

AFTER DEATH WHAT? THIS PAPER TELLS YOU

TRUTH
The PSYCHIC OBSERVER

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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The Birth of MODERN SPIRITUALISM

Written the year 1868 by

Emma Hardinge (BRITTEN)

★ ★ ★ ★ ★ ★

This account, written twenty years after the beginning of *Modern Spiritualism*, is an authoritative picture of the viewpoint of the early founders . . . as to the first mediums of that time and their phases of phenomena.—Ed.

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A few years ago, the author, being on a lecturing tour in the vicinity of a large village of the community known as "Shakers," was waited on by some of their members for the purpose of communicating certain facts, which they seemed to think it was essential to the cause of truth, should be laid before her. One of the party, a man distinguished for his literary talents and the integrity of his character, read a document which purported to be an account of a special visitation of the guardian "spirits" who openly communed with the members of that society.

It seemed that manifestations of spiritual presence, through rappings, movings of furniture, visions, trance, clairaudience and clairvoyance had been common amongst the *Shakers* since the time of their foundation, some seventy years ago.

A New Era

The particular manifestation, to which the visitors desired to call attention, took place about 1830, when a multitude of spiritual beings, with the most solemn and forcible tokens of their presence, in a variety of phenomenal ways, indicated the approach of a great spiritual crisis, in which they designed, for a season, to withdraw the special gifts enjoyed by the *Shakers*, and pour them out in mighty floods upon the "world's people," who, for the realization of certain Divine purposes, faintly shadowed forth, were to be visited by unlooked-for and stupendous tokens of spiritual presence.

The commencement of the promised *New Era* was to be inaugurated by an extraordinary discovery of material as well as spiritual wealth. Mines of treasures were to be discovered in the earth and floods of spiritual light were to descend from Heaven, and both of these vast outpourings were, it was predicted, to occur in the year 1848 and to continue until about 1870, when fresh sensuous and super-sensuous demonstrations were to proclaim the inauguration of another era.

The "Shaker" Movement

The record of the spiritual visitation together with the details of the communication was shown to the author, duly attested by numerous witnesses, and bearing the date about 1829 or 1830.

The document stated further, that the *shakers*, fearing lest their beloved "guardian angels" proposed to withdraw from them altogether, wept in such abundance that their tears fell on the ground like rain, and bedewed the sacred floor on which the angelic presence shone. The authenticity together with the date of this prophecy has been confirmed by numerous communications from other *Shaker* communities, and in

further corroboration of its truth, we call attention to the fact that the discovery of gold in California and the breaking out of Spiritualism through the "*Rochester knockings*" both occurred in 1847-1848.

In a most excellent work, published as early in the progress of modern American Spiritualism as 1855, giving a detailed account of its facts and fanaticisms up to that period, *E. W. Capron*; its author, relates, chiefly upon his own authority as an eye-witness, a full and interesting account of that initiatory phase of the manifestations known as the "*Rochester knockings*."

The Poughkeepsie Seer

Dr. Robert Hare, Judge Edmonds, Hon. Robt. D. Owen, and other American writers of celebrity have repeated in substance Mr. Capron's narrative. Several journals and a great many ephemeral pamphlets now out of print have given the sum of the history with more or less fidelity, so that a repetition of this oft told tale might appear supererogatory and almost impertinent, were its insertion not in strict accordance with the principal aim of a work which promises rather a compendious resume of the facts already patent to the public mind than any originality of detail or novel revelation in connection with it.

Even the privilege enjoyed by the author of an intimate acquaintance with the famed "*Poughkeepsie Seer*," the "*Rochester mediums*" and Dr. Phelps, of Stratford affords no new sources of information in addition to the facts already detailed. But, as these facts form the opening wedge that rent asunder the rock of ancient supernaturalism, converting it into the light of modern Spiritualism, the omission of these details would shear effects from their legitimate causes, and display the blossom and fruitage of a great movement severed from the root which gave it birth.

The astonishing power of the human mind revealed through the magnetic sleep were not phe-

(Continued on Page 4, Col. 1)

Rosna's 100th Anniversary Proof Through Spirit Photography



Psychic Observer

Fox Sisters, Rosna, Home Manifest

Through

RARE MEDIUMSHIP

By The Editor

What may be catalogued as one of the most evidential series of psychic demonstrations occurring in this era, began when J. Edward, noted *Keystone State* spirit photographer, held a private seance for the editors of *Psychic Observer* September, 1947, at *Camp Silver Belle*, Ephrata, Pennsylvania.

Although the actual sitting took place *Labor Day*, the negative of the photograph was not developed until later . . . owing to the fact that Mr. Edward was advised by his spirit collaborators to keep the film in its container and not develop until permission so to do be given.

It was not until some time later, during a materialization seance conducted by *Ethel Post-Parrish*, that permission to develop the negative was extended but, before these details are outlined, the extras on the above picture are: *Daniel Dunglass Home* (extreme right), *Katherine (Katie) Fox* (directly above Mrs. Pressing) and ectoplasmic script "ROSNA." All are clear and positively evidential.

Not For Researchers

Evidence began to mount when *Silver Belle*, during the above mentioned seance, announced the presence of *Home, Rosna, Kate and Margaret Fox* . . . saying that these spirits had been working some time to complete the above picture through the mediumship of J. Edward and that they believed their likenesses would appear when the negative was developed.

At this point, it must be repeated . . . the picture above was not developed immediately after the editors had their seance with J. Edward. Instead, the medium was instructed to keep the film in the camera and not to withdraw

it until advised by his own spirit teachers, who, as it happened, did not allow it to be developed until after the *Ethel Post-Parrish* seance cited above.

Psychic Researchers and those staunch souls who are forever alluding to possible "off-color" interference by the medium, or some one who might have an "ax to grind," may point to the lapse of time as damaging to the evidence but the picture above speaks for itself and challenges duplication. Furthermore, the negative is open to inspection by those qualified to give an opinion.

The real test lies in the development of the negative after instructions given by the spirit collaborators. Details on this score were provided by *Elmer Dunkle*, Life Science Laboratories, Inc., 14

North 5th St., Reading, Penna. The negative in the container, held by J. Edward, was, upon instructions from *Silver Belle*, turned over to *Roy Amidon*, who was accompanied to the developing room by four witnesses, *Joseph Carjero, Lawrence Perrons, Herman Mosler and Alfred Goulreault*.

Rosna Speaks!

A detailed description of the materialization seance, after which the above picture was developed, has been submitted to *Psychic Observer* by Mr. Dunkle. Interesting sidelights brought out in his article, lend additional evidence to the entire procedure, for Mr. Dunkle states that after the medium (*Ethel Post-Parrish*) was entranced, *Silver Belle* materialized and said the peddler, *Charles Rosna*, was present. Almost immediately, according to *Dunkle*, loud raps were heard and a voice called out: "I am *Charles Rosna*. I hope to bring you something for your centennial year. No one on your side has my picture. To show myself on the picture would be useless. I'll try another way."

For The Centennial

Dunkle's account describes how *Katie Fox* materialized and stated that she would attempt to project an "extra" of herself on the negative. Touching upon the 100th anniversary of *Modern Spiritualism*, the famous Fox sister said: "One hundred years ago, these phenomena were started with my sister and I as the instruments. This meeting (seance) here tonight has been dedicated by Dr. Joseph Banks (*Ethel Post-Parrish's* principal spirit collaborator) to the Fox Sisters, *Charles Rosna* and *Modern Spiritualism*. This is something for the centennial next year . . . and this, your religion and mine, was the only religion

(Continued on Page 4, Col. 5)

CLAIRVOYANCE

Significance and Value

It is strange and sometimes baffling that science, which has accomplished so much to promote human progress, left the spiritual sphere and the soul exclusively to the theologians and the clergy.

Practical Use of Clairvoyance
In Diagnosis and In
Healing.

DR. CHARLES AUG. CHVAL
Osteopathic Physician
2530 So. Lawndale Avenue
Chicago 23, Ill.

With the transmutation and the splitting of the atom, mankind is either approaching the golden age, or else its own destruction. Science today stands upon the threshold of much greater discoveries in the domain of metaphysics and in the realm of the invisible *Spiritual World*.

Whoever watchfully follows the current events can hardly ward off not seeing the awakening glow of a new epoch, disclosing new aspects of the mysterious unknown. What there was wisely guarded by the great masters for many centuries and what was hidden before the profane and materialistic world is emerging again anew.

Be Scientific!

The study of spiritual forces and phenomena is capturing the thoughts of thousands. Science, which always was more or less skeptical towards psychic manifestations and problems, is beginning to alter its standpoint of distrust into a favorable good will of assistance and advice. Such a sincere attitude of the scientists is welcomed with joy by every human being and lover of truth.

It would not only be unscientific, but outright foolish to deny the possibility of clairvoyance, clairaudience, telepathy and numerous manifestations of the soul. In the fragile shell of the human body are treasures hidden the worth of which all the wealth of the world cannot outweigh.

Who makes this discovery can rightfully call himself immortal and the happiest creature under the sun. The human soul is claiming its right to become godly and pure, worthy of all the blessings which the benevolent nature and the Creator himself has bestowed upon her.

Colossal Responsibility

It is strange and sometimes baffling that science which has accomplished so much to promote human progress, left the spiritual sphere and the soul exclusively to theologians and clergymen, who did not always have the pure truth in mind, but more the interest of their own caste and supremacy. So we all have sinned in the past and now it is time that we should look into our inner life and recognize ourselves.

If mankind will not call a halt in its money madness, greed, selfishness and hankering for power and fame, then woe unto us. With the discovery of the atomic power, with its intrinsic deadly rays the United States of America has gained military might over all the world, but whether they can dominate over themselves and for how long, even with such a power in their hands, are the ponderable questions.

Before the Almighty, we are facing a colossal responsibility. If these forces should tumble into the clutching desecrated profit

ten on this subject and are available in libraries and bookstores.

Clairvoyance was known in the earliest ages and during the middle age those who professed that they have such a faculty were often cruelly persecuted. Today, the stake nor the pillory does not threaten anyone, but his social status and livelihood may suffer and be endangered. Therefore, no wonder that so few who possess this occult knowledge venture to speak openly about their tests and experiments.

A Great Truth . . .

Nevertheless, there are signs of a new dawning ushering in a new era with a birth of a new generation who will not stop before the atomic bomb, because they will come to the realization that the Son of man proclaimed a great truth when he said: "for all they that take the sword shall perish with the sword" . . .

The field upon which clairvoyance will play its part is very extensive. I do not try to enumerate the possibilities in which it can be applied. However, as a physician, I am especially interested in clairvoyance for its use in diagnosis, prognosis and treatment of diseases of the body, soul and mind.

