that I had made a private prayer to God and his co-workers in spirit to bring the spirit of my pilot friend to the class seance for special help. That's proof enough for me.

And now when earth plane conditions are in a most chaotic state: when forces for evil spiral all around us seeking to subdue the light of TRUTH; let us stand firm in our own individual lines for what is right, for its own sake, and lose no opportunity to help a fellow traveler along a rock-strewn way to an unshakable knowledge that those departed loved ones still live in a spirit world perfectly designed by an all-wise heavenly Father for the progression of all his children throughout the ages.

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The HOUDINI MESSAGES

THE FACTS CONCERNING THE CODE RECEIVED
THROUGH THE MEDIUMSHIP OF

Arthur Ford

For years PSYCHIC OBSERVER has been publishing news relative to the HOUDINI CASE but never has the entire code message been printed in this or any other journal. Permission had been granted some time ago to put on the market a second edition of the booklet "The Houdini Messages" by Francis Fast. Instead, we reprint the entire booklet in this edition.

The First Message

That a thoroughly clear understanding may be had of the much discussed message from Harry Houdini for which his wife and certainly the world has waited, it is apparently necessary to re-state the facts concerning a message preceding this one, with which the Houdini name is connected, and which we shall call the first message. Many persons, and the serious-minded portion of the press as well, have in some cases badly confused the two messages. The facts of the first message are these:

On the evening of February 8, 1928, in a private circle sitting with Arthur Ford in New York, "Fletcher," Ford's control, came through the medium while in trance, saying that a woman was there with him, one whom he had not seen before. "She is eager to say one word," he repeated. "She tells me that she is the Mother of Harry Weiss, known as Houdini," and then she went on to say: "For many years my son waited for one word which I was to send back. He never got it. He always said that if he could get that he would believe. The code which he gave to his wife can come from none save himself, yet the conditions which have developed in the family make it necessary for me to get my code word through first. If the family acts upon that he will be free and able to speak for himself. This is the word . . . 'FORGIVE.' Capitalize that and put it in quotation marks. His wife knew the word, and no one else in all the world knew it. Ask her if the word which I tried to get back all these years was not 'Forgive.' I have tried innumerable times to say it to him. Now that he is here with me I am able to get it through. Tonight I give it to you, and Beatrice Houdini will declare it to be true."

It is a matter of history, and there is no need to reiterate the facts in detail, except to add that Mrs. Houdini acknowledged the entire correctness of this message, and the following day stated publicly over her signature that this was the sole communication received among thousands up to that time that contained the one secret key-word known only to Houdini, his Mother, and myself. I can say that had it but come to Houdini in his lifetime, it would have changed the whole course of his career." Houdini said at one time, before his end, "what would be more wonderful to me than to be able to converse with my beloved Mother?"

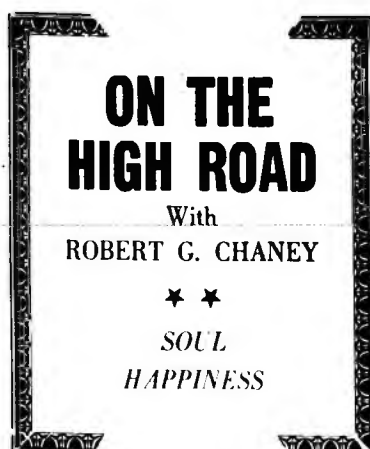
Lest it be considered that the simple key-word "Forgive" was all that the message contained, which would have been of slight evidential value in itself, be it said that the bulk of the message comprised facts in detail of an intimate family nature which have remained for Mrs. Houdini and her husband's relatives to interpret the meaning of, and in consideration of which they are omitted from this as from previous accounts.

"She is going now," concluded Fletcher, referring evidently to the Mother, "and she says that since this message has come through, it will open the channel for the other." This was taken at the time to refer to the second message pact, as it may be termed, the one established between Houdini and his wife.

The Second Message

The important bearing of the first message on that which was to follow will be plainly seen. It may be rightly inferred that the family of Harry Houdini carried out the conditions imposed by the first message, so as to make possible the unfoldment of the second.

The first word of the second message was given to a group of friends sitting with Arthur Ford early in November, 1928. The mes-



A friend of mine is an archery fan. He owns three or four expensive bows, several dozen arrows, quivers, targets, and all the paraphernalia that goes with the sport he enjoys. On long summer evenings, as soon as he is home from work, he starts shooting at the target, and for his winter sport he has an inside range. He cannot understand why everyone does not enjoy archery.

Other friends like to fish, some like ball games, and some are hunters. Each is enthused over the one sport he best enjoys. Now if it was some attribute of the sport which attracted these men, they would all like the same sport the best. But such is not the case.

And so we can only assume that it is not the sport that they enjoy, but it is the attitude which they take toward the sport that decides the amount of enjoyment they receive from it, and regulates the amount of enthusiasm they have for it.

The same is true of religion. Some will find happiness and comfort in a certain church or sect and that same sect will actually repel another person of like intelligence. All of us are seeking a soul happiness, and some of us will find it in one religion and some in another. And to others, only one branch of a religion may appeal. And so we must assume that soul happiness is not necessarily in any one religion—it is in us.

One of the greatest measurements of soul happiness, or soul poise, may be found in the manner in which we meet the usual and unusual events of our lives.

The hunter who becomes panicky after a hunting accident is not a good hunter. The seeker of soul poise who becomes panicky at an unusual spiritual upset is not a good master of himself. You've heard of the poor farmer who eked out a bare existence tilling some poor and rocky ground. Another man bought the farm, looked within the ground, and found gold. You must look within—search the treasure box of the soul before you will ever find true happiness.

It is certain you will never find happiness of the soul in outward manifestations that are not of service to others. Among your own acquaintances you will find many who are frantically searching pleasures that satisfy. It is only those who, through meditation, and application of that meditation in service, find a soul satisfaction that brings real, honest-to-goodness happiness.

Joy does not just happen to you. You have to make it happen. You may meditate for hours upon a new way to make a cake. But you will never taste the good flavor of it until you act, and really make the cake.

And so it is with spiritual things. Meditate, and then act, and you will have happiness.

PSYCHIC OBSERVER, June 10, 1943

5

sage in its entirety came through during eight separate sittings, covering a period of two and one-half months. Four of the sittings were with groups of friends and four with individuals . . . one sitting with a New York physician, and three with Mr. Hamilton Emmons of England, visiting here at the time.

The method employed by Fletcher, the medium's control, was to give out the words as they came, and as the opportunity offered. Seldom more than one word came at the beginning, and frequently the intervals were as far as two weeks or more apart.

"The first word, 'ROSABELLE,'" said Fletcher, "is the one that is going to unlock the rest." Two weeks later a second word was added, "NOW," and on December 13th, another word. Said Fletcher: "There is a lady I have been working with for a long time (presumably Houdini's Mother) and it is only one word that I get tonight, 'LOOK'. That is the sixth word in the code."

At a sitting one week later, he asked to know how many words had come in all, and repeating those already given he said, "The word 'NOW' does not belong." This was later confirmed by a letter received from Mr. Hamilton Emmons before his return to England, wherein he writes: "At a sitting with Ford this afternoon, Fletcher told me how the sequence of nine words of the Houdini message stood, but that the word 'NOW' was to be put in brackets as uncertain. The tenth word he thought had something to do with 'response,' but he was uncertain about that also."

It is interesting to note that at the earliest of the Hamilton Emmons sittings the first three words were given as "COME," "RIGHT," and "NOW". At the second sitting, Fletcher asked that the two first words be canceled, leaving only "NOW," but asked that four new words be added . . . "ROSABELLE," "ANSWER," "PRAY," and "TELL."

In the group-sitting next to the final one of January 5, 1929, when the message was delivered complete, and in the correct sequence, Fletcher said, "Let me give you the words from the beginning, because I have to work hard to get them." In what may be called this semi-final grouping of the words, there were but two errors, consisting of transposing only: the third and fourth words, and the last four words, of the final ten. "He tells me now," he continued, "that he has put the next five words, which explain these, in French. I have not got them yet. I want to give you the other words now because, working on the French words, I may forget the others."

The Final Sitting

The details of the development, or gradual building up of this message, taken mostly from stenographic records of the sittings, are given in order that those interested may know that the message did not arrive full grown, like Minerva from the head of Jupiter.

At the final sitting on the evening of January 5th, Fletcher continued: "He tells me it has taken him three months working out of the confusion to get these words through, and that at no time has he been able to do anything without his Mother's and my help. 'TELL,' that is the last word! You now have ten words. Go over them carefully. It has been a hard job getting them through, but I tell you, he said, fairly shouting, 'they are right!' Now he wants to dictate the exact message you are to take to his wife. This is to be written down in longhand, no notes."

Fletcher then asked the time, which was 9:23 P. M. He said that this was to be noted and that the medium was in deep trance, controlled by Fletcher, that his pulse was at that moment 63, which he asked to have verified, also that the names of those present be set down. Fletcher continued: "A man who says he is Harry Houdini, but whose real name was Ehrich Weiss is here, and wishes to send to his wife, Beatrice Houdini, the ten-word code, which he agreed to do if it were possible for him to communicate. He says you are to take this message to her, and, upon acceptance of it, he wishes her to follow out the plan they agreed upon before his passing. This is the code:

ROSABELLE - ANSWER - TELL - PRAY - ANSWER -

LOOK - TELL - ANSWER - ANSWER - TELL!

The letter was signed by the four persons present at the sitting: Francis R. Fast, John W. Stafford, Mrs. Helen E. Morris and Mrs. Dorothy Stafford. Fletcher went on to say: "That last is the message which is to go to his wife. He wants it signed in ink by each one present. He says the code is known only to him and to his wife, and that no one on earth but these two know it. He says there is no danger on the score, and that she must make it public. It must come from her; you are nothing more than agents. He says that when this comes through there will be a veritable storm, that many will seek to destroy her and she will be accused of everything that is not good, but she is honest enough to keep the pact which they repeated over and over before his death. The last words he spoke were those used in going over this together so that they would understand it clearly. 'I know,' he says, 'that she will be happy, because neither of us believed that it would be possible.'"

