

alexander Markey THE BEST NEWS FROM HOLLYWOOD a Great Spiritualist

His Proposed Program of Inspirational and Spiritual "Movies" Should Usher In a New Era for the Younger Generation.

BY

Margaret Dudas

607 North LaJolla Ave., Los Angeles (36), California

Last summer, in Chesterfield, I promised Juliette Ewing Pressing, that I would write some news from Hollywood . . . news that has Spiritualist significance. This was my fourth visit to Chesterfield, my heart was filled with blessings and returning home, I decided to give up Hollywood correspondence, because I felt that I have a greater mission in life.

I was a writer for ten years before I started Hollywood news. When I sat down to my typewriter I meditated for a few moments, and listened to the inner voice. Even my Hollywood news was never considered gossip, as I always looked into the heart of the artist to find the good and the infinite. Being a Hollywood correspon-

dent for the last few years, (in a foreign language) it was not easy to suddenly give it up. I have friends among the studio people and stars, and every week, I have a dozen invitations to previews, luncheons. and other gatherings.

Not long ago. I had an invitation from a star for dinner. week previously, I told her about Chesterfield. She is a good friend of mine and listened with great interest. She always has some out-standing artist in her home, because she is a great star and a wonderful hostess.

### "Who Is This Man?"

The first man I was introduced seemed very familiar to me, but I did not recall having met him. He is Alexander Markey, medium in height, white haired, and through his blue eyes, a bit of heaven smiles. There were other very interesting people; compos-ers, sculptors, and many others, but the question kept ringing in my heart, "Who is this man with the white hair?"

After dinner, the hostess whis-pered to me, "I would like you to interview Mr. Markey, he is a producer, and believes in the same things as you. Take him into the music room."

He sat down across from me and before I could speak, I felt a spirit arm around me. I told him that someone else is here. "I feel that vibration too," an-

swered smiling Mr. Markey.

In the next minute, two strangers become brother and sister through the touch of an angel. We had so much to say, that we set a date for a whole evening to discuss his plans in motion pictures. Only the lovely hostess knew why our faces were shining when we returned to the living room. The rest of the guests looked at us astounded, and thought, "What

can two strangers be so happy about?" "They are

"Some Are Blind"

der Marker

blind yet and don't know what it means to see the eternal light and meet in God,"

romarked Mr. Markey.

Margarot Dudae

I looked forward with great interest to our next meeting and my message to the many thousands of Spiritualists is, that there is something new and wonderful in Hollywood.

Mr. Markey is the president of a new company and he will pro-duce only such pictures which have a spiritual message. His ideas are the most beautiful of all I have ever heard in Hollywood. He worked for 25 years in motion pictures; produced, directed, but he said it is impossible to bring real spiritual pictures through the big studios.

### Magnificent Personality

They do not understand about the great truth, "God within." So he organized this new company, Worldart Production." Great spiritually enlightened people are backing him, not only with good thoughts, but also with material help.

These pictures will be great en-tertainments and they will help in finding the infinite in us, give new higher thoughts, and bring closer the friendship of all nations. There is one Father and we are all His children.

Mr. Markey has devoted his life to occultism. His philosophy is deep, and it radiates through his magnificent personality. The great love he has for humanity will be Non-copyright material in this issue may be reproduced provided full acknowledgment is made to PSYCHIC OBSERVER

put into these pictures to teach the truth in the most modern way, so that everyone can benefit. He is a great lecturer, author, editor, explorer and motion picture producer-director.

### What Einstein Said

Mr. Markey lived for four years among the Maori, in the Isles of New Zealand. He learned Spiritualism and true life from this "jungle tribe," and made an outstand-ing picture about them.

Professor Einstein said, "Never have I seen a motion picture in which the feelings, emotions and innermost thoughts of a primitive people were so authentically re-corded."

Col. E. P. Bailey, president of International Adventures wrote: "Mr. Markey has accomplished what no one else has been able to do, and which I doubt will ever be done again, in filming a true picture of this most remarkable of all aboriginal... it called for a genius never before demonstrated in such a production."

### Civilized People?

The Maori are magnificent peo ple and real Spiritualists. Mr. Markey said that it doesn't matter Mr. from where he came, on land or they had prepared everything for him. It was useless to send a message as these psychic people knew exactly the time of his arrival. I learned something very beautiful from him about them, which I should like to share with the readers:

"Strangers are not introduced there, as we are here in this civil-ized country. I went to a great festival, and among the many interesting people, I saw a man with a saint-like face. I wanted to speak to him. He was sitting and gazing at the blue sky. The proper thing is to sit next to him and try to look in the same direction. Looking at the clouds up there, our eyes met in God, and then he turned his face to me and started to speak."

How far are we from this wonderful meeting in God? "Hello-How are you-Good-bye." This is how civilized people greet each other without feeling.

### A Life of Service

This noble man asked Mr. Markey, "Why don't the missionaries from the different churches get to-gether in your land and find the best representative to meet with our best, and see what we could teach each other?"

Mr. Markey was silent, thinking about our numerous Christian Churches, which don't unite in Christ, but create confusion instead of unity. After a moment's silence the native said, "Thank you for your answer." We have something to learn from these people.

Devoting his life to the service of God and man, Mr. Markey will give something beautiful to our young people. This new genera-tion is brought up on 'rash, consisting of murder and sex stories, sisting of murder and sex stories, through the medium of radio, movies and the newspapers. I read 12 pages of his wonderful program, and outstanding ideas **Conclusive Evidence for Survival** Seen by A. S. P. R. Lecturer

## The Case of Patience Worth AS REPORTED BY

alan Fitzgerald MacRoberts

### One of the Most Baffling Cases in the Annals of **Psychic Research**

Miss Hettie Rhoda Meade, interior designer of New York City and prominent member of the American Society for Psychical Research, read a paper, November 19, at the Society's headquarters in New York (\*) on '*The Songs of Patience Worth*" in which she affirmed her belief in a personal, conscious survival of death and in communication between embodied spirit or mnds with spirits who have pre-deceased them.

This conviction was the result of her long study of and close friendship with Mrs. John H. Curran (Pearl Lenore) of St. Louis, Missouri, the medium through whose inistrumentality theoremic of a 17th century girl is alleged to have reported.

### Not the Only One

"After close association with Mrs. Curran over many years," de-clared Miss Meade, "I am con-vinced that the only reasonable explanation of Patience Worth, the discarnate entity who mani-fested through this medium, is the Spirit Hypothesis. It should have been apparent to anyone who seriously studied this case first hand that Patience Worth was actually who she purported to be—a disembodied spirit of a young girl who had lived in the 17th century, probably in England, and who had come to America where she was killed by a marauding band of Indians.

"I am, by no means, the only investigator inclined toward this view," observed Miss Meade, "and among the brilliant scholars who have studied this case is Walter Franklin Prince, once Research Officer of the Boston Society for Psychic Research, the American Society for Psychical Research and

# (\*) Headquarters of I'he American Society for Psychical Research, 40 East 34th St., N.Y.C., Sec'y, Laura Abbott Dale.

about the inspirational, spiritual motion pictures.

Silently I pray that God may give him many years in which to fulfill the mission that came from the higher plane. All who believe in the infinite Fither, and the life everlasting, should pray that God's richest blessing would rest on him, and may the great masters and an-gels guard him in all his splendid work

Before I give up Hollywood correspondence, I am happy to intro-duce Alexander Markey, the great Spiritualist. He is the best news from Hollywood.

Conscientions Investigator



Alan Fitzgerald MacRobert The Colony, Larchmont, N. Y.

President of the British Society. Prince is noted for his conservatism in appraising evidence for psychic phenomena; nevertheless, after ten months of critical study of the data, personal interviews with Patience, and exhaustive questioning of Mrs. Curran, he formulat-ed this thesis:

"'Either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through but not originating in the subconscious of Mrs. Curran' must be acknowledged' (emphasis added). That cause," remarked Miss Meade "can be no other than Spirit—specifical-ly the Spirit of Patience Worth."

### Works of Patience Worth

Miss Meade continued by read-ing a number of unpublished poems received in personal sit-tings with Mrs. Curran during the thirteen years of their friendship. These poems, or "songs" as Patience preferred to call them, compared favorably with the published writings of *Patience* and gave the Society members and their guests a vivid impression of the character and spirituality of the communicant.

Besides the verses a number of books were also dictated through Mrs. Curran: "The Sorry Tale"; "Hope True-Blood"; "Light From Beyond"; and "The Pot Under the Wheel."

Essays and poems of high literary merit were frequently composed on the spur of the moment on any given subject at a rate exceeding 120 words per minute. Since Patience spoke in a sort of mediaeval English, this feat taxed the skill of the best stenographers. Many of the subjects given were purposely selected to test her men-

(Continued on Page 4, Col. 1)

### RARE PHASE OF MEDIUMSHIP DEMONSTRATED AT CHESTERFIELD Independent-Drawing on cloth through the mediumship of CHARLES SWANN; Unusual modus-operandi and delicate technique.

As Told By

Belle Daiches 815 Sheridan Road Chicago (13), Illincis

The progressive medium is ever elated when a new phase of mediumship develops for him or her. And so it was with Charles Swann, one of the official mediums at Camp Chesterfield. Had he come suddenly into possession of rare. jewels or had any other unexpected event transpired, his happiness could not have been exceeded.

Often introduced as Camp Chesterfield's youngest medium, he has always fulfilled his platform demonstrations of clairvovance satisfactorily. He is the cousin of *Rev. Clifford Bias* with whom he sits jointly and with whom he lives. His spirit collaborator, Sonny, was thus active and known to most of the visitors. He is a popular mes sage bearer in the grove and auditorium services.

The acquisition of this new phase of mediumship came as a surprise to Mr. Swann. Pictures had previously appeared on cards at the joint pow-wows. His customary sitting by himself had ever been diligently pursued. Having been promised the phase of picture painting, he accordingly sat for three years to further this development.

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inish Gold and Brown; circular-diameter 1¼"; imitation gold pate; lacquer finish. \$1.50

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Not responsible for cash sent in the mail. For Sale by DALE NEWS. Inc., Lily Dale, N.Y. One time when he was sitting by himself, *Sonny* gave detailed instructions on how to conduct his circle on silk material for pictures like photographs or drawings or both. Sonny asked him to take

his handker-The Medium chief out of his pocket, spread it out and that he would later find a picture upon it He recognized the picture as his grandfather whose voice was

through the trumpet. He was instructed to procure chemicals and color and going to Anderson, Indiana, he made the purchase of lead oxide, sulphur flowers, codium bicarbon-ate, potassium, ferri-cyanide, nickel alum sulphate and chrome alum; also rayon material in light blue and white.

### Pieces of Silk

The first seance for this picture painting was held in a test circle for an invited group. The results were very satisfactory as to identification of the pictures produced. Arthur Townley of Denver, Colorado, though, did not fully recognize the picture of his wife as the face was not clearly shown. He was asked to return with the silk piece at another sitting for further development and when this seance was over, the picture had changed from what he thought was his wife to the unmistakable resemblance of his brother and for further identification his name Pat was placed around the edge of his head.

### Faces Recognized

Mrs. Tabitha Lipps, a permanent resident at Camp Chesterfield, writer of inspirational poetry, received a picture of Peter Thomas McGowan, a son, killed in France during the First World War in 1918 at the age of 18. In this picture he wore a hat with wide brim exactly like the type then worn by soldiers in uniform before going overseas. This was readily verified when compared with a photograph of her son similarly attired which hangs on a wall in her cottage.

Marta Wittkowska Mallory, official vocalist at the Camp during the summer, recognized her master teacher whom she sees frequently at materialization.

Rev. Mollie Bauer, 3660 Castlewood Avenue, St. Louis, 10, Missouri, a guest of Rev. Lulu Taber, also made identification of her grandfather by characteristic moustache and beard and recog-nized her guide, Bright Star.

Others who made positive recognition at the test seance includ-ed Rev. Robert E. Wood, St. Petersburg, Florida, who was in resi-

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SOMEONE

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dence at the Camp throughout the summer and who had received or dination there at a public service. Walter W. White, Tampa, Florida, Earth Sketch Spirit Etching recognized his wife and produced a photograph for further comparison. Miss Ruth Hanson, Milwau Wisconsin, recognized her father's picture; a sisters picture also appeared. She had never seen this sister, but the resem-

blance to herself was remarkable. Seances Limited

The following individuals were others who attended these seances

and made positive recognition: Mabel E. Garringe, 318 Riley Avenue, Muncie, Indiana -- picture of sister Verna; Ada Dawson, 607 W. Charles Street, Muncie, Indiana — picture of daughter Olive and Dr. F. N. Trent, family doctor; Charles *Denton*, 206 Wedeking Ave., Evansville, Ind .- recognized two daughters and two sons; Betty Kerney, St. Petersburg, Fla.-picture of daughter, Rita.

Jean de Vries, 127 North Oak Park Avenue, Oak Park, Ill. picture of brother and sister rec-ognized; Miss Valley Miller, 127 North Oak Park Avenue, Oak Park, Ill .- recognized picture of brother; Emelyn P. Bevens, R.N. 6058 Stony Island Avenue, Chi-cago, Ill.-picture of husband recognized-showed photo she wore in locket for identification.