In this direction, much has been done already, but there is need of further really honest scientific research which would be willing without prejudice to serve mankind disregarding all vain glory, commercial profit and worldly fame.

Bretislav Kafka

In my recent sojourn in Czechoslovakia, I had the opportunity to call on a man who devoted thirty-eight years of his productive life to research work in psychology. A report on this visit appeared in our Czech and American newspapers. In this humble man there is not a bit of selfish pride. He does not claim any miraculous powers. His great book "New Foundations of Experimental Psychology" he submits to criticism and judgment of the public as well as to the scientific world.

The book is in its 11th edition and is being translated into English and Spanish languages. The author signed a contract for 200,000 copies. That surely gives testimony of its value and significance.

The author is the well known Master and Sculptor *Bretislav Kafka*, proprietor of an art studio in *Red Kostelec, Czechoslovakia*. One marvels at his accomplishments which are awe inspiring and hardly believable. The author has more than 50,000 tests and experiments with his students and subjects.

The book contains such important chapters as "Substance and Radiation", "Hidden Powers of

N. S. A. Editor Resigns

After twenty years of business life and fifty years of active service with the *National Spiritualist Association*, *Rev. Joseph P. Whitwell*, President Emeritus, has retired as editor of the official organ, "The *National Spiritualist*." His duties as editor have been taken over by *Rev. Verna K. Kuhlrig*, Superintendent of Lyceums.

By way of explanation, *Rev. Whitwell* says: "This is not to be interpreted as meaning an entire cessation of all interest in an endeavor for the welfare of our cause, for I do believe that some of the most valuable work that can be done, or has been contributed for the welfare of the world, has been accomplished by those who, having passed the years of Egotism, Hate, Ambition, and Accumulation—have entered the more mature years of Altruism, Calmness, Kindness and Discrimination. So I intend to do whatever I am able to do, so long as possible."



Rev. Whitwell

the Soul", "The Laws of the Spiritual World", "Prevention and Healing of Diseases", "The Prolongation of the Life Span" and many other interesting chapters.

Nature Heals

In this restricted summary I permit myself to quote only a very short paragraph from Chapter Seven, page 307, under the heading "Psychotron-First Class Cure for the Ailing." (The word Psychotron is an attempt of translating the Czech term "Odusi", a radiating substance. It is not the aura, nor the prana, but a radiating substance or fluid of the soul.) The author states:

"An age old rule says: 'Nature heals and the physician only supports it.'

The experienced physician seeks to support this unknown force in his own way. This great physical, as well as chemical process of vital force endures as long as there is a soul in the body. She is the source of life's strength. This vital power directs all the eliminative and restorative processes of the diseased organism.

"Psychotron" Explained

"It creates the life magnetism and electricity for the support of the glands for abundant discharge of the hormones, prepares, orders and creates various substances in harmony with immutable laws without ever erring. Such useful work as this vital power can perform within a few hours could not be accomplished by all the learned specialists of the world within the course of ages—in fact, never . . .

"Based upon studies performed with clairvoyant subject it is proven that our whole body is imbued with a bright bluish radiating fluid. This glowing fluid is the Psychotron by means of which the soul is present in all its essence in the whole body and this substance animates the entire physical and mental structure.

"Man Teems With Health"

"This Psychotron is composed of particles, it is a substance, a basic principle of life. The soul is basically spiritual and has the ability to change in form and substance if some organic part should be changed or removed. If a human being is to be well a perfect mutual union of this principle is indispensable. Then it can be said: "man teems with health" . . . "Whenever some magnetic or electrical disturbance occurs in

some part of the body, then illness ensues. The soul in its fluidal part enfeebling thereby the power of metabolism. In order to be well and healthy harmony and balance must be established.

"With scientific research it is proven and through constant studies I have found that the clairvoyant finds that the diseased spot is less luminous and with the progress of the sickness the magnetic radiation is dim and smoky, appears in gray color and in graver cases dark brown, even black.

Clairvoyant Diagnosis

"When the psychotron of the soul escapes the diseased part, vitality is lowered and thus this region or part becomes the focus and fertile ground for the toxins, poisons and disease spreading germs. The clairvoyant finds in such parts brightly shining spots (like sparks) the presence of disease generating substances or germs."

Perhaps these few sentences, from this grand and instructive book, suffice in which the layman as well as the savant will find a rich harvest in the field of experimental psychology. To give examples and cite some of the experiments the space of this article is too limited. However, I am personally fully convinced of the practicability of clairvoyance in diagnosis and treatment.

The clairvoyant possesses a far wider range of lightwaves and vibrations than he who has to rely upon his physical vision only. For the clairvoyant the physical body is not an impenetrable substance. He sees not only the particular organs, but also the smallest microscopical particles of the cells.

A Beautiful Gift

Such a look into this microscopical world is indeed overwhelming and inspiring. Just see what marvelous geometry and harmony you see in a liver. What a wonderful spectacle is revealed to a clairvoyant in a glomerule of a healthy kidney or in a pentagonal cell of the liver.

(Continued from Page 3, Col. 4)

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(P-231)

Noted Czech Spiritualist



Psychic Observer

Dr. Charles Aug. Chval

seeking hands of warmongers, again I say woe unto us.

Yes, this power and destructive force of the atom terrifies mankind and the whole world. Against the atomic bomb there is no defense. However, there is another power and salvation, a force surpassing millions of times that of the atom. It is the power of the ATMA, which is the very soul and spirit of God, the breath of the immortal essence of *All in All*.

Only this power can save us from fear, despair and devastation caused by the seemingly greatest discovery of the twentieth century. There will be more and still greater discoveries in the physical world, but none that would surpass the discovery of *Christ* in the human soul.

Look To The Immortal

The human eye aided by huge telescopes can penetrate the *Universe*, but the eye of the soul has a far greater range, in fact its sight when fully awakened is unlimited. The word ATMA originates from the *Sanskrit* meaning breath, the *All in All* principle, the essence, or the soul of the *Universe*.

And so I say that one should turn his mind upon his immortal soul and not quake before the force of the Atom. This soul which resides in every human being is able to see. *Clairvoyance* is real, it is not a deception, it is an actual fact.

I have not in mind to enlarge upon or try to support and prove this fact by quoting authorities and citing testimonies. There are many books that have been writ-

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Andrew Jackson Davis

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"Answers To Ever-Recurring Questions From the People"

(Continued from Last Issue)

The Philosophy of Storms

QUESTION: "The reply to the query, 'What causes the winds?' to my mind is not satisfactory when applied to what we call 'storms.' I will state an objection or two. Suppose the air in some section or district of country becomes rarefied to any conceivable possible extent. It is obvious on a moment's reflection, that, instead of causing what we commonly call a storm—such as tear-drops, forest, or roof buildings, etc., and which generally traverse but narrow strips of country in width, and sometimes travel hundreds of miles in length—the air would press in from all directions to fill the vacuum. This might make a kind of general breeze or blow from all points in the direction of the vacuum, but it could hardly make a storm. Again: If we could imagine some barrier that would keep the air back from all but one direction, it is obvious that the air next the vacuum would rush in first; then the air which was farther back would follow, thus making a storm to commence at the vacuum and travel backward from it, crab fashion, till exhausted in distance, which is plainly not the case. Will not somebody give a better theory?"

ANSWER: We supposed our explanation of the cause of wind at once plain and practical, and our statements to be supported by the results of careful observation. One thing, however, we should have added and dwelt upon at considerable length, namely: that sudden changes of temperature and violent storms are due in part to the action of certain electrical currents, which take their rise from all parts of the earth, and thence flow incessantly to the north pole, from which they ascend in a combined body or mighty stream, somewhat like a water-spout at sea, and pour forth onward and upward through the heavens, mingling ultimately with the vital forces of immensity.

"Nature's Divine Revelations"

Whatever a volume or stream of these earthly currents is suddenly formed, as from the electrical emanations of a recently opened volcano or iron bed, the distant strata of the atmosphere are suddenly convulsed with perhaps tempestial disturbances. These disturbances correspond to "pains" in the human body, or to the fitful "paroxysms" consequent upon a disturbance of harmonies between organ and nerve.

As the earthly electrical currents move from various angles towards the north, with a winding or twisting motion, and as their inconceivable flight has the effect to rarefy the sections of air through which they pass, so it is natural to expect that tornadoes and cold storms will be developed, and that they will follow very nearly in the same direction.

Sometimes, however, the exact opposite course would be taken by the storm, owing to other and superior electric attractions, to which the air and clouds would yield. You will find some account of these electrical currents in "Nature's Divine Revelations"; also in the first volume of the Harmonia series, and in the "Harmonia Man."

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Where Is the Spirit World?

QUESTION: "Does the spirit of man ever enter the spirit world before the death of the mortal organism?"

ANSWER: The spirit of man is never out of the spirit world. (By the "spirit world" we do not mean the Second Sphere, or Summer Land.) By the term "spirit world" is meant the "silver lining to the clouds of matter" with which the mind of man is thickly enveloped. There is no space between the spirit of man and this immense universe of inner life.



A. J. Davis

Man's spirit touches the material world solely by means of spiritualized matter both within and without his body. Thus the five senses come into contact with matter: 1. The eyes by light. 2. The ears by atmosphere. 3. The taste of fluids. 4. The smell by odors. 5. The touch by vibration.

Reflection will satisfy you that you (a spirit) never did and never can come in contact with solid matter. Matter must be first attenuated and set in motion before you can reach out and take hold of it.

Between your Will and the solid rock at your feet there are several gradations of matter spiritualized, but less and less refined as you go forward, until the lowest conditions of life (i. e., vibration, or motion), reaches and touches the stone.

But such conditions and attenuations of matter your spirit (yourself) comes in contact with the outward world. Interiorly you are already in the spirit world. You feel, think, decide, and act as a resident of the inner life. Death removes the "cloud of matter" from before your spiritual senses.

Duality of Man's Nature

Then you see, hear, taste, smell, and touch, more palpably and intelligently, the facts and forces of the world in which, perhaps as a stranger, you have lived from the first moment of your individualized existence. It is not necessary to move an inch from your deathbed to obtain a consciousness of the spirit world, or inner life.

Instantly you perceive the life of things, and the shape and situation of the things themselves are also visible in a new golden light, and yet you may not have moved twelve inches from the body just deserted. The duality of man's nature is physiologically and spiritually perfect. Being a spirit, in the spirit world every moment, man can face matter and mold it into countless shapes.

The Summer Land is a vast localized sphere within this universal spirit world.

★ ★ ★ ★ ★

The Summer Land

QUESTION: "What do you mean by the expression 'Summer Land'? If you designate the heavenly world by this expression, why do you use these words more frequently than other terms, such as Spirit Land, Spirit World, etc.?"