"Her husband says that on receipt of this message she must set a time, as soon as possible, when she will sit with this instrument while I, Fletcher, speak to her, and after he has repeated this message to her, she is to return a code to him which will be understood by her and by him alone. The code that will be returned will be a supplement to this code, and the two together will spell a word which sums it all up, and that word will be the message that he wants to send back. He refuses

(Continued on Pages 6)

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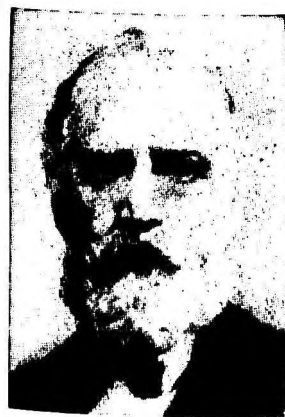
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The Houdini Messages

(Continued from Previous Page)

to give that word until he gives it to her."

Two members of the group, Mr. Fast and Mr. Stafford, both strangers to Mrs. Houdini, as were all of the sitters, delivered the message to her at her home the following day. She lay on a couch suffering from a fall sustained a week before, and a troublesome cold. To say that she was other than clear-minded, withal, is beside the mark. Dropping the letter to her side, and stirred with emotion, she said, "It is right!" She paused. "Did he say 'ROSABELLE'?" Mrs. Houdini asked. "Yes," was the answer. "My God!" she exclaimed. Asking for more details concerning the message, she then undertook to carry out the plan agreed upon with her husband. The meeting above referred to was arranged for the second day following. The medium, Arthur Ford, accompanied by three members of his group and a representative of the United Press went to Mrs. Houdini's home, and, with two of her friends, gathered at her side.

In a short time the voice of Fletcher came through. "This man is coming now," he says, "the same one who came the other night. He tells me to say, 'Hello Bess, sweetheart,' and he wants to repeat the message and finish it for you. The code," he says, "is one that you used to use in one of your secret mind-reading acts." Repeating the ten words to her he said, "He wants you to tell him whether they are right or not." "Yes," replied Mrs. Houdini, "they are." "He smiles and says, 'thank you,' now I can go on," continued Fletcher. "He tells you to take off your wedding-ring and tell them what ROSABELLE means." Drawing her left hand from under the cover she took off the ring, and, holding it before her, sang in a small voice:

"Rosabelle, sweet Rosabelle,
I love you more than I can tell:
O'er me you cast a spell,
I love you! My Rosabelle!"

"He says, 'I thank you, darling. The first time I heard you sing that was in our first show together years ago.'" Mrs. Houdini nodded her head in assent. "Then," said Fletcher, "there is something that he wants to tell me that no one but his wife knows. He smiles now and shows me a picture and draws the curtain so, or in this manner."

That evidently was the clue for the unfoldment of the next part of the code, for Mrs. Houdini responded in French, "Je tire le rideau comme ca." "And now the nine words besides ROSABELLE spell a word in our code."

Then Fletcher, quoting Houdini word for word, explained the code: "The second word in our code was 'ANSWER'. 'B' is the second letter of the alphabet, so 'ANSWER' spells 'B'. The next word in the code is 'TELL', and the fifth letter in the alphabet is 'E'. The twelfth letter in the alphabet is 'L' and to make up twelve we have to use the first and second words of the code."

Continuing in this intricate way to the end he said: "The message I want to send back to my wife is, 'ROSABELLE. BELIEVE!' Is that right?" asked Fletcher. "Yes," answered Mrs. Houdini with great feeling.

Houdini Still Lives!

Fletcher, concluding, repeated that which was being given him: "He says, 'tell the whole world that Harry Houdini still lives and will prove it a thousand times and more.' He is pretty excited. He says: 'I was perfectly honest and sincere though I resorted to tricks, for the simple reason that I did not believe it true, and no more than was justifiable. I am now sincere in sending this through in my desire to undo. Tell all those who lost faith because of my mistake to lay hold again of hope, and to live with the knowledge that life is continuous. That is my message to the world, through my wife and through this instrument.'"

This may be said to comprise a complete account of the transmitting of the Houdini message. A few words concerning the code itself might not be out of place.

The Code

Some persons, judging hastily, have made much over the fact that the ten words of the code for the twenty-six letters of the alphabet were published in a book by Harold Kellock on "Houdini: His Life Story." This code follows:

The Code			
1. Pray	A	Key to the Code	
2. Answer	B		
3. Say	C		Answer
4. Now	D		Tell
5. Tell	E		Pray, answer (1 and 2)
6. Please	F		Look
7. Speak	G		Tell
8. Quickly	H		Answer, answer (2 and 2)
9. Look	I		Tell
10. Be quick	J		

As will be seen, the code agreed upon consists of 10 words representing the first 10 letters of the alphabet. For the eleventh letter the code is one-one, for the twelfth, one-two, and so on, the ten words in this way answering for the full alphabet.

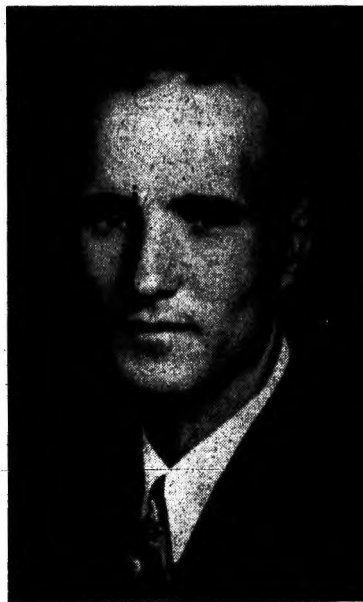
This code was so much of a secret, Mrs. Houdini has said: "Even the stage-hands wherever we appeared knew the words, but no one except Houdini and myself knew the cipher, or the key, to the code which we had arranged from these ten words, and its complete application."

Be it also made quite clear that neither the word ROSABELLE nor the word BELIEVE had been printed anywhere, nor appeared before this in connection with the Houdini message. That the medium himself was shown the printed code for the first time, three days after the message came, is also a matter of record.

It will be observed that out of the ten words in the printed list, but four were selected in building up the secret code between the Houdinis, that these four words were used in repetition, one word appearing three times, the other four times, and that a particular sequence was followed. Had one of these different words been out of sequence, the spelling of the word BELIEVE would either have been garbled entirely, or another word altogether might have resulted. Using the

(Continued to the Right)

CONVENTION HEAD



"Psychic Observer"
REV. FLOYD HUMBLE, Pastor of
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Convention of their church organizations
held May 9th to 15th.

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lyne Arden, Hot Springs, Arkansas,
was one of the featured mediums.

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(P-113-118)

(Continued from Column to the Left)

ten-word code list as a basis, many words and sentences could be built up out of the thousands of possible combinations, yet the one unique set of words studiously worked out by the Houdini was brought through.

The Attacks

It was inevitable that attacks would be made on the veracity of the message. From the moment that Mrs. Houdini pronounced the message genuine, there began a flood of attack ranging from the ludicrous to the vicious. Even in this comparatively short space of time, any and all weapons from bribery to blackmail have been thought legitimate and have been brought into use.

It was hardly conceivable, however, that an incident having no remote connection with the message itself, with the medium, nor with the subject of Spiritualism, would be employed as the tool for the first and so far the most vicious of these attacks, emanating in this case from a certain tabloid newspaper.

Some years ago Mr. and Mrs. Houdini met and had befriended an elderly man, former city editor of a New York newspaper, now serving a life sentence in prison. These kindly attentions Mrs. Houdini had continued. Seeing the prospect of a series of sensational stories, a woman representative of the paper was assigned to call on Mrs. Houdini. The woman pressed her for copies of letters from the aforementioned man which the reporter believed to be of a romantic nature. The woman repeated her visits and her pleadings. She came out again the day before Mrs. Houdini's sitting for the message. She begged for the letters which she said she had been instructed to get at all costs. She was again put off.

The "Important News"

The matter uppermost in Mrs. Houdini's mind then came up, the letter she had received the day before with the ten words of the as yet undecoded message. The woman asked to be present at the sitting. Her request was granted, and she wrote a full and accurate account of it for her paper that evening, making no mention of the fact subsequently claimed, that she had the message complete 24 hours before. Instead, and in the presence of all the other sitters, she asked the only other press representative present to hold back his account for an hour, explaining that she had not yet been able to write up her story.

The day following, the woman came out again and teased Mrs. Houdini for the letters, and endeavoring also to get her to sign over the rights to her life-story as well. Becoming angry, Mrs. Houdini ordered the woman from her home, as a result of which the woman, on leaving, threatened to "get even" by writing the whole story of the message as a "hoax" the following day.

Frustrated thus far, she conceived the idea of the possibility of using Ford by a process of intimidation. She called him by telephone that evening on the pretext of having "important news" for him, and asked that he see her, which he declined, having a lecture engagement out of town that evening. Continuing, she told him that "Bess" Houdini had ordered her out of her house that day, and that she had promised her chief to get certain much-wanted letters that night. Expressing no concern in a matter not his, Ford asked the meaning of her threatening attitude. She replied that unless he exerted pressure on Mrs. Houdini to release the letters, she would "expose" the message as a "hoax" the next day. Unwilling to be intimidated or to become a party to a plan to blackmail Mrs. Houdini, Ford terminated the conversation with three short words.

Condemnation Follows

In revenge, and true to promise, the tabloid printed a fictitious and lurid tale next morning to the effect that Ford had "confessed" the message as fraudulent before three of the paper's representatives the night before. Bold as it was, the story fell apart of its own weight and was ignored by the reputable press of New York, who had treated the news of the message itself with dignity and fairness, refusing altogether to print any of the offensive tabloid matter.

Four days later, a second attempt to blackmail was made by the same reporter, this time on a member of the Ford group. In other cases money was offered for false testimony that the code had been known by one person or another and was so divulged.