During the remainder of the sea on, Mr. Swann held private se son. Mr ances almost daily, still limiting them to seven persons. It will be interesting to note future and further development of this phase.

#### Sketched Independently

The satisfying feature of his work rests upon the identification made by the sitters of the precipitated portraits. They may be in several colors or in penciled or inked outline, indelibly imprinted upon the rayon silk squares-the 6x8 piece of material may contain from one to five, or even more, heads.

During the seance or later, even hours hence, the pictures take on particularized form. The more eves open, or other variations may appear to characterize a particular spirit. That so many of the faces were recognized brought immediate requests for sittings.

Next season is being eagerly awaited to note if further progress has been made through the seance as it now takes place should be one of the important experiences to participate in.

#### General Technique

consisted, besides myself, of Mr. and Mrs. Leonard Baumann, 5847 North Talman Avenue, Chicago, Illinois; Rev. Robert E. Wood, St. Petersburg, Florida; Walter D. White, Tampa, Florida; Ruth Han-son, 2114 West Wisconsin Avenue, Milwaukee, Wisconsin, and R. G. Pressing, editor of The Psychic Observer.

Mr. Pressing remarked that with the red light passing around us, as it did three times, we could readily note the progress of the picture painting. The evidential was thus easily established. The first time under the light there was but a darkened blotch upon the

UNDERSTANDS

Modern medical science does wonder for us when we are ill in body. But the greatest suffering is not always physical. Many times it is in our hearts. When you are weary of the struggle, write to me. I will give you special individual help. Free Will Offerings only.

WARREN CHANDLER

Suite 1216-A, 15 Park Row, New York 7, N.Y.

At another sitting the group

TUNCTURE VISA

CALCELLAND

(X-221)

other, hovering for a few minutes over each. Sonny, spirit guide of Charles Swann, thus indicated his presence. Each described whatever special sensation was experienced-most felt electric-like tingling in the finger tips. Some felt ation in their solar plexus, or sens on the forehead.

We repeated the Lord's Prayer and then offered whatever was ible or felt. Mr. Swann saw the teacher of each of us standing be-hind each one. Other spirits also were described, and in my case, an older man with a beard, wearing a box upon his forehead. I immediately recognized the significance of this.

At the end of fifteen minutes, a dim red light was swung around and though dim, blotches could be



Belle Daiches, author of the article starting on this page, submitted an earth sketch (see above) of her late father-in-law, a nated Rabbi of partirachial tradi-tion. Compare with Spirit etching (see right above) received through the mediumship of Charles Swann. Explanations are unnecessary when evidence, received test conditions, can be produced.

A book of psychic experiences, placing before the public a mass of evidence received through present-day mediums, is to be released shortly. The author, Miss Daiches, endeavors in this, her first book, to explain the relation and similarity of natural law as compared with the laws of spirit.

silk. The next time, features could be discerned. The third time, dis-tinguishing characteristics—headdress, features, or shape of head were noted.

### How Seance Begins

Pictures of doctors. Indians, teachers, relatives, and master teachers appear, the Orientals and Indians often in color. The pic-tures come first as a blotch and between rounds of the passing of the light, the faces develop. The pictures grow clearer. Later the faces may fade or become still more clear.

One of seven, we placed ourselves around an oblong table, the medium on one long side, two each at each side and three opposite Mr. Swann. The table was covered with a white cloth. Upon it lay seven pieces of rayon silk with salvage freshly cut edges about 5x7 inches in size, white or blue. Rayon holds electricity but silk or satin may also be used. A dozen or more colored pencils, about ten bottles of chemicals and one of India ink rested on the cloth.

### Sonny Takes Over

Mr. Swann explained how the pictures usually develop. As each of us had the silk pieces placed before us, we were instructed to place our finger tips along the lower edge. With the room in total darkness, we were asked to concentrate upon two or four persons whom we particularly desired pictures of. There was no guarantee, however, that these pictures would be precipitated. Since the picture of one may blotch, several visualizations are better but visualizing someone especially desired, helped.

After a few moments of silence in the dark, a long pencil-like light flickered from one silk piece to the

perceived on each silk piece, some had more than one. Mr. Swann explained that the faces which would form might change even during the period of precipitation, or even later when exposed to the light.

About every fifteen minutes thereafter, for an hour, the red light was displayed with added brightness, until we could see quite clearly the type of face portrayed. Some could see the Oriental, others recognized their own among the three or four faces on their cloths.

The cloth had to be twisted in several directions to ascertain the front view for some pictures were placed diagonally, others across across the width, still others on the length or off in a corner. Some

(Continued on Page 3, Col. 4)







20

## WHAT SCIENCE DOES NOT KNOW Materialization Explained A SPIRIT'S POINT OF VIEW

Why Some Spirits Find It Difficult To Materialize

The data for this article was received through the mediumship of . .

Rev. Lillian Storms

There are many degrees and phases of materialization. The quality of form depends upon the physical and mental state of both the medium and the audience. The forms are built up by the artistic and mental skill of spirit chemists and the sheer will power of the manifesting spirit. If these are lacking or deficient, the spirit can seldom materialize.

It takes infinite skill and pat-ience for a spirit to "sculpture" or or manifest with ectoplasmic sub-stance. The poorly formed, crude is due to lack of talent and proper technique of the spirit. Few real-ize that the spirit's mind is completely occupied in holding shape and form and in moving. Only the exceptional spirit can do all these things and speak at the same time

### Spirit Dociors

As soon as a spirit's power of concentration becomes weak or they become fatigued, the form melts away. The art of materiali-zation is difficult and takes much time and patience. For this reason most spirits do not attempt to acquire the proper "know how." Furthermore, the mixed emanations and thought-forces flowing from the audience. in addition to the mixture of various auras, is annoying to the majority of spirits.

The actual spirit intelligences, who do the scientific work, necessary for every successful seance, are the spirit "professors," or well informed spirit doctors and chem-One specializes in the chemists. ical process of preparing sub-stance; one in controlling and taking care of the medium; others specialize in building up visible forms from ectoplasmic sub-stances; still others instruct and assist each individual spirit desiring to manifest.

### How Seances Are Affected

There are numerous other spirit helpers who cheer and keep up the humor of the audience by telling stories and jokes. This is necessary for such procedure creates a mental substance, which is so es-sential for intelligent, refined manifestations. Sometimes a small group of people, not spiritually minded, weaken the phenomena.

The better the spiritual vibrations, the better will be the manifestations; the more harmonious the sitters, the better will be the results.

Excessive rain or fog (moisture) sometimes hinders the phenomena. Some seances have been abandoned during electrical storms. Sometimes, when a positive person touches a materialized spirit the spirit loses his materialized arm, etc. The effect of such a procedure can be likened unto an electric tension which affects the touch. That is why people are told not to touch the spirit unless asked. Besides, this may react as



Psychic Observe

Psychic Observer Rev. Lillian J. Storms, pastor of the Fraternal Brotherhoad Spiritualist Church, 627 Twenty-second St., Oakland (12) California: Services Tuesday and Thursday, 2 P. M. ... also Wednesday 8 P. M. Rev. Storms, lecturer, teacher and mental medium, conducts classes every Friday, 8 P. M. She became aware of her tendencies toward mediumship when a child but owing to the fact that she was reared a Baptist, her gift was dis-couraged and regarded as either imag-ination or hallucination ... especially when she made remarks about seeing "dead" people and hearing them speak. For the last six years, Rev. Evolyne Burnside, direct-voice medium, held classes and seances with Rev: Storms.

a shock to the medium's nervous system.

Touches of spirit vary. Some feel cold, others warm and natural; also sometimes one may feel a sticky, "spider-web" effect upon the hand when contacting a materialized spirit. Sometimes a person, sitting for development, will feel a web-like substance on the face. This sensation may indicate certain chemicals for ma-terialization within the physical body of the one so affected.

### All Not Suitable

Every person cannot unfold as a materializing medium. This phase is very rare and is apt to be a severe drain upon the physical body as well as upon the nervous system.

It is also true that every group is not suitable for materialization since the audience plays a very important biological part in the phenomena. Each type requires its own special phase of medium-ship. Seldom does phenomena occur other than that for which the medium is biologically suited.

Physical phases of phenomena,



such as materialization, occur on a principle similar to electro-plating in that the medium's physical and psychic organism is sensitive to such a process.

### Degrees of Magnetism

The substance, taking the place of the electro-plating solution, is not provided by the spirits, for the simple reason that they have not eaten physical food since castirg away their physical bodies. Thus, they cannot perform the "mobile" by producing something out of nothing. Nor can they per-form an act, analogous to alchemy, by being able to transform any old kind of substance and have that substance suitable for materialization. Any one, well in-formed in scientific procedure, can expect such.

The substance taking the place of electro-plating solution is sup-plied by the audience and from the atmosphere. The medium's per-sonal magnetism is used as sort of a binder for them. No one uses some higher kind of mental substance or energy for thinking and recording thoughts into the back part of his brain. That process of thinking would hardly produce 100 per cent efficiency, because some percentage of that mental substance may escape the brain and be lost in the atmosphere about our head.

### How Forms Build

Such substance is susceptible to man's will because it can be used by thinking; thus it is susceptible also to spirit's will because they are able to control and assemble thought vibrations.

Mental substance is collected by the spirit's form, carried to the medium's body which is used as kind of a chemical tank for mixing, alloying and refining - and a suitable substance for finally materialization.

Every member of the audience has a different quality of mental substance, due to character and the quality of the brain. This refined substance exudes from the medium's body, mouth, nose, ears and solar-plexus. From this ectoplasmic substance, the spirits build forms, hands and vocal organs which they use in direct-voice seances as well as in materialization. Spirit photographs show such formations.

### Law of Chemistry

The will power of the spirit is comparable to the electric force evident in an electro-plating pro-The spirit simply penetrates cess. the refined materializing substance which flows from the medium's body; then concentrates his will the ectoplasmic substance upon with the firm intention of causing it to enshroud the spiritual body.

In this manner, the spirit makes his otherwise physically invisible spirit body, visible to you. We do not see his spirit body, but merely the physically visible coating or electro-plating over it.

Until the physical coating is removed from our senses at transi-tion, then and only then will we see the spirit body.

The greatest law in chemistry is that we cannot destroy matter. How and why? Science does not even know. The greatest law in even know. The greatest law in physics is that we cannot destroy Why and how is it so? energy. Science does not attempt to explain.

The Science of Spirit is that we cannot destroy life. We know the great law of indestructibility pen-. etrates logically and majestically through all branches of science. So be it!

### S. E. C. MEDIUMS ORDAINED AT INDIANAPOLIS, INDIANA



Psychic Observe Walter M. Marsh and Charlotte Tagordained recently at Hotel dianapolis, Indiana, by Rev. *gart* were Lincoln, In John W. Bunker, Presiding Clergyman

Rev. Taggart, 2802 Carrolton, Indianapolis, is a Clairvoyant and Direct-Voice medium; staff worker at Camp Chesterfield; Associate Pastor and President of the First Spiritualist Episcopal Church of Indianapolis.

Rev. Marsh, Route 2, Westport, Ind., is an Inspirational Speaker and Clair-voyant; Pastor of the First Spiritualist Episcopal Church of Indianapolis; Associate Clergyman of the Indiana Dis-trict; and member of The National Board of Clergy.

## Charles Swann

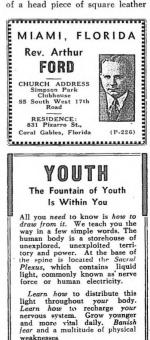
(Continued from Page 2, Col. 5)

had just an indication of form with no distinctly formed force. I had unmistakable evidence. There were five pictures on my square of silk. In one corner, placed diagonally, appeared a remarkable head in color with flowing beard. A small black cap was perched upon the head and in the center of the forehead what appeared to be a black square box, about an inch in diameter.

### Ryerson Collection

It immediately brought to mind the famous picture of "The Rabbi at Prayer" by the noted contem-porary artist Marc Chagall, who has had an international reputation and is a consistent prize win-ner, which is in the permanent Ryerson collection at the Chicago Art Institute:

There was no question about identity-it was my father-in-law who had resided and passed over in Leeds, England, a noted Babbi of patriarchial tradition. The box on the forehead is part of the *Te*-fillin or *Phylacteries* and consists of a head piece of square leather



Send stam, for further in-THE AQUARIAN SUN 1108 NORTH 17th AVE. Melrose Park Illin Illinois (P-226)

for

# boxy the under sidenhaving a long through which passes a strap so as to permit adjustment to the skull.

Sonny Directs Seance tained on which is written the Biblical injunctions among others of Ex. XIII-16 "and it shall be as a sign on thy hand and they shall be and shall move between thy eyes"; and Deut. XI-18--"Lay up these my words in your hearts and minds, and hang them for a sign on your hands and place them between your eyes."

The passage was interpreted literally, the application of it, a mat-ter of tradition for all males over thirteen.

During the progress of the seance, whether by table, raps or clair-audiently, Mr. Swann is advised that the light may be lit to observe the work. A small elec-tric bulb, covered by a red cloth is conveyed around the table close to the silk pieces.