ANSWER: There is a philosophical reason for the expression: "Summer Land." The difference between this world and the adjoining

sphere is as wide and as marked as between the seasons of winter and summer. In this world we find, at best, nothing but the rudiments of the next. Sickness and death terminate man's career on earth.

In the next world he can know, by experience, nothing of either death or sickness. The minutes of man's life on earth are counted by grains of iron and sand. In the next life his time is measured by the ripples of love and wisdom. Evil converts the present life into a stormy winter, and the darkness of ignorance and suffering flings sadness over the whole race; but in the next world there is a summery bloom on the cheek of every one, from the least to the greatest, and the song of the thronging millions is filled with the music of perpetual summer.

But the time is coming on earth when the will of the great Good "will be done" as it is in the Summer World. The realities of the upper life will at last shine into this life, and the "kingdom of heaven" will have come with its everlasting verdure, blending the two worlds so perfectly, that every part of earth will be supremely blest and beautiful. Until that holy day, with its omnipotent love and endless glory, dawns all over the earth, it will be naturally and truthfully expressive by way of contrast, to think and speak of the spirit world as the Summer Land.

★ ★ ★ ★ ★

Can Spirits See Material Objects?

QUESTION: "In some of your writings you put forth this proposition: 'It is a law of Nature that Spiritual things are seen only by Spiritual eyes, and material things by material eyes.' Then, on page 174, Penetrals, you say: 'While the party entertained themselves in conversation concerning the diagrams that were hanging on the wall, we (Catherine and I) etc., etc.' Some persons seem to think the statement of Spirits seeing the diagrams 'on the wall' contradicts the above proposition. Will you please explain?"

ANSWER: Simplicity in expression is a partial test of truth—not crudity nor flaunting extravagance of style—and yet, some truths are so fine, so exquisitely attenuated, that to treat them with simple words seems somewhat like dressing a divine and gentle spirit in homespun sackcloth. We must bespeak attention, close and patient, to the brief explanation we have to give. It has been asked,

"Who can paint a sunbeam to the blind, Or make him feel a shadow with his mind?"

Still, it becomes necessary to "paint a sunbeam," and to feel a shadow, in classifying and explaining the class of truths to which our correspondent refers.

Spirit eyes discern material and corporeal objects, by means of the aura which emanates from the objects; that is, the eternal eye sees the rose through its fragrance and its qualities, a stone through its latent life-principle, a tree through its expanded life, a physical man through his animating soul, a diagram on the wall through the nerv-aura within the markings of the artist, (by which subtle principle a letter is psychometrized.)

So on, throughout the whole empire of material forms, the Spiritual eye discerns physical bodies only through their Spiritual qualities, showing that spirit-sight is exactly the reverse of bodily-sight, just as matter is the opposite of mind; and yet, these exact opposites meet in one common center, as all extremes do and must.

(To Be Continued)

SPIRITUALISM IN INDIANA

Benjamin F. Clark, lecturer, healer and mental medium, President of the Indiana State Spiritualist Association, minister of the Psychic Science Spiritualist Church, 1415 Central Ave., Indianapolis, Indiana.



B. F. Clark

Although not a member of the board of directors of the National Spiritualist Association at present, he has, for many years served as a trustee. Rev. Dollie Clark, his wife, is an outstanding materialization medium. During the summer months, the Clarks occupy their cottage at Camp Chesterfield, Chesterfield, Indiana.

Clairvoyance

(Continued from Page 2, Col. 5)

But not even here ends this beautiful kaleidoscopic picture.

The clairvoyant in his concentration is able to observe even the elementals, that is the lower elemental beings as they are at work in building the cells, tissues and organs. This confirms the fact that behind all this microcosm and macrocosm are not only invisible forces, but also intelligent beings, yes, uncountable billions of them, whole scales, from the lowest elemental spirits to the grandest of them.

"Behold . . . The Lilies!"

That is not a fantasy, but an established reality. The clairvoyant for instance when he beholds a flower, let us say a lily, he sees not only its outer beauty, but also the interior splendor and magical workshop within. Having then such a revelation, we can better understand the great Master of Galilee when he spoke to his disciples saying: "Behold and consider the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Matt. 6:29.

The Master saw deeper. He

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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.



McWilliams

(P-229)

U. S. A. Spiritualist Associations

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understood the law and order which governs the visible and invisible substance of matter and spirit as well.

Oh what great gifts slumber in the inner man . . . What great tasks are waiting for him . . . What an inspiration for the saddened, forsaken and wearied human beings . . . What a hope for the bodily and mentally ailing . . . What strength and encouragement for those who thought that with death all else is ended forever . . . What a joyful discovery that immortality is not a dream or a deception . . . Yes, to this realization we come when we begin to see with our inner sight, the eye of the soul and when the soul itself awakens from its slumber . . .

Atma Will Conquer

Entering into this new atomic age, let us not forget the all animating "ATMA." The immortal Czechoslovak emancipator, President Thomas G. Masaryk, closes his great book "The World's Revolution" with the slogan "Jesus—not Caesar." Let us add to his remarkable advice the slogan "Atma—the living immortal soul, not Atom—the death substance of matter."

Yes, Atma, not Atom, will conquer in the end. Even the Holy Writ gives us this warning and admonition "for all they that take the sword shall perish by the sword." Mat. 26:52.

Therefore, not by might, but by right, not by the sword, but by the Spirit, we gain victory.

Note: This article, originally written in the Czech language, has appeared in Czech journals in both the U. S. A. and Czechoslovakia. Ed.

The Birth of MODERN Spiritualism

(Continued from Page 1, Col. 2)

nomina peculiar to A. J. Davis alone, nor unfamiliar to the investigators of occult science; nevertheless it was in his person that they assumed such magnitude and orderly development as to crystallize in one example the experience of preceding ages and represent magnetism and clairvoyance as facts which admit of no dispute.

Not "Poltergeist!"

Strange sounds and apparitions of the so-called dead were not peculiar to the House at Hydesville, inhabited by the Foxes, neither was the aura through which spirits could manifest their presence an attribute special to this family alone. Besides the spiritual manifestations of other times and countries, rappings, movements of ponderable bodies, and all the variety of unaccountable phenomena witnessed at Hydesville, had often startled the inhabitants of other districts.

Although the weird manifestations at Dr. Phelps' house at Stratford, exceeded in power and persistency any equally well-attested facts of modern spiritualism, their nature was not unfamiliar to those who had ever examined the subject of haunted houses or the doings of the German "Poltergeist."

"Spiritual Telegraph"

Still the concrete and scientific characteristics of the spiritual movement in America take their origin in the first attempt at telegraphy, commenced at Hydesville and followed out in Rochester, and hence we cannot do justice to the subject without a careful review of this portion of it.

From the first workings of the spiritual telegraph by which invisible beings were enabled to spell out consecutive messages, they ("the spirits") claimed that this method of communion was organized by scientific minds in the spirit spheres; that it depended mainly upon the conditions of human and atmospheric magnetisms, and pointed to the ultimatum of a science whereby spirits, operating upon and through matter, could connect in the most intimate relations the worlds of material and spiritual existence.

They referred to the house at Hydesville as one peculiarly suited to their purpose from the fact of its being charged with the aura

THE DIFFERED WITH BLAVATSKY



Psychic Observer

Emma Hardinge (Britten) inspirational speaker and medium (1823-1899) one of Spiritualism's greatest propagandists . . . converted to Spiritualism by Ada Hoyt (Mrs. Coan) later developing mediumship of her own—automatic writing, phychometry, healing and prophecy.

She founded and edited "Two Worlds"; contributed many noteworthy books: "Modern American Spiritualism," "Nineteenth Century Miracles," "Art Magic" and "Ghostland."

Unknown to many, she was one of the founders of The Theosophical Society until her "break" with Mme. Blavatsky in 1875.

requisite to make it a battery for the working of the telegraph; also to the Fox family as being so endowed.

Authentic Literature

They called this aura the "life-principle," represented it as a force which constituted the person or place in which it existed as a medium, or channel through which spirits could communicate. These glimmerings of philosophy form first stepping stones to a spiritual science; hence it is to the inauguration of a communion based upon these principles that we trace the commencement of the present (spiritualistic) era, and we should deem our history incomplete if it did not start from that point.

In pursuance of this object we shall now invite the attention of the reader to a few extracts from certain pamphlets, written by E. E. Lewis, Esq., of Canandaigua, N. Y.; D. M. Dewey, of Rochester, published in 1850; J. B. Campbell, M. D., of Alleghany, published in 1851; E. W. Capron, of Auburn; and the testimony of various members of the Fox family, rendered in familiar conversations with the author.

No Trickery

It should be stated that the scene of the following manifestations was a small wooden house in the little village of Hydesville, Wayne county, N. Y. The place, not being directly accessible from a railroad, was lonely, and unmarked by those tokens of progress that the locomotive generally leaves in its track, hence it was

the last spot where a scene of fraud and deception could find motive for or possibility of successful execution.

The family so prominently identified with the phenomena were persons of worth and integrity. Their little dwelling, though so small and simply furnished as to leave no shadow of opportunity for concealment or trick, was the residence of honest piety and rural simplicity.

Cavalcade of Fact

All who have ever known them will bear witness to the unimpeachable character of the good mother, now happily removed from the scene of her overwhelming earthly trials, while the integrity of the simple-minded farmers who were father and brother to the ladies who have since become so celebrated as the "Rochester knockers" stand proved beyond all question.

At the time of the manifestation the house was tenanted by Mr. and Mrs. John Fox and their two youngest children, Margaret and Katherine, the respective ages of whom Mrs. Fox's published statement represents as twelve and fifteen years.

These details insignificant as they may now appear, are due alike in justice to the family and posterity.

When the future of this wonderful movement shall have become a matter of history, and antiquity, if not reverence for spiritual truth shall induce mankind to follow the example of their ancestors, and label the records "sacred," the names now sunk in obscurity and masked by slander may perchance be engraved in monuments of bronze and marble, and the incident deemed too slight for notice may be revered as "holy writ." These changes of chance and time have happened before. If History repeats itself they will occur again.

Knew the Peddler

From a published statement of the early investigations connected with this house entitled "Report of the Mysterious Noises, Etc.," we learn that some disturbance has affected the inhabitants before Mr. Fox and his family came to reside there. Nothing of the kind was noticed, however, until the tenancy of a Mr. and Mrs. _____, who, according to the statement of Lucretia P. (a girl who occasionally resided with them) occupied that house for a short time during the winter of 1843 and 1844.

Miss P. in the deposition called forth by subsequent investigations states that one afternoon a peddler apparently about 30 years of age, dressed in a black frock coat, light pantaloons and cap and carrying with him a pack of goods, called on Mrs. _____. She seemed to recognize him as an acquaintance. Shortly after his arrival, Mrs. _____ called her and told her very much to her surprise, that she thought she could not afford to keep her any longer, and, as she was going to Lock Berlin that afternoon, she wished Lucretia to leave the house with her.