But not all the attacks were of so sordid a nature. A note of humor was struck by a fish dealer being brought into the case with more haste than discretion by a local vaudeville mind-reader. The man's rehearsed story was to the effect that someone had told him that someone else had known the code and so had told the medium. The story was treated on all sides with just derision.

For the fraternity of magicians in general, he it said that from the beginning they maintained a notably discreet silence in the matter, which does them great credit.

Unbelievable as it may seem, there emerged from their hiding places within the fold of Spiritualism itself a minor few who, guided by jealousy, private grudge, or whatever else, openly joined the ranks of the hostile newspaper, in whose company they may safely be left. These few, three in number, were members of the United Spiritualist League of New York City, a local group organized, paradoxically, for the mutual protection of mediums. Working in cohort with their new found friends of the press, they held a spurious meeting at which Ford's membership was annulled. In the meantime, the Board of Trustees of the First Spiritualist Church, of which Ford was leader, had met and heard the full story of the message at first hand, as well as the sensational newspaper story, and put on record their full confidence in Ford and his part in the matter.

Ford Impersonated

Unrelenting, the leader of the League group who was incidentally a member of the First Church, decided to carry his warfare into the Church itself. Enlisting the aid of three anonymous members of the Church, formal charges were then brought asking for Ford's dismissal as minister. The charges were totally vague and unspecified, and the names of the signers were concealed and have remained so. In a situation which had thus become serious, and yet was absurd on the face of it, the Board of Trustees of the Church and the governing board of the United Spiritualist League, to whom Ford had appealed against the action of the minority group, decided to take joint action on the charges. Although Ford was on hand, as well as his attorney and many friends,

(Continued Page 7)

The Houdini Messages

(Continued from Page 4)

to testify to the facts in the case, not one of the persons who had filed the charges was present, two of them being reported as out of town, nor were specific charges of any kind whatsoever made other than the fabricated newspaper story. The newspaper woman herself and the two supposed listeners were called, but their testimony was of so contradictory and conflicting a nature that it failed entirely to carry conviction.

Four days previous to this particular meeting, there occurred perhaps the culminating dramatic episode in what may justly be called the most vicious and revengeful journalistic attack on any movement, and on Spiritualism in particular, that modern newspaper history bears record of.

A man was found who confessed under oath that he had been hired to impersonate Ford at the alleged interview, under the pretense that he was thereby aiding Mrs. Houdini in some way and that he had been paid only part of the sum promised him for the impersonation.

By extending immunity to him against criminal prosecution for impersonating another, he gave full and substantiating details of the whole transaction, and his part in it.

Members Dismissed

The man's confession was read by Ford's attorney to the assembled boards, bringing the matter to a climax. At adjourned meetings both boards, acting separately, drew resolutions giving Ford entire clearance of any and all charges against him in connection with the Houdini message. At the following Sunday meeting of the First Spiritualist Church these resolutions were read to the assembled congregation by the President of the Board of Trustees, Dr. John Heiss, likewise President of the General Assembly of Spiritualists of the State of New York.

Though hesitant to extend the telling of so sordid an episode as this in connection with but one of the attempts to vitiate the Houdini message, there remains only to add the significant item that the dismissal of the three persons in question being asked for by their fellow members in the United Spiritualist League, they each resigned before such action could be taken, in preference to facing the charges.

Mrs. Houdini

It is altogether fitting that our attention be turned to the one person most of all concerned in the matter, her reactions to the message and her reflections upon it. The day after the receipt of the message, Mrs. Houdini issued the following statement at her home:

"Regardless of all statements to the contrary, I wish to declare that the message, in its entirety, and in the agreed-upon sequence, given to me by Arthur Ford, is the correct message pre-arranged between Mr. Houdini and myself.

(Signed)
BEATRICE HOUDINI."

Witnessed:

HARRY R. ZANDER,
MINNIE CHESTER,
JOHN W. STAFFORD.

Mrs. Houdini's attitude has been that of an honest skeptic who had no alternative but to accept the message since it was the one agreed upon. She has stoutly maintained in the face of the cruelest opposition that no one but herself could possibly have known the contents of the message sealed in her vault. Even close friends urged that at any cost she deny the message as the correct one on the plea that it would undo all that her husband had stood for. To this she has replied, "It was what he wanted me to do, and I am doing it. Nothing will change my belief until it is proved some other way." She has affirmed conclusively that no one but her husband and herself could possibly have known the details of the code, that neither "overtly nor covertly could it have been gleaned."

Not "Mind Reading"

The world in general, and the magazines that offered large sums of money for the correct message, had sufficient faith in the reliability and honor of Mrs. Houdini before this time to stake their all, and it is rather too late now to turn about-face and suddenly hurl all manner of loose charges at Mrs. Houdini of collusion, duplicity and worse. It is to Mrs. Houdini's credit that she has borne with so much courage the brunt of these vicious attacks.

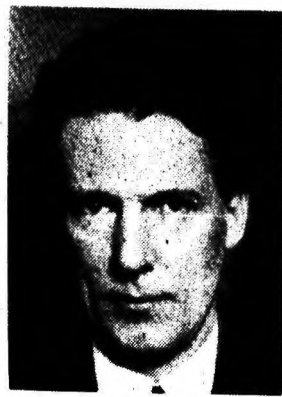
With reference to the considerable sums offered by magazines and others for the correct message, Ford has accepted no monetary consideration at all, small or large, and has declined to make claim of any kind for these prize moneys.

To those who have offered mind-reading and other similar explanations, Mrs. Houdini mentions the fact that there are two more pre-arranged messages by Houdini. "They are in the same code as that received by me. One is to be sent to Sir Arthur Conan Doyle and the other to Remegius Weiss of Philadelphia. I consider it a fit challenge to the magicians and psychics who doubt the genuineness of my message to bring either or both of these messages through."

Muscle reading, or motor automatism, has been brought forward

(Continued Right Hand Column)

HE ADVERTISES FOR MEDIUMS



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"Mediums Wanted"

A skillfully phrased invitation, beautifully and enticingly presented, appeared recently in one of America's leading spiritualist journals. The gist of the invitation, submitted by Hereward Carrington, was to convey to America's physical mediums an opportunity to demonstrate their psychic ability before a group of "scientifically interested men and women." Of course, the names and addresses of this super-fine committee were not mentioned.

The point is well taken and, if properly handled, much valuable data would no doubt be forthcoming BUT what does Carrington intend to do with his data? That's the rub. Will he continue to use this data to sell articles in leading magazines? In the past, Carrington sold an article to "TRUE" magazine. "I Am a Spirit Sleuth" was the title. The article dealt with "Haunted Houses." His advertisement "Mediums Wanted" will attract very few because no self-respecting medium would be interested in this approach.

And then, the article in The Denver Post, January, 1941. Jeanette Smits, author of the article, "Phony Spirits Beware," claims Dr. Carrington "takes up the sword of science to slay the spiritualistic racketeer." Is Carrington still looking for fraud? If he is, he will find it. That's his job. Why then advertise for a spiritualist medium?

And then, September, 1940, in "News of Radio and Theater," Jerry Franklen writes up the famous Carrington and refers to him as "WOR's Ghost Breaker" and says he has been chasing ghosts over 40 years. Furthermore, in the fourth paragraph of the article, Carrington is quoted as saying that right now he knows of no bona fide mediums.

Again *Psychic Observer* takes a stand. Let the physical mediums associated with authentic spiritualist association, avoid these blundering, narrow-minded scientists. If Carrington is sincere, let him humbly attend seances like anyone else. No one will be the least impressed with what he has to say, either for or against the case of survival, which can be proven only by the mediums themselves.

The appalling part of the whole affair is not so much that Carrington tries to bait the mediums with a series of promises that he will be a good boy but the fact that a leading spiritualist journal would print his invitation.

Of course, the mediums have nothing to hide but they are sick and tired of having a lot of goggle-eyed pseudo investigators test their ability when, indeed, it should be the scientists themselves who are requested to answer a few fundamental questions on the subject they pretend to understand. A mental test for these investigating committees may reveal their appalling ignorance of the implication of psychic science.

PSYCHIC OBSERVER, June 10, 1943

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as a possible explanation of the means whereby the medium might have obtained the code. An interesting suggestion but for the fact that during the transmission of the first ten words of the message, Mrs. Houdini was not present; her whereabouts indeed were not known. During the second part, the seance at her home, the medium sat apart from Mrs. Houdini, and did not as much as touch her hand until the sitting was over.

Of Houdini himself, Mrs. Houdini has stated that he always believed a little bit in his own heart, and more than she did, for the atmosphere wherein she was brought up disapproved of these things very much. Houdini is quoted as having said: "Gladly would I believe in Spiritualism if it could prove its claims."

Winchell's Letter

Commenting on the fact that Houdini should have left a cipher behind which would be the test of his return, Sir Arthur Conan Doyle has said, very aptly, "This action in itself shows that his objections to Spiritualism were not very deep, since one does not propose to use what one really condemns."

Of the attacks in general Mrs. Houdini has remarked: "They accuse me of betraying the most sacred trust of my life, and of making a fool of the man I loved. There was no break in the happiness of our 37 years of married life."

It would be perhaps difficult to express Mrs. Houdini's attitude more completely than in the letter which follows, a letter appropriately enough written to and printed in the same attacking newspaper eleven days after the receipt of the message:

Dear Mr. Walter Winchell:

This letter is not for publicity. I do not need publicity. I want to let Houdini's old friends know that I did not betray his trust.

I am writing you this personally because I wish to tell you emphatically that I was no party to any fraud.

Now regarding the seance: For two years I have been praying to receive the message from my husband; for two years every day I have received messages from all parts of the world. Had I wanted a publicity stunt I could no doubt have chosen any of these sensational messages. When I repudiated these messages no one said a word, excepting the writers who said I did not have the nerve to admit the truth.