### Raps Are Heard

In the dark, we concentrated on whose picture we desired and made our visualization. Behind each one. he said, he noted a chemist. He knew they were chemists for Sonny told him so, but he could not distinguish them as our own chemist teachers or as others, especially appointed. He observed other swirits behind each one and described their appearance and most of these were identified as masters or relative

Back of the spirits he observed what appeared to be a large amphitheater. Many spirits were assembled and had gathered around to observe the demonstration. A large projector hovered over us large projector novered over us similar in position and size to what is observed in a well-equipped operating room at a hos-pital. From this, the power and chemicals seemed to descend.

Some of us noted distinct electrical sensation in the finger tips as we touched the silk pieces. Some felt an electric charge to and be-yond their wrists. Distinct raps were heard on the table, several together or singly on each table. Sonny whispered, but his words were indistinguishable and too faint to catch though Mr. Swann heard them clairaudiently.

### Black Ectoplasm

As the pictures develop, Sonny, adjusts his light, a long pencil-like gleam over them. The light may, remain stationary for a moment or move actively as it did for  $Mr_{,}$ *Pressing* when it bounced up, and down under his plea "make it good Sonny."

Three stages of development can be noticed as the light passes. First even as the blur is observed, it may change to a recognizable face as each feature takes shape. The picture may be all in hlack and black may surround it but Mr. Swann explained that it should not be mistaken for beard as it is black ectoplasm.

The process as he describes it, is, that, as thought is sent out there is molding with precipitation upon the cloth. *Hindus, Orientals*, Indians and teachers usually appear in color. He is not in trance at any time and he is not advised as to who may be portrayed; as many as five portraits may be had at a sitting, or only one may ap

pear.		
		Kar
	NOTE:	
months, July staff mediums Camp, Cheste During the assists REV.	and August at Chesterf rfield, Indian fall and wir CLIFFORD People's Spir	the summer is one of the ield Spiritualist ia. ter months, he L. BIAS, min- itualist Church. St. Petersburg
Florida. Both	ave., reortil,	St. I etersburg

# PATIENCE WORTH

## (Continued from Page 1, Col. 5) tal agility-which was extraordi-

nary Miss Meade reported that Dr. W. F. Prince, at the Boston Society asked Patience to compose a poem and a dialogue—each on widely different subjects—alternately dictating a line or two on one and then the other. Prince selected as a title for the poem "The Folly of Atheism" and specified that the dialogue was to be "Any kind of conversation between a lout and

a wench at a County Fair." "I do not believe," said Prince, "that any human mind can successfully do it-that is, keep the connection perfect in the two sets."

## Ouija Board Experiments

Immediately after *Prince* made this statement, (\*) dictation began and proceeded to the end as fast as the stenographer could take it down. When the results were unscrambled, there appeared two complete works of high literary quality. The poem on atheism was forceful and dignified and the dialogue a humorous sketch in the peculiar, but valid, archaic English characteristic of Patience Worth's usual style.

development, "Mrs. Curran's like that of so many others," stat-ed Miss Meade. "started with a ouija board. Soon letters then words began to come into her mind which she spoke aloud. Finally the ouija board was dispensed with altogether, and the control expressed herself through Mrs. Curran's voice which became a mere automatism for the famous utterances. This phenomena continued until the medium's passing on December 4, 1937."

During the early experiments with the ouija board, another St. Louis woman interested in Spirtualism. Emily G. Hutchings, sat with Mrs. Curran at the board. Shortly after the appearance of *Patience*, this association was discontinued, except for a few occa-sions. Since that time Mrs. Hutchings, herself, has made significant contributions to the literature of Spiritualism.

### Bad Case of Stuttering

First appearing in 1913, Patience was the only purported spirit entity ever to manifest through the *St. Louis* medium. She never gave "messages" in the usual sense; that is, no communications were relayed to sitters from their departed friends or relatives. Often the sitter's character was delineated with astounding accuracy when a personal poem was requested. This was the extent of her concession to the.ever present desire for evidential material at her public appearances.

"She gave little information

") Reference: "Case of Patience th" by Walter Franklin Prince (out-Worth" of-print)

PRIMORDIAN REVELATIONS SENT FREE We are hupy to seed everyone a free copy of these spirit mes-sages. If you have friends who sre in trouble be sure to include their names and addresses and we will send free copies to them also. Write to

SENI FREE We are happy to send everyone a free copy of these spirit mea-back of these spirit mea-back of the sene to include their names and addresses and we will send free copies to them also. Write to Box A, Primordia Sanctuary 954 South Vermont Ave. Los Angeles 5, California (F-227)

Eminent Psychic Researchers Vouch for Her Mediumship



Psychic Observer Mrs. John H. Curran (Mrs. H. Rogers); "Patience Worth's" medium, through whom remarkable books were produced. Her first experience was with the ouija board which moved under her hands at a rapid rate. Letters spelled out gave highly interesting communications. Though her education was limited, her literary output was prodigious both in quantity and quality.

about herself," said Miss Meade, maintaining that her mental entity and individuality was to be found in her utterances. Patience often declared that no one could rea-sonably maintain that composi-tions of such quality could origi-nate in the subconscoius stratum of the medium's personality. Mrs. Curran was never entranced and could stop the flow of words at any time to chat with her sitters and frequently did so."

The secondary, submerged per sonality, subconscious subliminal self, or what have you theory can be held (because it often is), but psychologists are apt to develop a bad case of stuttering when they attempt to expound it in the face of the facts. On the other hand, this unique case does not validate the whole of the spiritist doctrine as many would like to believe. No physical phenomena were ever observed in Mrs. Curran's presence, and many Spiritualists find it puzzling that *Patience* never used words coined after the 17th century.

### Baffling Cases

That persistent but weary antagonist of everything appearing supernormal in character, the Society of American Magicians will be forced to admit that this case presents something in the way of mediumship not for sale in magic shops. Scientific research has, however, discouraged most of this group of parlor prestidigitators from venturing opinions in an area of study which was never rightfully theirs, that is, the study of the mind and its relation to an unseen spiritual world.

However, after eliminating the views of the extremists on both sides of the question (and as the late W. Carrington remarked, thus eliminating ninety-five per cent of the disputants) we find that here one of the most baffling cases in the annals of Psychical Re-search, which offers good evidence for an affirmative answer to the age old query, "If a man die, shall he live again?"

he hve agan?" AN ABSORBING BOOK .... "A Boy Who Came Home," by Wil-liam F. Ericson, 1st Lt. U.S.M.A.C. Price S1.00; "Dead" Marine returns, communicates via Automatic Writ-ing, No Mother, who has lost a son in the war, should miss reading this book, For sale by John Ned. or Dale News, Inc., Lily Dale, N.Y.. (P-228)

Rev. Joseph M. McWilliams, Dean of the Temple of Spiritual Science of Jersey City, New Jersey, for the past eighteen years, is now residing in Camp Cassadaga, Florida. Later Rev. McWilliams will establish a Temple of Spiritual Science in Florida of which he will continue to be the Dean.

> (P-226) McWilliams

## Mohammed was a MEDIUM Juassin Isma'il

Author of "ESSENTIALS OF ISLAM"

"There is nothing divine but God; Mohammed is God's messenger."

There could hardly be a shorter, simpler, creed than that. But it unites nearly a quarter of the world's population into one international brotherhood, in which distinctions of color and caste are unknown.

The word translated "messenger" might almost have been translated "medium": meaning a mere man, with no supernatural power, who is used as an instrument for transmitting messages That, teaching. howev and would be to extend too widely, perhaps, the scope of the word "medium" as used in modern Western psychic circles.

That Mohammed was a medium in the more restricted sense, nevertheless, is clear enough; and it was his mediumship that was used for the giving to the world of the Koran. (\*)

### Solitary Meditation

The Arabs were a raceproud eople, and the Quraish, at Mecca, their most aristocratic and exclu-sive tribe. In that city, 360 "gods" drew yearly pilgrimages (to the great profit of the local traders) from widest Arabia.

A few men, however, dimly glimpsed a lost faith in one invisible Supreme Being, the lost religion of the patriarch-prophet Abraham. But "there was no open vision", no mediumship. This vague, yearning glimpse was all, and led to nothing, until--

Until one of these vague sighers after a spiritual religion developed clairaudience, clairvoyance and trance mediumship.

This was Mohammed, orphan and penniless heir of a noble family, husband and business manager to a wealthy woman mer-chant, Khadijah. A successful business manager, too, despite the odd eccentricity that made him refuse to benefit materially by his wife's wealth, when all his compatriots regarded a wife's wealth as her husband's! Another oddity was his way of retiring for solitary meditation to a cavern in Mt. Hira.

### Travelling Clairvoyance

There, one day, objective clairaudience developed. In the empty cavern echoed a voice ordering him: "Read!" He felt a great chill—who of us, with any seance-room experience, does not know that "psychic cold"?

And after Mohammed was given the resonant command, "Read!" he did read. Over a space of nearly 20 years, chapter by chapter, verse by verse, the spirit guide, assigned to the latest of God's many messengers recited to him, and through him, the latest earth edition of the Eternal Book, the "Reading" or Koran.

Occasionally Mohammed developed other forms of mediumship, such as travelling clairvoyance. He interrupted a public sermon, once, to announce a critical state of affairs in a battle at that moment in progress hundreds of miles away, and ask the congre-

(\*) Used copies of "Koran," Trans-lated in English, \$2.75; Dale News, Inc.

### SPIRITUALIST LEADER In the State CALIFORNIA

Rev. Paul D. Wilson, 5019 - 113th Street, Inglewood, California, noted lecturer and leader in the ranks of Spiritualism in the State of California. He is President of The California

State Spiritualist Association, Hdgts., 1401 South Berendo St., Los Angeles (6), California; al-

so President of The Central Spiritualist Church, 2201 South Union Ave., Los Angeles (7), Cali-Los fornia.

In the month of May, 1930, Rev. Wilson graduated from the N.S.A. May. Morris Pratt Institute at Whitewater, Wisconsin. Rev. Grimshaw Thomas

Rev. Wilson was director of the Institute at the time.

According to the secretary. Viola Wedderburn, the C.S.S.A. vas organized May 24th and incorporated July 22nd in the year 1896. The Central Church was organized October, 1913; its found er was Rev. Elizabeth R. Courtney, who was minister until her passing, May 18th 1940

gation to join him in special prayers for it.

He was surprised, himself, one day, when the spirit guide (he took it for granted it was his usual guide!) appeared in the recognizable form of a personal friend re-cently "dead", instead of as Jibra'il.

Among the various religious dogmas that had been preached in all centuries by so many other messengers before Moh mmed, was that of the resurrection of the body—still a bewilderment to many who easily accept the im-mortality of the soul.

### Evidence of Identity

On this subject Jibra'il spoke very clearly through Mohammed's lips (Koran, 75th Chapter). The same spirit, he said, that evolves the complete form from the foetus, was able to reconstitute the bodily form "even to the finger-tips". Now to the superficial observer,

the form of one man's finger-tips is very like another's. Only 13,000

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such as Sir Wm. Crookes (chief witness to materialization), discover that of all the parts of a man's hodily form the one that is most identifiably his own is the pattern of ridges and whorls in the skin of the fingertips: the finger prints. Only in this century did an American lawyer, after his death, prove not merely survival of the

years later did Western scientists,

soul but "resurrection of the body", by leaving finger-prints in wax at a seance. It must have sounded an odd detail, therefore, to Jibra'il's and Mohammed's Arab listeners at Medina.

### "Body Resurrection"

"They ask, When is this day of resurrection?" the Koran contin-ues, and gives an answer that the modern Spiritualist can understand, but that still baffles the Churches: describing a death-bed scene vividly, by way of saying when the "resurrection of the bodily form" takes place!

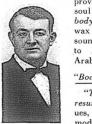
Not at a distant millennium: but at the moment when consciousness severs itself from the no longer habitable earth-body, at that moment does the consciousness become aware of the astral or etheric body, or both, as duplicat-ing the former body's individuality, even to the finger-prints.

Long before the spirit is evolved enough not to need any bodily form, that is the "resurrection of the body" as taught by the spirit guide of Mohammed the Medium. "Prediction"



C. H. Pierce

Myrtle E. Pierce, 14 Mt. Vernon Ave., Mt. Vernon, N. Y.



