

Noted Commander's Belief In Spiritualism Receives International Recognition

United Press Release No. 54, Dated September 15, 1943

LONDON—Three years ago Air Chief Marshal Lord Hugh Dowding mapped out plans that won the Battle of Britain. Today is the anniversary of Dowding's greatest victory. As chief of the R-A-F Fighter Command, Dowding worked out the formula that enabled the R-A-F to shoot down 185 German planes in a single day in the skies over Britain.

Dowding was also responsible for bullet-proof windshields to protect his boys, and the eight-gun fighter planes which gave the R-A-F the edge in the supreme test.

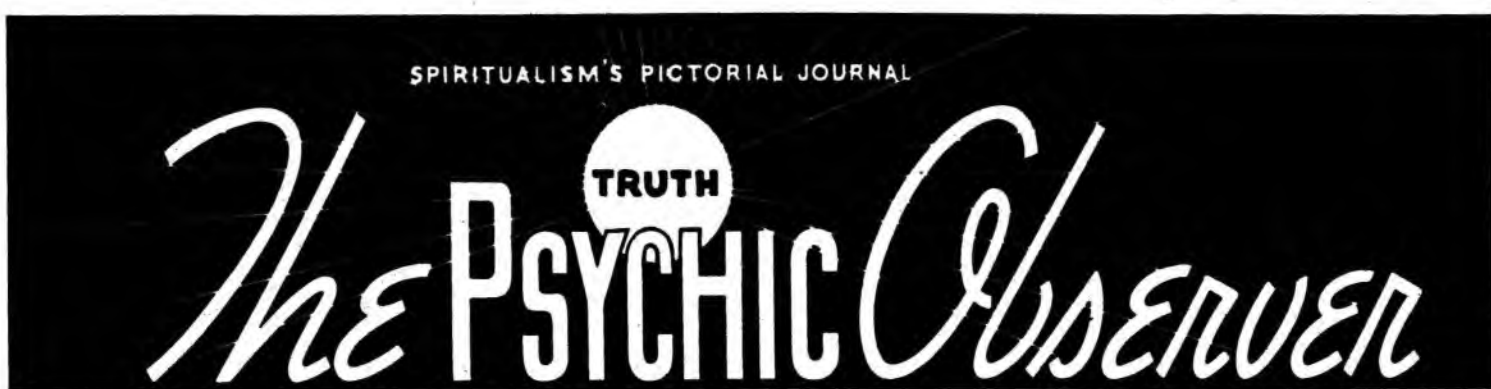
Three years ago he was the hero of the Air Force and the nation.

BUT TODAY HE IS A LECTURER ON SPIRITUALISM. Dowding was retired in October, 1941. The former hero lives quietly in a London suburb, almost forgotten by the nation he once saved.

He reads spirit messages he says have come through mediums from seamen who drowned, from tank drivers killed in Libya, from fighter pilots who went down in their flaming planes.

SPIRITUALISM, Dowding says, KEEPS HIM IN CONTACT WITH THE BOYS WHO "DIED" IN THE BATTLE OF BRITAIN.

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10 CENTS

INSPIRED WRITER

Science and Health Revised

By MARY BAKER EDDY (Posthumously)

Spiritually Transcribed by

ALMA MORROW

Reviewed by

REV. CARL HORTON PIERCE



"Psychic Observer"

ALMA ELIZABETH MORROW

1442 Alice St., Oakland, California

The book "Science and Health Revised" was written through her mediumship. This book was published in England several years ago. At the time, it was reviewed by numerous London periodicals and psychic journals. As yet, the book has NOT been published in America.

On reading SCIENCE AND HEALTH REVISED, by Mrs. Eddy, as transcribed by Alma Morrow, it seemed to me that I could understand more fully the words of Jesus when he spoke of the great rejoicing in heaven over the repentance of a sinner. For in my heart, as I finished the book, there was joy unspeakable. The fact that Mrs. Eddy has made a clean breast of the various statements in what she calls the Old Textbook sent a thrill of happiness through me that I have not felt in many a long day.

Christian Scientists, it seems to me, of all people are held in a bondage that is very difficult to break because when they see the unquestionable manifestation of spiritual healing they say: This is the truth, the whole truth and nothing but the truth; there is nothing further than this because it is the ALL of truth; and we will close our minds to anything but what we find in the Old Textbook, lest we might become contaminated "by human hypotheses," and hear something that is not "authorized by Christ."

In this wonderful "revised" edition, Mrs. Eddy makes an impassioned appeal to all her followers to abandon every thought or effort to continue such misapprehension.

Why the Graven Images?

She advocates giving patients good books to read—any book that they may feel like reading. How different this is from the old instructions from practitioners: for the inference was, if not the specific command: Confine your reading strictly to the Christian Science literature. Personally, I went so far in this direction that for years I would not read a daily paper—such was the effect of this pressure on me, and I knew many practitioners who felt and acted the same way. Now, all this has changed, at least as far as Mrs. Eddy's advice from Spiritland can effect those who learn of her change of attitude and her present wish for those whom she considers her "followers."

One thing seems certain: that with the ruthless disregard of convention which characterized the onslaught into the fallacies of orthodox religion which Mrs. Eddy launched in 1866, now she charges straight forward into what she considers the errors of the flock that is termed "Christian Scientists." for example (p. 43) she exclaims:

"Let me reveal further that in the movement of Christian Science many things displease me. For instance, I expressly demanded that there be no graven images. What do you call the composite photographs of me but that? Only one step further and you will have a raised plaque and from that to a statue which you will worship as the Mother Mary. Destroy these things! How can you dare to flaunt them and worship them with eyes of medial tenderness that light up with false illumination at the images of the saints?"

"I can no longer speak quietly of such things. It is sacrilege. Burn them, destroy them, do what you will, but for the sake of man's own progress take them out of sight of people who are looking for God. God needs no such thing to bring mankind to His altar."

Day of Rich Potentate Almost Gone

As ruthlessly she commands that quotations from her writings be erased from the walls of Christian Science churches. The command is almost a wail of appeal:

"Oh, my children, hear my cry, efface my name from the walls where you flaunt it beside the name of the Blessed Master. It is blasphemy, nothing short of that, and furthermore let me tell you this: . . . Forget the ruinous path that leads to place and power . . . Pass along the shaded ways of Peace, unseeking, unfinding and unknown. Let your glory be in God, not place. Forget for awhile the mighty ego . . . The time has come when you must do it . . . The new cycle, beginning now, will run red with blood unless the peoples of the earth learn service and the power of good. The day of the rich potentate is almost gone. In this era will come floods of light to the Earth plane and he who will not heed it must learn his lessons over again." (Through REINCARNATION, as Mrs. Eddy frequently points out. Ed.) (pp. 53, 54.)

To her "scribe," as Mrs. Eddy calls her medium, the author gives great credit. Alma Elizabeth Morrow volunteered to come again to

"HEAR MY CRY"

Lowell Thomas Says

Psychic Observer, September 25th edition, carried an article written by SIR HUGH DOWDING, "Did They Really Die?" Now, the United Press has released from London direct confirmation of the fact that the Fighter Pilot Chief is a SPIRITUALIST.

The evening of the same day this story was released from London, LOWELL THOMAS sensed its news value and spent half of his 15-minute broadcast in favorable comment relative to Dowding's belief in the Truths of Spiritualism and PERSONAL CONSCIOUS SURVIVAL of the boys who "died" in the Battle of Britain.



"Psychic Observer"

MARY BAKER EDDY

earth to correct the errors of the Old Textbook, Science and Health. This is a remarkable story in and of itself. According to Mrs. Eddy, she . . . as a child . . . "heard voices and . . . clearly understood them." She continues:

"After I grew older many interesting things of a psychic nature were revealed to me, but I, in my unreasonable egotism, thought I had a gift that could be used as a conjurer who sought to baffle men. So I, I humbly confess, took that gift, mixed it with a partial revelation of truth and presented it to a hungry world."

"There was, I admit, enough of truth to lift the then orthodox churches heavy with medievalism, into a higher plane of thinking, and when I built my church (the original 'Mother Church' Ed.) in 1894, the forces (those spiritual guides and teachers whom Mrs. Eddy elsewhere acknowledges gave her the inspiration and wisdom to deliver her message to the world. Ed.) which had tried to use me as an instrument turned their power to prevent the building of the church. I FORGOT GOD FOR A TIME."

"I was a Leader, worshipped and sought after. How small it all seems to me now. From here the cheap and shoddy glamour of Earth is a raw and sordid thing. One can hardly recognize oneself as the same personality—as one looks back upon one's follies."

"But to continue my account. When it was observed by my possessors . . . that I was determined to be headstrong and finish the church, they allowed me to do so, knowing, of course, that IT WAS FOUNDED UPON THE CORNERSTONE OF PERSONALITY."

Be Not Ashamed of Spirit Guidance!

There are so many, many jewels of thought . . . so much retraction of the old teaching, that one would like to quote copiously from this book which is now out of print. I could imagine that there will be an overwhelming demand that it be reprinted in this country shortly, for originally the Christian Science Publishing Society . . . according to the "scribe" . . . refused to print the manuscript and threatened to boycott any American publisher who handled the book. So the manuscript had to be taken to London; returned to this country unbound; and bound here. The book has had wide circulation abroad. It certainly deserves widest circulation here in the Western hemisphere.

To Spiritualists, particularly, will come the welcome item from Mrs. Eddy about that much-mooted chapter: Christian Science versus Spiritualism. You will recall . . . all of you who have read or studied Science and Health (the Old Textbook) that Mrs. Eddy declared specifically that communication with those who have passed on is impossible. Furthermore, according to that chapter, you could not be a Christian Scientist in good standing if you countenanced or practiced communication. So, now, listen to Mrs. Eddy:

"Take that chapter in the Old Textbook entitled, 'Christian Science versus Spiritualism' and cast it aside as a moth-eaten theory . . . There are thousands of good sincere workers who can establish a communication with your teachers and guides. Let them do so—be not ashamed—you are a free soul to go ahead and nothing can stop you (from consulting mediums and communing with spirits. Ed.). You have nothing to lose and everything to gain."

Banish Fear and Cowardice!

"You who are now good, earnest practitioners, HEAR THE VOICES OF YOUR TEACHERS AND GUIDES . . . MAKE KNOWN TO YOUR STUDENTS THAT THEY TOO HAVE GUIDES WHO LONG TO HELP

(Continued on Page 4, Col. 4-5)

HOUDINI Unmasked!

Medium's Guide Exposes Cowardly Conjurer

"READERS DIGEST" UNFAIR TO MARGERY CRANDON

Why does the "Reader's Digest" persistently print anti-Spiritualist stories? It offends once again in the current British edition by reprinting from "Variety," an American weekly for people in show business, statements about Houdini which are nothing more than lies.

The article states, after mentioning his alleged "crusade against fake Spiritualist mediums," that "he exposed the notorious Margery of Boston, demonstrating that she obtained her 'spookiest' effects by means of megaphones suspended from wires, and by ringing eerie bells with a two-foot ruler concealed on her person."

Reason For Attack

This is a monstrous perversion of the facts. Houdini never exposed Margery. Her seance room was searched hundreds of times. Nobody ever found a megaphone suspended from wires, nobody ever found a two-foot ruler concealed in her person.

