TRUTH
FOR
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AUTHORITY
FOR
TRUTH

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YOUR COSMIC BANK ACCOUNT

Do You Have A Tidy Balance -OR-

Are You In The "Red"?

Only when you replace all human desires with their Divine counterparts will the key be fully revealed to you.

This paradoxical process of losing oneself to find oneself is painful and full of travail . . . but all exiles must experience it.

By

Mary G. Kerber

3111 East Colorado St. No. 46 Pasadena (8) California

If someone were to inquire if you knew the balance of your re Cosmic Bank Account, you would probably look surprised and answer that you did not know. And you might add that you were not aware of such an account.

as a Record Book, it would sound more familiar; or you may have heard it compared to an Endless Scroll. But whatever name one may care to give it or in what manner one wishes to visualize it, such an account or record exists for everyone. All thoughts, words and deeds set into motion cosmic vibrations which automatically make a record of them.

And the most secret thoughts and clandestine actions of mortals are no exception to this Law. Also included in the entries are those things — both great and small — which are left undone. These obligations may prove to be the strongest and most restrictive bonds in following embodiments.

Statement of Account

At the appointed hour, the soul is released from its lowly house of clay in this world of maya and rises to that particular sphere of reality he has earned the right to enjoy through his life on earth. Then a Statement of Account is presented to the individual. No doubt, some of the entries will be a rude shock. For the laws of men are not always those of God, and the precepts of Christianity may at times be perversions or distortions of the Universal Laws.

Things which the person believed perfectly permissible are now revealed to be debits. However, a pleasant surprise may be in store for the individual when he sees the substantial credits entered in his account as a result of entirely unselfish acts of kindness and love, which he may not even remember doing.

The workings of the delicately balanced Laws of Cause and Effect are so complex and intricate that they are not easily understood by human intelligence.

Only when the consciousness transcends the limitations of the third dimensional world and enters the realm where time is not, can one conceive in some small measure the wonder and justice of the Laws which govern the Universe. Since these Laws never change and are the same for all, they are truly just.

Cause and Effect

Knowing this we need not look resentfully at another and complain bitterly, "He does many wrong things, but does not seem to be punished for them." Though the boomerang of Effect may take longer to return be seen and the longer to return the longer the longer to return the longer the longe

it does arrive, the force will be devastating in direct proportion to the gravity of the misdeeds.

And we do not always know the mental conflicts which may even now be torturing that individual, though he may cleverly hide the fact from the world behind a mask of self-satisfaction. With the assurance that no transgression, great or small, goes unpunished we can devote our undivided attention to our own conduct. Plucking out the weeds in our garden will be an undertaking of such proportions that we will have no time to criticize or judge others.

No One Goes Alone

Although our highest duty is to the Godhead within us, we do owe a certain debt to our fellowmen. For indeed, "There is a destiny that makes us brothers; no one goes his way alone." However, we are not so much our brother's keeper as we are his helper. There are always some below you on the Stairway to the Stars, who need your help and encouragement.

And ahead of you are those who have once known the mingled anguish and joy of the step upon which you are standing, and are ever willing to reach down and aid you to climb higher. Other mortals may offer this help, or it may come from the Wise Ones in the world of reality, who are always ready to give assistance to those on earth who seek it.

These wise and loving Masters and Teachers also instruct the soul after it has thrown off the limitations of the cumbersome mortal form. Because these Elder Brothers have traversed every painful step of the way, have lived deeply and fully, they understand with Divine Compassion all the

Going to London's Centennial? meet

Ralph Rossister



Psychic Observer

Ralph Rossiter, secretary of the Marylebone Spiritualist Association, Ltd., Marylebone House, 42 Russell Square, London, W. C. 1. England.

Spiritualists from all parts of the world, especially those from America, are cordially invited to communicate with Mr. Rossiter in the event a trip to London is being planned.

You will receive all information relative to activities and the services rendered by the M.S.A. as well as current data relative to London's forthcoming centennial celebration next September.

The M.S.A., founded in 1872, is the largest Spiritualist organization in

problems we face. For ho one can really understand something until he has actually experienced it.

Laws Govern Mistakes

In times of pain we all cry out in desperation for someone who understands our suffering. This need is one of the deepest and most urgent yearnings of the human heart. Counsel and understanding are given to all who sincerely desire to learn from their past mistakes. For to these Great Ones who have transcended the personality with all its weaknesses, there is no greater joy than to assist another to do likewise.

Using the past life as a textbook, these Elder Brothers give instructions to the student. This period of education varies with the individual, and many complex considerations enter into its determination. The length and kind of life the person lived on earth is a prime factor.

We Choose Our Way

If the life was a long and full one, then many years—sometimes hundreds — are required for a complete review, study and assimilation of the lessons learned in that life, and to receive a thorough knowledge of the Laws which govern mistakes which were made. Or this instruction may be condensed into a comparatively short period, so the individual may be allowed to re-embody at a time which will be especially advantageous to his development.

And in certain instances, souls will volunteer to return at a particular time not only to fulfill

(Continued Page 4, Col. 1)

WILL SURVIVAL EVER BE PROVED?

What We Need As Scientific Evidence

By Ronald Emerson, M.A., B.Sc.

Survival of the human soul is a fact that some of us know, in the same immediate manner as we know of love or hate.