When the real message, THE message that Houdini and I agreed upon, came to me, and I accepted it as the truth, I was greeted with jeers. Why? Those who denounced the entire thing as a fraud claim that I had given Mr. Arthur Ford the message. If Mr. Ford said this I brand him a liar. Mr. Ford has stoutly denied saying this ugly thing, and knowing the reporter as well as I do I prefer to believe Mr. Ford. Others say the message has been common property and known to them for some time. Why do they tell me this now, when they know my heart was hungry for the true words from my husband?

The many stories told about me I have no way to tell the world the truth of or the untruth, for I have no paper at my beck and call; everyone has a different opinion of how the message was obtained. With all these different tales I would not even argue. However, when anyone accuses me of GIVING the words that my husband and I labored so long to convince ourselves of the truth of communication, then I will fight and fight until the breath leaves my body.

If anyone claims I gave the code, I can only repeat they lie. Why should I want to cheat myself? I do not need publicity. I have no intention of going on the stage, or, as some paper said, on a lecture tour. My husband made it possible for me to live in the greatest comfort. I do not need to earn money. I have gotten the message I have been waiting for from my beloved, how, if not by spiritual aid, I do not know.

And now, after I told the world that I had received the true message, everyone seems to have known of the code, yet never told me. They left it for Mr. Ford to tell me, and I am accused of giving the words. It is all so confusing. In conclusion, may I say that God and Houdini and I know that I did not betray my trust. For the rest of the world I really ought not to care a hang, but somehow I do, therefore this letter. Forgive its length.

Sincerely yours,

BEATRICE HOUDINI.

Conclusion

As has been said, it is useless for the opponents of Spiritualism to belittle a message given to and accepted by the only one who could confirm it. It is totally wide of the mark and of no avail whatever for any other individual or for the public in general to pronounce judgment on its correctness or otherwise. At no time has the medium himself presumed as much. In his first public address following the message, he stated: "If asked to say on oath whether I know beyond the shadow of a doubt that I actually got the Houdini message, I could not do so except on the basis of Mrs. Houdini's statement, and you cannot

(Continued on Page 8)

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The Houdini Messages

(Continued from Page 7)

do more." The same thought was repeated later writing editorially, "Frankly, I do not know whether I got the Houdini code message or not; Mrs. Houdini says I did, and the matter rests there."

Enough has happened in these latter years in the way of outstanding demonstrations of psychic phenomena to give anyone ample reason to alter any preconceived notions about these things, what with the clear-cut and as yet unassailable results in the "Margery" case alone, on which the whole argument for survival and communication may rest secure for all time. In like category will the Houdini message stand. So far no shred of evidence, whatever, has been offered its genuineness, and it must stand as genuine until such evidence, clear and incontrovertible, is forthcoming.

What we appear to be faced with is the fact that memory is persistent and immortal. The body of evidence for survival is increasing at an important rate, and can only wilfully be ignored. Today, as never before, the burden of proof is on the skeptic.

Quoting a distinguished contemporary, it is a little curious that the thought of the probability of a future life should make some people so angry and sometimes terrified. "People demand evidence," says Dr. John Lamond. "What is the evidence they wish? It is not so much the evidence that is needed, as it is the courage to admit that the evidence exists once that evidence has been given."

Spiritualism no longer is the hidden study of the few, nor the pursuit of the fanatic. Instead, that future existence which very surely lies ahead for every mortal has increasingly become the serious concern of every one of us. The widespread interest in this message alone, and the very attacks upon it, bear sufficient witness to that.

This case should prove for all time the utter futility of any attempt at mass conversion of the fact of survival by any means whatsoever, so long as the human being must of necessity be the agent or participant in one way or another.

It is and shall remain a matter of individual experience. As has been said by that eminent scientist, Dr. Alfred Russell Wallace, co-discoverer with Charles Darwin of the Origin of Species, "The cardinal principle of Spiritualism is that everyone must find out the truth for himself. It makes no claims to be received on hearsay evidence, but demands that it be not accepted without patient, honest and fearless inquiry."

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COLOR IS LIFE

We do not know all about color as it effects our daily lives, but with the progress of occult and psychological knowledge, we shall be able to encourage good influences, whilst keeping the evil ones at bay. When that time comes we shall be living in a transformed world.

By

THE REV. FRANCIS BACON

Color, we have been told by the scientists, is a "special property possessed by ether waves, which we are able to recognize by the sense of vision . . . they may possess other properties. . ."

I do not think that students of the occult have ever had any doubt that they DO possess other qualities. In our own time psychology has come to recognize that color is an important factor in our lives, and medical science now evinces an interest in color-therapy . . . a subject which is much more advanced in the U.S.A. than in our own country.

Color, then, is important to us. The ancients recognized it, and in astrology certain colors have been linked with the signs of the zodiac. There have been differences of opinion among astrologers but I think it is now possible to compile a list on which the majority can agree.

Outside purely occult circles, various colors have come to be associated, in the popular mind, with certain articles, events, moods or circumstances. Thus, we speak of a persons "seeing red," or being a "true blue."

At first glance it would appear that popular ideas have not moved in any particular direction, nor in accordance with any law or influence. I believe, however, that this popular association of colors with certain conditions is by no means accidental. It has been due to some outside influence, for there is a relationship between what we may term popular idea and astrological knowledge, and I should like to draw a few comparisons.

White

Let us commence with WHITE, for though it is a combination of all the colors of the spectrum, it is commonly called a color and we may reasonably deal with it as a single color. White was anciently the symbol of purity and goodness and this tradition still persists. We speak of a person being "white" when we mean he is absolutely trustworthy, a man of integrity.

The Church uses white on the feasts of virgins, as a sign of their purity. As being suggestive of cleanliness, white has been largely used in hospitals and clinics . . . and so becomes associated with humanitarianism.

Astrologically, white is the color associated with the zodiacal sign of Cancer, and it is therefore interesting to note that persons born under this sign are sympathetic and humanitarian in outlook. We find such persons to be true, loyal, patient and faithful. Is there not some definite connection? White, too, has a calming and quieting effect. Is not serenity an attribute of Sun-Cancer subjects?

Red

Now let us consider RED. This is the color of fire, and so of burning and destruction. It is also the color of blood, and through the ages red has been the color of battle flags, from Sparta and Rome to medieval France and modern Russia. So red is symbolic of warfare, and naturally of brave deeds.

The Greeks depicted Mars, the god of war, as riding in a fiery red chariot. We use the expression

by royalty, and the color became the symbol of majesty and dignity, of splendor, richness and quality. In its softer shades, as associated with lavender, it expresses spirituality, sentiment and sweetness.

Therefore, when we look at Sun-Sagittarians we expect to see vigorous personalities with a very independent outlook on life; just the characteristics one would expect to find in the monarchs of old. So also our Sagittarians are frank, philosophical and of high intelligence . . . what else should we expect to find in the rulers of men and dispensers of justice? Pisces is also allied to this color and in its subjects we find great inspiration and powers of forgiveness and sacrifice . . . or, we might say, great spirituality and sweetness.

Yellow

What about YELLOW? This is the color of the sun, and we all feel very happy when the sun is shining brightly. Many of the ancients were sun worshippers. To them the sun was the source of all life . . . it suggests activity, also cheerfulness and comfort.

Yellow is the color assigned by astrology to the zodiacal signs Gemini and Virgo. In those born under these signs we may look for charm of manner, discrimination, honesty, prudence and tact . . . all attributes which help to keep others happy and life worth living. These people are rapid thinkers and have great activity of mind.

Yellow is also symbolic of sickness and cowardice. Thus we speak of a cowardly person as being "yellow." It is also associated with underhand tricks and deceptions. This is possibly because westerners have associated such characteristics with the yellow men of Japan.

So, too, on the bad side of Gemini and Virgo subjects we may find lack of loyalty, egotism and instability. We may find calculating and unprincipled persons. Yellow also has a connection with psychology, mysticism and the occult.

Here again the reason may be that we have associated such studies with the mysterious East, with the yellow races. Gemini and Virgo people will most surely possess great mental activity and strong intuitive powers.

Brown

To the ancients, BROWN represented the earth which industriously produced man's food. It represented the ambitious earth, always striving to bring forth some fruit: the loyal earth which so seldom failed. Brown is one of those neutral colors which we associate with neatness and convention.

Brown is the color of the zodiacal sign of Capricorn. Among the children of this sun-sign we find ambition, industry, loyalty and perseverance. They are keen on organization and orderliness.

Association of Color

From these few comparisons I think it is clear that what I have called popular idea has been subjected to outside influences. The association of colors with moods and conditions has progressed along astrological lines. We do not yet know all about color as it affects our daily lives, but with the progress of occult and psychological knowledge will come the perfection of color-therapy. With complete knowledge we shall be able to encourage good influences, whilst keeping the evil ones at bay. When that time comes we shall be living in a transformed world. Then indeed we shall say "Color is Life."

"to see red" to indicate uncontrolled anger and pugnacity. The Holy Spirit descended upon the Apostles in the form of flames, and to this day the Church uses red on the feast of Pentecost, as well as for feasts of martyrs. As such, it is symbolic of Divine Love, and of justice (the Spirit of Righteousness).

Red is the color allocated to the signs of Aries and Scorpio, ruled by Mars. Are not energy, audacity, violence and recklessness attributes of our Sun-Aries person? In persons born in the sign Scorpio we may look for courage, both mental and physical, unity of purpose and, less desirable, callousness.

Such persons are often lacking in the ordinary sentiments and inclined to tyranny, and yet you will find that they have a super sense of justice, are indeed filled with the Spirit of Righteousness. Can you see the link between popular idea and occult wisdom in Red's assignments?

Blue

The color of the sky is BLUE. The sky is always blue, even though temporarily overcast and cloudy. So blue is symbolic of enduring qualities and permanence . . . it has been so from ancient times.

We speak of "true blue" persons when we wish to indicate that they are loyal, honest and genuine. Blue is also associated with calmness and coolness. Astrologically, blue is joined to the zodiacal signs of Taurus and Libra.