The truth is that Houdini, without scruple in his desire for notoriety, attacked Spiritualism to obtain free publicity for his conjuring shows. It was Houdini who was exposed when Walter, Marg-

(Continued on Page 4, Col. 1)

The Spirit World Does Not Want Earthly Leaders

Does Spiritualism need a leader? There are those who believe in greater COOPERATION but hesitate to endorse complete AMALGAMATION.

JUDGE EDMONDS, famous pioneer American Spiritualist, who passed away many years ago, has from time to time communicated through the English medium GERALD DE BEAUREPAIRE.

The article below, written by Edmonds through his medium, specifically states an interesting viewpoint relative to Spiritualist Leaders.

COOPERATION VS. AMALGAMATION

MIND OVER MIND IS TYRANNY

When the reality of spirit intercourse began to dawn upon me, I at once said, "If this is true, it must be for all mankind, and not for any particular people. Its end and aim must be universal, and its manifestations and instrumentalities will be seen everywhere.

Still I thought that concentrated action would be serviceable... and it was attempted, but in vain. Over and over again, here and elsewhere in the United States, efforts at organization have been made... and some of them in a spirit of wisdom and freedom that removed all reasonable objection here among us... but every such effort has failed.

To what shall we ascribe these cognate failures. Surely not to a falling-off in the number of believers, for we are increasing marvelously every day until we are counted, in this country alone, by millions. Not to any diminution in the interest which the subject excites, for we behold that interest constantly augmenting, and men of character, education and ability enrolling themselves in our ranks.

Spreading Truth

Men have been to see me from the four quarters of the earth, of different nations and languages. Letters come to me from Europe, Asia, Africa and South America. I hear of manifestations among the Indians on the Rocky Mountains, the slaves at the South, the Arabs in Northern Africa, the natives of the Isles of the Pacific. I have heard of my own publications be-

ing found on the Himalayas, and among the whalers of the North Seas.

I behold Spiritualism in the churches—Catholic and Protestant—and that so strongly existing here, that the priesthood have been obliged to recognize and tolerate it, and some even to use it. The pulpit has stilled its denunciations, and the press has learned to acknowledge its reality; and now, day by day, numbers are added to those who shall be saved.

Other-Side Plan

And yet no organization of our adherents can be successful, no concentration of our power be permitted. If this movement had been of human device, the human means of organization and concentration would long since have been in full operation. But if it is divine in its origin, it needs no such mortal appliances, but each soul shall move in its own orbit around the great center of the system, forming part, indeed, of a harmoniously whole, but preserving its own individuality to the end.

I have often, within the last six or seven years, reasoned with the spirits with whom I have been in communion in regard to the plan of their operations—have well understood what it was, and have from time to time been instructed wherein I could aid in the work. Evils which afflicted the past and retarded the progress of truth in the olden time, they were determined now to avoid. Man's proneness to worship objects palpable to the senses, rather than the invisible Creator of a boundless universe, should no longer be indulged with the opportunity of deifying the instrument rather than the divine influence.

Trouble of Thinking

This movement was not, therefore, confined to one instrument, but was confided to many, and they of every conceivable grade of society, so as to render the worshipping of them too absurd to be thought of for a single moment. It has therefore been a cardinal principle with the spirits to let no one man have an undue prominence over his fellow; and we have none such, and are not to have.

No Mahomet, or Luther, or Wesley is to be found in our ranks to interpose their imperfections between us and a direct reception by us of the Truth from the same

source whence they claimed to obtain it. No one man shall stand in our midst, like Moses, clothing his commands with the formula, "Thus saith the Lord." But each shall work out his own salvation; to each shall be accorded the liberty of doing so in his own way.

There was another evil which the spirits were determined to avoid, and that was one which would surely flow from organization. In every organization there must be some minds to lead, guide and govern... and hence would arise inevitably an oligarchy among us. There is such a proneness in man to have himself the trouble of thinking for himself... such a disposition to indulge a mental indolence, by accepting a faith ready made for him, that the designing in all ages have taken the advantage to enslave and benight him.

Church's Lost Power

Hence the churches which have done so much good in speeding man upward, have been shorn of much of their power and their usefulness to advance him still farther; and from this cause the Church now has become, as the Jewish Church became 1800 years ago, an instrument rather of man's retardation, than of his advancement.

Had this matter in which we are engaged been of human origin, it would have been easy to have formed a hierarchy among us. There are enough among us who could be tempted with the prospect of power; and the constant demand we hear for something certain, definite, reliable, from the spirits, shows us that there are enough ready to yield to the

What Is This ASTROLOGY?

By CONAN SHAW

Throughout the world the study of the eternal wisdom, as portrayed through the stars, still engages the attention of serious-minded men and women. "Astrology" to these people is a vital, living way of personal experience, as it has been to many others since the dawn of history. In proof of this, we have but to read the literature of the ancient civilizations of Egypt, India, China and Central America to realize the contributions which these people have made to the common funds of knowledge about human nature through the laws of the heavens.

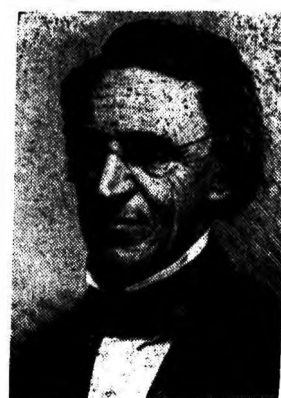
This Astrology, then, is God's Will being made manifest through spiritual and cosmic law. It is the celestial cipher language of God, free and open to all to read. All are capable, in some measure, of being inspired by its vast symbolism. There is no subject or activity, spiritual or material, that is not affected or implicated in planetary law. In so far as we are in tune with God's Will, so will our judgment be true upon all matters related to the subject.

Scientific Rules

It is of little use expecting to receive the principles of star knowledge from the daily newspapers, for this is not Astrology, neither are those daily readings our horoscopes. There are rules as scientific and fixed as it is possible to obtain. The influence of the planet Saturn, for instance, can only act in terms of its own nature, and because it is a cold, contracting influence, Saturn will never produce hot weather, neither will it produce a warm-natured individual. The same fixed principle is noted about each sign of the zodiac as well as the aspect between the planets.

This Astrology takes us into the

JUDGE EDMONDS



"Psychic Observer" He says: "Each person must work out their own salvation."

temptation of having somebody to think for them.

And I know of nothing short of divine wisdom that could have prevented these elements, so rife as they are among us, from producing the same results which have been since the world began to spring from the same causes. I confess that when these designs were revealed to me, I could hardly conceive it possible to escape the consequences which the whole history of the race seemed to declare were inevitable and I have watched the movement with great interest to see if the purpose would be carried out.

Much To Be Done

I think now, from the success which has attended the effort thus far, that it can. God grant that it may! For there is no tyranny so debasing as that of mind over mind... no bondage so destructive to human progress, as the mental. Our own port has nobly said: "He is the freeman, whom the truth makes free."

And when any human device, be the pretense what it may, stands in the way of the advent of the truth to each mind, according to its own capacity to receive it, its direct tendency is to enslave it, and to retard, if not to debase the immortal spirit that is within us.

The High and Holy Ones who are dealing with us now see this, and seeing, they are determined to avoid. Hence all seems chaos in our ranks; yet we are moving forward with a harmony of action that is marvellous in its existence and in its results.

There is then, in the movement, concentration of action, though not of our handiwork... there is organization, though not of mortal fashioning; and we can well afford to dispense with any of our own contrivances. Let it not, however, be understood that there is nothing for us to do... nothing in which we can act in concert with each other. There is indeed much for all of us to do, both singly and together.

"Psychic News"

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Spiritualism's Challenge

By REV. ANTHONY CAMARDO, President, Liberal Psychic Science Association, Inc., 1331 S. 57th St., Cicero, Ill.

Whether Spiritualism will live up to its opportunities in this period of world crisis must depend upon the Spiritualists themselves. If the individual fails to accept the challenge, then the whole structure must be effected.

Therefore I would like to ask each one of you, "Are you taking full advantage of each opportunity as it arises to tell everyone *There Is No Death* and that you can prove it is possible to communicate with those who have graduated from earth life to a new and better existence?" If your answer is "Yes" then you are fortunate indeed, but are with the minority.

We KNOW The Truth

If, on the other hand, your answer is "NO," you are one of the majority whose slogan seems to be "While I know these things to be true, why should I worry about the other fellow?" The difficulty is that everyone has to be convinced sometime—even as you and I—and if whoever explained these truths to us had been as selfish as many of us are now, we should still be dreading an eternity of hell and damnation—as taught by most orthodox religions.

We should be thankful we do know the truth—the truth that sets us free. We should grasp the importance of doing unto others as others did to us when we were taught and shown that death is really nothing but a form of rebirth.

Life Is Continuous

The greatest medium of all time, Jesus, stressed two things: 1. Life is continuous. 2. Discarnate souls do appear before, and communicate with, the denizens of earth-life. Furthermore, Jesus told the thief on the cross they would be together in Paradise *that same day*—not a million years hence—but at once.

In other words, there was no long period of unconsciousness between so-called "death" and the day of resurrection. He had told his followers he would be with them always and to prove this a fact, when he sensed their doubts following his crucifixion, he not only materialized several times but conversed with them and allowed them to feel his flesh.

We know these things to be true because we also witness the materializing of our loved ones who have gone on ahead, and through direct or independent voice we communicate with our spirit friends and listen while they tell us of their new homes.

The man raised in orthodox (Continued on Page 12, Col. 4)



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The Making of A MIGHTY MIND

MENTAL EXPANSION — AN ART AND SCIENCE
DELICATE, GENTLE THINKING REQUIRED

Fill Your Mind With Power and Beauty Thoughts

By EDWARD A. LOHMAN

When Paul wrote to the Philippians and said . . . "Let this Mind be in you which was in Christ Jesus" . . . he expressed the same thought which we in more modern terminology would express by saying . . . "Make a mighty mind."

There has not been a single advance made in any line of human effort which has given to the world such a far-reaching and permanent value as that of Mental advancement and Mental achievement.

There isn't a finer art than the Art of Right Thinking! There isn't a more delicate architecture, than the forming and the designing of ideals and thoughts in the mind. There has never been a structure reared in the name of beauty or majesty, more lovely than the building of a clean, strong character.

The combined strength of all the muscular giants in the world cannot be matched with the Herculean power of one who has developed a rational, creative mind.

Raise the Mental Level

The finest business in the world is the business of raising the Mental Level. Surely the work of Religion is akin to that of Science and Philosophy . . . to make for better and stronger mentalities. It makes little difference to what towering heights we send our steel and bricks into the sky . . . (It would be well for us to remember the Tower of Babel and its disastrous results). Had the Ancients raised their Mental Level instead of seeking to make a name for themselves by raising a tower of stone, they would not have become the laughing stock of the world.

But today, as then, it is much easier to build in brick than to build in thought and character.

It requires effort and courage to build. It makes no difference whether you use mind or money, bricks or brain, you need courage and determination.

The erroneous belief that one might have the mind of Jesus by merely subscribing to some orthodox belief, or be obedient to some form of ceremony, is no longer tolerated by the more progressive, modern mind.

No Other Method

It is now agreed that in order to raise the Mental Level of the individual it is necessary to build into the Mind elements of reason and respectability; to realize that morality and intelligence are the substrata of the truly religious life; that to definitely increase and improve the substance of the mind is to increase and improve the life and affairs of the individual. No other method of elevating human life has been found or devised which can and will so definitely and decidedly increase man's powers to achieve, AS DOES THE

SYSTEM OF RAISING THE THOUGHT LEVEL.