But is there scientific *proof?* Scientific evidence claims to be direct evidence. Much of it is in fact entirely impersonal. Much rests upon the dual basis of (1) experience and (2) reasoning about the experience.

We cannot base our evidence for survival upon the Platonic method of induction from universals nor upon the opposing Aristotelian method of analysis of innumerable physical facts, followed by classification and deduction of forms and formulae, the initial method and science We have

terra rovide undeniable evidence in physical form. It remains, then, to ascertain whether circumstantial evidence will suffice.

Secondary Proof

In English law—tangled and confused though it is, and entirely lacking in any systematic Code of juridical principles, such as the Code of Justinian or the Code of Hammurabbi or the Code Napoleon, or even the most modern Code of Law of USSR—there are "rules of evidence," which help litigants to know what will be accepted as real evidence, and what will be rejected.

We cannot take space to explain these rules at length; but briefly the facts must be stated in court by some person who has personal knowledge or experience of these facts; and all "hearsay" is ruled out. It is of immense interest, therefore, to learn of a book concerning experimental telepathy, which contains a full array of evidence that would be accepted by any modern law court.

It is important because the contacts obtained, through a medium, from souls of departed persons, are manifested in a very similar manner. What is often lacking is the secondary proof, or the supporting evidence of external circumstance, which corroborates the principal facts alleged.

Geographical Evidence

Now the facts of history (facts in *Time*) and the facts of geography (facts in *Space*) are all based partly in first-hand evidence (often by deduction) and in first-hand experience. None of us can "return in time" to view events of past history. We obtain the web of event and counter-

event by a huge mass of interrelevant deduction.

The evidence is certainly based on present "solid facts," such as remaining buildings; and art works, etc., of every kind. Though each one is necessarily changed, they can still support a rational tory. But historia

never known in full, even in our own day. We are still in greater ignorance about what happened (especially in enemy countries) during the recent war, than about what happened in the French or Russian Revolution.

When we come to geographical evidence, we find that a different variety of fact is now obtainable. The surface of Britain is scaled in Ordnance maps and in immense detail. The amount of evidence on maps that can be co-related by personal experience is necessarily small; but every motorist knows he can "rely on good maps"—and that he will really find a Grade A road where one is marked. This is circumstantial evidence, supported by partial experience.

Phenomena As Evidence

We may tend "to believe," by seeing an immense array of seedible evidence, such as a map and guide book to America (if we have not already been there). We know people who have been and returned. We can write there and get answers. How much of this kind of evidence is obtainable about the Beyond? The answer is that circumstantial evidence has always existed, and continually extends, but that it must come finally to personal experience for a solid conviction.

I have already suggested that phenomena, resultant upon carefully conducted experiments in telepathy, can provide evidence—by analogy—of soul survival. The problem is stated: If two minds (or souls) of persons both now, living, can communicate intelligibly over a distance, why cannot two minds (one soul incarnated and one passed on) also communicate over the new "distance" or

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The Anatomy

MIRACLES

To know and understand the mechanics of an event is the first step in gaining control over it. A vast and important field for research is open to those who are not afraid of being "unfashionable" in their activities.

The real question as to what consciousness may be is not one for science.

Felix J. Frazier

History records many instances in which physical ailments, ranging all the way from fractures and malformations to disturbances of the mental and physical states, have been either cured or alleviated by the intercession of nothing more tangible than a belief, a state of "faith," an ecstasy, or some similar function or attribute of con-

These cures, it seems, may even be due to such states of mind or consciousness existing in a person, or group of persons, other than the sufferer. The disbeliever the sceptic, even the scoffer may thus unexpectedly be cured or benefited by an agency to which he seemingly in no way contributed.

Our Lady of Lourdes

While the history of most of these cures is distinctly cloudy,

here remains a numwhich an accounting in terms of the known world has not been made. (*) Many credible refersources exist. The Lourdes ical Commission, for instance, a file of fully documented ures" performed at the Shrine Our Lady of Lourdes, a Cathoic institution. Prior to the religious economy, this commission diagnoses the ailment from which the supplicant-whose case it has been decided to observe-is suffer-

This diagnosis is governed entirely by the X-ray, the test tube, the miscroscope-in short by the methods of science. When completed, the supplicant "takes the cure." Later, he is again examined. Often, and in cases covering many ailments, some of which are considered incurable, it is found that he actually is cured.

Medical Commission

The integrity and competence of the Lourdes examinations are not questioned. These cures are facts and need no explanation of ours to justify their existence. They are, and this is independent of anything we may either think or believe.

The careful work done by the Lourdes Medical Commission is unfortunately a conscious exception to the mass of incompetently observed and highly questionable evidence in the historical record. Much of this nebulous material has condensed into set beliefs which lie at the foundations of our religions, as well as innumerable cults and sects-variations on the old themes - which have taken hold on our minds, hearts

and emotions. Underneath all these phases of

(*) McCabe—"The Miracles of Lourdes."
Myers—Vol. IX English Proceedings
S.P.R. "Mind Cure, Faith Cure and
the Miracles of Lourdes."
Bulletin de L'Association Medicale de
Notre Dame de Lourdes."

the religious attitude, the faith or miracle cure plays its basso ostinato. Without it, religion would lose one of its fundamental harmonies —one of its mighties appeals.