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## SPIRITUALIST CHURCHES

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write DALE NEWS, Inc., Lily form.	Dale, N. Y., for church order	The First Church of The Divine Light. 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles E. Hughes.	First Polish American Spiritualist Churcu, Embassy Bolg, 3945 Fullerton Ave., (Eng- lish) San, 7:30 P. M.; (Polish) 2nd & 4th Sunday at 2:30 P. M.; Charles Polish	WANNAL CITY Solution Church 1061	Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.	
Every Spiritualist Church and society can be listed in this directory. There is no	(Los Angeles, Continued) Spiritual Fellowship Group, 2936 W. 8th St., Room 23; Sun. 2:30 & 8:30 P. M.;	NEW HAVEN-The National Spritualist Temple, 346 State St.; Sun. 7:30 P. M.; Lillian Twon	Scientific Center of Spiri ualism, Mid- land Hotel, 172 West Adams S., Orchid	Tuesday and Friday, 7 P. M., 820 Ann Ave.; Bettie J. Palmer.	Spiritual Truth Reading Room, 714 N. Rose St.; Wednesday and Friday, S P.M.; Beth Roche.	
this directory. There is no charge. (See above.)	St., Room 23; Sun. 2:30 & 8:30 P. M.; Wed. 2 P. M.; Jane M. Sipos (Ex. 2280). Faith, Hope & Charity Spiritualist Church. 6710 Salonica Street, Jean M. Bradford, Minister; See's Anna Williams, 115 Day- ton St., Pasadena (3), California.	STAMFORDAlbertson Memorial Temple of Spiritualism, 485 Summer Street; Raymond E. Burns, Minister.	Belmont Spiritualis: Church, 1219 West Belmont Ave.; Esther Landquist; Sun, & Thurs, 2/30 & 8/P. M.; Gertrude Me- Allister, Press, Phone: Van Buren 1625.		Lansing, Michigan	
LONDON, ENGLAND	Oakland, California	X	Englewood Psychic Science Church, 6514 South Ash'and Ave.; Sun, 3 P. M.; Harry Trafs. President and Pastor.	NEW ORLEANS - Divine Fellowship of	Lansing Spiritual Episcopai Chutch, Math Auditorium Y.W.C.A. Bidg.; Townsend St.; John W. Bunker. First Spiritualist Church, 2141½ North Washington Avo.; Mrs. Harold Halley;	
Marlebone Spiritualist Association, Maryle- bone House, 42 Russell Square, W.C.I.; Ralph Rossiter, Sec'y.	Fraternal Zrotherhood Spiritual Ch., 627 22nd St.; ues. & Thurs. 2 P. M.; Wed. 8 P. M., Lilliam J. Storms (Hi 4-1684).	<i>Washington, D. C.</i> Progessive Church of Spiritualism, Pythian Temple, 1012 Ninth St. N. W., Sun, ii P. M.; A. Haerman; C. Hickerson; M.	Third Spiritualist Church (O.O.F.S.), 5931 South Morgan; Sun, 3 & 7:45 P. M.; John Skinner (GRO-9602).	Sunday, 8 P. M.; Lillian McGivney, Ada- DuBard Gunter.	Gertrude Beanc. MUSKEGON - Spiritualist Church of Truth, 1143 Spring St.; Harry Rogers.	
Center of The Silver Star, S. A. Mac- Denald, Psychic Artist, 27a Addison Gar- dents, London W. 14, England.		McFarland. Church of Two Worlds, 1010 Seventeenth	The River Tomode of Universal Law (Nat-	<u>MAINE</u> PORTLAND—The Alliance Spiritual Cen- ter of Portland, Room 36, 53 Exchauge St., Roger E. Hooker.	Truth, 1143 Spring St.; harry Rogers.          xxx           ONAWAY - Spiritualist Church; Services           Sunday 8 P. M.; Mrs. Richard Martin.	
<u>4L.4B.4M.4</u>	Evangelist Spiritualist Church, 1440 Ilar- rison St.; Sun. & Tues. 7:30 P. M.; Fri. 1:30 P. M.; R. Evelyn Miller.	Washington (12) D. C.	<u>Cicero, Illinois</u> First Spiritualist Church, 5033 West 25th Place, Sun, 7:45 P. M.; Monday 8 P. M.;	M IRYL IND	OWOSSO — First Spiritualist Episcopal Church, 610 Clinton St., Ella Riley.	
BIRMINGHAM-Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Tues, 7 P. M.; John	NATIONAL CITY-First Christian Spir- itualist Church, 1203 Coolidge Ave.; Sun. 7:30 P. M.; Folke W. Tegner.	1st Spiritual Science Ch. (branch of S. S. Mether Church of N.Y.C.), 1900 "F" St. N.W.; Sun., Tues., Wed. & Thurs., B P. M. Alice W. Tindall.	Place: Sun. 7:45 P. M.: Monday 8 P. M.: Lena Drews. Liberal Psychic Science Church. 1331 South 57th Court Sun. 2:30 P. M.; Men.	Temple of Wisdom, 500 East 39th St.	PONTIAC - First Progressive Spiritualist hurch, 16 Chase St., Mabel Barnes.	
Bloodsworth, Gertrude Baker.	OCEAN PARK — Fellowship Spiritualist Church, 2663 Main Street; Sun, & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A.	Mizpah Church of Spiritual Science. Inc. 3423 Holmead Place, N. W., Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarey.	South 57th Court 5th, 25th Chart 5th 8 P. M.; Anthony Camardo. XXX DFCATUR-1st Spirinalist Ch. of Truch. 993 N. Edward St; Grace W. Brown.	<ul> <li>Flizabeth H. Dennis.</li> <li>Universal Science Spiritualst Ch. (N.S.A.)</li> <li>601 W. North Ave. (corner John St.);</li> <li>80m, 7:45 P. M.; Grace Betz: BR 4291;</li> </ul>	PORT HURON-The Divine Spiritual Tem- ple, 1.0.0.F. Hall, Lapeer Ave.; Sun. 7:30 P. M.; Rebecca Provat.	
PHO'NIXFirstt Spiritual Church, 10th & Fillmore Sts.; Leroy O. Cady.	Bennett. PACIFIC GROVE—Universal Educational Religious Society of Divine Science, Inc	<u>FLORIDA</u>	East St. Louis, Illinoi	United Bible Spiritual Temple, 1815 North Broadway; Grace P. Bauer.		
<u>CALIFORNIA</u>	Chapter No. 2. 581 Pine Ave., Thurs. 7:45 P. M.; Edna Ke.ley.	CASSADAGA-(Voiusia County) Southeru Cassadaga Spiritualist Campunceting Asso- ciation; Scason. January & March. 1948; Psychic Observer distribu-	First Victory Spiritualist Church, 1120 St. Clair Ase.: Elizabeth Crain Spiritual Science Church Sixteenth &	M 488 ACHUSETTS	ROSEVILLE-Church of Jarmony of Jarse Christians of Amorica, 17358 Reseville Boulevard (near Maple); Lura Mathews.	
ALHAMBRA-The Pyramid Church, Inc., 326 S. Atlantic Blyd.; Thurs, 2 P. M.; Sun, 7:30 P. M.; Emma E. Kingham, Res. Pastor. (AT 2:8632).	xxx	tor, Ethel Wittnebert. <u>XXX</u> <u>Dayonta Beach, Florida</u> First Spiritualist Ch., 613 Broadway Ave.;	& Glenwood Place. Charles Kroplin.	AMESBURY Ist Spiritualist Ch Odd Fellows' Hall, Water St.; Roxey Newhall.	ROYAL OAK-Ist Spiritualist Temple, 114 Pingree; Sun. Lyceum, 10:30 A. M.; Sun. services 7:30 P. M.; Pres. Jas. M. Smyth; Sec y. Margaret Blackburn. 637 Annin. Detroit (3). Michugan.	
ANAHEIM - Good Hope Spiritualist Church, 135 West Center St., Eagle Hall, 2nd Floor; Sun, & Thurs., 7:45 P. M.;	SAN BERNARDINO-First Spiritualist Association; cor. 6th & Arrowhead; Sun. '& Wed., 7:45 P. M.; Lyceum, Sun. 10:30 A. M.; Tues. 2:30 P. M.; Dollie Dunlap, Telephone: 755-88.	Katherine Windle. Hays Memorial Spiritualist Church, 221 First Ave.; Marguerite Springstead.	LeROY-J. T. & E. J. Crumhaugh Spirit- unlist Church: Chas. C. Cunningham. OAK PARK - White Flower Episcopal	Boston, Massachusetts Daniel Spicitual Church, 59 West Spring- field St.; Sun., Tues., Wed. & Fri. 8 P. M.; D. H. Durant.	SAGINAW-Ch. of Spiritual Truth. Brew- stor & Webster St.; Alma J. Eastman.	
ESCONDIDO-Church of Spiritual Wis- dom; 352 West Fifth Avenue, C. E.	San Diego, California	FT. LAUDERDALE — Beckoning Light Spiritualist Ch., Woman's Club. Strana- han Park; Sun. 8 P. M. at 200 N. E. 4th St., Jewel Williams.	OAK PARK — White Flower Education Spiritual Temple (1.0. B.). 130 Harrison ( St.: Sun. & Wed. 7:30 P. M.; Rice R. Massey Phone: Mkzie 5732.	Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 and 8 P. M.		
Goodale. Frank E. Watson. 	Inspiration Church of The Master, Inc., 2730 "A" St., Sun. 11:30 A. M. & 7:30 P. M.; Wed. & Fri. 7:30 P. M., Thursday, 2 P. M.; Grace Sanford.	XXXMiami, Florida	PEORIA-Divine Light and Truth Ch., of Spiritualism, 219 Pine St.; Jeanette Smith.	The Spiritual Haven, 30 Huntington Ave., Sunday & Wednesday 8 P. M., Harre C. Milesi, Minister.	MINNESOTA 	
Universal Educational Religious Society of Divine Science, Inc.; 743 Mildreda Ave., Sun, & Tues., 7430 P. M.; Edna Kelley.	Association of San Dicgo Spiritual Minis- ters, P. O. Box 613, San Dicgo (12), Cali- fornia; George E. Dyson.	l.itle Shenandoah Spiritualist Ch., 644 S. W. 6th Ave.; Sun. & Wed. 7:30 P. M.; Ermel McNab; Etta A. VanAlstyne. Spiritual Alliance Temple of Light, 54 N. W. 34th Ave. Mabel Martin.	STREATER-Good Will Spiritualist Ch., 701 East Bridge St., Sun, 7:30 P. M., Emma Dryer, Pres; Olive Haring, Sec'y,	BROCKTON-Occult Science Ch. G.A.R. Hall. E. Elm St., Charles E. Lyons.	5th St.; Bessie Magnuson; G. w. Olson. C. Hegge; Ann Smaley.	
Church of Metaphysical Science, 1611 Thomas Ave.; Dollie E. Thuness, XXX	Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza. First Spiritualist Church, 1240 Seventh Ave.; Hildred Hope Langford.	N. W. 34th Ave. Mabel Martin. Temple of Continuity, 1722 West Flagler St.; Geraldine Pelton.	WESTMONT-Unity Spiritualist Church. 13 W. Quincy St.; E. Backlund.	CAMBRIDGE — First Spiritualist Church. 631 Mass. Avc.; Marion F. Upham.	<u>Minneapolis</u> , <u>Minnesota</u> Progressive Spiritualist Church, Minneha- ha Hall, 1531 East Lake Street; Sunday 5 & 7.35 P. M.; A. M. Drake; Marion	
HANFORD-Church of Revelation. 221½ Lacev Boulevard; Tues., Thurs. & Sun., 8 P. M.; Janet Stine Wolford.	Progressive Spiritualist Ch., 3843 Herbert St., Carrie Kelley; Ben H. McHenry.	Church of Motaphysical Science, Simp- son Park Clubhouse, 55 S. W. Seventeenth Road; Arthur Ford.		FITCHBURG — 1st Spiritual Alliance Ch 21 Union St.; Mildred D. Smith. ————————————————————————————————————	Drake; Hazel King.	
Hollwood, Califnoria Spiritual Science Church, 1904 North Argyle: Mae Taylor.	Fraternal Spiritualist Temple, Second & Beach Stroots; Gust Thunberg. Concord Mission, 1934 Thirtieth Street; Elvina Johnson, Colburn.	Beckoning Light Spiritualist Church. 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Bertie Lilly Candler; Madge Hart; Flor- ence Farrow.		43 Washington St.; Mrs. C. E. Aldrich. xxx QUINCY First Spiritualist Church. 4 Maple St.; Bert DeYoung.	Fifteenth Street. Henry M. Paulson. 3rd Spiritualist Ch., 931 13th Ave., S., Sun. 7:30 P. M., Max Zoeller.	
Psychic Fellowship Group, Masonic Tem- ple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.	Bright Star Church of The Master No. 157; 4608 Kansas St., Sunday, 7:15 P.M.,	The Truth of Life and Light Spiritualist Science Church, 926 N. W. Third Ave.; Sun. & Thurs. 8 P. M., J. A. Portier.	CRAWFORDSVILLE Goodwill Spiritual Ch., 2121/2 E. Main St.; Sun. 8 P. M.; 4th Sun of every month, all day service; Bertha Dailey.	SALEM-The First Spiritualist Mission, of Salem, Bell Studio, Sewall St.;	East Side Spiritualist Ch., I.O.O.F. Hall, 22nd & Central N. E.; Anna Swenson, Effic Peterson	
Che'a Religious Foundation. Jnc., 1018- N. Fairfax Ave.; Sun. & Wed. 8 P. M.; Fugene R. Pike; Jean Pike (GR-1464).	xxx San Francisco, California	Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M., Marie Wilson.	ELKHART - Clarke's Memorial Spiritual Center, 316 Division St., Jeanette Osborn,	Gladys Worsencroft. <u>Springfield.</u> Massachusetts First Spiritualist Church, 23-37 Bliss 51.;	Second Spiritualist Ch., Lyndale & 23rd Ave.; Sun. 7:45 P. M.; John Kahler.	
HUNTINGTON PARKSpiritual Church of Flowers, 2174 Randolph St.; Sun, & Wed., 8 P. M.; Victoria M. Frutel.	Florence S. Becker.	ORLANDO-Christian Light Spiritualist Church, 2 miles on Winter Garden Road; Sun. 7:30 P. M.; Anaheim Thrash.	Jeannotte Hoeppel.	Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M. First Spiritualist Alliance Church. 9 Market Street: Elmer Bartlett, Pres.;	ST. PAUL	
Long Beach, California Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner,	Christian Spiritualist Church of San Fran- cisco Ltd., 4th Floor, 414 Mason St.; Sun- day 11:30 A. M., 2:00 & 8:30 P. M.; Grace M. Roberts.	<u>St. Petersburg, Florida</u> People's Spiritualist Ch., 1011 Ninth Ave., North; Sun. & Wod. 7:45 P. M.; Clifford L. Bias; Charles Swann.	FORT WAYNE — Spiritualist Church of Divine Science, 1615 Wells St., Bernice Brock, Minister; Russell D. Hawk, Supt. of Lyceum, 1654 High St., Fort Wayne (7).	Alice Thurston, Sec'y; Joseph Henne-	MISSOURI	
Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th at Locust, Sun, 7:30 P. M.; R. E. Kirby,	With a Contribute Church 997 Valancia	Spiritualist Church of he Beloved, 2806 Central Ave., Ethel Post-Parrish. Church of Spiritual Philosophy; Sun. &	Massachusetts Ave.; Reba Schallon.	MICHIGAN	Kansas City, Missouri	
Los Angeles Progressive Lyceum, 2201 Union Ave. (Central Spiritual Ch.); N.S.T.; Katharine F. Tobey.	405 Geary St., 4th Floor (No. 40), Thurs.	Tampa, Florida	1st Progressive Spiritualist Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.	BRICHTMORE 1st Psychic Ch. 21729 Finkell Ave.; Elizabeth Armitage.	Ist Spiritualist Episcopal Ch., "Little Chapel on Broadway," 3841 Broadway, Sunday & Wednesday 8 P. M.; M. D.	
Temple of the A'l Seeing Eye Spiritual Church, 906 W, 47th St.; Sun, 8 P. M.; A. Margaret Crosby. First Church of Soul Scientists, 4058	7:15 P. M. Phenomena; James J. Dickson, Pastor and Materialization Medium, 2940 Nineteenth Ave.; Scc'y, C. W. Thomas, 1925 Pierce St., S.F. (15). While Cross Center, 1815 Lake St.,	Cooperative Spiritualist Ch., 402 Grand Central Ave., H. Louise Miller; Mable Badgley, See'y, 8105 North Fromont. First Spiritualist Church, 512 East Paris St.; Sunday, Tuesday, Wednesday 7330 P. M.; Dorothy Graff Flexer; See'y, C. R.	xxx	COLDWATER — Coldwater Spiritualist Temple, 52½ W. Chicago Street, Sunday, 8 P. M.; Pearl Burns. 	Russell, Chas. M. Ball. Ninth Spiritual Church, 3101 Indiana Ave., Sunday 7:45 P. M.; Tuesday 8 P. M.; Frances M. Tucker. 	