There is no doubt but that, if and when, any of us can bring our mental capacities to measure with the minds of a Socrates, a Jesus, a Beethoven, or a Shakespeare, we could then create Masterpieces equal in every respect to those of these Great Men.

Benefits Derived

If Paul did not mean just this when he advised us to have that Christ Mind in us, then what did he mean? Since we all wish to be greater and better; since we all wish to be Christ-like, how else could it be possible for us to achieve this end unless each of us so raised our minds and thereby increased our powers and elevated our thoughts so as to make them identical with the life and the work of the Great Masters.

If you ask about the benefit derived from raising your Mental Level, I can answer only by asking you to consider the noble achievements of men and women in our own age and country. You are not obliged to go farther than your own city, and mayhap you will find examples of sufficient proof in your own household.

WHEREVER THE THOUGHTS OF THE THINKER HAVE BEEN RAISED, EVERYTHING AROUND AND ABOUT HIM HAS BEEN RAISED LIKEWISE.

Process Is Automatic

The history of human evolution is merely a recording of the progression and upward trend of the mind. The moment the tide of Mentation rises, all else rises with it. Jesus said . . . "When I am lifted up, I will lift everything with me." You simply cannot think better thoughts without making your whole life and all your conditions better. The whole process is automatic . . . RAISE ONE AND YOU RAISE ALL. Here is what actually takes place when you raise your mental level:

1. YOU INCREASE YOUR POWER TO THINK.
2. YOU STRENGTHEN YOUR TALENTS.
3. YOU THINK MORE CLEARLY.
4. YOU DO THINGS BETTER.
5. YOU HAVE LARGER AND MORE CONSTRUCTIVE IDEAS.

The Highest Good to be gained from mental elevation is that you increase and expand your consciousness; and with an expanded consciousness, *your mind grasps all that you are conscious of*, and begins to express it in your life; for it is literally true, that *where your mind is, there will your affairs be also* . . . "You are in that state of affairs."

We simply cannot live and ex-

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press higher than we think. And likewise, we cannot think any greater thoughts than is the capacity of the mind to comprehend. Knowing these things, it should be our first concern to raise our mental levels.

Make Own Selection

If we are content to live in the basement of our minds, we shall live with the vermin and the rats of the cellar. *Live in the highest story of your mind and dwell in the sunlight of Success.*

I can only think of one way by which Jesus attained to that Christ Mind of which Paul speaks; and that way was by CONSTANT PRACTICE AND EXERCISE OF THE BETTER QUALITIES OF THE MIND. To increase the Power and Beauty of your thoughts, *fill your mind with Power thoughts and Beauty thoughts.*

While it is the business of each of us to raise our own mental level, it is very important that each of us select such place and such people in which and in whom there shall be the proper stimulus to produce the right sort of soil in which to grow our thoughts.

Helps or Hindrances

No one can raise their Mental Level while wilfully indulging in foul speech and associating with vicious characters.

No one can elevate the mind, and yet insist on filling it with degrading thoughts.

Books, pictures, magazines, words, stories, language, feelings of anger and hatred, selfishness, etc. are all *either helps or hindrances to a healthy, happy mind.*

Mental Expansion is an art and a science. It requires delicate, gentle thinking, it needs to be governed by certain definite laws of mind and feeling; it requires daily watching and nursing to protect it during its expanding and growing days.

ASTROLOGY

(Continued from Page 2, Col. 4)

study of many definite branches of learning, some of the more important being defined under the following headings.

Every human being's birth takes place under definite exchange places between the Sun, Moon, and ascendant degree in the horoscopes of physical conception and birth. These rules were known in Egypt and India, as ancient writings testify, and additions have been made to them by students today through their own personal experience in these matters. The question is asked: "When are our doctors and obstetricians (instead of condemning Astrology offhand) going to get down to it and study these laws, even for the sake of a healthier race?"

Astrological Law

The laws governing the seance room are under Astrological law, and much useful information has been obtained and classified as to the type of phenomena obtainable. Indeed, the horoscope reveals our psychic and spiritual gifts, and also the times in life when these are developed to the best advantage. Instead of foolishly denouncing Astrology, we have here psychic matters reduced to planetary law.

Because there is no vision of the wholeness of truth, some Spiritualists discountenance Astrology, while many Astrologers disregard the contributions which psychic science makes to that wholeness. In circle sittings, when there is apparently little taking place, it is realized that this is in fulfillment



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of Astrological law, and work is being done with and on behalf of the experimenters on the "other side," and this has been confirmed by the clairvoyant faculty.

The law then works round so that specialized activity is felt by the appropriate sitters according to planetary rule and influence. Here we deal with cosmic laws in actual operation, and not just mere wishful thinking.

How To Read People

How different things might be in questions of marriage and professional adaptation, if we could reconcile compatibility of temperament in partnerships, and exercise wise choice in placing the "round peg in the round hole" in business affairs. The parents of a youth, because they did not know, put him into a large business concern because it was thought safe, whereas the horoscope revealed a budding doctor and surgeon. In consequence, the world has lost the skill which a medical training would have brought out. The son has taken up as a hobby various medical studies, but they have led nowhere.

The student can read the character of a person far better by referring to the horoscope than by having contact with that person. This science is a revelation of human nature, which proves how each human being is linked to the other by invisible, yet tangible

threads of a common spiritual origin.

The philosophy of Astrology leads us to view life, with all its trails and tribulations for people, with richer, deeper and fuller sympathy. We can turn up a friend's horoscope for the current period and perceive heavy afflictions prevailing in a particular sphere of activity; although we may not have met for years, we know and understand his stress and strain, and our deeper thoughts and feelings go out to him in his hour of trial.

Profound Ideas

Much could be said concerning systems of Yoga, for students of the stars know full well that the basic soul centers are under the dominion of the Sun, Moon and Ascendant. These found their profoundest expression in the ancient Egyptian Osirian and ancient Indian conception. Modern psychology has now established the principle that "a process set up anywhere in the nervous center reverberate everywhere, and in some way affects the organism throughout, making its activities either greater or less."

The very symbols used in Astrology, born of antiquity, are a direct revelation, for they embody profound ideas incorporating a spiritual philosophy which is both enlightening and illuminating as regards the incarnation of the human soul, and the problems of its freedom, fate and destiny.

The Royal Arch

That rich store of spiritual wisdom under the name of "Freemasonry," has, as its basis, the fundamental tenets of Astrology, and although few of its members realize this, yet the truth is proved in the very "speculative" tools and symbols that are employed, embodying Astrological principles. The level, plumbline, square, compass, worshipful master, indeed the whole rite, are translated Astrological terms applicable to the horoscope, through which all must pass, until the mysteries of the blue vault of the heavens, the *Royal Arch*, suspended upon the two pillars of the equinox and the solstice be recognized and attained.

What is the practical use of all this, if the members have lost the key, and are thereby unable to open their own lodge door in their own horoscope? The tools are there for operative purposes and not for speculation only. Why

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must reform always come from the outside of movements and organizations?

Many more aspects of Astrology could be touched upon, and in drawing this article to a close, it seems very desirable to emphasize the fact that the time has now arrived for some of these doors of deeper truths to be flung open, to counteract much loose thinking upon matters which should be more respected by virtue of their spiritual relationships.

There is need, more than ever before, for distinctive contributions to be made in all these subjects, by those who have spent many years of patient study on the question, and are therefore capable of demonstrating the ideas in a tangible way.

Let us, therefore, exercise wise discrimination before pronouncing judgment upon these matters, for it has been truly said, and evidently experienced, that "the heavens are telling the glory of God, the wonder of His work displays the firmament." "Light"

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HOUDINI Unmasked!

(Continued from Page 1, Col. 1)

ery's "dead" brother, told at one seance how the conjurer had hidden a ruler in a bell-box so that he could later accuse the medium of having "planted" it. Walter, much to Houdini's discomfiture, stopped the seance and unmasked Houdini's plot.

It was Walter on another occasion who exposed Houdini by revealing that the conjurer had concealed a piece of rubber in the bell-box to prevent it from being rung.

He Became Convinced

Mention is made in this article that Houdini was a member of the committee set up by the "Scientific American." What is not mentioned is that J. Malcolm Bird, associate editor of the "Scientific American," and secretary of its committee which investigated Margery's mediumship, became convinced of the genuineness of her powers. His articles in the "Scientific American" describing the striking results he obtained with Margery created such a furore that he had to sever his connection with that journal!

The "Reader's Digest" says that

Houdini offered 10,000 dollars "to any medium giving proof of genuine psychic power." This is in line with other offers he made in which the conditions were so weighted against mediums that the award could never be claimed.

When a similar offer was recently made by the "Scientific American" one medium, who announced his willingness to accept the test seances, was asked to give them while seated in the electric chair at Sing Sing!

The "Reader's Digest" says that Houdini demonstrated that he could reproduce all Spiritualism's phenomena. With the aid of elaborate machinery and confederates, he gave pale imitations of mediumistic phenomena. But the essence of mediumship is that it is spontaneous and proves Survival—something Houdini never accomplished.

The magazine prints the hoary old lie that Spiritualism has "driven more than a few to the madhouse." There has never been produced one person who became insane solely on account of Spiritualism.

Sworn Testimony

So absurd is this article that it states Houdini never succeeded in transmitting, after his passing, the code agreed with his wife beforehand. Mrs. Houdini made this sworn declaration—we have frequently reproduced a facsimile of it—on January 9, 1929: "Regardless of any statements made 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 prearranged between Mr. Houdini and myself."

The "Reader's Digest" is an American publication. We suggest that it might, as a redress for its consistent anti-Spiritualist articles, publish one telling the truth about our subject.

It might be interesting to know that Abraham Lincoln was a Spiritualist. So were Harriet Beecher Stowe, Professor William James and Judge Edmonds, Judge of the Supreme Court of New York—just to mention a few names.

Or is the attitude of the "Reader's Digest" that its readers must only digest anti-Spiritualist articles?

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Annual Oakland Conference

Duties and Ideals
Will Be Discussed
Sunday, Oct. Tenth

According to B. J. Fitzgerald, President, the annual convention of Universal Church of The Master, Inc., will open October 10th, 1948, at their national headquarters, 2073 Telegraph Ave., Oakland, California. The Ministers' conference will convene at 12:30 P. M. and be devoted entirely to the expression of the Ministers. Says the President "Come prepared to take an active interest and part in all the proceedings. Chartered Ministers please bring your annual written report of the activities of your church to save time on the floor. Discussion on subject matters will be limited as to time to give every Minister opportunity to submit matters for the good of the Church and Its Ministry. Remember this is your meeting and your presence is earnestly desired to have first hand knowledge of the important matters to come before this Conference."

Program of Activities

The order of the meeting beginning Sunday, October 10th, is as follows: Invocation. Roll Call. Introductions. Reports of Auxiliary Churches (Charters), Addresses by Officers and Delegates. Symposium — Our Duties and Ideals, New Business. Adjournment

The Board of Directors of The Universal Church of The Master, Inc., are: President, B. J. Fitzgerald; Vice President, Mae A. Fitzgerald; Chaplain, V. Gladys Edwards; Secretary and Treasurer, Pauline L. Barrick; Trustees, N. F. Howell, Charles H. Taylor, Thomas E. Chapman, R. E. Barrick and Herbert Thompson.

Science and Health Revised

(Continued from Page 1, Col. 4-5)

THEM. Please MAKE THIS YOUR FIRST INTEREST." (pp. 48, 49.)