All Heard Raps

This the latter agreed to do, but before going, she looked at a piece of dress de laine in the peddler's pack, and requested him to call with it at her father's house the next day. The man promised to do so. But she never saw him more. Mrs. _____ and Lucretia then left the house. The peddler and Mr. _____ remained behind, the former being apparently likely to remain there for the day.

After the lapse of three days,

Challenge Her Integrity? Good Deeds Live Forever!



Psychic Observer

Katherine ("Kate-Katie") Fox 1841-1892) who, with her sisters, Margaret and Leah, possessed a type of physical mediumship, known as "spirit raps" which startled the world. (See book special No. 36, page 12) and started what is known today as "Modern Spiritualism."

Her mediumship was witnessed and attested by Horace Greeley, Fenimore Cooper, Robert Dale Owen and a host of others, whose names are a matter of record for those who take the trouble to read authentic literature upon the subject.

Mrs. _____ sent for Lucretia P. from her home and requested her to return to her again. From this time Lucretia P. began to hear knockings in the bedroom, and on one occasion, when her employers had gone to Lock Berlin, she sent for her little brother, and a companion named Aurelia, to pass the night with her.

All the young people that night distinctly heard noises which, as they declared, sounded like the footsteps of a man passing from the bedroom into the buttery, then down the cellar stairs, traversing the cellar for a short distance, and then suddenly stopping.

Cellar Investigated

They were very much frightened, and scarcely slept the remainder of the night. In the "Report of Mysterious Noises," Mrs. P., the mother of Lucretia, who resided near, deposed that having called on Mrs. _____ one day, after the foregoing circumstances, she found her quite ill from want of rest on the previous night.

On inquiring the cause, Mrs. _____ declared that she was sick of her life, and that she heard the footsteps of a man traversing the house all night, a statement which she often subsequently repeated. About a week after the visit of the peddler to the house, Lucretia having occasion to go down into the cellar, stumbled and fell into some soft soil. Aware that this was unusual, she screamed for assistance, and when Mrs. _____ came to her, she asked whatever had Mr.

YOUTH

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Learn how to distribute this light throughout your body. Learn how to recharge your nervous system. Grow younger and more vital daily. Banish fear and a multitude of physical weaknesses.

Send stamp, or further information to:

THE AQUARIAN SUN
1108 NORTH 17th AVE.
Metrose Park Illinois
(P-229)

SPiRIT Photography

(Continued from Page 1, Col. 5)

that actually started in America. All the other religions were brought here. Remember that and make the most of it."

Aside from those already mentioned, the following persons attended the above described materialization seance: Lena Barnes Jefts, Mrs. Herman Mosler; Walter R. Kratzer, 301 Madison Ave., Allentown, Penna.; C. Bartholomew, Bethlehem, Penna.; Mary M. Stuart, Reading, Penna.; Willard F. Cargas; Frances Cargas; Emily Fritch, Reading, Penna.; Dorothy Monheit, New York City; Edward Backner, Wilmington, Delaware; Mrs. Mose Gee; Sophia Poore; Sylvia Shay, 1250 High St., Williamsport, Penna.; Mrs. Alice M. Kratzer; Hattie Walters and Caroline P. Rose, 937 Hamilton Ave., Allentown, Penna.; Alma Segerstrand; Jane Roumfort and Elsie Goudreault, 518 Franklin St., Reading, Penna.

Prints Obtainable

Describing the picture in detail . . . bottom row, left to right: a spirit extra, believed to be Margaret Fox but not clear enough for positive identification. Above the spirit extra of "Margaret Fox" is the letter "C", the initial of Rosna's first name; next, Juliette Ewing Pressing and Ralph G. Pressing, who sat for the photograph.

Across the center, in ectoplasmic script is the name R.O.S.N.A. so clear it cannot be questioned. Top row, left to right: spirit extra not as yet identified; next Katie Fox (See earth picture, left, top column 4, this page); top, right, unidentified spirit face; Extreme light, D. D. Home (see earth picture elsewhere in this edition).

Glossy prints of this photograph are obtainable. Write Secretary, Camp Silver Belle, Ephrata, Pennsylvania for information.

See Special Books, No. 29 and No. 36, listed on page 12.

_____ been doing in the cellar?

Mrs. _____ replied that it was only rat-holes, and a few nights afterwards, the witness related, that Mr. _____ was "busy for a long time in the cellar filling up the rat holes with earth which he carried there himself."

The house, as has been stated, was a humble, frame dwelling, consisting of two fair sized parlors opening into each other, a bedroom, and buttery or pantry opening into one of the rooms, and a stairway between the buttery and bedroom, leading down to the cellar, and up to the half story above.

Authenticated History

It seems that those who had inhabited this house previously had never noticed any unusual sounds or disturbances in it. A few months from the occurrences above detailed, it was occupied by a Michael Weekman, whose testimony we extract from Dr. Campbell's published account of the rappings at Hydesville which states that:

"The first well authenticated history that we have of the sounds so unaccountable to those who have heard them was in a house occupied by Michael Weekman in a little village known as Hydesville, in the township of Arcadia, Wayne County. He re-

(Continued on Page 9, Col. 1)

HAVE YOU A PROBLEM TO SOLVE ?

Prayer Is A Mighty Power For Its Solution

I will show you the way

My work is based upon the sacred promise of Jesus, who said: "If two of you shall agree on earth as touching ANYTHING they shall desire it shall be done for them."

Let us pray together that your problems shall be solved.

Write me definitely what your soul most desires. Reveal your problems.

I work in the Christian Ministry of Prayer for many hundreds Between Sunset and Dawn when the soul is free from mass thought and most receptive to the power of prayer.

If your heart is heavy because of problems, or desires unattained, write me immediately enclosing two three-cent stamps and I will send information regarding my metaphysical work in the Christian Ministry of Prayer. Postcard requests will not be answered. Send Stamps and NOT stamped envelope. A vast number have been helped by me in the Christian Ministry of Prayer.



Dorch Campbell

You can obtain help. Address:
DORTCH CAMPBELL,
Box 832, Clarksdale, Mississippi

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Every Spiritualist Church and society can be listed in this directory. There is no charge. (See above.)

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Marlebone Spiritualist Association, Marlebone House, 42 Russell Square, W.C.1.; Ralph Rossiter, Sec'y.

ALABAMA

Church of Spiritual Science, C. of C. Bldg., 1st. Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Minister, Nell McWhorter; Sec'y, Beulah Kennedy.

ARIZONA

PHOENIX—First Spiritual Church, 10th & Fillmore Sts.; Leroy O. Gady.

CALIFORNIA

ALHAMBRA—The Pyramid Church, Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma E. Kingham, Pres. Pastor, (AT 8-6322).

ANAHIM—Good Home Spiritualist Church, 135 West Center St., Eagle Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

ESCONDIDO—Church of Spiritual Wisdom, 352 West 5th St., Pastor, C. E. Coleman; Sec'y, Frances P. E. Watson; Location 10 A. M. Sunday; Healing service and Lecture Sunday 7:30 P. M.

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Mizpah Church of Spiritual Science, Inc., 1013 Michigan St., N.W.; Sun. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jones; Margaret E. Balcom, 819 Richardson N.W.; Phone: TAYLOR 0079.

Church of Two Worlds, 1010 Seventeenth St., N.W.; Sun. & Wed. 8 P. M.; Freda Dorothy Ebert, Sec'y, 7529 Alaska Ave., W. Wash., (DC); C. Minister, Hugh Gordon Burroughs, 1925 Emerson 0010.

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Temple of Continuity, 4585 West Flagler St., (new church edifice to open on or about April 15th); Geraldine Pelton.

Temple of Revelation, 610 Beacon Manor Blvd. (opening of this Spiritualist Church on or about Feb. 15th); Lyceum, Sun. 10:30 A. M. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N.W. 6th St. (Phone: 9-9607).

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Faith Spiritual Church, 2614 N. Austin Ave.; Sunday 10:30 A. M.; Fri. 7:30; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St.; McHenry Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 741 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. United St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 134 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.); F. Popper; W. J. Rogers.

Spiritual Church of Truth, 3319 West North Ave.; Theo Stiers.

Sunflower Spiritual Church, 2424 North Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer.

Federation of Spiritualist Churches and Associations, Inc. (Illinois Unit), Midland Bldg., 172 West Adams St., Services Sat. 2:15 & 8 P. M., Anthony Camardo.

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Puritan Spiritualist Church, 312 West 59th St.; Sun. & P. M.; Rose Mackay, Pres. 8209 East End Ave.

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Englewood Psychic Science Church, 6575 South Ashland; Sun. & Wed. 8 P. M.; Minister, Rev. Harry A. Tuffa, 6519 South Peoria St. (Phone: Normal 1745).

Third Spiritualist Church (I.O.F.S.), 5913 South Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GR 9-0627).

The First Temple of Universal Law (Natural Law), 1710 North Western Ave.; Fifth Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte B. Birken.

Society of Spiritual Science, Suite 1204; 25 East Jackson Blvd.; Public service, Healing, Lecture and Bible in Church Room, 1621 Thurs. 8 P. M.; Message service Sat. 2:30 P. M. in Room 200; Adult Class Fri. 8 P. M.; Children's Class Sat. 10 A. M.; Maria Struzanec, Minister.

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First Victory Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Grain.

Spiritual Science Church, Sixteenth & Cleveland Aves.; Leona Ellis.

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WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

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ANDERSON—Madison Avenue Spiritualist Church, 13th and Madison Ave.; Sun. & Thurs. 7:30 P. M.; Mansion Hazwood.

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EKHAHT—Clarke's Memorial Spiritual Center, 316 Division St., Jeanette Osborn.

EVANSVILLE—Union Spiritualist Church, Third Ave. & Michigan Street; Jeannette Hoepfel.

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Light of Life Spiritualist Church, Blue Room, Wayne Hotel; Sun. 2:30 & 7:45 P. M.; Thurs. 2 P. M.; Thurs. 7:45 P. M.; Pearl Love.

GARY—First Spiritualist Church, 6th & Massachusetts Ave.; Roba Schallon.

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D'AR RAPIDS—Center of Liberal Thought, No. 3, K. of P. Hall, 420 First Avenue, N. E.; Sunday 7:30 P. M., Eloise Page & E. B. Page.

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Church of Spiritual Friendship, 1210 Turley Ave.; Sunday; Lyceum 10 A. M.; Lecture 11 A. M. & 8 P. M.; Message service Wed. & Friday 8 P. M.; Pastor, E. E. Smith, 1012 Lafayette; Sec'y, Della Glenn, R.R. No. 4, K. C. Kan.

WICHITA—First Spiritualist Church, 121 South Main St.; Neva Durham.