Aimee McPherson

The faith or miracle cure is not confined to any creed, cult, race, or period. The savage's totem pole, "Science and Health with key to the Scriptures," the crucifix, beads and rosary, not to mention the bones of the Prophet—all are focal points for its administration. Even the late Aimee Semple McPherson and the Full Gospel claimed their share of this universal panacea. Both the Christian Science Church and the Lourdes Commission have an imposing documentation behind their respective faith cures. (*) Similar claims exist throughout the entire range of religious experi-

If the Ecquimaux and the African, the Mohamedan and the Christian, the religious frauds and quacks, the commercial nostrum mongers and the "hex" claims dispensers-if all can show positive results, it should be obvious even to the faithful that the faith or e is not necessarily a mir-

What "Realization" Is

Science, certainly, grants no miracles and has few dealings with religion. It can only regard such events as facts and endeavor to fit all facts into some known department of the cosmic universe, that world of reality which some few feel to be large enough to include all existance.

Disengaging our thought from the

(*) Foote Note: Dr. Vallet, President du Bureau des Constatation Medicales, Lourdoes, Hautes Pyrene'es, France, has built up an immense file of au-thenticated cases of cures.

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dra, Mahabandha, The author demonstrates Pad-Mahavedha and masana or the Buddha posture, one of the basic exercises lead-Vajroli Mudra; ing to Kundalini Yoga. Shaktikalana and

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starry infinitudes of religious speculation-"realization" some call it-let us view this phenomenon from the angle of science and the laboratory. Science -both speculative (deductive) and empirical (inductive)-is not so grossly "material" and esthetically unimaginative as many critics-particularly the untrained "mystic"-seem to feel.

Religious Trappings

With such outstanding scientific leaders as Sir James Jeans observing that this universe appears to follow the design of a great Mathematician, and Sir Arthur Eddington speculating on the possibility of all matter being a form of thought, not to mention young Professor Dirac's astounding departures from mathematical conventions-with these and many other stars in the firmament of modern science leading the way, some of us lesser devotees of the Muse of Rigorous Thought feel free to employ postulates and arguments which even a generation ago would have carried but scant conviction,

Today we realize that this world of our common experience is anything but the kind of place which formerly-even a generation back-it was imagined to be. Yes, there is room in it even for the faith cure!

From this angle, then, these cures lose their religious trappings and become events or happenings in the real world. Can they be related to other happenings, or groups of happenings, and if so how may they be fitted into the mosaic of human experience and scientific observation?

No Direct Evidence

A postulate, which those who support the "mechanistic" theory of life may not concede, is needed. This postulate asserts that matter and consciousness, while seemingly inter-dependent and inter-reacting, are nevertheless two individually distinguishable concomitants of the world of reality.

Human and sub-human (animal, plant, (*) etc.) consciousness are the only forms of consciousness for the existence of which science has so far been able to obtain any direct evidence. These forms of consciousness are invariably associated with, and seeming-

ly depend uper forms of matter.

Whatever imate and absolute nature of matter and consciousness may be-science in its conventional sense institutes no inquiries into the nature and meaning of the "ultimate" and the "absolutes" no direct evidence of an accredited nature exists today to support the theory that the one may exist without the other.

Universal Evidence

Whether or not direct evidence exists or can be discovered for the independent functioning of matter and consciousness, is not germain to the subject. All that is necessary here is the postulate that both, wherever encountered, function in a manner which completely distinguishes the one from the

Limited by a vary narrow temperature range, the phenomenon of consciousness manifests itself in connection with a general category of highly complex and innumerable molecular structures in the carbon-hydrogen "chain" which we call protoplasm. Elements other than carbon and hydrogen-so far, ninety-twoand the complex molecular structures resultant upon their chemical combination, play but a secondary part in the physical components-granted that there be any other-of conciousness. To these facts we have direct, indeed universal evidence.

Not Mere Faith

With the every-day manifestations of conscousness we are all familiar. But what other evidences or manifestations of consciousness exist? For instance what can be inferred from the observation of certain lower forms of protoplasm? Here we come upon a fascinating series of inferences which can be drawn from the behavior of many of the lower structures.

And these inferences lead us to a starting point-other than that of religion or mere faith-from which we can strike out into new territory where we may hope to find if not an explanation at least a scientifically describable mechanism wherewith to bring this phenomenon of the faith or miracle cure closer to the boundaries of that which

(*) The works of Dr. Bose, eminent Hin-du biologist, are here referred to.

EDUCATOR-AUTHOR



Felix J. Frazier; 1836 Garfield Place, Hollywood (28) California; Research Technician, Economist and Psychic Investigator.

He has experienced many phases of physical mediumship and has sat with and tested the mediumship of William Cartheuser, noted direct-voice medium of Lily Dale, N. Y. and Hollywood, California.

On many occasions, he has collaborated with Hereward Carrington when conducting meticulous tests of psychic phenomena.

is not only observed but also under-

New ground can only be surveyed from bases already established, and a step in the right direction will have been made when analagous phenomena in nature will have been disclosed.