Of the facility with which men will communicate between the planes she says:

"A time is coming . . . in fact is almost upon us . . . when men of this plane (the higher planes) and yours will communicate with each other even as you do now on the telephone. You are standing at the beginning of a new era, a new cycle, when time and space will be no more. THOUSANDS TODAY ARE COMMUNICATING WITH THIS WORLD. You do not hear of it because you close your ears and run away when it is voiced . . . There are many of you today among my followers who are communicating with loved ones here and you are doing it in a manner that makes cowards of you. You are afraid to do it openly." (pp. 47, 48.)

Concerning HEALING, more particularly, I note that Mrs. Eddy's expressions and those of Dr. William James exactly correspond and check. for example she says on page 21:

"When you send out a call for help someone (on the higher planes) hears it and hurries to your aid. When your mind is attuned to the proper level or pitch we will put into your mind exactly the right thought to help you or give you strength."

Eddy VS. James

In other words, as Dr. James urges in his books (transcribed by Mrs. Burke): "CALL US IN. LET US HELP YOU. WE WILL ACQUAINT YOU WITH OUR REALIZATION OF POWER." And Mrs. Eddy adds:

"In the profusion of ideas at your command (when you have made the call and are receiving the help of the so-called 'Invisible World') you are better able to select the right one when your mind is at a high level."

Concerning inharmonious conditions in which people find themselves sometimes, the pronouncements of Mrs. Eddy and Dr. James exactly check. They both attribute our unhappiness or despondency, or whatever it may be that gives us depressed and unhappy thoughts, to:

MRS. EDDY'S STATEMENT

It is the thought force surrounding you . . . It is evil thoughts or evil spirits that have gathered 'round you making you unhappy by impressing upon you consciousness the infallible facts of your discordant surroundings.

DR. JAMES' STATEMENT

(from memory)

It is the influence of the negative currents in the Ocean of Mind, or it may be the influence of malicious, ignorant, innocent entities superimposing their conditions upon your mentality.

I mention the parallelism between the statements and teachings of these two great American teachers, because in their line and times they were of paramount prestige and importance. Dr. James is considered our greatest philosopher, and it should be born in mind that he was president of *The International Psychic Research Society*, and hence was familiar with and sympathetic to the doctrine of Spiritualism. Whereas, Mrs. Eddy, of whom Dr. James has spoken most glowingly in his messages from The Other Side, held the exactly opposite view—when on earth. Now, we may observe, that they both talk the same language and exactly conform to the same doctrine of spiritual cooperation from Above.

"Christ Jesus of the Heavens," says Mrs. Eddy . . . accentuating the closeness of the planes . . . and the facility of communication . . . "is issuing, through His angels, many and varied decrees. One is this:

"That there rests upon each man's shoulder, a hand, the hand of his guide, who awaits the moment when into the mind he can send a thought of love. This angel walks beside you, lovingly, earnestly, patiently, and soon you will realize his presence if you listen."

Old Christian Science Will Fall

It is a far cry from this Mrs. Eddy who has not only bared her soul; done her best to correct her own mistakes; adjured her followers not to make any more mistakes through these previous erroneous teachings: I say it is a far cry from the Mrs. Eddy of 1866, or the Mrs. Eddy of 1894, or the Mrs. Eddy of 1910. But would to God that each of us, now as well as later, might be as fearless in correcting our own false thinking and personal errors. For certainly as Mrs. Eddy herself says: "There is one thing . . . in my favor, the fact that I come back and condemn those things that ought to be condemned." She adds:

"Last, but not least, I have hope that before long many of you will throw off the shackles that bind you and come into this new movement (the acknowledgement and practice of communication with the angels of God. Ed.) with open hearts and open minds and be not afraid of what your brother might say unto you . . . Make haste to submit your ideas to wiser decisions, lest you find yourselves in the vanguard of laggards." (pp. 93, 94.)

As if beholding the fall of some great, historic city, Mrs. Eddy prophesies:

"Already I see the fall of the Old Christian Science Church, the mad clamor and anger and hatred of brother for brother, but in that instant when it is greatest in that moment we of the new movement win, and win we must!"

"It has appeared to you as a great catastrophe, perhaps, that this book had to be written. Even so it appeared to the Children of Israel when Moses destroyed their Golden Image and denounced their worship of a thing that had no power of life. That which you worship has nothing more. That image of Mary Baker Eddy—tear it up! Break it! But do not worship it . . . When in the maze of your astonishment you have grasped the meaning of all this, try to have for me only compassion—even what you yourselves would wish . . . and know what this is costing me—this act that sweeps away an image worshipped for thirty or forty years by thousands of people. (pp. 95, 96.)

"That," Mrs. Eddy concludes, "is all I have for you this time (Miss Morrow writes 'Mrs. Eddy later completed another book through my hand. It is shorter than the first but from a standpoint of surprises it is an eye-opener.' Ed.) and the publication of this book will be the signal for each one of you who read it to get on the side of truth at last and help tear up a structure that is in some ways, no more than a house of cards."

And she concludes:

"Good-bye for a while; I shall come to you again teaching out of the character and heart of one who has won a battle."

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J. M. PEEBLES

St. Paul Became A Spiritualist

HAS CHRISTIANITY FAILED?

By C. F. STAGG

The 12th chapter of Corinthians is one of a series of letters written by Paul, when at Phillipi, to the struggling member of the early Christian Church at Corinth. There had been considerable dissension among the Corinthian Christians, and much disorder and argument concerning the nature and manner of Divine Service.

Paul was anxious that this state of affairs should be remedied and so he wrote his famous Epistles, pleading with them for unity of purpose, exhorting them to cease their internal quarrels and urging the brethren to establish their Church on wise and orderly counsels, which would for all time place them on a sure and safe foundation.

Gifts of the Spirit

Paul, who had had a much better education than most of his contemporaries, realized that law and order were as essential for the success of a Church as for any other organization. He appreciated that nothing of lasting good could result from irreverent and undisciplined practices.

Paul was also anxious, as many of us are today, to raise the standard and dignity of the Church he served. He gave them much wise guidance and advice on general matters, but his letter in which he carefully enumerates the *Gifts of the Spirit* is of special interest to us as *Spiritualists*, because it shows how intimate a knowledge Paul had of these matters and how clearly he understood the necessity of *wise control of psychic phenomena* if the best and most uplifting advantages were to be ensured.

It is a letter which might have been written by an official of our own Church to a struggling few who find themselves in somewhat similar difficulties in these our own days; for alas, there are many today who do not realize the significance of these manifestations of the Spirit, and who seemingly fail to grasp the tremendous implications arising out of them.

Every Man To Profit

Paul realized they were not *ENDS* in themselves, but only the means to a much greater end, a loftier, holier end, having as its object the universal spiritual uplift of all peoples.

If we can believe the recorded Epistles of Paul, we must admit

that he was *intimately acquainted* with most types of Spirit phenomena, and when enumerating them to the Corinthians he made it quite clear that . . . to use his own words . . . "the manifestation of the Spirit is given to every man to profit withal."

Paul Saw the Vision

He did *not* counsel any curtailment of the practice of spirit intercourse, *he did not say it was harmful*; on the contrary emphasized the desirability and importance to *EVERY MAN* to take liberally of the spiritual benefits offered, but he carefully pointed out that though there were divers types of Gifts, there was *ONE SPIRIT*, implying *ONE HOLY PURPOSE*, which was not to be abused.

Paul could, of course, speak with some authority about the working and the purpose of Spiritual Gifts, for he was himself Clairvoyant as was proved by his experience on the road to Damascus, when he saw a vision of such intense brightness that he lost his physical sight for several days; indeed had Paul not been gifted with psychic powers he would have continued on his way unconcerned and unaware of the presence of the Spirit of The Nazarene standing in the roadway, just as his companions were unaware, for though they were all journeying together it was Paul who saw the vision, proving it was not physical in substance, but spiritual, and therefore visible only to the one with the Gift.

All Claim the Truth

But to Paul himself, there was nothing nebulous or doubtful about this experience, for from that moment he changed from the hated Saul of Tarsus intent on the destruction of the Church and all its members, and became its most ardent supporter and apostle, giving the rest of his earthly life to its work.

The records of the following centuries show how the Gifts of the Spirit were neglected and abused, how the true religion of the original Christians were gradually supplanted by something emanating wholly from the minds of men seeking their own aggrandizement to the exclusion of the purer Teachings, and eventually all intercourse with the Spirit was withheld from the rank and file of the people, and biased priestcraft vehemently denied any such intercourse was possible.

Today we see the result of this denial of all the thousands of orthodox churches in existence, all



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claiming to teach TRUE Christian religion, NOT ONE permits the full and free exercise of the Gifts of the Spirit as urged by the canonized Paul, whose guidance and teaching they profess to honor and revere so much.

The Foundation Stones

If Spirit Paul is sometimes in contact with earth (and who shall deny the possibility) he must be sadly disappointed with the Church for which he strove so hard; must be grievously wounded to see the very foundation stones taken away from his edifice and discarded as useless, and as a result to see that edifice tottering, as it undoubtedly is today.

Fortunately however, he has been able to see that others have carefully preserved those despised foundation stones, and realizing their value and strength have been building a new Church, or rather rebuilding the old, more nearly like the original. In this new-old Church he sees again the exercise of the Gifts, the Discerning of the Spirit, the Working of Miracles, the Speaking Forth, and Healing, for the guidance and benefit of all people.

Had Christianity co-operated with the Spirit and taught TRUTH, had she been more concerned with the spiritual advancement of the trusting flocks, instead of seeking political power and material wealth, the history of the past seventeen centuries would have been very differently written and the world would have been a happier place today.

A United Family

When we think of all the suffering, the toil and tears, brought about by the exploitation of the ignorance of the people, we realize how important was Paul's advice to "Add to your Faith, Knowledge," for with Knowledge comes freedom and liberty in the widest sense; knowledge of things Spiritual brings also a greater understanding of things material.

A united family is a happy family. A united people of all races having understanding of each other, with a fostering of the spirit of true Brotherhood, would ensure a happy world for all time. But a necessary prerequisite to true happy Brotherhood is a knowledge of the Laws of Life and a realization of their implications. Paul's message and advice to the people of Corinth 2,000 years ago is even more necessary in these days of chaos and wavering faith; let all men "Add to their Faith, KNOWLEDGE."

THE CONCEPTS OF . . .

SURVIVAL and IMMORTALITY

SPIRITUALISTS BELIEVE IN COMMUNICATION

There Is . . .

"SOMETHING MORE"

An Occultist View By
DR. F. HOLT-WHEELER
Editor of *The Seer*

Survival and immortality are not to be confused. There is scientific evidence for survival, and there is metaphysical evidence, as well, but immortality is a concept which is not open to any scientific proof. It may be accepted or declined as a theological dogma, it may be upheld as an occult teaching, or it may be discussed as a logical sequence of survival; but it belongs to an entirely different category.

It is quite necessary to establish this distinction, for, frequently, those who would be ready to accept survival as a sound and reasonable explanation for many very puzzling problems dealing with life and death, fight shy of it, fearing that it is but a thin disguise for a religious doctrine.

Suspended Animation?

Survival, then, is a term conveying that man contains within himself "something more" than the mere physical structure of his body, that this "something more" has a life of its own, and can function for an undefined period after the cessation of the heart-beat and the consequent blood-flow which carries the energizing principle to every part of the physical body. It is true that the stoppage of the heart-beat does not always cause death, and is not always a certain sign of death, as is made evident by numerous cases of sus-

pended animation, but the definition is general enough to suit our purpose.