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BOAZ—Psychic Science Center, Route No. 2; Sally R. Gipson.

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NEW ORLEANS—Divine Fellowship of Spiritualism, 823 Spain St.; Friday and Sunday 8 P. M.; Lillian McConvey, Ada DuBard Guter.

PORTLAND—The Alliance Spiritual Center of Portland, Room 36, 53 Exchange St.; Roger E. Hooker.

AUGUSTA—Progressive Spiritualist Church, Cor. Perham & Court St.; Sun. 2:30 & 7:30 P. M.; President, W. E. Pierce; Treas. Madeline E. Wing, R.F.D. 1-A, Gardiner, Maine.

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Universal Science Spiritualist Church (N.S.A.), 601 West North Ave. (Cor. John St.); Sunday 7:45 P. M.; Wed. 8 P. M.; Pastor Grace H. Benz, 3217 Eastern Ave. (Phone: BR 4222).

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Bible Cameo; In The Light of Today \$1.50
The Hidden Self & Its Mental Process; (used, rare) \$2.00
Spirit & Music (used) \$2.75
Do We Survive Death? (used) \$2.75
Papers and Papers (used) \$1.50
An Outline of The Gospels & The Spirit (used) \$2.50

HUNT, Leigh—The Conduct of Psy-

chic Gists; A few \$2.50

HUNT, J. B.—Existence After Death

Implied by Science (used) \$2.75

ROLAND HUNT

The Seven Keys to Color Healing; The Pictorial Symbol of Radiant Awareness, Uniquely practical technique for Diagnosis and Treatment \$2.50
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Great Reward (used) \$1.50
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FLORENCE HUNTLEY

The Great Psychological Crime (used) \$2.50
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Dream Child (used) \$2.00
Harmonic Birthday Book (used) \$2.50

HUTCHINGS, Emily Grant—Where Do

We Go From Here? Incontrovertible Evidence, philosophy and humor \$2.50

HUXLEY, Aldous—The Perennial Philo-

sophy (used) \$3.00

HYAM, Aaron—Wisdom With Power

The Dawn of The Mental Era; Imported from India \$3.75

JAMES HERVEY HYSLOP

Contact with The Other World; Evidence as to Communication with The Dead; 400 pages (Used) \$2.00
Life After Death, Problems of The Future Life & Its Nature (used) \$3.50
Science & A Future Life (used) \$2.50
Psychical Research and Reincarnation; 400 pages; (rare, used) \$2.75
Borderland of Psychic Research; 75 Problems of Philosophy; Principles of Epistemology & Metaphysics; Large rare book, 647 pages, (used) \$4.75
Huxley's

SPIRITUALIST CHURCHES

(Continued from Page 5)

MINNESOTA

DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Jessie Magnuson; G. W. Olson; C. Hege; Ann Smiley.

—**Minnesota, Minnesota**

Progressive Spiritualist Church, Minneapolis Hall, 1531 East Lake Street; Sunday 5 & 7:45 P. M.; A. M. Drake; Marion Drake; Hazel King.

Church of Infinite Science, 610-620 East Fifteenth Street, Henry M. Paulson.

3rd Spiritualist Ch., 931 13th Ave., S., Sun. 7:30 P. M.; Max Zoeller.

East Side Spiritualist Ch., I.O.O.F. Hall, 22nd & Central N.E.; Anna Swenson; Effie Peterson.

Second Spiritualist Ch., Lyndale & 23rd Ave.; Sun. 7:45 P. M.; John Kahler.

—**St. Paul, Minnesota**

First Spiritualist Church, Hague and St. Albans; Sunday 7:30 P. M.; Julius Steinen.

Golden Rule Spiritualist Church, 372 St. Peter St., Sunday, 4 & 7:45 P. M.; Mrs. Helen M. Peterson, Pastor.

MISSOURI

—**Kansas City, Missouri**

1st Spiritualist Episcopal Ch., "Little Chapel" on Broadway; 3641 Broadway, Sunday & Wednesday 3 P. M.; M. D. Russell, Chas. M. Rail.

Ninth Spiritualist Church, 1041 Indiana Ave., Sunday 7:45 P. M.; Tuesday 6 P. M.; Frances M. Tucker.

St. Louis, Missouri

Psychic Center, 3013 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Ezzer.

Society of Spiritual Fellowship, 3011 N. Market St.; Wed. 2 P. M.; Fri. 9 P. M.; Elsie Andrews.

St. Ann's Spiritualist Episcopal Ch., 5802 Dolar Ave.; Sun. & Thurs. 8 P. M.; Wed. 2 P. M.; Bernice F. Bennett.

The Church of Spiritual Science, 3805 Wyoming St.; Rev. E. R. Fokett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Rev. Elizabeth Swank; 1655 Sigel Ave.; St. Louis (16).

Third Spiritualist Church, Albrecht Hall, 3519 Arsenal St.; Sunday 3 P. M.; Anna Rohmann.

Unity Spiritual Science (Advanced Soul) 1100 North 16th St.; Tues. & Sun. 8 & 8 P. M.; Josephine Ehardt.

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Lincoln Blvd. and Spruce St.; Sunday 7:45 P. M.; Iona Brandt.

Progressive Spiritualist Lyceum & Research Society of St. Louis, 1439 Manchester Ave.; Sun. 2 P. M.; Robert C. Kroll.

NEBRASKA

LINCOLN—1st Church of the Spiritualist, 803 S. 11th St.; Lionel P. Everman.

NEVADA

LAS VEGAS—Psychic Center, 106 Cass St., Ello R. Reap.

NEW HAMPSHIRE

PORTSMOUTH—1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Haley.

NEW JERSEY

—**Camden, New Jersey**

4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giherson.

2nd Spiritualist Ch. (N.S.A.), Legion Room, Walter Whitman Hotel, Broadway and Cooper St.; Sunday 7:45 P. M.; Catherine Broome.

NEW YORK STATE

—**Albany, New York**

1st Spiritualist Ch., Hotel DeWitt Clinton—Sun. 8 P. M.; Alice M. Hughes; Wed. & Thurs. Eve. at 11th State St.

The Progressive Spiritualist Temple, Room 6, 91 N. Pearl St.; Margaret Lewis; Maud Jacobson; Sun. & Wed. 9 P. M.

Binghamton, New York

First Spiritualist Church (I.G.A.S.), 299 Clearance St.; Sun. 7:30 P. M.; Myrtle Powell.

1st National Spiritualist Ch., Parlor "A", Arlington Hotel, Sun. 7:30 P. M.; Proclia Moran; Clarence Titus.

Sunshine Auxiliary, 7 Mulberry Street; Wednesday 7:45 P. M.; Mae Merritt.

Brooklyn, New York

Christ Ch., 907 Halsey (near Broadway) Tues., Wed. & Thurs., 2 & 8 P. M.; M. James Heidenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevins St.) Sun., Tues., Thurs. & Fri., 7 P. M.; Mon. & Wed., 1 P. M.; Justine De Hunt.

W. D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Sun. & Tues. 8:30 P. M.; Katherine Gressinger.

St. Peter's Spiritualist Ch., 60-96 69th Ave. (Ridgewood) E. Kahn.

4th Spiritualist Ch., 133 63rd St.; Tues., Thurs. & Fri. 8 P. M.; Thurs. 2 P. M.; Last Saturday of each month 8 P. M.; Martha Schorp.

St. John's Spiritualist Ch., 3025 3rd St.; Sun. & Fri. 8 P. M.; Wed. 2 P. M. (B.M.T. subway, 4th Ave. Local-77th Street Station) Lillian Johnson.

Spiritual Science Church of Brooklyn, 576 Macon St., Tues. & Sun. 7 P. M.; Frances H. Parker.

Buffalo, New York

Cold Springs Spiritualist Church, 1043 Jefferson; Sun. & Wed. 8 P. M.; (Mediums' Day, 3rd Sun.) Mildred Mason.

Temple of Divine Science Spiritualist Center, 267 Sycamore St.; Sun. 7:45 P. M.; (Mediums' day 4th Sun.); K. L. Henderson, Clara Alexander.

St. Paul's Spiritualist Ch., 557 Tonawanda St.; Sun. & Fri. 8 P. M.; Wed. 7:45 P. M.; Laura Wolf, J. J. Carroll.

Spiritualist Church of Life, 34 Elm Place; Lecture & Message, Sun. 8 P. M.; All Message Service Wed. 8 P. M.; T. John Kelly, Phone: Lincoln 7687.

Center of Psychic Science, Chinese Room, Hotel St. Paul; Sun. 8 P. M.; (N.S.A.); Robert MacDonald.

Sunflower Spiritual Science Church, 39 Manhattan St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Mediums' Day, 2nd Sunday) Ida Hansen, Phone Humbolt 8885.

Sunshine Christian Spiritualist Church, 224 Jefferson; Sun. & Wed. 8 P. M.; (Mediums' Day, 2nd Sunday); M. Buggan, Pastor; Phone: Cleveland 7878; 307 North Division St.

EAST AURORA—1st Spiritualist Temple, 29 Temple St.; Ethel Spitzer.

Elmira, New York

Universalist Spiritualist Church, 225 1/2 Franklin St.; Pauline Hamm.

First Spiritualist Ch., 463 E. church St. (I.O.O.F. Temple), Eva Beasick.

FAYETTEVILLE—Wayside Chapel, R.F.D. No. 2; Luania Calley; Mrs. Lewis Ferris.

FREEVILLE—Harmony Psychic center, Auditorium; Sadie McFayre.

HICKSVILLE—Spiritual Church of Pauline, 45 Park Ave. (Hicksville, N.Y.)

JAMESTOWN—Open Door Spiritualist Church, 503 East Second Street; Sun. & Wed. 8 P. M.; (Mediums' day—last Sun.) Carrie Yarter.

Long Island, New York

Spiritual Church of Pauline, 45 Park Ave. (Hicksville, N.Y.)

LAURELTON—Evangelist Spiritualist Ch., 200 1/2 North 8th St.; Sun. & Tues. 8 P. M.; Thurs. 8 P. M.; Eva G. Price.

SOUTH OZONE PARK—Helen Memorial Spiritualist Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tuesday 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050-90th St. (between Jamaica Ave. & 90th Ave.); Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

QUEENS VILLAGE—The Spiritual Church of St. Mary, 212-76 Whitehall Terrace; Sun. & Thurs. 7:45 P. M.; Ivo Difford. (Hollis, 6114 W.)

RICHMOND HILL SOUTH—Ch. of Spiritual Guidance, 1111-120th St.; P. M.; Mollie Beck (Virginia 3-5979).

RICHMOND HILL—Spiritual Center of Unity 89-31 114th St.; Sunday 8 P. M.; Hilda V. White.

LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St. (Mediums' Day, 3rd Sunday); Violet Southland.

New York City, N.Y.

Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke, S. T. Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Oakes, Wed. 7 P. M.

Beacon Light Spiritualist Ch., 169 W. 99th St.; Apt. 3; Tues. & Thurs. 2:30 & 8 P. M.; Sun., 8 P. M.; Herman Leger.

Ch. of Believers in God, Green Room, Hotel McAlpine, Broadway 314th St.; Sun. 10:30 A. M.; Founder, Johannes Greber.

Church of Science & Philosophy, 221 West 105th St., Apt. 1 W. Tues. 2 P. M.; Wednesday, Friday & Sunday 8 P. M.; Anna C. Gaze.

(Continued Top Next Col.)

Union City, New Jersey

Spiritual Church of Divine Guidance, 517 Thirty-seventh (73rd) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

1st Spiritual Ch. of Reunions, 510 44th St.; Sun., Tues., Thurs. & Fri. 7 P. M.; Mon., Wed., Thurs. & Fri. 2 P. M.; M. Shifka.

WEST ENGLEWOOD—11th Mt. Pizicira Spiritual Ch., 27 Forest Ave.; Mon. & Wed. 8 P. M.; Tues. & Fri. 2 P. M.; Louise Gallo.

THE FIRST SPIRITUALIST CHURCH, INC.

Studio 856, 154 West 57th St., Sunday 8:30 P. M.; Glenn Argoe.

Little Cedar Spiritualist Church, 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

Occult Science Society, Inc., Hotel Times Square, 42 & Broadway; 1st & 3rd Sunday; President, Wilfred S. Spear, Box 385, Yonkers, N. Y.

Psychic Center, Suite 3-A, 300 West 54th St. (near 8th Ave.) Sat., Sun. & Wed. 7 P. M.; Tues. 1 P. M.; Rose Erickson.

Temple of Light, 152 West 42nd St. (Suite 100), Sun. 11 P. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri. 2 P. M.; Wm. Chas. Owens.

St. Cecilia's Temple of Divine Healing, 830 P. M.; Also 1st & 3rd Sunday at 8:30 P. M.; Apartment No. 6, 14 West 133rd St.; I. Adell.

United Spiritualists Ch., 41 West 73rd St., Tues., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M.; (No Messages Sun. P. M.) Edward Lester Thorne.

W. T. Stead Memorial Center, 41 West 73rd St.; Sun. & Wed. 8 P. M.; Bertha Mann.

Spiritual and Ethical Society, Hotel Astor 44th & Broadway; Sunday 3 P. M.; Fred Schaefer.

Victor Seabury Memorial Spiritualist Ch. of Truth 1947 Broadway Studio 546, Loew's Lincoln Sq. Bldg. (between 65th & 66th St.); Sun. 7:30 P. M.; Frances Seabury, TR 7429.

First Spiritual Science Church of Brooklyn, N. Y., Studio 856, Carnegie Hall, 151 West 57th St., Wed. & Friday 7 P. M.; Frances H. Parker.

NAGARA FALLS—White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg.; 639 Main St., Rosebud Vogel.

QUEENS VILLAGE—The Spiritual Church of St. Mary's 212-76 Whitehall Terrace; Sun., Tues., Wed. & Fri. 7:45 P. M.; Ivo Difford.

RICHMOND HILL—Spiritualist Center of Unity 89-31 114th St.; Sun. 8 P. M.; Hilda V. White.

Rochester, New York

Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Spiritualist Ch., Red Room, Hotel Seneca; George P. Wood.

Universal Psychic Science, Rochester Temple, 67 Edinburg St.; Sunday & Wednesday, 8 P. M.; Helene Gerling.

Church of True Brotherhood (Spiritualists) 239 Floral Bldg., 257 Main St., East; A Temple of Spiritual Light; Merion W. Herbst, Sr., Pastor.

ROME—Golden Circle Spiritualist Church, 702 West Court St.; Eugene O. Parise; Maude Parise.

SCHENECTADY—Progressive Spiritualist Church, 6 Myndess St., Sunday 7:45 P. M.; (No Messages); Maud VanFassel; Lillian Viter.

Syracuse, New York

1st Spiritualist Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P. M.); Wava LeDuc; Ida Robinson.

Progressive Temple, Universal Psychic Science, 118 East Jefferson St., Studio 21, Sun. 8 P. M.; Ruth LaBar.

Spiritual Church of God, Hotel Syracuse, Parlor D, 10th Floor; Sun. Message Circle, 8:30 P. M.; Evening 7:45 P. M.; Margaret Wesley.

UTICA—Christian Spiritualist Church, Seneca St. entrance of Maier Bldg., Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

Christian Spiritual Temple, 100 South Broadway; Lydia Hoeler.

Friendly Spiritualist Church, 31 South Howard Street; Hulda Stewart.

St. Paul's Spiritualist Church, 38 1/2 East Mill St.; Rovina Roshon.

Progressive Spiritualist Church, 34 South High Street; Della H. Saxton.

BRIDGEPORT—International Constitutional Ch., 896 Nat'l Road, (Evap 13); Sun. 7:30 P. M.; A. L. Boergren; Estavan Boergren.

Cincinnati, Ohio

Universal Brotherhood of The Cosmos Ave. 1756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Psychic Studio, 3407 Erie Ave., Apt. 315; Frances E. Shelley.

Cleveland, Ohio

Elizabeth Crookall Memorial Church, 5511 Euclid Ave.; L. Crookall.

Inspired Spiritualist Church of God, 1899 W. 25th St., Fri. & Sun., 8 P. M.; G. M. Hayes.

Spiritual Science Ch., 10427 St. Clair St. Glenville enter Hall, Rene Hunt.

Divine Spiritual Church, 7220 St. Clair Ave.; Sunday 8 P. M.; John M. Williams.

Columbus, Ohio

The Congregational Spiritualist Association, 187 South Sixth Street; Sun. & Wed. 8 P. M.; A. A. Hamilton; Bertha Holtz Hamilton.

1st Spiritualist Temple, 6th & State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M. (Second Sunday of each month Conference services 2:30 & 7:30 P. M.); Edgar J. Smerts, 768 Dryden Rd.

Truth Tabernacle (Spiritualist), 996 Oakwood Ave.; Sun. 8 P. M.; Tues. 7:30 P. M.; Curtis B. Morris.

1st Spiritualist Temple Society, Inc., 24 West Goodale St., Sunday 7:45 P. M.; Bertha DeLong.

Ohio Ave. Sunshine Church, 76 South Ohio St.; Sun. & Fri. 7:30 P. M.; Ralph A. White.

Dayton, Ohio

Sunshine Spiritualist Church, Holcomb Bldg., 15 1/2 South Jefferson Street; E. Fields, R. B. Vaughan.

Central Spiritualist Ch., Haynes & Holbert Squares, 42 & 43rd St.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

GREENVILLE—Christian Spiritualist Ch., 519 Front St.; Walter P. Heller.

KENT—First Spiritualist Church, S. Water St., Sun. 7:45 P. M.; Alice L. Townner; Charles A. Tower.

LAKEWOOD—Universal Church of Truth, 1417 St. Charles Ave.; Bertha H. Cunningham; 7500 Euclid Ave. (Phone, Edinco 2520).

MARION—Memorial Spiritualist Church, Christmas Bldg., 637 North State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacques Savago.

SANDEUSKY—Spiritualist Temple, 156 Co. number Ave. 7:30 P. M.; Thurs. & Sun. 7:30 P. M.; Sun. 2:30 P. M.; Nora Hook; 317 McDonough St.

SPRINGFIELD—W. T. Stead Memorial Center, I.O.O.F. Temple, 134 1/2 E. Fourth St.; Sun. 7:30 P. M.; Ethel Hough.

STUBENVILLE—Psychic Research Spiritualist Ch., 529 South St.; Sun. 7:30 P. M.; Mon. 8 P. M.; Cora B. Youcum, pastor; Beal A. Von Dync, Medium; Opal L. Worch, Healer.

Toledo, Ohio

Gondwill Spiritualist Church, 1515 Ohio Ave. Drive; D. E. Crider.

1st Spiritualist Episcopal Ch., 630 West-2nd at Field, Sun. 7:45 P. M.; Walter Zuffner, Pres.; Fred L. Felts.

Christian Spiritualist Ch., 1222 Erie St.; Cecil Engle.

Toledo National Spiritualist Ch., Room 200, 1222 Erie St.; Constance Perry; Hazel Jeffery; Sec'y, Mrs. Z. H. Ballmer.

Peace Trinity Spiritualist Ch., 368 Sumner St.; Sun. 7:45 P. M.; Wed. 8 P. M.; Mr. and Mrs. G. A. Kurtz.

Little Spiritualist Church Around The Corner, 120 Jefferson Ave., Sun. 8 P. M.; Terms Sackett.

VANDALIA—Universal Spiritual Ch., National Rd., one mile west; Corinne Parsons.

Warren, Ohio

The First Spiritualist Church, 406 E. Market St.; Sun. & Wed. 7:45 P. M.; Martha Dawson, 1817 Youngstown Rd.

Christ Universal Spiritualist Ch., 123 1/2 N. Jefferson St.; Sun. 7:45 P. M.; George Watson, Elmer John.

Youngstown, Ohio

Spiritualist Temple, 323 W. LaCrosse; Sun. 7:30 P. M.; Thurs. & P. M.; Emma Felver; Mae Morrison.

gersoll Memorial Spiritualist Ch., 339 W. Federal St., Room 9, Thurs. 2:30 & 7:45 P. M.; Sun. 7:45 P. M.; Rose Hoyle.

OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

OKLAHOMA CITY—First Church of Spiritual Scientist, 611 N. E. 10th St., Lyceum, 10 A. M. Sunday; Services; Sunday 11 A. M.; Sun. 7:30 P. M.; Wednesdays 8 P. M.; W. V. Trumbull, Jr.; Sec'y, Lena Taylor; 510 N. E. 10th St., Okla. City (4).

TULSA—Second Spiritualist Church, 919 1/2 Chveyenne St.; John H. Gaddy.

OREGON

OREGON CITY—1st Spiritual Religious Ave. of New Era Center; 1st & 3rd, Sun. 2 P. M.; Lester Hess.

Portland, Oregon

Spiritual Psychic Studio, 5626 S. E. Lexington St.; Sun. 8 P. M.; Wed. 2 P. M.; Ronald M. Lester; Ruth V. Lester.

First Spiritualist Church (N.S.A.), 528 S. W. 7th St. W.O.W. Hall, Sun. 5 & 7:30 P. M.; Alma Cudhat.

The Spiritual and Psychic Research Temple, Norah Hall, N. E. 11th & Couch Sts., Sun. 7:30 P. M.; Lucila LaValley.

SALEM—1st Spiritualist Ch., 218 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M.; Sam J. Harms.