South Vermont, Sophia U. Norton, Spiritual Science Church, 247 West 58th St.; Frank Mickley.	Irene Remillard. Universal Church of The Master No. 162. 450 Geory St., Studio 102, Sunday 7:30	King, 8918 Thirteenth St.	First Spiritualist Episcopal Church. 2002 Carrellton Ave.; C. B. Taggart. Psychic Science Spiritualist Ch., 1415 Cen- tral Ave.; Dollie Clark & B. F. Clark.	Angelus Spiritual Alliance Ch., Loyalty Masonic Temple, 646 Lothrop (between 2nd Blud & 3rd Aye.) May Bute Cham-	St. Iouis, Missouri	
Arasha Temple of Wisdom. 353 North Western Ave.; Sun. & Wed., 8 P. M.; Richard Zenor.	<ul> <li>P. M.; Minnie R. Demrick.</li> <li>Universal Church of The Master No. 162, 450 Geary St., Studio 102; Sun. 8 P. M.; Wed. 8 P. M. at 424 Ellis St., Apt. 604</li> </ul>	Ave.; John Calvert.	The Progressive Spiritualist Church, cor- ner of St. Clair & Park Ave.; Paul	berlain & Mable L. Pate.	Society of Spiritual Fellowship, 3011a N. Market St.; Wed. 2 P. M.; Fri. 8 P. M.;	
Central Spiritualist Ch., 2201 S. Union Ave., Founder, Elizabeth R. Courtney (Prospect 3827).	Minnie R. Demrick. Universal Church of The Muster No. 131. 1626 19th Ave.: Sun. 7:45 P. M.: Thurs.	Al'BORA-Aurora First Spiritual & Me-		Center of Spiritual Hope, Leota Hall, 3946 Trumbull, Sun, 8 P. M., Hazel Damrau,	Flsie Andreas. St. Ann's Spiritualist Episcopal Ch., 5862 Dalar Are, Sun, & Tues, 8 P. M.; Wed	
Ch. of The Inner Voice (Hollywood); Sun. 8 P. M. Occult Lecture & Healing; Mon. 8 P. M. Mental & Physical Phe- nomena; Wed. 8 P. M. Clairvoyant Un-	son & Taylor Sts.); Lee J. Holman; Sadie J. Holman.	Chicago, Illinois	Ave. & E. Washington St., Sun. 7:30 P. M.; Ola Florence; James Florence.	ple, 5045 4th Ave. (Warron & Putnam Aves.) John Throop. Spirit Communion Clurch, 3910 Avery.	2 P. M.; Bernice F Bennett	
foldment: Garden Court Apt. Ball Room. 7021 Hollywood Bivd.; near Brea; Jeron King Criswell & Halo Criswell.	San Jose, California Spiritual Fellowship Church, 1.0.0.F. Hall 3rd & Santa Clara St.; Sun. 2:30 & 7:15	Parkside Ave.; Harry M. Hilborn.	KOKOMO - True Spiritualist Ch., Red Men's Hall, West Mulberry St., Sun., 7:30	Homer W. Watkins. The Gardner Healing Center, 4326 Fourth Ave.: Mon., Wed. & Fri. 9 A. M., to 9	The Church of Spiritual Science, Sow Wyoming St., Rev. E. R. Foskett & Rose Mary Reisinger: School of Spiritual Sci- ence & Philosophy, Rev. Elizabeth Swanks, 4855 Sigel Ave., St. Louis (16).	
Church of Psychic Light, 617 Venico Blvd., Katie Whitemore, The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues, 9:33	Church of Spiritual Prophecy, Inc., Druid Temple: San Carlos at Market: 85 W	Faith Spiritual Church, 2614 N. Austin Ave., Sunday 10:30 A. M.; Fri. 7:30; Fred & Emily Ludmann. Ist Fraternal Spiritual Church, 4039 W Madison St., McEnory Hall; Emma Binz	LAFYETTEChurch of Divine Truth, Red Man's Hall, Fourth & Ferry Sts.; Elsie Fay	P. M.; Henry Gardner. Christian Ch of Progress (Spiritualist). Eastern Star Temple, 80 W. Alexandrine Ave.; Ethel E. Peterson.	Third Spiritualist Church. Albrect Hall 3549 Arsenal St.; Sunday 3 P. M.; Anna Reihmann.	
A. M.; Wed. & Fri. 8 P. M. Etta Gurkell. Spiritual Church of Ata-axia. Garder Court Ball Room. 7021 Hollywood Blvd.	Pastor, Julia Hullquist.	1st Spiritualist Episcopal Ch., 721 Belmont Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson	LaPORTE-The People's Psychic Church. 1005 Jeerson Avc.; C. W. Mills.	Dr. Robert Jensen Memorial Church, 2024 Vinwood Ave., Clara Barnett Smith.	Unity Spiritual Science (Advanced Soul hurch) 4408 North 19th St., Tues. & Sun. 2 & 8 P. M. Josephine Erhart.	
Motor Court Entrance; Sunday 11 A. M.: Pearl Irene Barnes. Spiritual Ch. of Bevelation Embaga	Universal Chapel of Light, 1509 De k Vina; Sun. 7:30 P. M.; Johanna Ruhnau	Gard St.; Sheldon Northrup.	MARION-Distributor of Light Spiritualist Church. (S.M.A.). Nebraska & Second	8 P. M.; Mille Sigiar.	Soul Science Spiritualist Ch., Kingsway Hotel, Kingshighway & Lindoll Blvd., Sun 7:45 P. M.; Iona Brandt.	
Auditorium, 839 S. Grand Avo.; Sun. 233 & 4 P. M. in North Hall: Thurs. 2 & 3:45 P. M. in North Hall: Thurs. 2 & West Lake Spiritualist Church, 913 South	<ul> <li>International General Assembly Spiritualis</li> <li>Church, Chapel Inn, Sun. 8 P. M.; George Daisley.</li> </ul>	1.33 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F Peiper; W. J. Rogers. Spiritual Church of Truth, 3349 Wes	MUNCIE-First Spiritual Church, 1021/2 North Walnut St.; Opal Swank.	Edward's Memorial Center, 1416 Ferry	Progressive Spiritualist Lyceum & Research Society of St. Louis, 4349 Manchester Ave.; Sun. 2 P. M.; Robert C. Kroll.	
Lake St., Sun., Wed. & Fri., 8 P. M., Irene Wood; Inez Duncan, Wilshire Spiritualist Church: 508 South	COLORADO	Spiritual Church of Fluin, 5059 wes North Avo.; Theo Siers. Sunflower Spiritualist Church, 2424 North Avers Ave., Wed., 2 P. M.; Sun. 8 P. M.	RICHMOND - Independent Spiritualists	Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder. First Universalist Spiritualist Church, 3523		
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st Spiritualist Ch., 17 N. Clinton Ave., arpenters' Hall; Joseph Paul Hartman; I. A. Hartman.	<u>New York City, N. Y.</u> Aquarian Brotherhood of Christ, 244 W.	Edgar J. Smertz, 768 Dryden Rd. nd Congregational Spiritualist Ch., 150 S. Third St.; Sun. & Tues., 8 P. M.	First Ass'n of Spiritualists, N. E. corner of Master & Carlyslo St. (near Broad) ; George Franks, See'y. Mannie B. Schulz. <u>XXX</u> <u>Pittsburgh</u> , Pennsylvania	Sunday, F. Lorenz Lamping.	tions for the price of five. Entered as second class matter September 1, 1938, at the Post Office at Lily Dale, N. Y., under Act of March 3, 1879.
irst Spiritual Friendly Church, 34 S. Jinton Ave.; Ada Ross Crew.	<ul> <li>75th St., Carolyn C. Duke, S. T., Sun.</li> <li>7 P. M., Mon. 7:30 P. M.; Wed. 2:15</li> <li>P. M.; Wirginia Oakes-Wed. 7 P. M.</li> </ul>	Curtis B. Morris st Spiritualist Temple Society, Inc., 24 West Goodale St., Sunday 7:45 P. M.;	Spiritualist Ch. of Revelation, 114 Fed- eral St. (Northside). Sun., Tues., Thurs., Fri., 3 & 8 P. M.; Katherine Fidell.	CANADA_	<ol> <li>1879.</li> <li>Number Two Hundred Twenty-six</li> <li>February 10, 1948 15c a Copy</li> </ol>
Union City, New Jersey piritual Church of Divine Guidance, 517 birty-seventh (37th) St., Sonbie F.	Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 8, Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M., Hermine Leger.	Bertha DoLong. Ohio Ave. Sunshine Church, 86 South Ohio Ave., Sun. & Fri. 7:30 P. M.; Ralph A. Whitney.	The First Church of Spiritualists, 256 Bo-	CALGARY (ALBERTA)-First Spiritualist Ch., 1123 8th Ave. W., Alice E. Rushton.	
hirty-seventh (37th) St. Sophie E. usch. 199 Cambridge Ave., Jersey City. et Spiritual Ch. of Resurrection, 510 3th St.; Sun., Tues., Thurs. & Fri. P. M. Mon., Wed., Thurs. & Fri.	Ch. of Believers in God., Green Room, Hotel McAlpine, Brondway 21 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber).	Dayton, Ohio	READING—Spiritualist Temple of Truth, Berkshire Hotel, 1047 Penn St., M. M. Stuart, 1142 Franklin St.	HAMILTON (ONTARIO) — Church of Spiritual Brotherhood, Winter Gardens,	TO SUBSCRIBERS: You will know when your subscriptjon expires by watching the date on your wrapper. This is Issue Number
P. M.: Mon., Wed., Thurs. & Fri., P. M.: M. Sliffka. 	Church of Science & Philosophy, 221 West 105th St., Apt. 1 W. Tues. 2 P. M.; Wednesday, Friday & Sunday 8 P. M.; Anna C. Gaze.	Sunshine Spiritualist Church, Hollencamp Bldg., 15½ South Jefferson Street; E. Fields, R. B. Vaughan.	WESTFIELD-Spiritual Guidance Center;	Ottaway St., North; J. Martin.	TWO HUNDRED TWENTY-SIX The above is the number of the present issue of PSYCHIC OB- SERVER. You will find this num- ber in the upper left hand corner of the first preve. This number is
ved. 8 P. M.; Tues, & Fri. 2 P. M., ouise Gallo.	The First Spiritual Science Church, Inc., Studio 856, 154 West 57th St., Sunday 8:30 P. M., Glenn Argoe.	Central Spiritualist Ch., Haynes & Holbert Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.	WILKES BARRE-2nd Spiritualist Church. 27 W. Market St.; Mrs. A. E. Ridler.	MONTREAL "Montreal's Spiritual Shrine." Rialto Hall, 5711 Park Ave., Room "C"; Iola Perrottee; John Harri- son	ber in the upper left hand corner of the first page. This number is advanced every two weeks-show- ing the number of PSYCHIC OB- SERVER issued up to date. The
SEW YORK STATE	Links Color Solehoulder Church 102 W	EAST LIVERPOOL-Ist Spiritualist Ch., 2nd Floor Review Bidg., Washington St.; Mary E. Wilson.	RHODE ISLAND	<u>Toronto. Canada</u> Britten Memorial Spiritual Church, 847 Dovercourt Road; Mae E. Potts.	SERVER issued up to date. The date of ths paper is: FEBRUARY 10th, 1948
×	Brown. New York Psychology Fonum, Room 608, Steinway Hall, 113 W. 57th St.; every Tues, 8:15 P. M.; Ann Koernig, 64 W. 9th.	GREENVILLE-Christian Spiritualist Ch. 519 Front St.; Walter F. Heller. xxx KENT-First Spiritualist Church, S. Water	Providence, Rhode Island	Church of Spiritual Faith, 962 Bloor St. W; Sun. 2:30 & 7:30 P. M.; Jean Windle.	If the number on your wrapper cor- responds with the number in the upper left hand corner of the Front Page, then the time you have paid for your subscription has expired.
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st National Spiritual Ch. Parlor "A", Irlington Hotel, Sun. 7:30 P. M.; Proella Marean; Clarence Titus.	W. T. Stead Memorial enter, 41 West 86th St.; Sun. & Wed. 8 P. M.; Bertha Marx.	SPRINGFIELD — W. T. Stead Memorial Center, I.O.O.F. Temple, 131/, S. Foun- tain Ave.; Sun. 7:30 P. M.; Ethel Hoops.	BEAUMONT Golden Rule Spiritual Church. 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.	!	<u>HERE</u>
Sunshine Auxiliary, 7 Mulberry Street; Wednesday 7:45 P. M., Mae Merritt.	Spiritual and Ethical Society, Hotel Astor, 44th & B'way; Sunday 3 P. M.; Fred Schneider.	STEURENVILLE_Peuchia Research Sala	EL PASONat'l Federation of Spiritual Science Ch. No. 184, 3501 Douglas St.; Sun. 2:45 P. M.; Wed. 7:45 P. M.; Bes-	Journal'' 00. Canada ar. Your 50 Yr.	to to
Brooklyn, New York Christ Ch., 987 Halsey (near Broadway) Fues., Wed. & Thurs., 2 & 8 P. M.;	Victor Scabury Memorial Spiritualist Ch. of Truth 1947 Broadway Studio 546. Locw's Lincoln Sq. Bidg. (between 65th & 66th Sts.) Tues. 7:30 F. M.; Frances	L. Welch, Healer. 	xxx <u>Fort Worth, Texas</u> Memorial Spiritualist Church, 1111/2	- ××	r payable N. Y.
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Ave. (Ridgewood) E. Kuhne. th Spiritualist Ch. 433 6th St.; Tues., Churs. & Fri. 8 P. M.; Thurs. 2 P. M.;	of St. Mary's 212-76 Whitehall Terrance; Sun., Tues., Wed. & Fri. 7:45 P. M.; J Ivor Difford.	Peaco Trinity Spiritualist Ch., 368 Sum- ner St.; Sun. 7:45 P. M.; Wed. P. M.;	Bethlehem Spiritual Christian Church, 1014 South Press St.; C. L. Yates.	TEAR 	Street, Av Street, Av City or 7 Stato DAJ
ast Saturday of each month 8 P. M.; Martha Schorup. St. John's Spiritualist Ch., 2025 3rd Ave.;	RICHMOND HILL-Spiritaalist Center of Upity 89-31 114th St.; Sun. 8 P. M.; Hilda V. White.	Mr. and Mrs. G. A. Kurtz. Little Spiritual Church Around The Cor- ner, 515 Jofferson Ave., Sun. 8 P. M.;	<u>FIRGINIA</u>		Stree Annual Stree
B.M.T. subway. 4th Avc., Local-77th itreet Station) Lillian Johnson.		VANDALIA — Universal Spiritual Ch.,	<u>Norfolk, Virginia</u> Memorial Spiritualist Church, 305-307		
Jniversal Constitutional Church, Inc., 69 Reid Ave.; Sun. 8:30 P. M.; arl Christian. <sup>2</sup> irst Spiritual Science Church, 576 Macon	St.; Ethel Taylor. Open Door Spiritualist Ch., Red Room,		West 37th St.; C. Harrison Englo. Light of ruth Church of Divine Healing, 20th and Omobundro; Sun. Eve.; Fred Jordan President I.G.A.S.	B A	
Het Spiritual Science Church, 576 Macon it., Frances H. Parker. <u>xxx</u> <u>Buffolo</u> , New York	Hotel Seneca; George P. Wood. Universal Psychic Science, Kochester Tem- ple, 67 Edinburg St., Sunday & Wednes- day, 8 P. M.; 'Helene Gerling.	The First Spiritualist Church, 406 E. Market St., Sun. & Wed. 7:45 P. M.; Martha Dawson, 1817 Youngstown Rd.	Jordan. President I.G.A.S.		
old Springs Spiritualist Church. 1043 efferson Ave. (near Best); Sun. & Wed. P. M.; (Mediums' Day, 3rd Sun.) fildred Mason.	day, 8 P. M.; 'Helene Gerling. Church of True Brotherhood (Spiritualist) 220 Floral Bldg., 257 Main St., East; "A Temple of Spiritual Light"; Merton	Christ Univarsal Spiritualist Ch., 123 High St.; Sun. & Tuis. 7:45 P. M.; George Watson, Elmer John.	BELLINCHAM — The First Spiritualist Church. 2609 Kulshan St.; Fern Balius;	C C C	
emple of Divine Science Spiritualist enter, 267 Sycamore St.; Sun 7:45 P. M.	<ul> <li>A lemple of Spiritual Light"; Merton W. Herbst, Sr., Pastor.</li> <li>ROME-Golden Circle Spiritual Church. 703 West Court St Eugeno O. Parisee;</li> </ul>	Sunbeam Spiritualist Ch., 158 Main St.; Wed. & Sun. 8 P. M.; Bessie Johnson. 	Della- Carlson. <u>XXX</u> <u>Oklahoma</u> Citv, Oklahoma	a	
st Spiritual Science Ch., 557 Tonawanda t. (near Grace St.), Sun, 7:45 P. M.	Maude Parisce. xxx SCHENECTADY — Progressive Spiritualist	1st Spiritualist Temple, 323 W. LaClode, Sun. 7:30 P. M.; Wed. 8 P. M.; Emma	Spiritual Science Ch. (N.S.A.), 1005 North Harvey. Sun. & Wed. 8 P. M.; Carrie Hamblen.	Please Send	
(BUFFALO, Continued)	SCHENECTADY — Progressive Spiritualist Church, 6 Myndcese St., Sunday 7:45 P. M.; George Howard; Maud VanTas- sell; Lillian Wier.	Ingersoll Memorial Spiritualist Ch. 339 W. Federal St., Room 9, Thurs.; 2:30 & 7:45 P. M., Sun. 7:45 P. M., Rose Hoyle.	Spiritual Science Church of America, 329 N. W. 13th St.; Mae Daerr McQuestion. Independent Spiritualist Church, 18 South Klein St., Jones Lester.		N     m
				Psychic Observe	er, February 10, 1948 • 8