Immortality VS. Eternity

Survival goes further than this, without outstepping the bounds of controlled evidence. It declares that this "something more" . . . which may be called the Soul, the Astral Body, or the Continuing Consciousness, as one prefers . . . has not only existence but conscious existence; and, furthermore, that it possesses memory. Whatever may be the actual state of the discarnate is a matter on which survival does not dogmatise, though there is consensus on many points, but it can and does affirm that the discarnate have a very exact memory, that they are able to recognize parents and friends, that they recall such matters as the hiding-places of wills or even of trifles, and that they show a remembrance of minute details such as is rare in life; for example, the line, page, and chapter of a quotation in a book once read.

It is no more necessary to accept immortality as a condition of understanding survival, than it is necessary to accept Eternity in order to tell time.

VALE OWEN Says . . .

Must a belief in survival be associated with any special form of religion? By no means. Must it be associated with religion at all? Not necessarily. Life after death is not a religious matter, not more so than is life before death. Life, in itself, may well lead to a belief in higher forces, but the point to be observed is that continuity of life does not actually bring any new factor into the problem. It seems to do so, because we are as yet unused to the idea, and it seems to border on the supernatural or the miraculous. There is not more reason for mediums to form a sect, Christian or otherwise, than for astrologers or meteorologists to do so, and while some very splendid religious work is being done by Spiritualists, the value of that work inheres in the religious spirit of the people who compose the movement, not in the mere fact of survival.

Christian theology, Moslem the ology, Hindu theology, and Hebrew theology agree entirely on the fact of survival, which is clear evidence that "life after death" is common to all great creeds, and Vale Owen pointed out very clearly that there is nothing in the whole gamut of Spiritualist conceptions which runs

(Continued on Page 8, Col. 3)

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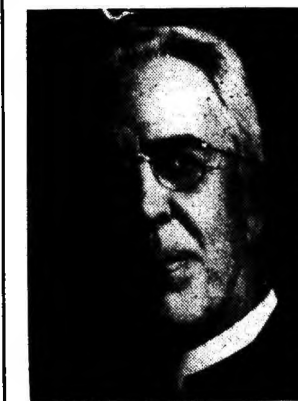
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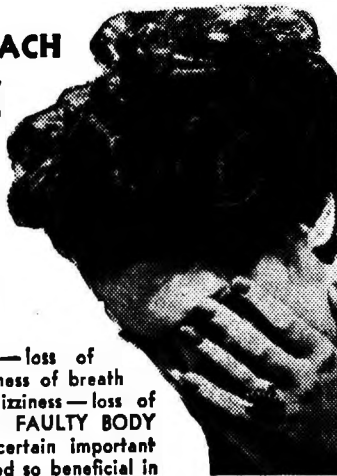
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ON THE HIGH ROAD

With
ROBERT G. CHANEY

★ ★
PEG-LEG BATES

It is strange how often obstacles and stumbling blocks, opposition and snags, really prove to be stepping stones to success.

Most of us can look back upon our lives, and pick out several instances where hurts and failures turned, as if by the waving of a magic wand, from hindrance to aid; from being a millstone around the neck, to the support and assistance which made things better than they ever were before.

Many of my friends, who seemed to be in a blind alley as far as advancement in their work was concerned, found that they were actually helped by being fired from their jobs, although it seemed to be a crushing blow at the time. Some went to better positions in other companies, but most of them had to take lesser jobs, and strangely enough this seemed to awaken sluggish brains, set up a new earnestness which helped them to advance far beyond their old positions. And it wasn't long before they were admitting to their friends that, "when I was fired, it was the best thing that ever happened to me."

Use Your Brains!

During the depression, loss of work called up the best in many a man; and many a man really started to build on earth the castles of which he'd dreamed, but which he had never started because life was too easy in the old job.

These times, though not depression times, are such that they will call forth every ounce of ingenuity for which our race is so famous. This war is giving us a jolt, firing us from our old easy going jobs, and making us use our brains to explore possibilities in every direction.

One thing it might well behoove

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us to look into is the use of what are ordinarily handicaps; those mental and physical and material characteristics that have hindered us in the past, but which may be turned to good account now. Not long ago, on the stage, I saw a Negro tap dancer who had but one leg. The other leg was a peg-leg like the lower half of a crutch. He was called Peg-leg Bates. His act got the most applause of any on the bill.

. . . But He Didn't

He was as good a tap dancer as I have ever seen. When he cut his capers around the stage, everyone just had to applaud. Peg-leg Bates used his handicap in a constructive way. That's what we'll have to do, too. That's what we should always do, good times or bad, war or peace, and if we do, we'll have the satisfaction of knowing we've done the best we could with what we had to work with.

When Bates lost his leg he could have said, "I am now not able to support myself. Let society take care of me." But he didn't. He had the vision to see how he could use his handicap as a springboard to success. Let's look at our handicaps, and see what hidden gold we have there.

This article is one of a series prepared especially for the PSYCHIC OBSERVER by REV. CHANEY, author of the book, "Hear My Prayer," Dale News, Inc., 75c.

SURVIVAL and IMMORTALITY

(Continued from Page 5, Col. 5)

counter to any orthodox belief. Yet, while survival is not excluded from any theology, it does not entail belief in any particular body of dogma. The Eskimo has a very lively faith in survival, and a very rudimentary theology. We repeat, survival is an evidential but not necessarily a religious matter.

Not Pious Hope

It has been suggested that survival is a first stage to immortality, but this is a sad fallacy in logic, since that which is immortal in itself cannot be attained by a succession of mortal stages. It has also been premised that survival is a proof of immortality, since, if a man lives for some years after his death, there seems to be no reason why he should not live indefinitely; but this is equally fallacious, since one cannot argue eternity in the terms of time.

An active, vital belief in survival is more convincing to most people than a pious hope of immortality. That a discarnate father can advise his living son, or a dead child come back in spirit to comfort a bereaved mother, is a more gripping thing than even St. John's marvelous description of Heaven in the Apocalypse. Not for one single second do we wish to suggest that survival is all-sufficient, nor that the higher belief in immortality should be shelved. The point to be emphasized is that they do not depend upon each other.

A further reason why this distinction is to be borne in mind is that it will serve to eradicate the utterly false idea of the Victorian age Sunday School picture book that, at death, everybody turned into an angel, with flowing robes, white wings, and all the rest of it. There has never been any real Christian teaching of this character.

Each Must Be Valid

It is poetical and pretty, but quite wrong. The Scriptures state definitely that the human race came into existence later than the angels, and was of a different order of beings entirely. Survival has proved this, beyond the possibility of doubt. Not in one single genuine case has a discarnate being, recently deceased, appeared as an angel; and genuine apparitions of angels . . . such as those of Swedenborg . . . come only to people who have the special occult powers to raise their astral selves to planes where angels become visible.

There is too much that is vital in survival, and too much that is hidden and spiritual in immortality, for us to allow them to be misunderstood. Psychic science has nothing to say with regard to immortality, and theology may withhold itself from any comment on survival. Only the occultist is in a position to make use of the findings of a high belief in spiritual evolution. To him, survival is an outer certitude, and immortality an inner certitude, but he will not make the mistake of confusing the two planes, for he knows that science and religion are neither antagonistic nor co-ordinative, but that each is valid in its own domain.

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ALABAMA

Birmingham . . . Church of Spiritual Science, Chamber of Commerce Bldg., Sun. 8 & 7:45 P. M., Thurs. 8 P. M., Pastor Rev. John Bloodworth; Assistant Rev. Gertrude Baker; Sec'y Beulah Kennedy.

ARIZONA

Phoenix, Arizona
First Spiritualist Church, 10th and Fillmore Bts. Leroy O. Cady.

CALIFORNIA

Alhambra . . . The Pyramid Church of Truth and Light, 326 South Atlantic Blvd. Rev. Emma E. Kingham.

Bell . . . Metaphysical Temple of Truth, 7111 Otis St. Rev. Florence Langelier Myers.

Fresno . . . Universal Educational Religious Society of Divine Science, Inc., 744 Midreda Ave. Edna Kelley.

HOLLYWOOD, CALIF.

Criswell's Liberal Church, 5417 Hollywood Blvd., Sun. 3 P. M.; Week days 8 P. M.; (No services Saturday); Jeron Criswell; Haio Vanessa; Alice Snitjer.

Spiritual Science Church, 1904 North Argyl. Mae Taylor.

The Temple of Light, 4712 Oakwood Avenue. Dr. F. M. Sebrer.

HUNTINGTON PARK, CALIF.

Christ Mission Church, 7930 Seville. Rev. Bert L. Pigz, Pastor.

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

LONG BEACH, CALIF.

California Assembly Metaphysical and Psychic Science Church, No. 17, New Masonic Temple, 8th and Locust Sts. Bert L. Welch.

The Church of Revelation, 718 East Anaheim St./Janet Stine Lewis. Services Tues., Wed., Thurs., 8 P. M. Sun., 11 A. M., 8 P. M.

LOS ANGELES, CALIF.

Agasha Temple of Wisdom, 353 North-western Ave., Sun. and Wed., 8 P. M. Rev. Richard Zenor.

Church of Psychic Light, 617 Venice Blvd. Katie Whittemore.

Church of Light, 620 South Virgil Ave., Elbert Benjamin.

Fraternal Brotherhood of Spiritualists, 925 South Alvarado St. Rev. Leah M. Pitzer.

Second Christian Spiritualist Church, 2520 W. 9th St. Dollie Thunes.

Spiritual Fellowship Group, 2843 West 9th St., Sun. 2:30 and 8 p. m., Mary E. Smith (AD7556); Jane M. Sipes (EX2280).

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

Spiritual Church of Ataxaria, 3839 Wilshire Blvd. (at Western Ave.) Room 200, Olga Steeb Auditorium. Rev. Pearl Barnes, Pastor, 1936 Overland Ave.

Temple of Immortality, 1039 South Ardmore Ave. William J. Hall, Founder.

The Inter-National Constitutional Church Center, 892-1554 Fifth Ave., Sun. & Fri. 8 P. M., Wed. 2 P. M. Rev. Glennie W. Gay.

The Church of Spiritual Philosophy, 3033 W. 7th St.; Rev. Minnie E. Modlin, Founder; Rev. Henry Hall, Pastor; Services Sunday 11, 2, 7:30 P. M.; Wednesday 8 P. M.; Friday 7 P. M.; W. R. Higbie, President.

West Lake Spiritualist Church, 918 So. Lake St. Agnes E. Friend; Inez Duncan, Sec'y

OAKLAND, CALIF.

Fraternal Brotherhood Spiritual Church, 627 22nd St., Tues. and Thurs., 1:30 P. M.; Wed., 8 P. M. Rev. Lillian J. Storms (Hi 1684).

Kosmon Centre, 2075 Telegraph Ave., (OAKLAND CALIFORNIA) Meetings nightly 7:30; (Affiliated with The Universal Church of The Master, Inc.)

Psychic Science Center Pacific Bldg., 16th & Jefferson St. Christina Irvine, Frances Vanicek, (I.G.A.S. Charter).

Universal Church of Divine Science, 5546 Telegraph Ave. Emery Lloyd Archer, Jr.

SAN DIEGO, CALIF.

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

First Spiritualist Church, 1240 7th Ave. Hildred Hope Langford.