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church, 323 Turner St.; Sat. 8 P. M.; Sun. 2:30 & 7:30 P. M.; T. F. Getter; Hilda Brown, G. M. Hayes.

BETHLEHEM—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

CHARLEROI—Diaz Spiritualist Temple; 933 McKean Ave., C. P. Diez, 417 Washington Ave.

MCKEESPORT—1st Spiritualist Ch., 809 Locust St.; Sun. 7:45 P. M.; Ladies' Aid Wed. 2 P. M.; John Hick, Pres.

NEW CASTLE—Spiritualist Ch. of Truth, McGowan Hall, E. Wash. St.; Wed. & Fri. 1 P. M.; Agnes E. Guthrie, Steacie Atkinson, Rev. James H. Anderson, Herman Siggetol, Ida Siggetol.

Philadelphia, Pennsylvania

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M.; Annie J. Clayton, Universal Spiritualist Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

First Ass'n of Spiritualists, N. E. corner of Master Carlyle St. (near Broad) & George Franks, Sec'y, Mamie B. Schulz.

Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St. (Northside); Sun., Tues. & Thurs. 8 P. M.; Fri. 8 & 9 P. M.; Katherine Fidell; Phone: FAirfax 0766.

First Church of Spiritualists (N.S.A.), 256 Bouquet T., Wed. & Sun. 8 P. M.; Mrs. Mary C. Bell, 5815 Rural, Pittsburgh (5), Penna.; Phone: MO 2827.

READING—Spiritualist Temple of Truth, Berkshire Hotel, 1047 Penn St., M. M. Stuart, 1142 Franklin St.

WILLIAMSPORT—Progressive Temple of Spiritual Science, 2715 Grand St., Sun. & Tues. 7:45 P. M.; Olive & Ernest McMillin.

WESTFIELD—Spiritual Guidance Center; Harry E. King.

WILKES BARRE—2nd Spiritualist Church

The Birth of MODERN Spiritualism

(Continued from Page 4, Col. 5)

sided in the house for about eighteen months, and left some time in the year 1847. Mr. *Weekman* makes the statement in substance as follows:

"That one evening, about the time of retiring, he heard a rapping on the outside door, and what was rather unusual for him, instead of familiarly bidding them to come in, stepped to the door and opened it. He had no doubt of finding someone who wished to come in, but to his surprise, found no one there. He went back and proceeded to undress, when, just before getting into bed, he heard another rap at the door, loud and distinct.

Startled — Intrigued

"He stepped to the door quickly, and opened it, but, as before, found no one there. He stepped out and looked around, supposing that someone was imposing on him. He could discover no one, and went back into the house. After a short time he heard the rapping again, and stepped up (it being often repeated and held onto the latch, that he might ascertain if anyone had taken that means to annoy him. The rapping was repeated. The door opened instantly, but no one was to be seen. He states that he could feel the jar of the door very plainly when the rapping was heard.

"As he opened the door he sprang out and went around the house but no one was in sight. His family were fearful to have him go out lest someone intended to harm him. It always remained a mystery to him, and finally as the rapping did not continue at that time, passed from his mind, except when something of the same nature occurred to revive it.

Touched By Spirit

"They were at one time disturbed by a manifestation of a different nature which might be thought more incredible than the former had not facts proved that such occurrences were common in the families where the early manifestations were heard. One night their little girl, then about eight years of age was heard to scream from fright, so that the family were alarmed by her cries and went to her assistance.

"This was about midnight. She told them that something like a hand had passed over her face

and hair. That she felt it on the bed and all over her, but did not become so much alarmed until it touched her face. It seemed cold, and so badly had she been frightened that it was a long time before she could tell the cause of her alarm. It was several days before she could be induced to go into the same room to sleep.

Not A Dream

"All this might have occurred and been only the idle fabric of a dream, and we should be inclined to believe that such was the case, had we not had the most conclusive evidence that such manifestations were quite common, not only in that house, but in various others where any of

★ ★ ★ ★ ★ ★

JOHN FOX

FATHER OF THE FOX SISTERS



He was pious, staid, and respected . . . a member of the Methodist Episcopal Church when his family was startled by "mysterious rappings."

★ ★ ★ ★ ★ ★ these strange occurrences have happened.

"We heard nothing more of Mr. *Weekman* being disturbed by the rappings or other manifestations or there being anything of the kind, with that exception, until after the house was occupied by the family of *John D. Fox*.

Very Religious

"It was reserved to that family to be the instruments of communicating to the world, or to this part of it, this most singular affair. They were the ones who first, as if by accident, found out that there was an intelligence manifest in this rapping, which at first appeared nothing more than an annoying and unaccountable noise.

"The family of Mr. *Fox* were well known in the neighborhood where they resided. Mr. and Mrs. *Fox* were connected with the Methodist Episcopal Church, of which they had, for many years been exemplary members, and had sustained a character unimpeachable for truth and veracity. No one who knew them had the least suspicions of their honesty or truthfulness. At the time these occurrences first took place in the family there were living with the family three daughters, the youngest about twelve years of age.

Footsteps Heard

"There are probably few families in which such an occurrence could have taken place where it would have created a greater degree of surprise and fear than it did in this one. They were entirely unacquainted with the history of any similar occurrence in the world, and brought up in the common routine of religious belief they were, as in fact all the world really was and still is, entirely unprepared for such a development of the power of spirits to make themselves known to us by sound or other ways."

From the family themselves the author learned that they heard knockings very frequently before the period when they first called in the neighbors, and that they generally seemed to proceed from the bedroom or the cellar beneath. Mrs. *Fox* was at first disposed to attribute these sounds to a neighboring shoemaker, but the cause soon began to be plainly located in the house itself, and not only

Our Hydesville Home

By

DR. T. WILKENS

In this lonely little cottage there occurred the greatest birth That has even been recorded in the annals of the earth; There began the real knowledge of the spirit's future state, And a knowledge that our loved ones only linger at the gate; Yes, a knowledge that the doorway to the future is ajar, And we need no longer wonder where our friends and kindred are.

In this rustic little cottage where the Foxes had their home, Came the spirit of a peddler in his rounds of conscious roam, And he heard the children playing after they had gone to bed, Then he rapped upon the footboard, and he rapped upon the head; He persisted in his rapping till they heard, then all was still, Then the peddler went to rapping with an added strength of will.

When at last the door was opened and the children talked to him, And the household, long in darkness as to death that looked so grim, Like the budding flowers welcome both the sunshine and the rain, They just welcomed that old peddler, and then bade him call again; Well, he called and rapped and chatted, and more widely than he knew, And the curtain of the future, through his chatting there withdrew.

In the dear old Hydesville cottage where the Fox girls lived when small Came the knowledge that the future is eternal life for all, And all lovers of this knowledge who are true to truth and right, Must forever feel the sacredness of cottage and of site. We may differ in opinions of the small things in our code, But the facts about the future are from seeds those children sowed.

Though the wind should blow the cottage to destruction, it remains In the minds of all as freshly and its reverence attains To a higher place as yearly, with our hearts brimful of glee, We assemble to do homage to this birthplace, where the three In sweet innocence of childhood caught those messages of love From the peddler who discovered he had only gone above.

Oh, the dear enchanting cottage must succumb to age and time, But in death 'twill grow more sacred and its mem'ry more sublime, And we'll gather up the fragments that shall strew about the earth, Of that blessed home where the spirit of a mortal proved its birth, And we'll place them where the children that shall fall in the race Will observe their scared presence and be filled with loving grace.

seemed to jar the furniture but even to occasion a slightly oscillating movement of the bed in which the children slept.

Sometimes the sound resembled footsteps, and occasionally the children complained of being touched by something invisible, which at one time seemed like a cold hand, and again a large dog.

Children Told To Ignore

The family had moved into the house in December, 1847, and in February of the following year, the noises had become so distinct and continuous that their rest was broken night after night, and they were worn out by their efforts to discover the cause.

Up to March of 1848 these disturbances harrassing and even serious as they were, affecting their rest and tranquility, had never been heard during the day. At length, however, they became so incessant and distressing that Mrs. *Fox* communicated the matter to her son, David, a farmer, who resided about three miles distant from the troubled house.

Her story, however, was listened

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A Rare Picture of MARGARETTA FOX



Psychic Observer

The picture above was presented to *Psychic Observer* by *Evelena P. Bach*; on the back of the picture are these words: "Margaretta Fox (Kane) at the age of 17 years; from a daguerreotype in the possession of Mrs. J. Newton. Presented to W. H. Bach by his friend Frank Walker, Syracuse, N. Y., June 4th, 1904."

they entered on their rash and irreverent crusade.

Happily for the momentous work which the spiritual telegraphers had undertaken to initiate in this humble dwelling the first manifestation did not appeal to the high and learned of the earth but to the plain common sense of an honest farmer's wife and suggested that whatever could see, hear and intelligently respond to intelligent queries must have in it something in common with humanity.

Raps Are Tested

This prompted she continued her investigations, and act, doubtless, far beneath the dignity of mighty professors and learned savants who can work out problems in Euclid but scorn to descend to the simple task of putting two and two together to make four.

Addressing the viewless rapper, Mrs. *Fox* then said: "Count ten."

The raps obeyed. "How old is my daughter Margaret?" then "Kate?" Both questions were distinctly and correctly rapped out.

The next response was wrong, however. Querying, "How many children have I?" the raps an-

(Continued on Page 10, Col. 1)

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The Birth of MODERN Spiritualism

(Continued from Page 9, Col. 5)

swered "Seven." Mrs. Fox only had six living, but having become surprised and interested enough to wish that the invisible rapper should be correct, she repeated her question, and was again answered by seven knocks.

Direct Answers

Suddenly she cried, "How many have I living?" Six raps responded. "How many dead?" A single knock. And both of these answers proved correct.

To the next question, "Are you a man that knocks?" there was no response, but, "Are you a spirit?" elicited firm and distinct responsive knocks.

To the question whether it would knock if she called in her neighbors, an answer was given, whereupon she sent her husband for Mrs. Redfield, who, after questioning the knocker in the same manner, and receiving numerous and always correct responses, in great agitation, proceeded to summon others by whom similar investigations were conducted with equal success far into the night.

Deusler Testifies

As a confirmation of what we have stated, we give the following extract from the testimony of William Deusler, of Arcadia, an immediate neighbor of Mr. Fox at the time of the transaction. This statement was published in a pamphlet by E. E. Lewis, Esq., of Canandaigua, N. Y., which contains the testimony of many persons in the neighborhood. Mr. Deusler says:

"I live in this place. I moved from Cayuga county here last October. I live within a few rods of the house in which these noises have been heard. The first I heard anything about them was one week ago last Friday evening (the 31st day of March).