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#### SPIRITUALISM COLUMBIA, CANADA IN BRITISH



1. Tulford Harbor Spiritualist Camp.

# The HUMAN AURA How It Appears to the Clairvoyant

The aura is the subtle emanation in color, good or bad, originating from your inner self. Yesterday's aura will make today's; today's aura will determine to a great extent, the tomorrow's.

### Bv

### Eva Sanchez Minguez

My father and I, some years ago, used to enjoy conversa-tion dealing with psychic and other interesting subjects and frequently he would interrupt the talks to describe a bright gold colored light which appeared to project itself from my head, extend, towards and round my shoulders and according to the quality of the conversation it would extend 12 inches or contract to the width of two inches.

This phenomenon set us thinking about the possibility of Auras and later to experimenting with selected people of varying types, under changing conditions with white, black, and different screens erected at the back of the sitter employing colored lighting ard occasionally opalescent and sunlight.

The early experiments were not very encouraging but later interbecame intensified as faint colored emanations from the sitters who were in ill health or otherwise revealed their physical state in unmistakable signs.

Mental conditions, shocks and nervous reactions were registered upon the Auras by leaving indentations and scarred effects. As a diversion, experiments were ex-tended to domestic pets and flowers. The flora Auras repeated the same coloring as the actual bloom, but intensified in vivid coloring best described as light.

### Facts of Creation

Children's Auras needed much patience in registering but the beauty and fineness of them pre-sented a charming spectacle and we were richly rewarded for the trouble taken.

As the result of these experiments, I found that eventually I could see the Auras of individuals clairvoyantly, without the necessity of the usual procedure.

In an article of this brevity it is not possible to elaborate on all phases and conditions of the hu-

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The United Spiritualists Church

presents with pride Rev. Edward Lester

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man Aura, several articles would be required to do this.

We are so familiar with one of the most remarkable facts of creation, that it has ceased to be astounding and becomes common place unless we pause to think and re-acquaint ourselves with this miracle. The diversity that exists in nature, and which persists throughout the animal kingdom and in the entirety of the human family, is a phenomenon which analyzed and carried to its conclusion becomes an absorbing and revealing study.

### Evidence Proved!

That no two leaves growing on the same tree are identical-no two snow flakes exactly alike and to bring the comparison nearer home no two cats similar in furry design and character and certainly no two humans - not even twins, a faithful copy of each other. This evidence is proved when, through psychic contacts, a sensitive is aware of the varying degrees of vibrations emanating as contacts are made and shown in no doubtful manner through the human Aura.

Each of us possesses an aura-BE HEALED BY PRAYER

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(P-225



### 3. Open Door Spiritualist Church

The pictures with accompanying data, published on this page, were originally sent to Rev. J. Bertran Gerling by Rev. Louise N. O'Connor, 2142 West Second ve., Vancouver, B. C., Canada. The material, received too late to appear in Rev. Gerling's World's Centennial Souvenir Book, was relayed to Psychic Observer for public ation

1. The Tullord Harbor Spiritualist Camp. situated on Salt Spring Island Pacific coast of British Columbia; healing services 11 A. M. every day in modern Spiritualist Church dedicated to *Caroline Hamilton*; for information relative to

Camp activities, write Rev. Beatrice Hamilton; for Information Federate do Caronia Families, and the set of N.S.A. of Canada.

The interior of The Open Door Spiritualist Church, 1600 Cook St., Van-3. 3. The interior of The Open Door Spiritualist Church, 1600 Cook St., Van-couver (1), Canada; Pastor and President, Rev. W. L. Holder; Ass't Pastor, Rev. Hutchinson. Speakers and mediums serving at recent church dedication service: Rev. Edith Mayell, Rev. E. Milne and Rev. F. Frampton of Victoria; Rev. B. Benny, Rev. G. Hulbert, Rev. O'Connor, Rev. E. Poppelton and Rev. G. Bishop of Vancouver; Alta Erickson, Puyallup, Wash.; Fern Balius, Bellingham, Wash.; S. Daniels, New Westminster; M. Anderson, Nanaimo, B. C.; President of B. C.

 Council, W. Bentham and Vice President of B. C. Council, Rev. E. Showers,
 Left to right: Kathleen *Warner*, London. England; Rev. Walter *Holder*;
 Augusta Swan, 2nd Vice President of The Open Door Spiritualist Church and one Augusta Swan, 2nd Vice President of The Open Door Spiritualist Church and one of the oldest Spiritualists in Victoria; Rev. Edith Meyell, Trustee for The Home for Aged Spiritualists. Occasion: Church dedication.
5. Left to right: Rev. John Horning; Rev. Ada Garrad; Rev. O'Connor; Rev. W. L. Holder and Rev. Amy Barton, Past President of Manitoba P. C. of the Net of Contemport.

the N.S.A. of Canada; former pastor of The First Spiritualist Church of Winnipeg. Manitoba, Canada

it is part of us whilst living in the physical and most definitely a substantial part when functioning in the world of spirit. The aura accompanies us into our business life—our social activities—our domestic surroundings and even to bed with us.

### An Aid To Clairvoyance

While asleep the spirit guides are able to contact us through the aura and conduct us into those spirit realms where many are en-abled to meet loved ones and enjoy experiences helpful for everyday life.

In terms of color we find the aura in close relationship (in in-terpretation) to the spectrum. Whilst the spectrum is visible only to the eye during or after rain in the form of a rainbow, the physicist will prove to us its presence by passing light through a prism and reflecting it back on to another surface

In the case of the aura neither of these two devices are necessary as the power to see is given to a few sensitives who require neither a prism or moisture laden atmosphere to assist their crystal clear clairvoyance. It is the human spirit in its constantly changing mood which is responsible for the spiritual spectrum which is pres-ent in the aura and which in the course of its evolution becomes smaller or enlarged or perhaps beautified.