Gay's Spiritual Chapel of Christ, 4020 Park Blvd. (Phone J-9945). Services Sun., Tues. and Fri., 8 P. M.; Wed., 2 P. M. Glennie W. Gay.

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

Progressive Spiritualist Church, 3843 Herbert St., Pastor, Carrie Kelley; Sec'y, Ben H. McHenry.

Universal Church of The Master; Charter No. 20, 2110 Franklin Ave. Ladies' Aid Thurs., 2 P. M. Services, Thurs. and Sun., 8 P. M.

SAN FRANCISCO, CALIF.

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

Golden Gate Spiritualist Church, 240 Golden Gate Ave. Florence S. Becker.

Universal Spiritual Church, 887 Valencia St. Sunday services, 8 P. M.; meetings, circles, Friday, 8 P. M.; Rev. Della H. Houser. Rev. Ann Schuman.

The Chapel, 20 West Gate Drive. Adele Halman.

Stockton . . . Spiritual Science Church, 636 North California St. Rev. Mary A. Guretzky.

CANADA

Calgary (Alberta) . . . First Spiritualist Church, 1123 5th Ave. West. Alice E. Rushton.

First Spiritua. Church, 126½ James, North, Rev. N. Godwin, 33 Paradise Court, North; Sec'y, Mrs. F. Cunningham.

HAMILTON, CAN.

National Spiritualist Church, Orange Hall, 115½ James St., North. Mrs. E. A. Aylett.

Psychic Science Temple, Rose Room, Knight Hall, corner of Sanford Ave. and King St., East. Rev. Ruby D. McCarthy.

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

North Toronto . . . Springdale Spiritualist Church, 693 Bathurst St. Wm. C. Partridge and A. D. H. Campbell.

St. Catharines (Ont.) . . . First National Spiritualist Church, 234 St. Paul St. Nancy Barker.

Toronto . . . Britten Memorial Spiritualist Church, 847 Dovercourt Road, Rev. May S. Potts.

Winnipeg . . . Inspirational Church of Truth, Army & Navy Hall, 299 Young St., R. W. Northmore.

COLORADO

Colorado Springs . . . First Church Science of Progressive Life, 320 North Tejon, Services Sun. and Wed., 8 P. M. Rev. Sibyl E. Smith.

DENVER, COLO.

People's Spiritualist Church, 1437 Glenarm Place. Pearl B. Ashbrook, 322 East 17th Ave.

Temple of Harmony Spiritual Church, Inc., 27 West First Ave., Ruth Ysaye, Pres. (P. E. 9021 Evenings).

Progressive Spiritual Science Church, 3rd Floor, Fraternal Bldg., 1405 Glenarm; Pastor, Rev. Stanton.

Temple of Spiritual Light, 238 Broadway. Rev. Harry Sutton.

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Washington, D. C. . . . Church of Two Worlds, Continental Hotel. Hugh Gordon Burroughs.

Washington, D. C.—First Spiritual Science Church (branch of S. C. Mother Church of N. Y. C.) 1900 "F" St., N. W., Sun., Tues., Wed. and Thurs., 8 P. M. Rev. Alice W. Tindall, Pastor.

Washington, D. C. . . . Langley Memorial Spiritualist Church, 3423 Holmead Place, N.W., Daniel J. Cave.

Washington, D. C. . . . Unity Spiritualist Church, 1326 Massachusetts Ave., N. W. Harry P. Strack.

CONNECTICUT

Bristol . . . Michel Spiritualist Church, 2 Riverside Ave. William P. Morgan.

Hartford . . . First Church of Divine Light, 303 Park St. Rev. George F. Cogswell.

Stamford . . . Albertson Memorial Church, 15 Spring St. Rev. M. McBride Pantan.

DELAWARE

Wilmington . . . Christian Spiritualist Church, 706 Delaware Ave. Ellen Hill.

FLORIDA

Daytona Beach, Florida

First Spiritualist Church, 606½ Main St. Katherine Windle.

Hays Memorial Spiritualist Church, 221 First Ave. Marquerite Springstead.

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

ORLANDO, FLORIDA

Psychic Science Studio, 35 S. Main St., Sun. & Tues. 8 P. M.; Thurs. 2:30 P. M.; Rev. Nettie Cherry Jensen.

First Spiritualist Church, 561 W. Columbia Ave., Rev. Amanda Bradford.

MIAMI, FLORIDA

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

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

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

The Reckoning Light Spiritualist Church, 2190 S. W. 16th St. Bertie Lily Candler, Minister. (Classes for spiritual unfoldment begin November 15th).

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

ILLINOIS

Belleville . . . Church of Truth, 112 N. Jackson St. Pres. Charles F. Hill.

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

AURORA, ILLINOIS

Christabelle Spiritualist Church, 51 Fox St., May Calvert.

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

CHICAGO, ILLINOIS

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

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

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

First German American Spiritualist Church, 3900 West North Ave., (Eagle Hall). M. Schartz, Pres.

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

Friendly Spiritualist Church, 1122 West 63rd St., Rev. Sheldon Northrup.

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

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

Pathfinders Spiritualist Church, Mezz. Floor, La Salle Hotel, Sunday, 8 P. M., (I. S. S. A.). Louise Honeywell, Pres.

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 Larney.

Sunflower Spiritualist Church, 2424 N. Avers Ave., Wed. 2 P. M.; Sun., 8 P. M. Rev. Lena Schaefer, Pastor.

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

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

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

CICERO, ILLINOIS

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, 1831 S. 57th Court, Sun. 2:30 P. M.; Mon., 8 P. M. Anthony Camardo.

Danville . . . Spiritualist Church, 126½ West Main. Clay Campbell.

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

EAST ST. LOUIS, ILLINOIS

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

Elgin . . . The First Spiritualist Church, 117 E. Chicago St., Woodman Hall. Pres. Jessa C. Perryman.

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

JOLIET, ILLINOIS

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.

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First Christian Spiritualist Church, G. A. R. Hall, 420 Hamilton Bldg. Rev. Lillian Aggar, Pastor, 610 North Jefferson Ave.

Progressive Spiritual Science Church, 3rd floor Fraternal Bldg., 1405 Glenarm; Rev. Florence Stanton, Pastor and President; Rev. Grover Craig and Rev. Nola Wellen, Co-pastors.

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

Rock Island . . . Temple of Spiritual Light, 708 17th St. Rosabell Rumbaugh.

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. Dei man-Mitchell, Pres.; P. M. VanBilhuia.

INDIANA

Anderson . . . Madison Ave. First 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 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 & Bernice Brock.

Gary . . . First Spiritualist Church, 6th Ave. and Massachusetts Ave. Reba Schallon.

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. Dollie Clark and Dr. Benjamin F. Clark.

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

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

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

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

United Spiritualist Church, 2606 Brookside Ave., Rev. Alma Schakel.

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

Lafayette . . . Church of Divine Truth, Red Man's Hall, 4th & Ferry Sts., Elsie Fay Brown.

Logansport . . . First Spiritualist Church, 628 East Broadway. Ethel Moore Bower.

MARION, IND.

Distributor of Light Spiritualist Church of S.M.A., Nebraska and Second St. Mable Pitman.

The National Spiritual Science Church, Hotel Spencer. Lucile Murphy Gorrell, Pastor.

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

Richmond . . . Christ Bible Spiritualist Church, 21 S. 16th St., G. H. Baker.

SOUTH BEND, IND.

First Church of Prayer, Belmont & Bronson, Mrs. J. L. Stewart, 436½ S. Michigan Ave.

First Church of Prayer, 416 West Wayne. Bessie Wells.

Terre Haute . . . Golden Hour Spiritualist Church, 503½ Walbash Ave. Rev. Nellie Hodgers; Goldie Russell, Ass't 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.

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

KENTUCKY

Lexington . . . Spiritual Truth Center, 114 Brown Ave., Rt. 4; Pastor, Mrs. Fred Fightmaster.

LOUISIANA

New Orleans, La.
Divine Fellowship of Spiritualism, 823 Spain St. Clara Langhoff.

Church of Divine Revelation and Spiritual Endeavor, 4428 Constance St. Fred O. Pfankuchen.

MARYLAND

Baltimore, Maryland
Temple of Wisdom, 500 East 39th St., Elizabeth H. Dennis.

MASSACHUSETTS

Amesbury . . . First Spiritualist Church. Odd Fellows' Hall, Water St. Pastor, Dora L. Hooper.

Boston, Massachusetts
Chapel of Communication, Puritan Room, Copley Square Hotel, 47 Huntington Ave.; Sun. 8 P. M. Rev. John E. Reese.

Davis Memorial Church, 12 Huntington Ave. Curry Hall, Rev. George E. Griswold.

Independent Mother To All Spiritual Churches, 168 Dartmouth St. Trinity Bldg., Room 200. Sun., 3:30 and 7:30 P. M.; Wed. and Fri., 7:30 P. M. Rev. Claude Spencer.

Brockton . . . Occult Science Church, G. A. R. Hall, East Elm St. Violet E. Copeland.

Cambridge . . . First Spiritualist Church, 631 Massachusetts Ave. Marion F. Upham, Pres.

Fitchburg . . . First Spiritual Alliance Church, 21 Union St. Howard W. Blinn.

Lynn . . . Lynn Spiritualist Church, 61 Exchange St., Sharon Hall. Maude Torrey.

Quincy . . . First Spiritualist Church, 4 Maple Street. Everett Kerr, President.

SPIRITUALIST CHURCHES

(Continued from Page 10)

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

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

Sixth Church Science of Progressive Life, 1210 Bales, Wed. 8 p. m. Rev. Permelia M. Howell.

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

Thirteenth Church Science of Progressive Life, 2310 Lydia; John H. Macklin.

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 Church, Blue Room, Robidoux Hotel, Sun. 11 A. M., Wed. 8 P. M. Rev. Charles Hall, Dr. Maurice Russell.

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 and 8 P. M.; Sunday, 8 P. M. Mollie Bauer.

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

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

Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

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

NEW JERSEY

Audubon, Jean of Arc Divine Healing Center, 116 Oakland Ave. Christie R. Courtenay.

Camden, N. J., Fourth Spiritualist Church, 28 North 26th St. Eliza Whitcraft.

St. Marks Christian Spiritualist, Haddon Ave., Rev. Dorothy Jane Angelo, Services Monday, 8 p. m. and Tues. 2:30 p. m.

Second Spiritualist Church, 728 Federal St. Catherine Broome.

Camden, St. Mark's Christian Spiritualist Church, Haddon Ave. & Washington St., M. L. ReCorde.

East Keansburg, First Community Church of The Holy Spirit, Thompson Ave., Rev. Dorothy Jane Angelo, Services Monday, 8 p. m. and Tues. 2:30 p. m.

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

Hackensack, N. J., Spiritual Alliance Church, 221 Main St. Edw. D. Borzer.

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

Highlands, Second Church of Spiritual Guidance, 193 Day Ave., Fri. and Sun. 8 P. M., Rev. Marie Thornton.

Irvington, Temple of Light, 22 Union Ave., Sun. 8 P. M. Henry Diuhl, Leader.

Jersey City, N. J., First Spiritualist Church of Hudson City, 159 A. Manhattan Ave., Services Sun., Tues. and Thurs. 8 P. M.; Wed. 2 P. M. Rev. J. M. Williams, Pastor.

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

Sterling Spiritual Society, 101 Magnolia Ave., Thurs. 7:15 P. M.; Fri. 7 P. M. Alma Lenz.