"Mrs. Redfield came over to my house to get my wife to go over to Mrs. Fox's. Mrs. Redfield appeared to be very much agitated. My wife wanted I should go with them, and I accordingly went. When she told me what she wanted to go for, I laughed at her, and ridiculed the idea that there was anything mysterious in it. I told her it was all nonsense, and that it could be easily accounted for. This was about nine o'clock in the evening.

Peddler's Inference

"There were some twelve or fourteen persons there when I got into the room. I went into the room and sat down on the bed. Mr. Fox asked questions, and I heard the rapping which they had spoken of distinctly. I felt the bedstead jar when the sound was produced. Mrs. Fox then asked if it would answer my questions if I asked any, and if so, rap. It then rapped three times. I then asked if it was an injured spirit, and it rapped.

"I asked if it had come to hurt anyone who was present, and it did not rap. I then reversed this question and it rapped. I asked if I or my father had injured it (as we had formerly lived in the house). There was no noise. Upon asking the negative of these questions the rapping was heard. I then asked if Mr. _____ (naming a person who had for-

Miami Spiritualists Greet Psychic Observer Editor



The pictures above were taken during the recent lecture engagement of Juliette Ewing Pressing at The Beckoning Light Spiritualist Church, 1621 S. W. Sixth St., Miami, Florida.

Picture No. 1, left to right: Rev. Bertie Lilly Chandler, Pastor of The Beckoning Light Spiritualist Church and President of The Florida State Spiritualist Ministerial Association; Juliette Ewing Pressing; Josephine McCarthy, radio commentator for Station W.I.O.D., Miami, Florida;



Psychic Observer

Madge Hart, direct-voice medium, Miami, Florida and Rev. Anthony Camardo, Pastor of The Liberal Psychic Science Church, 1331 South 57th Court, Cicero, Illinois; Extreme Right, Edward Kimmy, vocalist.

Picture No. 2 taken during a Sunday evening service; Standing left rear: Rev. Candler, Mrs. Pressing and Josephine McCarthy. Each Sunday evening service during Mrs. Pressing's engagement, a capacity audience of several hundred persons were in attendance.

merly lived in the house) had injured it, and if so to manifest it by rapping, and it made three knocks louder than common, and at the same time the bedstead jarred more than it had done before.

Murdered For \$500

"I then inquired if it was murdered for money, and the knocking was heard. I then requested it to rap when I mentioned the sum of money for which it was murdered. I then asked if it was one hundred, two, three, or four, and when I came to five hundred the rapping was heard. All in the room said they heard it distinctly. I then asked the question if it was five hundred dollars, and the rapping was heard.

"After this I sent over and got Artemus W. Hyde to come over. (He was the son of the proprietor of the house at Hydesville.) He came over. I then asked over nearly the same questions as before and got the same answers. Mr. Redfield sent after David Jewel and wife, and Mrs. Hyde also came.

Ages Named Correctly

"After they came in I asked the same questions over, and got the same answers. I then asked it to rap my age—the number of years of my age. It rapped 30 times. This is my age, and I do not think anyone about here knew my age except myself and family. I then told it to rap my wife's age, and it rapped 30 times, which is her exact age. Several of us counted it at the same time.

"I then asked it to rap A. W.

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Hyde's age. Then Mrs. A. W. Hyde's age. I then continued to ask it to rap the ages of different persons in the room, naming them, and it did so correctly, as they all said.

"I then asked the number of children in the different families in the neighborhood and it told them correctly in the usual way by rapping. Also the number of deaths that had taken place in the different families and it told it correctly.

Knew Exact Day

"I then asked in regard to the time it was murdered, and in the usual way, by asking the different days of the week, and the different hours of the day. Learned that it was murdered on Tuesday night, about 12 o'clock. The rapping was heard only when this particular time was mentioned.

"When it was asked if it was murdered on a Wednesday or Thursday or Friday night, etc., there was no rapping. I then asked if it carried any trunk and it rapped that it did. Then how many, and it rapped once. In the same way we ascertained that it had goods in the trunk and that Mr. _____ took them when he murdered him; and that he had a pack of goods besides.

Townspeople Attracted

"I asked if its wife was living and it did not rap. If she was dead, and it rapped. This was tried over several times and the result was always the same. I then tried to ascertain the first letters of its name by calling over the different letters of the alphabet. I commenced with A and asked if that was the initial of its name, and when I asked if it was B, the rapping commenced.

"We then tried all the other letters, but could get no answer by the usual rapping. I then asked if we could find out the whole name by reading over all the letters of the alphabet and there was

no rapping. I then reversed the question, and the rapping was heard. There were a good many questions asked on that night by myself and others which I do not now remember. They were all readily answered in the same way. I stayed in the house until about twelve o'clock and then came home. Mr. Redfield and Mr. Fox stayed in the house that night.

Saturday night I went over again, about seven o'clock. The house was full of people when I got there. They said it had been rapping some time. I went into the room. It was rapping in answer to questions when I went in.

Tried To Duplicate

"There were as many as 300 people in and around the house at this time, I should think. Hiram Soverhill, Esq., and Volney Brown asked it questions while I was there, and it rapped in answer to them. I went over again on Sunday between one and two o'clock, P. M. I went into the cellar with several others, and had them all leave the house over our heads, and then I asked if there had been a man buried in the cellar, and to manifest it by rapping, or any other noise or sign.

"The moment I asked the question there was a sound like the falling of a stick about a foot long and half an inch through on the floor of the bedroom over our heads. It did not seem to rebound at all, and there was but one sound. I then asked Stephen Smith to go right up and examine the room, and see if he could discover the cause of the noise. He came back and said he could discover nothing.

"That there was no one in the room or in that part of the house. I then asked two more questions and it rapped in the usual way. We all went upstairs and made a thorough search but could find nothing. I then got a knife and fork and tried to see if I could make the same noise by dropping them, but I could not.

No Chance For Fraud

"This was all I heard on Sunday. There is only one floor, or partition, or thickness between the bedroom and the cellar. No place where anything could be secreted to make the noise. When this noise was heard in the bedroom I could feel a slight tremulous motion or jar. . . .

"On Monday night I heard this noise again, and asked the same questions that I did before and got the same answers. This is the last time I have heard any rapping. I can in no way account for this singular noise which I and others have heard. It is a mystery to me, which I am unable to solve.

"I lived in the same house about seven years ago, and at that time never heard any noises of the kind in and about the premises. I have understood from Johnston and

others who have lived there before — moved there that there were no sounds heard there while they occupied the house. I never believed in haunted houses or heard or anything but what I could account for before.

(Signed) "William Deusler."

"April 12, 1848."

To the same effect is the testimony of the following persons whose certificates are published in the work alluded to, namely: John D. Fox, Walter Scotten, Elizabeth Jewel, Lorren Tenney, James Bridger, Chaucey P. Losey, Benj. F. Clark, Elizabeth Fox, Vernelia Culver, William D. Storer, Marvin P. Losey, David S. Fox and Mary Redfield.

★ ★ ★

For additional literature and facts relative to *The Fox Cottage, Flo Cottrell, The Fox Sisters* and the birth and growth of *Modern Spiritualism*, do not miss an opportunity to purchase, at unbelievable prices, the two books listed on page 12 . . . Book No. 29 "Katie Fox and The Making of The Fox-Taylor Records" and Book No. 36 "Rappings That Startled The World" by R. G. Pressing.

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(Continued Col. 5, This Page)

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Continuing
BOOK SALE

From Col. 2, This Page



Psychic Observer

The picture above, the latest to be taken (September, 1947) shows Flo Cottrell, famous modern-day medium who possesses the same phase of mediumship demonstrated by the Fox Sisters, beginning 1848. Since 1916, when the Fox Cottage was moved from Hydesville, N. Y., to Lily Dale, Miss Cottrell has resided in this cottage during the summer months at which time, her mediumship is demonstrated to the public. It is estimated that over one million persons have heard these spirit raps.

As were the Fox Sisters, she, too, has been accused of either "snapping her toe joints" or having someone in an upstairs room "drop apples on the floor." Those who have witnessed her phenomena KNOW THE TRUTH.

Eight years before Miss Cottrell was engaged at Lily Dale for her phenomenal demonstrations, the Rochester Society of Psychical Research tested her mediumship.

S. P. R. Tests Cottrell's Rapping Phenomena FOR THE RECORD

Minutes of a meeting held by the ROCHESTER PSYCHIC RESEARCH SOCIETY in the offices of WILLIAM H. BURR, 1026-28 Granite Building, on the evening of June 9th, 1908.

Persons Present

Mr. and Mrs. W. H. Burr, Mr. and Mrs. M. C. Chance, Mr. and Mrs. Hall, Dr. and Mrs. Austin, Mr. and Mrs. Farnam, Mrs. Hill, Mrs. Tobey, Mr. Reed, Mr. Lockwood and Dr. Dickinson.

Miss Cottrell, Rapping Medium, agreed to come before the Society and give spiritualistic demonstrations for the society's benefit.

A committee appointed of the following—Mrs. Chance, Tobey, Hall, Burr and Dr. Dickinson—to examine the clothing of the medium and ascertain if any mechanical appliances, etc., were used in producing these phenomenal rappings, reported to the members present that nothing of the kind could be found on the person of the medium.

The Code

The Medium informed the Society that the code for answers to questions was as follows: one rap, "No"; 2 raps, "Do not know"; 3 raps, "Yes" and 4 raps, "Doubtful."

The Medium was asked to remove her shoes and be seated on a chair in the center of the room. Raps were heard around the Medium's feet, in answer to questions asked by different members.

Her feet were then placed on two large books, but the raps heard during this procedure were very faint. Books were then removed and loud raps were made, so as to be heard by any one in the room. Questions were again asked and answered in a very satisfactory way to all present, with two or three exceptions.

Mr. and Mrs. Hall, Mrs. Burr, Mrs. Tobey and Dr. Dickinson were very skeptical about some of the proceedings. These persons observed while raps were being made, the expansion and contraction of muscles in the Medium's ankles, and were tempted to believe that this had something to do with the rappings produced.

Test Conditions

The hands of persons present were placed under the medium's feet, on the floor, and some raps were heard, but mostly very faint.

The Medium then stood on a flat top office desk, with skirts raised to her shoe tops so all present could see that her feet did not move, and raps were heard very distinctly and answers to questions given in a very satisfactory manner.

Raps were given on the desk at two different times representing the tune of "Yankee Doodle."

The Medium then stood on a tin plate placed on the desk and raps were heard, but somewhat faint. Then a large book was placed under her feet and rappings heard very audibly.

The Medium produced these raps under very exacting tests, which proved conclusively to all present (with the exception of a few still skeptical in their conclusions) that these raps were produced by unseen forces and outside of the contraction and expansion of the muscles. There was no visible effort in producing the same.

(Signed) M. C. Chance, Acting Secretary.

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