In persons born when the sun was in these signs we shall find such qualities as perseverance, steadiness and kindness. They are honorable in all things, true and loyal. Blue is also the color of the sign Aquarius and we are not surprised to find that people who come under its influence are stable, calm, true and patient in their dealings.

Purple

Having considered red and blue, we may suitably turn to PURPLE. In ancient times, purple dye was very difficult to obtain and was consequently expensive. Purple raiment was, therefore, worn only

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A Spirit Gives His View of The Nazarine

SPIRITUALISM IS BUT THE VOICE OF JESUS

These questions and spirit answers cover the whole gamut of Spiritualism's relationship to all departments of human thought.

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It is claimed that the REV. THEODORE PARKER, THOMAS PAINE, PROFESSOR ROBERT HARE and SIR HUMPHREY DAVY were among the band of spirits who gave these answers.

Do not the teachings at these seances tend to educate us to reject a belief of the spiritual superiority of Jesus over all other men living or who have lived?

I do not ask (of course not) that truth be sacrificed to expediency, but cannot we justly believe that Jesus was more than man, and more than any man has been, or ever can be?

If Spiritualism teaches any investigating soul to think less of the pure doctrines of Jesus of Nazareth, then such a soul had better abandon the investigation of Spiritualism. Spiritualism is but the voice of this same Jesus, speaking to the people of this day. But how few there are who recognize this voice! Even those who pretend to know most about Jesus know the least generally.

You seem to be wedded to an idol—to have more love for the personality of Jesus than for the divine principles he taught. There is a divine truth in Spiritualism precisely analogous to that which was taught by Jesus.

Christianity has ever tended to idolatry. I suppose it always will because Christianity has bowed down before the form, and has not thought of worshipping the spirit that animated the form. It is to be deplored, but it is true.

You say you are a lover of Jesus. It is well, but it is better to be in love with the divine principles of truth than this man Jesus taught, than to be in love with the man; for he is nothing more than man—human, fallible, like ourselves.

Reason Rebels

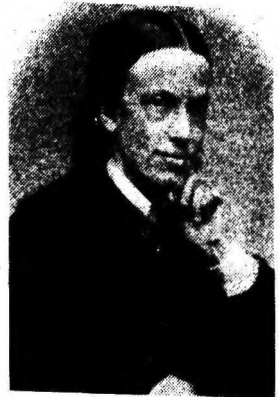
Behold him in his agony in the garden, praying that the cup might pass from him! If he were God, would he have thus prayed? Surely not. Again, behold him upon the cross: "Father, forgive them, for they know not what they do."

If he had the power to forgive, would he have thus prayed? If he was God in the flesh, would he have thus petitioned the Father to forgive his enemies? No; surely not. All our reason rebels against that idea.

He was our elder brother, pre-eminent in virtue, in all those glorious principles that shine so bright through every age, in the midst of all kinds of darkness. But there have been others than Jesus through whom these lights have shone. Every nation has been blessed with its divine teachers.

Every tribe of men has been blessed with its prophets, its seers, its wise men and holy women. Shall we say that none of them

ANSWERS RECEIVED THROUGH HER MEDIUMSHIP



"Psychic Observer" MRS. J. H. CONANT

was divinely inspired but Jesus? I would that men and women could worship more the divine principle, and less the image.

Do spirits regard the misdeeds of their earth-friends in the same light they did while here in the physical form?

No, they regard them with sympathy, with charity, with pity. They regard them in the full light of truth. They are able to see behind the effect, and discern the cause.

They know why their friends take this or that course in life, because they see the propelling forces, the levers that move their friends in that direction. When they see them forced by circumstances to take that which is the lesser good, they mourn over the course they have taken, but not without hope.

They know that, by the experience they will gain in traveling that way, they will attain strength to free themselves, and will avoid such a course in future by coming into harmony with better laws.

When we are thoroughly acquainted with the laws that govern us, we shall, of course, place ourselves in harmony with those laws, and shall move in concert with them. It is only because we are ignorant of ourselves and the law, and our relation to the law, that we kick so hard against law.

If we were not ignorant, we should never do this, because we should know that the law is greater than ourselves, and would rend us more severely if we were not in harmony with it.

Is there such a thing as that which we have been accustomed to term the vital principle or vital force, or is it a mere mode by which the elementary principles of life act?

Yes, there is such a thing as a vital force, a subtle principle that not only pervades the human form and keeps it in motion, but pervades all other forms. You call it sometimes electricity, and sometimes magnetism.

You divide it into different degrees or states, and give it different names. It is an imponderable essence, which keeps these human machines in motion by playing upon the nerves, and the nerves in

turn play upon the muscles.

If it were not for the presence of this vital force in the system, decay would ensue. Wherever it is absent, decomposition begins to take place. If any part of the system is diseased, the vital force is not there. If it was, it would ward off disease. It would keep the parts in health.

The absence of it lays us open to disease. The presence of it keeps off disease, and keeps us in harmony with Nature's laws. When the vital force is lacking in a plant it dies. Its leaves wither. Its stalk becomes unable to transmit anything that will give new life from the roots. So it is with all kinds of animal life.

When the vital force is lacking, the animal form begins to change, to decompose. The particles begin to separate. This vital force is found in the atmosphere, in the water, in the lightning, in the darkness. You find it everywhere. We may as well call it God as to call it anything else.

Can there be such a thing as new and original idea?

No, not absolutely, because we do not know how much of the idea that we think we originate belongs really to us. We cannot tell how far we are inspired by circumstances. We are never able to determine whether our thoughts are absolutely our own, the production of our own being, or infused into our minds by some outside source.

According to geological theory, there was a time when the matter composing our earth existed in a state of liquid fire. Now, if the organizing life-germs of all things are eternal as individualized entities, where, at that time, were the life-germs that in the far distant future were to clothe the earth with vegetation, and people it with animal life?

The germs of all physical life, so far as planet-life is concerned, are contained within the primary elements. Fire constitutes the basis of this planet, and all others.

An eminent French chemist once said that, to him, it was a fact that the flame produced from any body that was in process of burning, contained within itself the entire body and, more than that, if it was of a vegetable or mineral nature, the germ of that vegetable or mineral form.

The flame held that germ intact, in a form representing the external form or thing that was burning. We know from positive knowledge, from observation, that if we burn a rose upon the surface of the water, a microscope will reveal the shape of the rose intact upon the water, provided the water is still.

I believe that, not only the inner life, but the outer form, possesses, to a high degree, immortality. I believe that Nature holds in memory, and in her vast laboratory, all the forms that have ever been, preserves them all and loses not a single one.

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PSYCHIC OBSERVER, June 10, 1943

ROSEWOOD BOX-DESK

(Continued from Page 4, Col. 2)

to me and advice regarding my daughter, Gwendoline, and her two young sons, he sent a special message to our son, Lewes, which seems pertinent to the present case regarding Ernest. (Betty also joined in the letter, but that must be written about later.)

In explanation, I must say that Lewes is still flying, and has been doing so constantly since his service, as Lieutenant with the R.A.F. in 1918, and he has recently been commissioned as Captain in the Air Corps Regional Safety Division in the U.S.A.

The script continued: "Give this letter to Lewes and tell him I am so glad that he is still carrying on. We adore the flyers . . . they are all men of courage."

How It Happened

This, of course, would include Ernest and should be of comfort to Ruth since he, his father and mother, uncle and cousin are no doubt in close touch and are waiting to welcome her when her time comes.

Speaking of Ernest and his uncle reminds me what pals they really were and I recall many amusing incidents of friendly tilts when Ernest was a cocky little boy and was jokingly accused of being "A toff, don't you know," or "A bit of a la-de-dah." One incident stands out clearly, and its recital may bring a smile to their faces over there, if they are listening in.

Ernest had been entered at an exclusive prep-school near Leatherhead, I think, and was becoming a very proper young man indeed. One day, his Uncle John and I went to see how he was getting on, taking with us a lovely young girl friend from Sutton.

Although we were, I believe, a fairly presentable group, Ernest was covered with embarrassment at our unexpected appearance on the lawn, where the boys and masters were having tea. "What would the fellows think?" was doubtless in his mind. "Would they think he'd been writing homesick letters . . . grousing, or something?"

Impromptu Seance

The Head Master was most gracious and we were given tea, but Ernest still uncertain, pretended not to know us very well. As he was seeing us off, his Uncle teasingly enquired, "Don't you think you could wangle us an invitation for dinner?"

This was the last straw and Ernest exploded with his usual classic retort, "You oughtn't to be allowed about!"

With this intimation that we belonged in an insane asylum, we meekly departed.

In the inlaid box-desk of my Great-Grandmother are other stories, waiting to be coaxed into words for the *Psychic Observer*, later on. One is a possible follow-up of my account of "Awareness" on the night of our friend Sir Oliver Lodge's passing.

Another has to do with an impromptu seance where the "Awareness" was all on the other side. There were also several more incidents indicated which, however, have no special bearing upon the endeavor to comfort Ruth.

One significant thing, which is interesting, happened the morning after my asking for help.

I heard upon waking, as I often do, the tinkling of what sounds like a silver bell . . . an alarm clock or a telephone bell. It is

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something that has occasionally happened since my childhood when there were neither alarm clocks nor telephones. It has never presaged any special event that I can remember.

This time, however, as I reluctantly rose on my elbow, still wishing for another "forty winks," I felt a tap on my shoulder as if someone were urging me to wake up and write down the results of my research.

Proof Positive

There on my pillow, I discovered Betty's little prayerbook and hymnal, joined together in the old-fashioned way. On the fly-leaf was written, "Elisabeth Gower from her loving God-mother, Elisabeth Spalding, 1910." It was her confirmation gift from our Bishop's daughter, who also had been my Maid of Honor at our wedding in St. John's Cathedral, Denver, Colorado, in 1891.

The little books had long stood securely on the book-shelf over my head and there had been no jar to dislodge them from beside Betty's Birthday Book and my Confirmation Bible from my Grandmother.