Spiritual Church of Holy Faith in a Little Child, Hotel Holland, Journal Square, Elizabeth Craig, Pres.

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

First Spiritualist Church, 142 Carroll St., Emily Freestone.

Trenton, N. J., First Spiritualist Church, 47 N. Clinton Ave., Carpenter's Hall, Wm. Waldorf; M. A. Hartman, Sec'y, 451 W. Hanover St.

Union City, N. J., Divine Psychic Mission of Consolation, 419-38th 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. Slifka.

NEW YORK

Albany, N. Y., Unity Spiritualist Temple, 194 Clinton Ave. Rev. Thora Pearson, Sun. 7:45 P. M.

The Progressive Spiritualist Temple, Room 6, 91 N. Pearl St. Rev. Margaret Lewis; Asst. pastor, Maud Jacobson; Sun. & Wed. 8 P. M.

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

Binghamton, N. Y., First National Spiritualist Church, 110 Court St., Sunday, 7:30 P. M. Rev. Virginia Stiner, 143 Oak St.

Universal Church of the Master, 1248 Vestal Ave. Rev. Yuba Higgins.

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 Hosenberg.

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.

Cosmopolitan Spiritualist Church, 335 State St. (near Hoyt) Mary E. Murphy.

St. Johns Spiritualist Church, 8025 3rd Ave., Rev. Lillian Johnson, Pastor, Sun., Fri. 7 P. M.; Wed., 1 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.

Buffalo, N. Y., Brookline Memorial Spiritualist Church, Summer St. at Richmond (Mediums Day 2nd Sunday each month) F. W. Mitchell, phone GARfield 2133

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

Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue, Rev. Marquerite Hanny; Wed., 8:15 P. M.; Sunday, 8:15 P. M.

Cosmic Science Foundation, Terrace Room, Hotel Statler, T. C. Russell.

Cold Springs Spiritualist Church, 1445 Jefferson Ave. (Mediums Day, 3rd Sun.), Robert Raham, Pres.

Golden Rule Spiritualist Church, Fillmore & Lefroy Aves., Sunday 7:45 P. M. (Mediums Day last Sunday each month), Rev. Lucile B. Clingan.

Harmony Center of Free Psychic, 126 Harriet St., Thurs. and Sun., 7:45 P. M. Pastor, Rev. Joseph C. Wind.

International Spiritualist Church, 267 Sycamore St., Services Sunday, 7:45 P. M. Message services Tues., Wed. and Thurs.; Mediums Day every 3rd Sunday at 3:30 P. M.; Rev. Ida Murrell.

Spiritualist Church of Eternal Brotherhood, 3256 Bailey Ave. Rev. D. Mona Barry.

Temple of Divine Revelation, East Utica and Verplanck (Mediums Day 4th Sunday) Rev. Helen Graham, 524 Ashland Ave. (GARfield 7921).

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

Unity Spiritualist Church, 796 Elliott St. (Mediums 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, 225 1/2 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 16th St., Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.

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

New York City, Beacon Light Spiritualist Church, 169 West 98th St., Apt. 8, Tues. and Thurs., 2:30 and 8 P. M.; Sunday 8 P. M. Rev. Hermine Leger.

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

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

First Spiritualist Church of New York City, 125-12 Liberty Ave. (Richmond Hill, N. Y.), Services Sun. & Thurs. 8 P. M.; Jesse T. Duxbury, Sec'y, phone Missouri 7-2066.

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.

Spiritual and Ethical Society, Hotel Astor, 44th and Broadway, Sunday, 3 P. M. (Oct. 15th to May 25th), Office, 608 West 140th St. (Apt. 15), 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.

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

United Spiritualist Church, 41 West 73rd St., 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, Unitarian Church Bldg., 629 Main St., Rev. Roschud 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 Diford.

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

Rochester, N. Y., Centre Temple "Universal Psychic Building," 87 Edinburgh Street, Sun. and Wed., 8 P. M. Pastor, Rev. Holene Gerling; Asst. Pastor, Rev. Ella Thomas.

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

Plymouth Spiritualist Church, Troupe & Plymouth, Robert MacDonald.

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.

Rome, Golden Circle Spiritualist Church, 703 West Court St.; Maud I. Parise.

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 Sutter Ave., Services Sun., 8:15 P. M.; Tues., 1:45 & 8 P. M. Rev. G. E. Wagner.

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

OHIO

Akron, O., Christian Spiritualist Temple, 100 S. Broadway; Lydia Hosier, Della Saxton.

Friendly Spiritualist Church, 945 1/2 Kenmore Blvd. Hulha Stewart.

St. Paul's Spiritualist Church, 370 South Main St. (near Exchange), William Edward Hart, 571 Upson St.

Bridgeport, First Spiritualist Temple, 319 Main St., Pastor, Albert 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 Spiritualist Episcopal Church, Hotel Metropole, Louretta Solt and Frances Shelly.

First Christian Missionary Spiritualist Temple of America, 1120 Elm St. Nellie Covey.

Temple of Truth, 3004 Henshaw Ave. Pastor, Rev. Joan Williams.

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

E. Crook Memorial Church, 5511 Euclid Ave. Rev. James Bloomfield.

The Inspired Spiritual Church of God, 1899 West 25th St., Services Fri. & Sun. 8 P. M.; Rev. G. M. Hayes.

Divine Spiritualist Church, 5165 Euclid Ave., Rev. John M. Williams.

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

Columbus, O., First Spiritualist Temple Society, Inc., 100 E. Hall, 21 West Goodale St., Sunday 7:45 P. M.; Sec'y Agnes Riley, 405 Clarendon Ave.

First Spiritualist Temple, State & 6th St., Pastor, Elsie Fishburn.

Linden Spiritualist Church, 2682 Cleveland Ave. Francis Craft.

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

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

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

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

Greenville, Christian Spiritualist Church, 529 1/2 Broadway, Rev. Clara F. Heller, Pastor.

Marion, Memorial Spiritualist Church, Helen Ruff, Sec'y, 456 East George St.

Massillon, First Spiritualist Church, 224 North Ave. (Corner 3rd), Sun., 7:45 P. M.; Rev. A. E. Boerngen and Laura Boerngen, 643 State St., N. E.

Medina, Spiritualist Church of River Styx, Hulda Stewart.

Sandusky, Spiritual Temple, 222 McDonough St., Tues. 2:00 and 8 P. M. 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, 3459-140th St.

First Spiritualist Episcopal Church, 731 S. Erie St., Rebecca Morgan, Sec'y.

First Church of Sacred Science, Colonial Room, Secor Hotel, Sunday 8 P. M. Rev. M. L. Teems, Pastor.

Friendly Spiritualist Mission, 129 Ontario St. Rev. Thos. W. Holcomb.

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. La-Clede; Sunday, 7:45 P. M. Message Service, Thurs., 8 P. M. Mrs. Emma L. Felger, Miss Ruth Fields.

Ingersoll Memorial Spiritualist Church, 339 West Federal St., Room 9, Thurs., 2:30 and 7:45 P. M.; Sun., 7:45 P. M. Rev. Rosa Hoyle.

National Free Psychic Church, 888 Arlington Ave. Rev. Freida Dowler.

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OKLAHOMA

Enid, Spiritualist Center, 419 E. Maple St. Albert Vaughn Strode.

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

Spiritual Science Church of America, 329 N. W. 18th St. Mae Deer McQuestion.

OREGON

Oregon City, The First Spiritual Religious Ass'n of New Era, Canby; 1st & 3rd Sun. 2 P. M. Pres. Rev. Dora Helms; Sec'y, Margaret Christensen, 1103 Washington St.

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

The Spiritual and Psychic Research Temple, Neighbors Woodcroft Bldg., 1410 S. W. Morrison St. Rev. Leula M. LaValley.

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

Salem, Oregon, Progressive Psychic Center, K. of P. Hall, 248 N. Commercial St. Myrtle E. Hudson.

First Spiritualist Church, Union Hall, 248 N. Commercial St. Pres. Sam J. Harms.

PENNSYLVANIA

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

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

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

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

Charleroi, Diniz Spiritualist Temple, 933 McKean Ave. C. P. Giaz.

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

Erie, Spiritualist Episcopal Church, 149 West 9th St., Rev. Mary Olson-Buxton (Phone 66-122).

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

New Castle, Pa., Good Will Spiritualist Church of Christ, Clendenin Hall, Rev. J. H. Anderson.

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

Philadelphia, Pa., First Association of Spiritualists, N. E. corner of Master and Carlisle Sts., near Broad, Rev. Mamie B. Schulz.

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

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

Second Spiritualist Church, 11 East Thompson St., Rev. Alice Neize.

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 Fiddell.

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

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

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

Sharon, First Spiritualist Church, K. of P. Hall, Corner State and Dock Sts., Gertrude Rogers, Pastor.

RHODE ISLAND

Pawtucket, Spiritualist Church, 9 Montgomery St., Junita Balderson, Secretary, 755 Broad St., Central Falls, R. I.; Leader, James Balderson.

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

TEXAS

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

Fort Worth, First Spiritualist Church of Fort Worth, 311 1/2 Main St. Charles L. Sharp.

Galveston, First Spiritualist Society, 2120 Ave. "G", Rev. Josie Kunkel.

Houston, First Spiritualist Church, 611 Calhoun St., Pastor, Jane Collier.

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

VIRGINIA

Norfolk, Va., 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, 305 1/2 High St., services every Wednesday Evening, Rev. Fred Jordan, Pastor. Rev. W. B. Darden.

WASHINGTON

Bremerton, Goodwill Spiritual Church, 837 Fourth Street, Margaret Penny.

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

Mary A. Tower Memorial Church, 916 East James St. Mary B. Tice.

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

Seattle, Universal Spiritualist Library, 300-302 Haight Building, 2nd and Pine Sts., OPEN DAILY; Rev. Addie W. Rosencrans, Librarian; Rev. Leo F. Elmore, Pres. Board of Trustees.

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

Tacoma, Wash., National Spiritualist Church, 609 Fawcett St., Pres., Mrs. Lena R. Miller.

The Universal Spiritualist Light Church, 1156 So. Fawcett Ave. Martin K. Page.

WEST VIRGINIA

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

Huntington, W. Va., First Spiritualist Church, 819 Sixth Ave. Rev. Fern Rogers, Pastor.

Spiritual Church of Truth, 1128 Third Ave. Clara Pritchard, Alice E. Shute.

WISCONSIN

Kenosha, Wis., First Spiritual Alliance Church, 6202 8th Ave., Wed. 8 P. M., Sunday 3 & 8 P. M., Edna Ryan, Sec'y.

Madison, First Spiritualist Church, 118 Monona Ave. Ruth Bryan Miller.

Milwaukee, Wis., First Spiritualist Church of Milwaukee, 2179 N. 15th St. Rev. F. Lorenz Lamping.

First Psychic Science Church, S. W. corner N. 9th and W. Center Sts., Services Sun. and Wed., 7:45 P. M.; Lyceum, 10 A. M. R. W. Albrecht, Pres.

Temple of Spiritual Vision, Republican Hotel, Room 84 - CENTER 1416 N. 14th St. Rev. Anita M. Kuchler, Pastor.

Whitewater, First Church of Divine Healing (Freewill Good of Shepherd, Inc.), 300 Center St., Sun., 7:30 P. M. Rev. V. K. Bieus.