### Negative Vibrations

I may yet discover two identical auras but after long investigation the difference in them causes me awe and wonderment; and although I have seen and painted very many, it has not been my good fortune to find the perfect one.

At birth we enter life enveloped in the aura possessing even then the enduring colors which it will always have; but in life's journey the colors may become darker and coarser in tone if our way of liv-ing is gross and unrefined, or on the contrary the colors can be in-tes ified through the vibrations being finer and higher as the result of a decent, kindly and toler-ant mode of life.

The condition of the aura is largely responsible for the kind of friends we have, the successes or other reverses in business, in social affairs or the "luck" we experience throughout life. An aura that is loose, jangled and torn cannot possibly receive any good things that come its way and rethem for the benefit of its tain owner.

The aura that is scared and seared through shock, disappointment and bereavement can be returned to "health" once the indi-vidual is aware of the condition of it. The work of a spiritual healer will do much to restore a damaged aura and in consequence health, mental poise and happier conditions take the place of previous feeble negative vibrations.

### Protecting the Aura

Rev. Jacks

Unfortunately thousands unconscious of their precious and yet fearful possession are not able, therefore, to protect their auras when the necessity arises and so safeguard their general well being and happiness.

Whereas the aura-conscious per-son can take precautions for the mental, physical and psychic pro-





5. Spiritualist Ministers

tection and, properly instructed, learn how to clear the aura and strengthen it, making it attractive and almost irresistible to those forces of beauty and good.

Our preference for being in the company of certain people is due very largely to the fact that the auras blend and harmonize thereby promoting a feeling of trust, friendship and ease and no doubt the perfect harmonization of two iridescences contribute to falling in love.

By contrast auras that do not blend cause feelings of antagon-ism—bad temper and unaccount-able hatred. Once one is aware of the reason of the trouble, this unhappy condition can be adjust-ed and life made more as we would like it.

### Why Some Folks Faligue

It is not uncommon to experience an extreme feeling of fatigue after being in the company of certain individuals. One of the rea-sons for this is due to one of the auric colors being cloudy as the outcome of an emotional upheav-al or to the aura being too hard and positive and acting rather like a battering ram on the more sensitive and refined one.

The auras of advanced spirits, whether here or in spirit, reflect light in greater proportion than color. Hence it is that halos depicted round the heads of Christian characters in stained glass windows in some churches are en-deavors to portray "light auras" surrounding the figures.

A brief philosophical summary reveals that the aura is the subtle emanation in colors, good or bad, originating from your inner spirit-ual self and we can safely assume that the aura we had yesterday will make today and today's aura will determine to a great extent the tomorrow's.



## The Wanderer Returns

In the midst of world unrest and continued rumblings of World War III, this article from CAPTAIN VIRGIL SIMMONS, comes as a definite ray of hope to the despairing masses of humanity searching vainly for the TRUTH OF LIFE where it is least likely to be found.

Eddie Stinson Proves His Identity

ANOTHER SEANCE WITH Florence Becker

Throughout the length and breadth of many lands and across the seven seas wanderers wend their weary way searching, so often fruitlessly, for their heart's desire in opportunity, happiness and even simple necessities such as food for emaciated bodies and a safe place to rest.

Spiritual wanderers are no less troubled in a world seemingly filled with discord and distrust and though they may wax fat upon physical opulence their mental and spiritual insecurity leads them on and on through the maze of searchings and frustrations with seemingly no end to their disappointment.

#### Proof of Survival

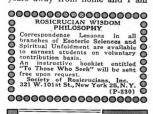
Due mainly to wartime duty in far away places, I have been a wanderer on both the physical and spiritual planes for a seeming period of time closely resembling a millenium and by the Grace of God and heroic work of the Guides and the Teachers, on both sides of the veil, the door has been opened permitting my return to the fold.

Members of most religions obtain inspiration, fancied or real, from certain precepts or practices connected with their faiths, spir-itualists, demanding PROOF of individual survival and the possibility of spirit return, obtain their inspiration and help direct from Spirit Teachers and Loved Ones who have GRADUATED to the Spirit World.

#### I Missed the Seances

The Spiritualist and Truth Student, compelled by circumstances beyond his control to become a wanderer for a period of time, gets genuinuely HUNGRY for Spirit contact which, in many instances, cannot be completely satisfied away from his own home church.

At least that has been my experience during the last eight years away from home and I am





sure other students in all parts of the land, engaged wholeheartedly in our great cause of TRUTH, feel likewise.

The first seance in a long time, graciously granted this foot-weary wanderer by *Rev. Florence S. Becker*, Pastor of the *Golden* Gate Spiritualist Church, San Francisco, California, was held just recently at the Pastor's home.

It should be understood that my one and only purpose in submitting this personal experience for publication is to furnish incontest-

ible proof of individual survival after the change called death and the possibility of intelligent communication between Spirit People and persons living on the earth plane, under proper conditions.

If genuine inter-Rev. Becker

est is aroused in just one searching soul; if a single doubter sees the Light; if a lonesome and bereaved pal is made to understand that the loved one is not lost but lives triumphantly in a Heaven World created by an All-Wise and Loving God for the progression of His immortal chil-dren to heights beautiful and sub--then I will feel the effort lime worthwhile and indeed will be grateful for the opportunity thus afforded to lend a helping hand in the Father's service.

### "Okay - Solo"

The sitting was a SOLO seance, named thus by Truth students, when only two persons are present, the student and the medium. No doubt this appelation was derived from aviation since in flying the instructor climbs out of the airplane, after proper DUAL instruction, and waves the fledgling into the air and in the psychic field the medium usually goes into trance.

In both cases the student is SOLO or on his own and incidentally it is a distinct mark of confidence when a teacher says to a student, "Okay-Solo!"

Soon after the opening prayer, which is a devotional introduction to all of Rev. Becker's seances and is participated in by all present, the trumpets began to move around the room and spirit lights glowed in their strangely subdued multi-color irradescence Lolly, the medium's little child guide e, was the first spirit to communicate using direct-voice emanating from a point in space at some distance from the medium.

### Stinson Manifests

Rev. Becker was not yet in trance and the three of us OLD FRIENDS gabbed freely about my airline trip from Florida and what a task I had made out of packing up to leave the tropics. Lolly proved her assertion that she frequently observed my packing activities by remarking about incidents connected with my departure which I alone of those physically present knew.

Then Dr. Briggs, the trumpet Guide, opened the seance in his usual friendly and impressive manner, which is known and remembered by spiritualists and sincere investigators from all parts of the

world and from all walks of life. Individual guides and loved ones in spirit then took turns greeting me in clear, well enunciat tones through direct-voice offering needed advice and PROOF of their intimate knowledge of my personal affairs.

Eddie Stinson, my unfailing Spirit Helper, who was acknowl-edged everywhere as the DEAN of airplane pilots and the founder of the famous line of Stinson planes, during his earth life, then announced his presence in characteristic manner: subdued laughfollowed by the greeting, ter "Hello, Pal, so happy to be with you today."

### Real Testimony

Two-way conversation followed concerning my trip from Florida, then he said, "You should have turned left in that DC-4 QDM problem, on your check ride, and as I stood beside you in the cockpit I saw the wrong solution in your mind and did my best to aid you in clarifying your mental picture of the problem and find the 200 degrees track into the radio range station."

He paused a moment then asked, "Did you have a feeling of uncertainty regarding the accuracy of your answer when the problem was put to you?"

Clear memory of the incident brought my quick reply, "I cer-tainly did because I couldn't visualize the position of the new track I had to fly to reach the station."

### Real Proof

The above seance room dialogue is culled from the sitting for special consideration because it offers INCONTESTIBLE evidence of individual survival after death and the possibility of inter-world communication under suitable conditions.

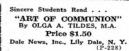
The proof rests in the fact that only I of the two physical beings in the seance room knew I was trying to fly a 200 degree track into the station and furthermore I was the ONLY person living in a physical body who knew of the MENTAL UNCERTAINTY I experienced in the first attempted solution of the problem.

Testimony of this kind indicates our Guides and Spirit Helpers are present with us during times of stress and in addition are aware of our very thoughts and emotions.

### ... and the Zither Played

Often during the seance a Guide would be speaking through the trumpet, showing me some lumin-ous symbol of their place in the band, and at the same time, in the muffled background, could be heard the beating of the drum and the playing of the zither at oppo-site ends of the room.

Finally, when beloved kinfolk had concluded their greetings of love and devotion and the noble



## AFTER DEATH

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Sacramento's Spiritual Church — Second Anniversary



Psychic Observe

The picture above, taken recently, shows the interior of the Liberal Spiritual Church during the 107th service marking their Second Anniversary-Minister Rev. Ruth Moser on the rostrum facing the congregation. Those taking part in the Anniversary service: Rev. Harry Heener, Church

President and Spiritual Healer, affliated with the Universal Church of The Mas-ter; Rev. Perry, leader of a spiritualist church; Mr. Bringham; Rev. Peggy Vanek; Joy Richard; Anna Jackson; Frank Stephenson; Mrs. W. E. S. Thomas; Pearl Foulke and Grace Norris.

According to Percy F. Naylor, 2632 "I" St., Sacramento, over 200 persons at-

Regular church services are held Sunday, 2 and 8 P. M., 4th floor, I.O.O.F. Hall, 9th and "K" Sts. in the city of Sacramento, California.

Guides had filled my being with the Living Waters of Life, Dr. Briggs closed the seance in his inimitable way of saving just the right thing to instill undaunted courage in the soul of the devotee for a surer footing on the Path.

91 94

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### The Sure Path

A rereading of Eddie's communication is recommended not only for the IRREFUTABLE evidence which it contains but also for the metaphysical lesson in-volved. Alert students of TRUTH will have already perceived the occult relationship between the DC-4 instrument flight described and the progress of the individual soul along the Path.

The QDM, or track to the home station, represents the only safe and sure path which will lead the pilot to the home airport; the radio range signal and radio compass represent knowledge constantly flowing into our consciousness which, correctly interpreted and acted upon, provides the technique required to get on the INFINITE BEAM and RIDE IT HOME; the airplane represents the individual spirit in winged flight through eternity and brings vivid realiza-tion of the importance of OBEY-ING THE INFINITE SIGNALS and APPLYING all possible skill in self-handling in order to reach the home port safely.

### Spirit Teachings

A report concerning the highlights of this seance would not be complete without reference to the message of a wise Master Spirit who concluded his remarks of a confidential nature with the fol-lowing prophecy, "The world you are living in today is indeed a sick old world and many of earth's children are reflecting that illness, namely a confused and destructive mind and from this we face another day filled with war and disturbances

"However, the perfection of a new power, developed by our scientists and alchemists, will serve as a protection for your be-loved America from atomic war or aggression and this exhibition of brute force."

Thus in the midst of world unrest and continued rumblings of World War III, this message comes as a definite ray of hope to the despairing masses of humanity searching vainly for the TRUTH OF LIFE where it is least likely to be found.

### **U.S.A.** Spiritualist Associations Advertisers Note

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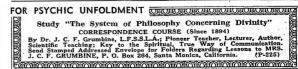
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### HAVE YOU DISCOVERED YOURSELF?

God controls this universe, both visible and invisible by a great and mysterious force. "Seek and ye given fin to you." Are you in need of spiritula aid? Write and let me lend you a helping hand ... even as I have been helped. May I be your friend? Lowe of great blauxe trailer Court, R. or blauxe trailer Court, R. F. D. No. 1, Walbridge, Ohio. (P-228) (P-228)







### About Cremation

Many people of ancient Greece and Rome encouraged and aided in the practice of cremation. They were convinced it was the only positive and permanent protection for the remains of the departed loved ones.

In this present generation, many recognize cremation to be the most hy-gienic method of disposing of the earthly body. Cremation reduces the body by intense heat to carbonic acid, water and ammonia which *dissolve* in a vapor leaving but a small quantity of ash. These ashes may be placed in a special container or urn, to be retained, buried or scattered to the four winds.

This practice has stopped mourners from thinking of their loved ones as lying in earth awaiting the hypothetical "Judgment Day." Instead they feel their d ones are reborn into their 'spir-bodies' in higher realms of life loved itual and love.

At Ferncliff, Ardsley-on-Hudson, may be found similar vaults as were in use in ancient Rome for the repose of the ashes. As one enters the doors of the mausoleum, one may read over the entrance To Those Departed So Forever They May Live in Mind, Spirit and Soul

Were Spiritualists the first to imply disbelief in the resurrection of the loathesome and age-long decomposed bodies?

Usher-A Congregation Engineer

The Church Usher is an important factor in God's Business. Church Ushering ought to be more than a Sunday habit, according to E. M. Hosman, author of an article on Effective Church Ushering.

Ushering in one form or another is a highly important job in modern busi-Business spends much money on ushering. Witness the multitudes of vice presidents, contact men, public re-



ing programs.

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Jozef Rulos

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**A Double Feature** 

men. floor walkers, greeters, et cetera. Ushering is an important service in the ministry of the church, in God's ness if you please. Until recently have given much study to the tech-nique, skill, and artistry involved in the highly complex job of congregational and audience engineering, nor how the usher can help to create an atmosphere for a satisfactory worship experience.