In the Birthday record each date had also a text and a few lines of verse. Betty's was October 1st, 1892. Her text was, Ps. CXIX, 94, and part of her verse was:

"O God, thy mercy vast and free Has turned my happy soul to Thee."

Ernest's date was September 10th, 1892, and his text was Jas. IV, 14. The last two lines read:

"Why not spread thy wings and fly Straight to yonder world of joy?"

Could anything be more plain? . . . Wings . . . happiness . . . joy.

ED. NOTE: The names "Ernest" and "Ruth" are fictitious.

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By

J. C. F. GRUMBINE

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Church of Two Worlds, Continental Hotel, Rev. Hugh Gordon Burroughs.

First Spiritual Science Church, 1900 "E" St., N. W., Sun., Tues., Wed. & Thurs., 8 P. M., Rev. Alice W. Tindall, Pastor.

Longley Memorial Spiritualist Church, 3423 Holmead Place, N.W., (I.G.A.S.) Rev. Virginia King, 1314 14th St., N.W.

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

FLORIDA

Daytona Beach, Florida

First Spiritualist Church, 606½ Main St., Katherine Windle.

Hays Memorial Spiritualist Church, 221 First Ave., Rev. Marguerite Springstead.

Fort Lauderdale . . . Beckoning Light Spiritual Church, 200 N. E. 4th St., Ser. Sun. 8 P. M., Jewell Williams.

Jacksonville (South) . . . Spiritualist Church, I.G.A.S., 8 West Church St., Sun. and Thurs., 8 P. M., Edward Bowman, Rose Thompson.

Jacksonville . . . Temple of Spiritual Teachings, 221 W. Church St., Thurs. & Sun., 8 P. M., Rev. Opal Greek.

Miami, Fla.

Little Shenandoah Spiritualist Church, (N. S. A.) 644 S. W. 6th Ave., Sun. and Wed. 8 P. M., Pearl Hinkson, Pres.

Shenandoah Spiritualist Church, 518 S. W. 16th Ave., Rev. Emma Briggie.

Temple of Revelation, 90 N. W. 17th Ave., Sunday services & Healing 7:45 P. M.; Message service, Wed. 2 & 8 P. M., Ruby Schmidt.

Temple of Continuity, 1722 West Flagler Street, Rev. Geraldine Pelton.

The Beckoning Light Spiritual Church, 2190 S. W. 18th St., Bertie Lily Candler, Minister. (Classes for spiritual unfoldment begin November 15th).

Orlando . . . First Spiritualist Church, Rev. Amanda H. Bradford, Pastor; Phone 2-2331; 561 West Columbia Ave.

Indiana . . . Cooperative Spiritualist Church, Meetings Sunday & Wednesday, 402 Grand Central Ave., Rev. E. M. Whitney.

ILLINOIS

Aurora, Ill.

Christabelle Church, 51 Fox St., May Calvert.

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

Mooresville . . . Church of the Spiritualist, 608½ N. Main St., Floyd Humble.

Chicago, Ill.

Church of Higher Spiritualism, 812 West 69th St., Sunday 3 and 8 P. M., Rev. Bertha Mann.

Church of Living Thought, 2200 South Pulaski Rd., Charles Golan.

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

First Church of Spirit Healing, LaSalle Hotel, Sun., 2:30 P. M., C. A. Burgess.

First Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall, Emma Binz.

First Spiritualist Church of Divinity, 6146 South Ashland, Freda Brown.

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

National Psychic Research Societies' First Church, Blackstone Ave. at 66th Place; In St. Paul's Church every Sun. 2:30 P. M., Edgar Struener, President.

New World Spiritualist Church, 325 Wisconsin St., Sun. 7:30 P. M., Rev. Royal Eugene Parks, Pastor.

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

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

Radiant Starlight Christian Spiritualist Church, 2454 Lincoln Ave., Estelle M. Senick.

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

Scientific Center of Spiritualism, Midland Club Hotel, 172 W. Adams St., Catherine Landry.

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

The First German American Spiritualist Church, 3900 West North Ave., Eagle Hall, 3rd Floor, Mrs. M. Schatz, Pres.; Mrs. E. Olson, Vice Pres.

The Philosophic Center of Spiritualism, 3900 West North Ave., William Burnet.

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

Cicero, Ill.

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

Liberal Psychic Science Welfare Ass'n, 1331 South 57th St. (Phone Cicero 163) 2 to 4 P. M. 1st Thurs. each month; Supt., Concetta Giordano; Sec'y, Amelia Vitetta; Treas., Elsie Beckmann.

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

Danville, Ill.

Spiritualist Church, 126½ West Main, Clay Campbell.

Decatur, Ill.

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

East St. Louis, Ill.

Soul Communion Spiritualist Church, Broadway Hotel, Red Room, Iona Brandt.

Elgin, Ill.

First Spiritualist Church, 13 E. Chicago St., Nelson's Hall, Jess Perryman, Pres.

Granite City, Ill.

First Spiritualist Church, K. of P. Hall, 20th & Cleveland Blvd., Jack Lang, President.

Joliet, Ill.

First Spiritualist Church, Jasper and Glenwood Place, Charles Kroplin.

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

LeRoy . . . J. T. & E. J. Crumbaugh Spiritual Church, Chas. C. Cunningham.

Rockford, Ill.

Spiritualist Church of Christ, 115 North 3rd St., Rev. Ella Robinson, Pres.

Streator . . . Good Will Spiritualist Church, 116 South Monroe, Benz Hall, Lee Crider, Pres.; Olive Haring, Sec'y.

Westmont . . . Unity Spiritualist Church, 13 West Quincy St., A. Deikman-Mitchell, Pres.; P. M. VanBilhuus.

INDIANA

Anderson . . . Madison Ave. Spiritualist Temple, Anna Dennis and Mable Riffle.

Elkhart, Ind.

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

First Independent Spiritualist Church, 126½ S. Main St., Harriet Newell, Pres.

Fort Wayne, Ind.

Spiritualist Episcopal Church, Randall Hotel Bldg., Rev. Fred L. Felix, Pastor; Charles Miracle, President.

The First Christian Spiritual Church, Spring and Franklin, Rev. Willard Grosh.

The Light of Truth Spiritualist Church, 1615 Wells St., Services Thurs., 2 & 7:30 P. M.; Sun. 10:30 A. M. & 7:30 P. M.; Jeff Fredericks & Berneice Brock.

Gary . . . First Spiritualist Church, Labor Temple, 6th and Mass. Ave., Reba Schallan.

Hammond, Ind.

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

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

Indianapolis, Ind.

Psychic Science Spiritualist Church, 1415 Central Ave., Dottie Clark and Dr. Benjamin F. Clark.

Progressive Spiritualist Church, Park & St. Clair; Olga F. Kennedy, President; George A. Robertson, Sec'y.

Universal Spiritualist Church, Lincoln Hotel (Downtown), Rev. Olga Pritchett; James Florence, President.

Spiritualist Center Church, Inc., 38½ N. Penn., C. C. Driskell, President; T. H. Whitehead, Sec'y.

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

Kokomo . . . The True Spiritualist Church, I.O.O.F. Hall, Rev. Kimbel, Rev. Roberts, Rev. R. C. Sutton. (Third Sunday, all day services.)

Lafayette, Ind.

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

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

Logansport . . . First Spiritualist Church, 528 East Broadway, Ethel Moore Bower.

Marion, Ind.

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

The National Spiritual Science Church, Hotel Spencer, Lucille Murphy Gorrill, Pastor.

Peru, Ind.

First Spiritualist Church, 62 South Miami St., Everett Wilson, Pres. Rev. Mary E. Lytle, Pastor.

Richmond, Ind.

Christ Bible Spiritualist Church, 21 South 16th St., George H. Baker, Nadine Baker.

South Bend, Ind.

First Church of Prayer, 410 West Wayne, Bessie Wells.

Terre Haute, Ind.

Golden Hour Spiritualist Church, 503½ Walbash Ave., Rev. Nellie Hodgers; Goldie Russell, Asst. Pastor.

IOWA

Cedar Rapids . . . Universal Brotherhood of Light, Chapter Eleven, 420 1st Ave., East, K. P. Hall, Sun. Eve. Service; Ladies' Aux. Fri. 2 P. M., Rev. Jennie J. Morley, Pastor.

Des Moines . . . Johnson Chapel Psychic Center, 6701 Douglas Ave., Dr. Vessa E. Huffman, President.

KANSAS

Hutchinson . . . Universal Spiritualist Church, 233 West 5th, Lois Wright, Pres., 1115 North Washington.

Wichita, Kan.

First Spiritualist Church, 121 South Main St., Rev. Dollie E. Seybold, Pastor, 422 North Market St., Ira Durham, President; Minnie Moore, Sec'y.

Kansas City . . . Church of Spiritual Friendship, 1210 Troup St., Rev. J. O. Dobbins, Pastor; Rev. E. E. Smith, Sec'y.

Danville, Kan.

Spiritualist Church, 126½ West Main, Clay Campbell.

Decatur, Kan.

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

Elgin, Kan.

First Spiritualist Church, 13 E. Chicago St., Nelson's Hall, Jess Perryman, Pres.

Granite City, Kan.

First Spiritualist Church, K. of P. Hall, 20th & Cleveland Blvd., Jack Lang, President.

Joliet, Kan.

First Spiritualist Church, Jasper and Glenwood Place, Charles Kroplin.

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

LeRoy, Kan.

J. T. & E. J. Crumbaugh Spiritual Church, Chas. C. Cunningham.

Rockford, Kan.

Spiritualist Church of Christ, 115 North 3rd St., Rev. Ella Robinson, Pres.

Streator, Kan.

Good Will Spiritualist Church, 11

SPIRITUALIST CHURCHES

(Continued from Page 10)

St. Paul, Minn.

First Spiritualist Church, Hague and St. Albans. Services Sunday 7:30 P. M. Rev. Julius C. Steinemann.

First Spiritualist Church, Hague and St. Albans. L. R. Smith.

Golden Rule Spiritualist Church, 372 St. Peter St. Services Sunday, 7:45 P. M. C. A. Peterson, Pres.