Bloomington, Ill. Convention

The fourth mid-year meeting of the Board of Governors of The Church of The Spiritualist will be held November 7th, 8th, and 9th, according to Rev. Floyd Humble, Pastor of The First Church, 608 1/2 North Main St., Bloomington, Illinois. Rev. Ann Dawson of Davenport, Iowa will be the guest speaker.

Eaton Rapids Convention

According to Rev. John W. Bunker, presiding Clergyman of The Spiritualist Episcopal Church, the third annual convention held last month enjoyed excellent attendance and much constructive work was done.

The election results were as follows: **Board of Clergy**, Rev. John W. Bunker, Rev. Robert G. Chaney, Rev. Geneva Philipps-Peet, Rev. Clifford Bias, Rev. Fred L. Felix, Dr. Maurice Russell, Rev. Lula Taber, Rev. Ruth Walling, Joseph J. Kreizinger, Clida Oliver and Ella J. Riley.

Official Board of Directors, Rev. Robert G. Chaney, President; Rev. Clifford L. Bias, Vice President; Irene Hathaway, Rev. Charles M. Ball, Rev. Fred L. Felix, Rev. Ruth Walling, Ella J. Riley.

MATERIALIZATION EXTRAORDINARY

Ethel Post-Parrish Carried From The Cabinet While In Trance

Five persons touch medium whilst materialized forms are on the floor.

By JAY STRONG
1425 Broadway
New York City

Before a mixed audience of twenty-five people seated in the materialization room Sunday evening, August 8, 1943, at Camp Silver Belle, Ephrata, Pennsylvania, Ethel Post-Parrish gave an "involuntary test" seance never to be forgotten by those who witnessed it.

It is a great temptation to go "overboard" and adopt Hollywood superlatives in describing the phenomena presented; however, this would be most distasteful to Mrs. Post-Parrish. Therefore, expect only simple, factual reporting.

She Kept Her Promise

The preliminary address by the Rev. Lena Barnes Jeffs concluded, the large light in the center of the room was extinguished and we found ourselves peering at those opposite us; the outline of each individual being plainly discernible by the illumination of the ruby-colored light hanging in the corner of the room. After a verse and a chorus of one hymn, Silver Belle, came from out of the cabinet. In her best terpsichorian manner, she greeted old friends by their first names, introducing herself to newcomers as the medium's Guide and cabinet worker.

"I am going to work hard tonight and try to get as many of your loved ones through as possible. Just be patient, won't you?" And with her infectious, tinkling laugh, Silver Belle returned to the cabinet.

Silver Belle kept her promise—she did work hard. Singularly five spirits came in, greeted their relatives and disappeared. Among them was my own mother who addressed herself to my wife and me. She referred to my wife's health and assured her of a complete recovery from a recent illness and then discussed at length a new venture that I am undertaking.

TWO Figures Emerge!

Silver Belle then called out from within the cabinet. "Malena" which is a pet name she has for Mrs. Jeffs. Acknowledging the call, Mrs. Jeffs said, "Yes, dear, what is it?" "Malena, I said I was going to work hard tonight!" Silver Belle continued, "And I am going to do something with my medium I have never done be-

SHE WAS CARRIED



"Psychic Observer"
ETHEL POST-PARRISH

fore." "What do you mean dear?" There was a dubious tone in Mrs. Jeffs' voice. "My father is here tonight and he is going to materialize for you and I am going to have him take the medium out of the cabinet so you all can see her in trance, and then I want some people to come into the cabinet to prove it is really empty."

It has been my privilege to know Mrs. Jeffs for several years and I have always regarded her as a cool and poised person, but upon hearing this she did not attempt to conceal the agitation in her voice knowing that one false move might mean harm to her dearest friend. Everyone present was warned not to touch either Chief Baconrind, the Spirit father of Silver Belle or the medium. Silver Belle, preceded her father and held the curtain on the left open while the two figures emerged!

Julian Ortiz—A Witness

Chief Baconrind, standing at least six feet three, supported the entranced body of Ethel Post-Parrish. Slowly—very slowly—the Chief took the first step outside of the cabinet. The medium's right arm hung out rigidly from her body and as the two figures proceeded toward the center of the room, it reminded one of a puppeteer carrying a life-sized marionette whose strings had been broken. The locomotion of the medium as she was led to the center of the room appeared to be that of an automaton. A faint glow from the ruby lamp cast a

ATTENTION!

Any person, group or church wanting to join our organization, or anyone having had strange spiritual phenomena which needs interpretation write us full particulars.

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strange pallor on Mrs. Parrish's face. The phenomenon was magnificent.

Silver Belle waited for the figures to stop and then called some of the spectators into the cabinet. Five responded, including Mr. and Mrs. Max Klauser, Scarsdale, New York; Dr. Julian Ortiz, Wilmington, Delaware; Emily Frutch, Reading, Pennsylvania, and Wynn Ellis of New York City (see picture). After these people returned to their chairs, Chief Baconrind guided the inert medium back to the cabinet. As the curtains closed on these three principals of the scene, there was an audible sigh of relief from the sitters.

... Under TEST Conditions

To break the tension, Silver Belle laughed from within the cabinet and asked, "How am I doing?"

In rapid succession, the following phenomena occurred: Ella Carter and a Dr. Baker, both in spirit, materialized for Joseph Graham, Bryn Mawr, Pennsylvania. These two held the floor simultaneously and for several minutes talked to Mr. Graham. Ella Carter moved from the center of the room to her right and stopped a few feet away from me. I could see that she was a very beautiful spirit. Pointing in our direction, she asked, "Will you two gentlemen go and verify that the medium is in the cabinet?" Dr. Ortiz and I did. Ella Carter reached the cabinet before us and pulled aside one of the curtains to let us enter. Dr. Ortiz entered first and then myself. "Put your hand on the medium's head," the Spirit directed me. As I did, I could feel the moisture of perspiration on her hair caused by the heat in the tiny cabinet.

A Trifle Wobbly

I withdrew from the cabinet and starting back to my chair I was not surprised to find my knees a trifle wobbly. During the entire period of verification, Ella Carter remained at the curtain while Dr. Baker and Joseph Graham remained standing in full view of the rest of the sitters.

It was obvious we were all more than satisfied with the demonstration—that is all but Silver Belle—she knew she had her audience on the edge of their chairs and she was determined to keep them there as long as her medium had the strength to remain in trance without injuring herself.

Mr. and Mrs. Max Klauser of Scarsdale, New York, were greeted by Mr. Klauser's sister, Martha, as she materialized and stepped through the curtains. A moment after the first greeting—and with Martha standing in the room talking to the Klausers', a verbal barrage emanated from the cabinet, much to everyone's amusement. The voice identified itself as "Senta," Mrs. Klauser's daughter. This was indeed an unusual and happy family reunion.

Three Spirits Materialize

The next episode was the youthful son of one of the sitters whistling a tune in the cabinet for his mother while Mr. and Mrs. Raphael Rice stood in the center of the room talking to the materialized Spirit of Mr. Rice's mother.

In conclusion, Silver Belle brought out three Spirit forms: the mother, father, and grandfather of Mrs. Emily Fritch of Reading, Pennsylvania. These three materialized Spirits walked from the cabinet to the front of the room passing Mrs. Fritch who remained by her chair near the other end of the room. Then they returned to her and the four conversed together for a few minutes. The three spirits returned to the cabinet; the two men preceding

SHE TOUCHED THE MEDIUM



"Psychic Observer"
WYNN ELLIS, New York City
(Mrs. Jay Strong)

Spiritualism's Challenge

(Continued from Page 2, Col. 5)

teachings will say that, since Christ was divine, he naturally would not die therefore he could hold converse with his disciples, but that ordinary humans could not do these things.

When such statements are made it shows a lack of knowledge. Man is divine, if he were not divine how could the thief be in Paradise the same day. We should not forget that Christ said to his followers, if they had faith, they could do all he had done and even more.

There were no exceptions to this, and if he materialized and spoke to his friends, then on his own word, we can do likewise if we believe. "If we believe what?" Simply if we believe it can be done by tuning in with the spirit forces.

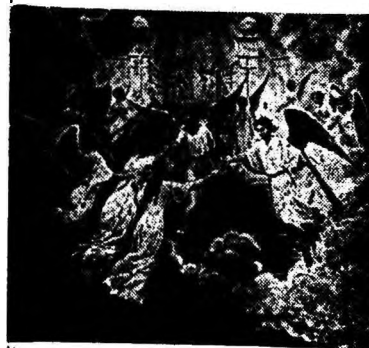
This is not what orthodoxy

Mrs. Fritch's mother who turned just before entering the cabinet to say a final "Goodbye."

Silver Belle, a moment later called out wearily, "I'm tired—I just can't get another one out." It may be interesting to many to know that for nearly thirty minutes after the seance, Mrs. Post-Parrish felt that she was still partly in trance. I took her pulse almost immediately following the seance; and, while I did not tell her at the time, it was definitely slow and labored. This was the only physical reaction that registered.

None of us in that group who witnessed this astounding phenomena dare hope for an early repetition by Ethel Post-Parrish and her co-worker, Silver Belle. Such seances are rare, indeed.

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teaches it is true, but then it does not teach today what Christ taught 2000 years ago. Since most of those seeking assistance now are members of some orthodox group, I am emphasizing these points because it is well to bear these things in mind when explaining Spiritualism to those asking and needing help, and who are still steeped in the words of the Church.

Another important question is this "Are you making every effort to obtain at least one new subscription to *Psychic Observer* each month? When I tell my friends that *Psychic Observer* has the largest circulation of any Spiritualist publication in America—15,000 to 20,000 copies each issue—many of them say "Fine, I'm glad they are getting along so well but I did not know they had so many subscribers."

On Merit Alone

They admit *Psychic Observer* is doing a fine work but feel so long as they pay for their own subscription they have done their part. Without any subsidizing—purely on merit alone—*Psychic Observer* starting from scratch has built up a following of over 15,000. My plea is not as much for *Psychic Observer* itself as it is for the extra help *Psychic Observer* could give Spiritualism as a whole if each of us did his part in the work.

The editors are liberal with their space to refute idiotic and shameless charges made by publicity seeking magicians; and for the most part indigent "professional" investigators and psychic researchers; ignorant preachers and other malevolent enemies of the cause.

Psychic Observer has its own seance room where any medium is at liberty to demonstrate his psychic powers, without cost, so long as he is willing to abide by the conclusions reached by an unbiased committee, which committee has no interest in whether the mediums belong to some particular society or association or belong to none at all.

However, regardless of who the demonstrating psychic may be, if fraud or trickery is discovered then full publicity will be given the fact in *Psychic Observer*, just as the bona fide mediums' seances will be publicized. And as I said, there is no charge for this. It is all done as protection to the public.

Cooperation, The Key

Psychic Observer also has a more complete collection of books and other literature dealing with Spiritualism and allied subjects than can be found elsewhere. If it is possible to accomplish all this with their comparatively small circulation think what might be done with 250,000 subscribers—and one new subscription sent in each month by each present subscriber would make this quarter million circulation a fact.

So won't you start right now—today—to get your yearly quota of 12 new members? You will be helping yourself and Spiritualism as a whole more than you will be helping *Psychic Observer*.

One further thought. When a medium in whom you have confidence is holding a public seance or lecture in your locality it is your duty to work with him to assure his meeting being a success. Don't sit back and wait for the other fellow to do all the work. Do your share—even more than your share if need be—and you will then know the blessing that comes to all who can truthfully say they have done their best.

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