What Protoplasm Is

Consider, for instance, what happens in the cocoon or chrysalis. A fairly complex protoplasmic structure, such as the caterpillar, spins a fine thread and weaves it into a tight little surrounding bag. This accomplished, chemical action-for lack of a better termtakes place, and the caterpillar becomes "dissolved" into an undifferentiated homogeneous mass of protoplasm. (*)

The nightight, form the point or v of this argument, is summed up in the words undifferentiated and homogeneous. They convey a prodigious meaning, fraught with the most significant implications, yet so far but little emphasis seems to have been laid upon them. By these terms we mean that all parts of this structure are now exactly alike to all other parts. - Thus, we may say that the contents of a glass of water is undifferentiated and homogeneous. One molecule is exactly like another.

How To Determine

With respect to this cocoon or chrysalis, for instance, the most painstaking and expert examination has failed to discover any qualification whatever which can be applied to these terms. One part is exactly like another part, and, once the molecular constituency

(*) Gustave Geley's "From the Uncon-scious to the Conscious" is an excel-lent development of this part of our

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Dale News, Inc. BOX 92, LILY DALE, N. Y. - U.S.A. of the protoplasmic mass has been established, no more can be said.

Methods of determining this fact are highly accurate. With the modern microscope, we can observe an object as small in diameter as the particular lightwave (from the ultra-violet to the infrared) with which it is illuminated. While the filterable viruses, for instance, are smaller than any visible light-wave width, other methods of analysis, both chemical and spectroscopic, go still fur-

Natural Phenomena

But whatever methods are used, and however thorough the examination may be, these terms still stand without any qualification. Each part is like every other part, and that is that.

ther into the minutae of the ultra small.

The phenomenal aspect of this situation, however, is that after a certain length of time this undifferentiated mass become differentiated, and there ultimately emerges a butterfly-a creature as structurally complicated as any that can be imagined. This originally homogeneous protoplasm has, it seems, broken down or broken up into all manner of different structural and chemical arrangements. Not even the delicate wing patterns, set out in different colors-ornamentation-are omitted.

The "Guiding" Hand

What else may we call this creature but a masterpiece-in the literal sense of the word-which gives every evidence of transcendent knowledge in the design and incomprehensibly perfect craftsmanship in the execution. Is this phenomenon not an indirect manifestation of consciousness, a consciousness such as we have not in ourselves even remotely approached?

No act of creation in a vacuum such as the conception of the creation of the entire cosmos might imply has occurred. None of the laws, as we know them, governing this universe have been violated. The second law of thermodynamics holds here, as elsewhere. Energy has been violated and material - the homogeneous protoplasm — made available.

Out of a mass of clay, one part exactly like every other part, emerges, under the guiding hand of the sculptor, a bust of George Washington. And out of a mass of protoplasm with

cocoon, again one part of the mass exactly like every other part, emerges, under the guiding hand of consciousiness, - a butterfly!

No Proof as Yet

Nature is replete with similar examples. Out of the acorn comes the oak tree, yet all internal parts of an acorn resemble each other even under the most minute comparison. The socalled law of cause and effect does not, if we leave out some form of consciousness and its possible concomitants of motivation, volition and execution, appear to explain this adequately.

This thought, of course, can be carried further and noted in connection with the growth and development of the foetus within the womb, although in these higher forms some initial differentiation, however seemingly inadequate, does exist.

It is unfortunate that no biological experiments have so far - at least to my knowledge - been performed to determine whether or not a child would resemble its supposed father if both husband and wife were convinced that the child was their joint offspring, the facts of the case, however, being that artificial insemination - concealed from both under the guise of some form of treatment and using the seminal fluid from some other male - had actually been employed in lieu of the paternal function.

Objective Ground

Again must be noted the occasional resemblance of two people long and congenially married. Much observation and research is needed in this field.

So far I have tried to set down a basis for the observation that materialistic theories are seemingly inadequate to explain the differentiation which occurs in the growth of protoplasmic structures - that we may not be going too far afield if we postulate the element of some form of conscious ness as an essential part of these od

Have we any objective ground for

(Continued Page 3, Col. 1)

The Anatomy Of **MIRACLES**

(Continued from Page 2, Col. 5)

believing that consciousness in one form or another may similarly be either a component part or an inter-reacting phenomena in connection with matter other than protoplasm and at temperatures other than those prevailing at the earth's surface?

Keeping before us the postulate that something - and consciousness is certainly something - does not come out of nothing, let us push our inquiry beyoud the confines of this small planet and look at occurrences in the surrounding universe.

Many theories exist as to the origin of the planets. The nebular hypothesis has given place to the modern theory that they are formed by tidal waves which take place on the surfaces of great suns when, in the course of their cosmic wanderings, these giants of space pass within three diameters or less of each other. A still newer theory holds that plants are the result of the integration, due to mutual attraction, of small particles thrown out from the surfaces of hot suns by the force of radiation.

Planets Attract

Whatever the theory, however, both a hot planet and a still hotter sun are held by all astronomers and astro-physicists to be indispensable parts of the recipe in the formation of planets. And these temperatures are of the order of thirty to fifty millions of degrees centigrade.

Imagine the head of a pin so heated. It located in New York, this single pinhead would burn up Chicago, in fact everything inflammable within a thousand mile radius. Steel and cement fortifications if located nearby, would be blown down by the sheer force of the radiations alone.

Such conditions prevail at the beginnings, or births, of planets. Thereafter, as these planetary masses cool down, gaseous atmospheres form around them, atmospheres which they will eventually straction however, if their mass and size do not produce a gravitational pull sufficient to prevent the escape of the molecules in their atmospheric cover-

For instance, on this planet a molecule would have to attain a velocity of some seven miles per second before it could escape the planet's gravitational attraction and lose itself in outer space. This happens to be a speed beyond its best performance, which is why we have an atmosphere.