New Age Fellowship, U. C. T. Bldg., 418 Park St. Dr. John L. May, Pres.; Dr. Florence Le May, Sec'y.

MISSOURI

Kansas City, Mo.

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

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

First Spiritualist Episcopal Church, 3841 Broadway. Dr. Maurice Russell, Rev. Charles Hall.

Fourth Church of Progressive Light, 8009 Harrison. Clara Winnie.

Ninth Spiritual Church. Science of Progressive Life, 3101 Indiana Ave. Rev. Frances Maud Tucker.

Star of Hope Temple, 921 West 17th St. Rev. Irene Prescott, Pastor.

The First Spiritualist Episcopal Church, 3521 Virginia. Dr. Maurice Russell, Rev. Charles Hall.

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

Third Spiritualist Church, 2301 Van Brunt Blvd. John Dennis, President.

St. Joseph. First Spiritualist Episcopal Church, Blue Room, Robidoux Hotel, Sun. 11 A. M.; Wed. 8 P. M. Rev. Charles Hall, Dr. Maurice Russell.

St. Louis, Mo.

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

Bright Star Spiritualist Church, 3660 Castleman. Services Wed. 1 & 8 P. M.; Sunday, 8 P. M. Mollie Bauer.

Psychic Center, 3907 Evans Ave., Thurs. and Sun., 8 P. M. Rev. Ida F. Eggers.

St. Ann Spiritualist Episcopal Church, 5003 Macklin; Sunday 2:30 & 8 P. M.; Rev. Lula Taber, Pastor, 3545 Lafayette Ave.

Tenth Spiritualist Church, 4279 Sacramento St. E. W. Sackmann, Pres.; Rev. Jessie Connors, Pastor.

The Modern Spiritualist Church of St. Louis. Roosevelt Hotel, Euclid and Delmar Aves. Rev. Emma Olive Stewart.

Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

Memorial Spiritualist Science Church, Melbourne Hotel. Rev. Mary Rogers.

NEW JERSEY

Camden, N. J.

Fourth Spiritualist Church, 28 North 26th St. Eliza Whittcraft.

St. Marks Christian Spiritualist, Hadden Ave. at Washington St. Services Sun., Wed., 8 P. M.; Thurs., 2 P. M. Mary L. Record.

Second Spiritualist Church, 728 Federal St. Catherine Broome.

East Keansburg. First Community Church of the Holy Spirit, Thompson Ave. Services Sun., 8 P. M.; Tues., 2:30 P. M. Rev. D. J. Angelo.

East Orange. Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

Hackensack, N. J.

Spiritual Alliance Church, 221 Main St. Edw. D. Berger.

Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

Irvington. Temple of Light, Moose Hall, Sun. & Thurs., 8 P. M. Henry Diehl, Leader.

Jersey City, N. J.

Grace Divine Spiritual Church, 191 Griffith St. (near Summit), Sun., Tues., & Sat. 8 P. M. Ethel Arrigo.

Sterling Spiritual Society, 101 Magnolia Ave.; Thurs. 7:45 P. M.; Fri. 7 P. M. Alma Lenz.

Long Branch. Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood.

Newark. Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

Paterson. West Broadway (Second) Spiritualist Church, 176 West Broadway. Elizabeth Spittler.

Trenton. First Spiritual Church, 47 North Clinton Ave., Carpenter's Hall. William Waldorf; Marion A. Hartman, Sec'y, 451 West Hanover St.

Union City, N. J.

Divine Psychic Mission of Consolation, 419-48th St. Rev. Anna Doerner.

Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Stiffka.

NEW YORK

Albany. The Progressive Spiritualist Temple, Room 6, ninety-one North Main St. Rev. Margaret Lewis, Pastor; Maud Jacobson, Asst. Pastor; Services Sun. & Wed. 8 P. M.

Albany. Unity Spiritualist Temple, 194 Clinton Ave. Thora C. Pearson.

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

Hornell. First Spiritualist Church, Main St. Annabelle Martin.

Brooklyn, N. Y.

Christ Church, 987 Halsey, near Broadway. Services Tues. and Thurs., 2 and 8 P. M.; Rev. James Hedenberg.

Child of Grace Spiritualist Church, 598 Pacific St., between 4th & Flatbush Ave., Rev. Grace Rapisarda; Services Sun. & Tues., 8 P. M.; also Fri. 2 P. M.

St. Johns Spiritualist Church, 8025 3rd Ave. Rev. Lillian Johnson, Pastor; Sun., Fri., 8 P. M.; Wed. 2 P. M.; B.M.L. 4th Ave. Local 77th St. Station.

The Divine Spiritualist Church, 295 Schermerhorn St. (near) Nevins St. Services Sun., Tues., Thurs. and Fri., 8 P. M.; Mon. and Wed. 2 P. M. Beatrice DeHunt.

Cosmopolitan Church, 31 Cranberry St., Corner Hicks St. Mary E. Murphy.

Buffalo, N. Y.

Brooking Memorial Spiritualist Church, Summer St. at Richmond. (Mediums) Day 2nd Sunday each month. F. W. Mitchell, phone Garfield 2138.

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

Center of Psychic Science, Chinese Room, Hotel Statler, Clifford L. Bias, 188 Hodge Ave. Phone, Garfield 5296.

Gold Springs Spiritualist Church, 1445 Jefferson Ave. (Medium's Day, 3rd Sun.). Robert Baham, Pres.

Cosmic Science Foundation, Inc., Terrace Room, Hotel Statler, Theodore C. Russell, 497 Delaware Ave. (Garfield 9377).

Psychic Studio, 17 Glenwood Ave. Message Services, Mon., 8 P. M. and Wed., 2 P. M. Rev. Lucy A. Walker.

Spiritualist Church of Eternal Brotherhood, Malta Temple, 3296 Bailey Ave. (Medium's Day, 1st Sun.). D. Mona Berry.

Spiritualist Church of Life, 34 Elam Place. T. John Kelly.

Sunflower Spiritualist Church, 39 Manhattan St. (Medium's Day, 1st Sun.). Ida Hanson.

Temple of Divine Revelation, East Utica and Verplanck Sts. (Medium's Day, 4th Sun.) Rev. Helen Graham.

The White Center Spiritual Church, Kenmore and Myron Ave., Kenmore, N. Y.; Sun., 7:45 P. M.; Medium's Day, Second Sun. Rev. Eva Salfelder.

Unity Spiritualist Church, 796 Ellicott St. (Medium's Day 1st Sun.). Isabel Reed.

Elmira, N. Y.

First Spiritualist Church, 463 E. Church St., I. O. O. F. Temple, Eva Bostwick.

Universal Spiritualist Church, 225½ Franklin St. Rev. Christine Eddy.

Fredonia. International Spiritualist Shrine, 225 East Main St., Rev. Minnie Cooke O'Hara, Pastor; Rev. Viola Miller, Asst. Pastor.

Jamestown. Free Psychic Temple, 9 West 10th St., Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.

Lockport. Lock City Spiritualist Temple, 11 Cottage St. (Medium's Day, 3rd Sunday). Rev. Clara E. Faber.

New York City

Beacon Light Spiritualist Church, 206 West 88th St., Messages Services Tues. and Thurs., 2:30 & 8 P. M.; Sunday, 8 P. M. Rev. Hermine Leker.

Church of Believers in God: Services Sun., 10:30 A. M.; Green Room, Hotel McAlpin, Broadway at 34th St., Rev. Johannes Greber.

Universal Center of Psychic Science Inc., 147 West 75th St.; Services Tuesday, Sunday, 8:30 P. M. Harry B. Villiers.

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

Good Fellowship Club, 895 West End Ave., Apartment 12-D. Pearl Irick Long. Regular meetings, Sunday 3 P. M.

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.

Oakleaf Spiritualist Center, 111 W. 82nd St. Bet. Col. and Amst. Ave. Ser. Sun., Tues., Thurs., 8 P. M.; Wed., Sat., 2:30 P. M. Mrs. Regina Weiss.

Spiritual and Ethical Society, Hotel Astor, 44th and Broadway, Sunday, 3 P. M. (Oct. 5th to May 25th). Office, 608 West 144th St. (Apt. 16). Fred Schneider.

Third Spiritual Church, 100 West 72nd St., Room 408; Tues., Thurs., 2 P. M.; Tues., Thurs., Fri., Sun., 8 P. M. Carol B. Strong.

United Spiritualist Church, 257 Columbus Ave. Rev. Edward Lester Thorne, Pastor; Services Sun., Mon., Tues., Wed., Fri. and Sat. at 7 P. M.; Also Thurs. and Sat. at 1 P. M. Sunday Service 11 A. M. (No Messages at Sunday morning services.)

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

Niagara Falls. White Rose Center, Free Psychic Truth, Unitarian Church Bldg., 629 Main St. Rosebud Vogel.

Queen's Village, N. Y.

Church of Magdalena, 212-76 Whitehall Terrace, Services Tues. & Fri., 8 P. M.; Spiritual Unfoldment Class, Wed., 8 P. M. Rev. J. Ivor Difford.

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

Richmond Hill. First Spiritualist Church, 125-12 Liberty Ave. Sun., 8:30 P. M.; Thurs., 2:30 and 8:30 P. M. Rev. F. Palmer Gibson, Pastor.

RECEIVES CERTIFICATE



"Psychic Observer"
MAUD LEONARD, M.A., recently passed the examination for Associate Minister in The Spiritualist Episcopal Church organization at Eaton Rapids, Michigan. Her application was sponsored by Rev. Robert Chaney. At special services, Rev. John Bunker presented her certificate. She is a lecturer, healer and mental medium; a nurse by profession and President of Eaton Rapids American Legion Auxiliary.

Rochester, N. Y.

Plymouth Spiritualist Church. Troup & Plymouth St. Rev. Robert J. MacDonald.

Centre Temple, "Universal Psychic Building," 67 Edinburgh Street, Sun. and Wed., 8 P. M. Pastor, Rev. Helene Gerling; Asst. Pastor, Rev. Ella Thomas.