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counsels,

The University of Omaha School of Adult Education, has created a wide interest in the study of church ushering through correspondence and community courses in this field.

Churches in more than 40 states an some foreign countries have interested themselves in the problem of church ushering. A card addressed to E. M. ushering. A card addressed to E. M. Hosman, Director of the School of Adult Education, University of Omaha, Omaha, Nebraska, will bring free information about the course.

Helene Petrovna Blavatsky, born in Russia in 1831, founded the Theosophical Society in New York in 1875. Annie Besant, an English author, born in 1847 became an ardent propagandist for the Theosophical Society in Great Britain and the United States.

In 1866, Mary Baker G. Eddy disc ered Christian Science through spiritual discernment of the healing truths of the Bible. In 1875, she published the first Christian Science textbook. In 1883, Myrtle Fillmore and her husband Charles Fillmore conceived the idea that has since become known the world over as the Unity movement.

Elizabeth Towne, born in Portland, Oregon in 1865, is the Founder of the New Thought movement. The Spiritual and Ethical Society of New York was founded by Helen Temple Brigham in 1891. Helen Wells succeeded as President.

Two young women, Margaretta Fox aged nine and her siter Kate Fox, aged eleven years, living with their parents, John Fox and his wife Margaret, are John Fox and his wite Margaret, are responsible for the present great Spir-itualist era. These sisters, Canadian by birth, on March 31, 1848 in their home at Hydesville, Wayne County, N. Y., heard spirit rappings definitely identified with the aid of Mr. and Mrs

Continuity of life was proven and sirit communion demonstrated. The spirit communion demonstrated. phenomena of spirit reawakened pub-

lic interest which continues to keep burning the Light of Spiritualism to the world. In May 1916 the Fox cottage was moved to Lily Dale, N. Y, where thousands annually view the "Cradle of Modern Spiritualism."

May it not be important to urge newcomers into Spiritualism to not confuse mental faculties with spiritual gifts?

\* \* \* \*

Famous Documents and Edicts

A world famous document asserting the rights of man is the Magna Charta, originally the Great Charter of liberties of England signed and sealed by King John, June 19, 1215. It was several times confirmed by his successors and became the basis of the English Constitution

The Reformation principle of the inalienable right of private judgment as expounded by Martin Luther may be found in the Confession of Augsburg, read before the Diet of Augsburg, June 25, 1530. It consisted of twenty-eight articles

The celebrated Edict of Nantes was an order issued by Henry IV of France in 1598. The edict ended religious wars of the country and granted the Protestants freedom of worship. It was revoked by Louis XIV (1685) and after much persecution caused the exodus of the Hugenots or French Protestants.

The Bill of Rights as set forth in the first Ten Amendments to the Constitu tion of the United States of America was ratified, December 15, 1791. Ar-ticle I reads "Congress shall make no law respecting an establishment of re-ligion, or prohibiting the free exercise thereof: or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a re-dress of grievances."

Have not American Spiritualists always advocated the principles of liberty and justice embodied in the permanent law of our country?

#### + \* \* \* \* The Bible

The word 'Bible' means 'book' or collection of writings. The Old Testament was said to have been prepared more than 1200 BC. It was written in Hebrew and Aramaic. The New Testament was written in Greek.

The Old Testament writings are held sacred by the Jews and the New Testament by most Christians. No original manuscript of the Bible exists. Hand made conies are said to have been made by the Monks in monastaries.

About the year 1455, John Gutenberg

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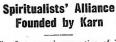
1-27 U-27 Broadcasts To America from Un-seen Friends by the hand of Blanche

printed on parchment in three volumes a Latin edition with movable type cast in moulds. Only three perfect copies of this *Bible* exist. One is in London, one in Paris and one in the *Library* of Congress, Washington, D. C. An original copy of this Bible sold eleven years ago for \$106,000. The "Breeches Bible" was published

about 1560 by the ultra puritan Calvin-ists at Geneva in which Genesis 3:7 says Adam and Eve "sewed figge leaves together and breeches." O and made them selves Other translators made "aprons" the leafy garments of Eden's shame.

It was from 1521 to 1534 that Martin Luther with the aid of several friends translated the Bible. The Old Testament of the Douai Version used by Roman Catholics was published in Douai in 1609. The New Testament at Rheims in 1582. From 1604 to 1611, James I, the first King of England and Scotland, authorized translating the *Bible*. It is called the King James edition. In 1901, the American Revised Version made its appearance. Can Spirit Communication be denied

in any single edition or version?



The first annual convention of The Spiritualists' Alliance of The U.S.A., Inc., will be held May 28th, 29th and 30th at Richmond, Indiana, according Founder and to

President, Rev. Russell S. Karn, 419. Pearl St., Richmond.

Rev. Karn. formerly a missionary for S. M. A., has associated been with the Spiritualist movement for many years. He is a lecturer, teacher and mental medium



tary, Helen L. Karn, briefly outlines the purpose of Spiritualists' Alliance and states their charter privileges . cepting membership and issuing charters to churches.

Information received from the secre

V. W. Kendrck, American Psychical Institute

U-33 The New Revelation by Sir Ar-thur Conan Doyle. U-35 The Vital Message by Sir Arthur Conan Doyle.

U-37 Pheneas Speaks! A striking message from the Hereafter by Sir message from the f Arthur Conan Doyle.

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11-41 Gleanings from The Rostrum; 1892; by A. B. French: 300 pages 1892; (New).

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143 Universal Station: A story of a boy who loses his life . . . only to find himself alive again by Beth Brown.

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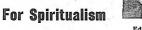
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During the summer months, Jozef will be in America for special exhibitions at large centers. Send card or letter to:



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11 • Psychic Observer, February 10, 1948



### **Chesterfield's Consistent Progress**

Actual figures of attendance computed each year for the past sixty-one years, show progress made by *Chesterfield Spiritualist Camp.* It is estimated that over a million per-sons have passed through its gates (see above). Peak at-tendance last season, over 55,000. "Etta Bledsoe Day," the first Sunday in August last year, exceeded all previous figures for a single day . . . 3,167.

Reasons for consistent progress: 1. Roster of over twenty outstanding mental and physical mediums whose qualifications make it possible for visitors to witness nearly very known phase of mediumship, materialization, direct-voice, apport, trance, blind-fold billet, independent writing and drawing, spiritual healing, clairaudience, clairvoyance and slate-writing.

2. Ample room accommodations, three hotels, the latest, the new "Western," being one of the most modern hotels located on any Spiritualist camp in the world.

3. Able teachers conducting educational classes on science, philosophy and religion of Modern Spiritualism. 4. Large caleteria specializing in home cooked food at reasonable prices.

5. Numerous seances daily, 8 A. M. to 9 P. M.,-affording each individual an opportunity to attend. Reser-vations should be made in advance.

(Continued to the Right)

## QUESTIONS ANSWERED BY andrew Jackson Davis Mind - Reason - Spirit - Soul

Taken from His Greatest Book

"Answers To Ever-Recurring Questions From the People"

QUESTION: "The following six words are frequently used in both speech and writing, but they are often confounded --viz: Mind, Reason, Spirit, Soul, Con-science, Judgment. Please give your spiritual definition of these six words."

ANSWER: Careful and conscientious thinkers employ terms with fixed and definite meanings. For example, a correct thinker will never use the word "infinite," unless he intends to speak of that which is absolutely beyond all human comprehension; nor the term "eternal." unless he really designs to convey an impression of unending ages. But the world is full of persons who do not study the best employment of language, and the consequence is manifested in the "confusion of tongues" which everywhere prevails.

We would give our correspond-ent the following definition as the meaning we attach to the terms, both in speech and writing:

1. "Mind." This word is a general term, used to signify all the opposites of Matter. Thus "Mind and Matter" are natural counterparts, or friendly opponents in the organization of everything, from the worm in the oozy bottom of the sea to the brightest angel in the sky-homes of eternity.

2. "Reason." This is also a general term, used to signify the total harmony of all the elements and attributes of Mind. Without such balance and equilibrium of all the feeling and thinking. powers, it is incorrect to apply the term for, in such case, the state of the mind would be more or less discordant, and conse-quently only partially or proxi-mately, and not absolutely possessed of Reason.

3. "Spirit." This term is employed to signify the centermost principle of man's existence-the eternizing, divine, and mid-most energy in man's motion, life, sensation, and intelligence, or the life of the Soul of Nature in the constitution of the human mind.

4. "Soul." This term is used to express that fine, impalpable, almost immaterial body, which clothes the spirit from the moment of death to all elerity. In this life the "soul" is composed of all the magnetisms, electricities, forces, and vital principles, which, in more general terms, are called motion, life, and sensation, including instinct.

5. "Conscience." This word. when correctly used, signifies the internal knowledge of what constitutes right and wrong—the in-tuitive power by which the spirit informs the judgment what is, and what is not, just and righteous for the individual to do under all circumstances. But it should be observed that conscience is subject to education, and, until Reason prevails over folly, the individual is as liable to make mistakes as a child is to stumble while learning to walk.

6. "Judgment." This term is used to signify the occupation and decision of the intellectual faculties. The word "understanding" has a similar application and significance. It is common for people to use the terms reason, mind, judgment, intellect. spirit, understanding, etc., synonymously, as though they mean one and the same thing; but by reflection you will perceive that you canno: properly employ these words without meanings similar to, if not identical with, the definitions above briefly given.

### \* \* \* \*

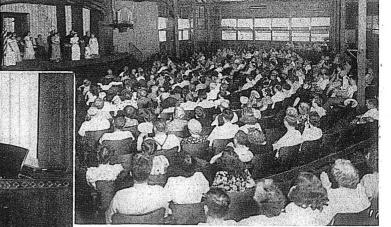
#### No Accidents In Nature

QUESTION: "Do you believe that there are NO ACCIDENTS in Nature? Is everything pre-determined, decreed, and over-ruled to occur just as and where it decs? Some persons deny every-thing of the kind, while others insist that the events of earth, and even of individ-ual life, result from the direct pleasure of God. What is your opnion?"

ANSWER: It is our present impression that the Universe is in-trinsically, vitally, organically unchangeable and orderly throughout. The omnipotent attraction of the central Soul is irresistible, and unto it the humblest as well as the



You can obtain help. Address: DORTCH CAMPBELL, Box 832, Clarksdale, Mississippi (C-230)



**CHESTERFIELD SPIRITUALIST CAMP** CHESTERFIELD, INDIANA

1948 Season: June 26th to August 22nd

6. Services in the auditorium, seating capacity 2000 (see picture), are held each day, 2:30 and Saturday at 6:30 P. M.; three services Sunday; grove services daily, except Monday, at 6:30 P. M.

 Music, recorded over a loud-speaker in the park; Schnable Hammond Organ in auditorium (see picture, Exie Hardy, organist); noted opera star throughout the season, Mme. Marta Wittowski. Organ

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### The 'Poughkeepsie Seer

Andrew Jackson Davis, recognized as one of the great-est writers of spiritest writers of spirit-ual philosophy dur-ing the past 100 years. He is author of over 56 books, all out - of - print, a few used copies available from Dale News, Inc. (see page 7), including the book, "Answers

A. J. Davis to Ever-Recurring Questions" (\$5.00). Excerpts from the book will appear in a series of articles, the first on this page and continuing each issue until the en-tire book will have been included.

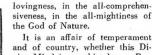
All yield all power and praise. ends are involved in all begin-nings, and nothing hangs loose over the abyss of uncertainty. The minutest consummation of things is secured by the irrefragible logic of unchangeable laws.

The sublime harmony of the universe is not jeopardized by the presence of unfriendly accidents or by chaotic possibilities. The attributes of the central Soul are illimitable. They sweep with om-nipotent force through the stu-pendous machinery of this beautiful system of Cause and Effect. And the unerring lines and the fixed courses of the interwoven series of mutual dependencies are sufficiently perfect to comprehend the least with the greatest trends.

### Ancient Doctrines

Therefore, although we may be-eve that slight impulses and lieve that trifling contingencies are not de-creed or pre-ordained, yet the spiritual philosopher cannot resist the intuition that every event, that each item of earth or life, is provided for in the workings of the all-comprehensive system.

The most trivial circumstance ever thrown up by the ceaseless waves of Time, is not a strangeris not an enemy-to the boundless Order, to the progressive develop-ment, of the noiselessly rolling universe. Christian and heathen alike intuitively believe in the all-



vine Mind is worshiped as a Personality or as a Principle; and to the true believer in the immutability of Truth, the form which this worship assumes is of little moment, the only question being, whether the worshipper is emanci-pated from the horrible doctrine of the ancients, that a por ion of mankind is doomed to endless burning! With reference to the general question of our corre-spondent, we would, while protesting to the personification of a principle, quote the words of Akenside: "From the wide complex

"From the wide complex Of co-existent natures, there shall rise One ORDER, all involving and entire: For He, beholding in the sucred light Of swift Contingence, all successive ties of astift Contingence. He, at once, Down the long series of eventful time. So fixed the dates of being, so disposed To every living soul of every kind The field of motion and the hour of rest. That all conspired to His Supreme Design-To UNIVERSAL GOOD."

#### (To Be Continued)