Kargantuan Precautions

before a relevant conclusion can be The atmosphere surrounding our planet acts as a complete insulation, preventing anything but thoroughly sterilized particles from reaching us from outer space. At no matter what relative speed a meteor or dust particle may be travelling, when and if it comes within range of our gravitational attraction, it is pulled out of its path of flight. And if it is not travelling too fast to prevent its escape, it will begin a downward parabola to the earth's surface.

As our attention extends a great distance out into space, this foreign body inevitably acquires a high relative velocity. When it finally does reach our atmosphere, friction, due to its rapid passage through the atmosphere, heats it up to incandescence - in other

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18 Manchester St., London, W. 1, England. (C-240) KELLY RETURNS TO LILY DALE



Psychic Observer

After an absence of several years, T. John Kelly, popular Buffalo, N. Y. blind-fold billet reader, is scheduled on the official program at Lily Dale Assembly, Lily Dale, N. Y.

He is minister for the Spiritualist Church of Life, Elam Place, Buffalo, N. Y. and a member of the National Spiritualist Association.

words, and for our purposes, sterilizes

Thus our planet was conceived in intense heat, has been sterilized throughout millions of years at temperatures inconceivably high, is protected and completely insulated by an atmosphere, and finally is gravitationally so constituted that no ponderable substance from outer space can reach its surface without first undergoing complete sterilization.

Furthermore, this planet floats in a vacuum the temperature of which is 273 degrees (centigrade) below zero! Pasteur and all his successors could not possibly employ any sterilization technique that would be even a pale reflection of the truly cosmic perfection with which nature sterilized this planet - and now keeps outside life. if any exists, from reaching it. And yet despite these Gargantuan precautions, these truly heroic measures well, I am here and so are you and so is consciousness!

Like Begets Like

If no hole can be found in this argument - science has found none to date - then consciousness in some unknown and inconceivable form must have been inherent component or an independently inter-reacting phenomenon connected with the flaming planetary body which this earth once was. Another observation has to be made To say that it developed later is but to indulge in a play of words.

Some part or offshot of consciousness has, of course, changed from the original form and expression, as is evidenced by the evolutionary development of the protoplasmic species, but consciousness in some must have been here in the first place, even as the hot planet and the still hotter sun are in our background.

Like begets like, and if consciousness only developed at a much later period in the planet's history - well, from what did it develop and from where could it have originated except from Terra's inconceivably hot beginnings? Finally, if this was its terrestial origin, then its cosmic origin goes still further back to the giant sun which gave this planet birth.

The Miracle Cure

To trace it origin to this source is, of course, to necessarily conclude that all matter wherever located in the stellar universe and however constituted by atomic or sub-atomic structure, or however conditioned by temperature - all forms of matter, in other words, have a concomitant element of consciousness, a potential the existence of which we can infer but the nature of which we cannot even dimly imagine.

We may now infer that one form or another of consciousness is, at the very least, a co-function of matter in all its forms. If so, this imponderable element of consciousness may have a determining influence on the various forms which matter assumes. Thus, a chrysalis acted upon by consciousness becomes a butterfly, and an acorn acted upon by consciousness becomes an oak

If this be true, why not attack consciousness directly and see if by so doing we can influence material forms? Has this ever been done - what evidence can be adduced which will show changes in material forms due to changes in consciousness?

This leads us back to the place from which we started, namely, the faith or miracle cure. Only now we have freed ourselves from the impeding shackles of religious thought. We need no longer regard our experiments and observations from the point of view of being either good or bad, right or wrong, religious or sacreligious, taboo or permissable.

Progressive Differentiation

We are now investigating a department of the universe wherein neither Mary Baker Eddy or Mohamet holds sway. This is now the laboratory and we have left, let us hope, our emotions, religions and prejudices at the threshold.

The postulate - I dare not call it a conclusion - which we have now reached is that consciousness of one kind or another, comprehensible or incomprehensible, influences or possibly determines material forms. If faith can actually effect a cure, e. g. if some form of consciousness affects or changes some pathological (material) condition (form), we should not, in view of the foregoing, be particularly surprised. Such cures are no more mysterious than - rather they are just as mysterious as - the emergence of a butterfly from a cocoon, or an oak tree from an acorn.

The progressive differentiation (growth) of homogeneous protoplasmic masses (seeds, etc.) we observe daily throughout nature. Familiarity in these cases would seem to have bred contempt or at least intellectual complacence. Being surrounded by them, we explain them at "natural", conveniently forgetting that this intellectually anesthetizing term explains nothing.

"No Sich Animal"

But a faith or miracle cure which we observe but seldom? - no indeed! Here the term natural will not do at

So, in conformity with traditional totem pole ideology, we invent Gods and Demons, thumb heads and texts, invoke bones and charms, or if we regard ourselves as particularly clever and emancipated from barbarian superstitions, we emulate the Iowa farmer who, when confronted with a hippopotamus, insisted that "there ain't no sich animal!"

I have tried to show that in nature a vast number of cases exists which may be analagous to the physiological changes produced by mental states (faith cures): that possibly consciousness may not only be the casual factor in certain, if not all, forms of growth (change of form), but also, and similarly, may be the 'prime mover' in the bodily changes which we ascribe to faith cures.