Open Door Spiritualist Church, Hotel Seneca, Red Room, Rev. Leota B. Maxwell; Dorothy Maxwell, Asst. Pastor.

Spiritualist Church of Divine Inspiration, 27 Appleton St. Rev. Frances Adam.

Spiritualist Church of True Brotherhood, 372 Flint St. Dorothy M. Daggs, Treas.; Charles Goff, Pastor.

Universal Spiritualist Church, 42 Gardner Park, Rev. Louis C. Brown; Lillian Stauber.

First Spiritual Church of Grace, 336 W. Onondaga St. Rev. Grace Kilmer.

Rome. Golden Circle Spiritualist Church, 110 Stanwix St. Maude I. Parisee.

Schenectady. The Temple of Truth, 968 State St. Services Sun., 7:45 P. M. Rev. James E. Jones, Pastor.

South Ozone Park (L.I.). Helen Memorial Spiritualist Church, 143-16 Sutcliffe Ave., Services Sun., 8:15 P. M.; Tues., 1:45 & 8 P. M. Rev. G. E. Wagner.

Syracuse. First Spiritual Church of Grace, Parlor D. Hotel Syracuse, Rev. Grace Kilmer.

Wellsville. Friendship Spiritualist Circle, Meetings 8:30 P. M. Wednesday, 27 Central Place, Elva Burkhart.

Woodhaven (Queens). Church of Eternal Light, 86-54 91st St., near Jamaica Ave. Sunday, 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M. Wm. Skidmore.

OHIO

Akron, O.

Christian Spiritualist Temple, 100 South Broadway. Lyda Hosler.

Friendly Spiritualist Church, 945½ Kenmore Blvd. Hulda Stewart.

St. Paul's Spiritualist Church, 370 South Main St. (near Exchange). William Edward Hart, 671 Upson St.

Bridgeport. Inter-National Constitutional Church, 209 Howard St. Rev. Albert LeRoy Boerngen.

Canton, O.

Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swale Moore.

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

Cincinnati, O.

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

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

First Spiritualist Episcopal Church, Hotel Metropole, Louretta Solt & Frances Shelly.

Cleveland, O.

Cleveland Spiritualist Center, Inc., 41618 Euclid Ave. William H. Kost.

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

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

Sunflower Spiritualist Church, 19308 Pawnee (Euclid) Bessie Jacks.

Columbus, O.

Ohio Avenue Spiritualist Church, 84 S. Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith, Associate Pastor.

First Spiritualist Temple, 77 Sixth St. (corner State), Sun., Wed. & Fri., 7:45 P. M. Rev. Elsie Fishburn, 1776 Bryden Road, Columbus, Ohio.

PSYCHIC OBSERVER, June 10, 1943

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Dayton, O.

Central Spiritualist Church. Haynes and Hubert. Rev. Laura E. J. Holloway, Pastor.

Fraternist Spiritual Church, Circles Thursday evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

Delaware. Spiritualist Science Church, 50½ North Sandusky St. Bertha McLead.

East Liverpool. First Spiritualist Church, Moose Hall, 4th and Wash. Sts. Frances Gillespie.

Greenville. Christian Spiritualist Church, 529½ Broadway. Rev. Clara F. Heller, Pastor.

Medina. Spiritualist Church of River Styx. Revina Roason.

Sandusky. Spiritual Temple, 222 McDonough St. Tuesday, 2:30 and 8. Nora A. Hook.

Springfield, O.

First Spiritualist Episcopal Church, I. O. O. F. Temple, 13 S. Fountain Ave., Sun., 8 P. M. Rev. Bertha R. Marx.

Toledo, O.

Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engel, 3458-140th St.

First Spiritualist Episcopal Church, Academy of Medicine Building, Monroe at 15th St., Charles Harrison, President; Dr. H. B. Plummer, 957 Phillips Ave., Supervising Clergyman.

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

Trinity Spiritualist Science Church, 129-131 Ontario St. Rev. G. A. Kurtz, Pastor.

Vandalia. National Road, one mile west. Corinne L. Pleasant.

Warren. Christ Universal Spiritual Church, Room 4 McKinley Club, Braden Block, High St. N. E., John F. Pastor.

Youngstown, O.

First Spiritualist Church, 323 W. LaCade; Sunday, 7:45 P. M. Message Service, Thurs., 8 P. M. Mrs. Emma L. Felger, Miss Ruth Fields.

OKLAHOMA

Oklahoma City, Okla.

Dark Room Home Circle, 3304 South Shields Blvd. Rev. Sallie Mae Stone.

Spiritual Science Church of America, 829 N. W. 13th St. Mae Deer McQuestion.

OREGON

New Era (Canby). First Spiritual Religious Ass'n of Clackamas County, Inc., 1st and 3rd Sun., 2 P. M.; President, Lester Hess; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City, Oregon.

Klamath Falls. Church of Progressive Psychic & Divine Healing Center, Inc., No. 3, 162 East Main. Kathleen Kiz.

PORTLAND, ORE.

Progressive Psychic and Divine Healing Center, Inc., Sun. 8 P. M., 210 "A" Studio Bldg., Rev. Lulu W. Mitchell, 1334 S. W. Clay St.

Medford. Psychic Center, 5 East 3rd St. Rev. Anna E. Rath.

Salem. The First Spiritualist Church of Salem, K. of P. Hall, 248 N. Commercial St. Services, Sunday, 2:30 and 7:30. Myrtle E. Hudson, Pres.

PENNSYLVANIA

Bethlehem, Pa.

Bethlehem Spiritual Alliance Church, 131 E. Broad St. Rev. Clara A. Arthur.

Christian Spiritual Church, 18 West Garrison St. Mary Ann Deph.

Bradford, Pa.

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

First Church of Spiritualists, 46 Chestnut St. C. J. Heintzman.

Charleroi. Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.

East Pittsburgh. First Church of Spiritualists, "Rollington Center," 667 Linden Ave. Gessie O. Rapp, Director; Jean Riling, Sec'y.

Erie. Spiritualist Episcopal Church, 149 West 9th St. Rev. Mary Olson-Buxton (Phone 66-422).

McKeesport. First Spiritualist Church, 809 Locust. Winifred McAndrew, Treas., 210 Tenth Avenue.

New Castle, Pa.

The Spiritualist Church of Truth, McGown Hall, East Washington St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

Good Will Spiritualist Church of Christ, Clendenin Hall. J. H. Anderson.

Philadelphia, Pa.

First Association of Spiritualists, N. E. corner of Master & Carlisle Sts., near Broad. Rev. Mammie B. Schulz.

First Church of Silent Demand, Roper Bldg., 5th and Tabor Road (Olney). Mabel Exley, 5962 Colgate.

Ninth Spiritualist Church, 1936 N. 18th St., Services Sun. & Wed. 8 P. M. Pastors, S. C. Fenner & Emilie H. Fenner, N.S.T.

Peters Spiritual Alliance Church, 1921 W. Dauphin St. Sun. and Wed., 8 P. M. Henry A. Freeland.

Society of Spiritual Unfoldment, 3049 North 4th St. Sun. and Tues. evening. Rev. William Royal.

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

Universal Spiritualist Brotherhood Church, 3012 West Girard. Rev. Anna K. Rose.

Pittsburgh, Pa. Spiritualist Church of Revelation, 114 Federal Street, Northside. Services Sun., Tues., Thurs., Fri., 3 and 8 P. M. Rev. Katherine Fidell.

First Church of Spiritualists, 256 Busquet St. Oakland. Eleanor Fornof.

Reading. Spiritualist Temple of Truth, Schwartz's Hall, 10th & Penn. Mary M. Stewart.

Providence. W. T. Stead Spiritualist Church, 32 Haskins St. Eugenie R. Letourneau.

Tennessee. Christ Spiritual Church, Maxwell House, Sun. 7:30 P. M. Rev. H. Louise Miller.

Beaumont. Golden Rule Spiritualist Church, 894 McFadden St. Pearl M. Davis.

Dallas. First Spiritual Science Church, Prairie & Tremont Sts., Christie Wilson, Sec'y.

Fort Worth. First Spiritualist Church of Fort Worth, 311½ Main St. Charles L. Sharp.

Galveston. First Spiritualist Society of Galveston, 416 Fourteenth St. Rev. Josie Kunkel.

Houston. Spiritual Christian Center, 308 Chenevert St. Miss Lina K. McDermott, Leader.

San Antonio. First Spiritual Christian Church, 503 Trenton Ave. Rev. V. R. Cummins.

Norfolk, Va. First National Spiritualist Church, Southland Hotel. Rev. Elizabeth Fabian.

Light of Truth Church of Divine Healing, Puritan Hall, 28th and Granby, services every Sunday Evening. Rev. Raymond E. Burns, Pastor; Rev. Fred Jordan, President.

Portsmouth, Va. Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305½ High St., services every Wednesday Eve. Rev. Fred Jordan and Rev. Raymond Burns.

The First Congregational Spiritualist Church of Portsmouth, 305½ High St., Sun. & Thurs. 7:45 P. M. Rev. Dorothy Flexer.

Bellingham. Psychic Research Society; president, Harvey Nelson, 2510 Lynn St.

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Seattle, Wash. Church of Spiritual Light, 3012 Arcade Bldg., Sunday, 7:30 P. M.; Hattie B. Minear, 730 North 75th St.

Universal Bro. Light, Chapter No. 10, 310 University Bldg., 1305 Third Ave. Dr. Erna Hackett, Pastor; Dr. Beatrice Meyer, Sec'y.

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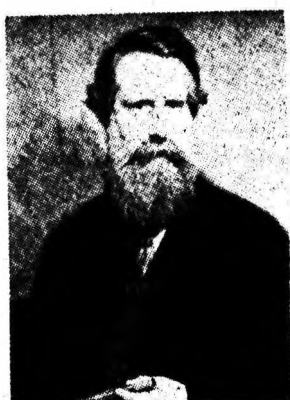
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