Spiritualists First

Can I go further and, confining myself to such cures, suggest (a) their mechanics, and (b) indicate a line of research? The subject is nebulous and highly controversial. Nevertheless

> SPIRITUAL HEALING: on Love Offering Basis; Clairvoyant counsel. Rev. J. A. Powell, D. D., Hillman Hotel, Birmingham, Alabama. (P-237)



NATURE'S MINERALS

GOOD HEALTH

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RICE MASSEY last July, Rev. Massey presented Edna Clark as featured medium. Mrs. Clark is a leader and teacher of the Magi movement, a psychic medium and mental psycholo-

an attempt can be made.

Once again the field has been preempted by religion. This time the Spiritualists got there first, the charlatans and mountebanks next, and only lately has science ventured in. I refer to psychic research, probably the most difficult and discouraging of any of the frontiers which man has tried to

None but the experienced psychic research worker can appreciate the vastness of the unchartered and hostile wilderness into which such exploration leads. Nevertheless a beginning has been made and some work done.

But two empirical observations concern us here. With these established, we gain a glimpse of the mechanics of the faith cure and possibly lay the first rails in the track which will carry us to a workable solution.

The first observation is that of the loss of weight by an individual when under the influence of an unusual mental condition. The fact that such weight losses have been observed only in entranced mediums is unfortunate. That they occur elsewhere as for instance during periods of religious ecstacy (as at Lourdes), is probable. It is suggested to the Lourdes Medical Commission that they weigh supplicants before, during, and after the cure. A loss of weight during religious ectasy, even if no more than an ounce or two, would be highly indicative of what is happening in the supplicants body.

Crawford Experiments

Loss of weight by the medium during spiritualistic seances has been competently observed. Three separate experiments performed by Colonel Olcott resulted in a loss of weight by the medium of 77, 59 and 52 pounds, respectively*. The Milan Commission noted a loss of weight.

Further reliable documentation on this subject can be found in the works of Lombroso, Finzi, Richet, Gerosa, and others. Particularly notable, however, are the results obtained by that most careful of all careful experimentors, Dr. W. J. Crawford. He not only weighed the medium but also the sitters and discovered that they also lost weight*. This result is particularly interesting from the point of view of this thesis as it intimates that, as in the faith cure, the mental states of others has a ponderable effect upon the individual.

Noting these weight losses, we can now invoke the aid of physics, not psychics, and determine what phenomena occur in the real world when losses of weight takes place in other than human, e. g. protoplasmic, bodies. Weight losses, e. g. loss of substance, are the result of many different causes. For instance evaporation dissipates many substances. A tank of compressed gas will lose weight if the gas is allowed to escape. Other instances exist, but these two suffice for our purpose.

The evaporation of, say, water, causes (a) a loss of mass (weight) of the water remaining in the vessel as well as (b) a reduction in the density

- (*) Fodor-Encyclopedia of Psychic Science. P. 219.
- (*) "Eusapia Palladino and her Phenom-ena," pp. 30-32—Carrington. This was originally reported in "Annales des Sciences Psychiques."
- The Reality of Psychic Phenomena. 1916 Crawford Experiments in Psychic Structures at the Goligher Circle, 1920—Crawford The Goligher Circle, 1922.—Fournier D'Albe.

of the water (now vapor) which escapes. The release of pressure in a tank of compressed gas causes (a) a loss of mass (weight) of the gas which escapes. Whenever in the phyical world a reduction in density, such as that caused by evaporation or reduction of pressure, occurs, a drop in temperature is also noted.

Desert ice boxes work on this principle. Burlap bags are wrapped around a container, maintained and placed in the hot sun. Evaporation keeps the contents of the box cool. The valve on a CO2 tank when opened, becomes cold. The converse is also true. When the air in, say, a bicycle pump is compressed, the barrel of the pump becomes warm. Here an increase and not a decrease in density has occurred.

Why Explain?

A medium, (e.g.) an individual evidencing an unusual mental condition or state of consciousness, loses weight during the period of trance. Certainly no part of his or her body has been cut away, wrenched apart, or otherwise forcibly amputated. Nevertheless weight is lost, protoplasm has disappeared. The scientific attitude precludes the calling upon Gods, Demons, or Spirits to explain this seeming

In fact why attempt to explain it at all? Science makes no explanations. It only describes, measures and relates. I have seen no satisfactory explanation for electricity, but nevertheless we know a lot about how it acts and how to handle it. Let us therefore leave the explaining to the religionists, metaphysicians, and philosophers, and content ourselves with description, measurement, and the establishment, if possible, of working relationhips.

Significant Conclusion

The simplest description of the phenomena suggests that due causes inherent in consciousness, portions of the condensed protoplasmic mass, e. g. the medium body, have either evaporated or in some other way have lost their former density and become exteriorized.

Possibly each protoplasmic molecule has separated from its fellows and in the form of a gas has invaded an area external to the body from which it originated. Possibly this wondering protoplasm first liquified and then poured through the mediums garments, or out of his eyes, ears, nose, or other bodily openings, later, and once outside, to attentuate still further into a gas or mist. (*):

For all that we know, the process may go further. Possibly the protoplasmic molecules break down further into atoms, or still further into some as yet unknown form of matter. Suffice it for our purposes that portions of the mediums body undergo a change in form, a significant conclusion which will shortly be given the central position in this thesis.

What grounds have we for believing that, anyway under mediumistic trance conditions, and possibly under other conditions involving unusual mental states, the above description fits the facts? One definite reason for so believing exists.

Given this loss of weight by evaporation, dissipation or however, and as-

(*) The term Ectoplasm has been used to describe exteriorized protoplasm.

(Continued Page 11, Col. 1)

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(P-242)

YOUR COSMIC BANK ACCOUNT

(Continued from Page 1, Col. 3)

their own destiny, but also to give special aid to some country or to the world in periods of great need.

The soul has only the material he has gathered in previous lives upon which to build his next existence. Genius or out-standing accomplishment in any field can only mean other heights in other lives. And the slow-thinking backward person has an equal chance to become brilliant through innumerable lives of striving, since what has once been learned in an earth life need not be re-learned, but comes forth in a seemingly remarkable and effortless manner in a subsequent embodiment.

About Free Will

Thus the soul chooses his path and the circumstances which will surround his next life from beginning to end, using his Cosmic Bank Account to guide him. And because now he knows and understands the Laws which must govern his choice, he can view the coming life with detachment, even though he may decide to cancel many debits in one grand sweep by embarking upon a life of suffering and poverty.

Anguished mortals may cry out rebelliously that they never would have willingly chosen the life they are now experiencing. But whether or not they are aware of this fact, such is indeed the Law. For free will is the soul's Godgiven perogative, and though the Elder Brothers may offer counsel and encouragement they NEVER, ce in any NEVER interfere with the free choice of the individual. The soul is only bound by the Laws of Cause and Effect his own past deeds have set into motion.

Memory of Former Lives Sealed at Birth

Before the soul again assumes an earthly body, he drinks deeply of the merciful draught of forgetfulness, and the memory of former lives is sealed within the sub-conscious or Higher Self. For to remember previous experiences would prove to be more of a handicap than a blessing. The person would be so filled with regret and resentment, that he would hinder his progress along the path of his choice.

However, these submerged memories make themselves known indirectly every day in our instinctive reactions to people, situations and surroundings. Strong, deep-rooted fears of certain animals, fire, high places, or any of the other phobias people have are

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TRANCE MEDIUM



Psychic Observer

Rev. Sarah W. Cushing, Cottage Row, Lily Dale, N. Y., lecturer, teacher, mental and trance medium; Trustee of The General Assembly of Spiritualists of The United States of America.

Her principal spirit collaborator "Katie" is known by thousands who have, for the past thirty years, been privileged to hear her speak through the entranced instrumentality of her medium. "Katie's" advice and counsel has helped many to know more about the facts concerning a spiritual life and the truth of personal conscious survival.

easily understood when it is realized that former experiences are being projected in a roundabout manner to the mortal mind.

Psychologists delve into the forgotten incidents of childhood and youth when endeavoring to find the causes for unusual reactions in people. But in doing so, they touch only the surface of the deep pool of remembrance.

The sudden and over-whelming feeling of being at home in a certain country or locality often strikes a person so forcibly that he involuntarily thinks, "I have been here before." And he understands and likes the traditions, culture and people without having known anything about them in his present existence. In many cases they may be quite foreign and far-removed from his present life.

Classroom of Life

Sensitive people are most inclined to become aware of these shadows of the past than stolid realists, who attempt to rationalize these unusual feelings by the concepts of the limited scientific mind. But even those who do not recognize these ties with the past are governed by them, no matter how indirectly these ties may make themselves known.

As the soul sloughs off the restrictive outer layers of the personality, he gradually comes into closer, communion with his all-knowing, all-seeing Higher Self, which is the repository for the memory of all things experienced by the numerous bodies it has put forth into the Classroom of Life upon the earth. Incidents in former lives are revealed to the mortal only when he has become strong enough so that these revelations will no longer influence or disturb him.

Our Likes and Dislikes

Knowing that he has lived before is of no use to a person unless he diligently applies himself to making the most of the present life he is living. The individual eager for the Light — and there can be no progress without the desire for the Light of Truth — will endeavor to gather material of increasingly better quality in his successive lives, until finally at some time in eternity, he transcends the way of all flesh and is released forever from the wheel of birth and rebirth.

Most people have experienced a sudden liking for certain persons upon meeting them for the first time in this life, and also have developed instant and deep aversions to others. The sub-conscious is merely giving a subtle reminder of the kind of relationship which was experienced in the past. Cherish the pleasant contacts you make — you have earned them. Deal with unpleasant situations and personalities as you see fit.

Here — as always — you have complete freedom of choice. But remember, these circumstances and people will continue to appear in your circle of experience until you have dissolved the thing which is drawing you together. And each lesson learned cancels a debit in your Cosmic Account, or keeps you from adding additional debits which would only have to be worked out in a future life.

Cosmic Debts

If for no apparent reason you feel prompted to do something unselfish for someone to whom you seem to owe nothing, yield to that urge. Certainly an unselfish kindness can do no harm, and you may very possibly be paying a Cosmic debt, perhaps from a deed left undone in ages past. Though an earthly loan of money may be hard to repay, at least the creditor is known to you.

Cosmic obligations are more difficult to discharge, because we are seldom aware of those to whom we owe them. Listen to the gentle voice of the Higher Self and you will be reminded of your Cosmic creditors, and will be shown the proper manner in which to accomplish the long-deferred payment.

Should you be prompted to show a kindness to one who seems to be an enemy, do not hesitate. Instead give as lavishly and unselfishly as you would to a friend, and you will see the miracle that can be wrought by Love, the most powerful and supreme of all the forces in the Universe. Hatred is but the absence of Love, and when Love is sent out nothing else can return.

It may take time, and there may seem to be no apparent change in the appearance of the situation, nevertheless a change is being brought about. Like a liquid which is subjected to heat, nothing happens until a certain intensity is reached, and then suddenly it becomes a vapor. Send Love of such intensity to those who dislike you or whom you dislike that sooner or later the Law will be fulfilled and you will be released from the shackles of hate which have bound you together.

Slave of Fate

When this process has been accomplished, more often than not, one finds in a former adversary

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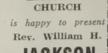
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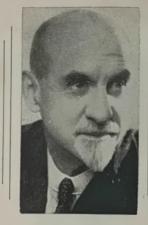
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AUTHOR-WRITER



Psychic Observer

F. Homer Curtiss, who during his life-time, wrote a series of books of untold value to Spiritualists and occult students. Two of his outstanding contributions are "The Voice of Isis" and "Realms of The Living Dead".

His latest book, "Personal Survival" was recently published by his wife. The manuscript for this particular book was finished scarcely six months before he passed away.

a staunch and true friend. Such is the transforming power of Love.

For nothing comes into our lives by chance. From each situation we can learn a lesson or cancel a Cosmic vibration, if we care to do so. Our attitude toward these circumstances is so much more important than the actual situations.

When we cease to resist events, they lose their influence over us. We then have the power to make them serve us. Instead of being the cringing slave of Fate, we can become the dauntless master of Destiny striding forward with confidence and purpose.

We Are All Exiles

Having turned to face the Light, we become aware of the goal of our existence. The mess of pottage offered by the mortal world loses its attraction, and we feel a deep and overwhelming yearning for our lost Birthright and long wistfully to return to our Homeland. But we are all exiles from this Country, for the key was lost through disobedience of the Law. This priceless golden key was hidden in the one place where the individual is least likely to look for it — within himself.

People vainly pursue the transient pleasures of the senses only to find that they are mere shadows. They rush about the earth looking for the key to happiness in other people, in wealth or in any of the other things in which they feel certain it is hidden. Not until suffering and disappointment of such intensity it seems unbearable enters their lives, do they begin to comprehend that this rarest and most precious of all treasures lies within themselves.

Wandering Prodigal

Only by replacing all human desires with their Divine counterparts is the key fully revealed. This paradoxical process of losing onself to find oneself is painful and full of travail, but all exiles must experience it. And at sometime in this life or a future existence all the debits will be cancelled.

In the fiery furnace of torture and anguish all the dross mortal qualities will be consumed, revealing the radiance and splendor of the Golden Person who has always been there waiting serenely and patiently to be released. The wandering prodigal may once more enter his Homeland to reclaim his rightful heritage, and all Paradise rejoices over the return of another exile. The earthly account is closed.

PROVING SURVIVAL

(Continued from Page 1, Col. 5)

"time", in intelligible fashion?

If the living communication can be fully proven—by genuine work in telepathy—why cannot other communications be as fully proven?

The answer depends upon so many factors that a full reply, concerning the essential preliminary conditions of such communications—cannot now be included. The point is that no sort of communication—speaking or writing or printing—can be conducted unless essential conditions are fulfilled

"Thoughts Through Space"

Most people, on departing from this physical life, have no information; hence they try to communicate (on realizing it is possible) much as an ardent Spanish lover might throw a pebble at the closed window of his sleeping senorita at midnight. Or, in other technique, he may find "line engaged" too often—at either end; or "receiver off" or "party gone away" or "technical fault".

In the United States a notable book was recently published, entitled Thought Through Space.

(*) See Below, this column.

It contains a fully-documented account of some important experimental work in telepathy, carried out by Sir Hubert Wilkins, the airman; and Harold M. Sherman,

a well-known New York writer.

The facts stated were independently verified as mental transmissions, firstly by Sherman, sitting in New York and receiving messages from Wilkins, more than a thousand miles distant in the snowy Arctic, and out of reach of all physical modes of communication; and secondly by the later production of Wilkins' own diary records.

All main tests were timed and dated. To obviate all chance of accident or secondary communications (even by radio) immediate accounts of "telepathisms" were typed by Sherman and duplicate copies sent off to independent persons.

A Proven Legal Case

The Sherman notes and the Wilkins diaries are printed in parallel; facsimile reproductions, from typed and signed original documents, are also printed, showing sufficient independent testimony to provide a-fully-proven legal case. We could not obtain better evidence.

What we need is a similar mass of concentrated evidence from a discarnated soul.

We want information on events or conditions, that we could not obtain elsewhere.

(Continued Page 9, Col. 5)

(*) Former price \$3.00; new copies for sale by Dale News, Inc., at \$2.00.



What Has SPIRITUALISM **Achieved Since** 1848?

Eventually, If Followed, A New World Will Be Born

ByHannen Swaffer

Spiritualism, during a century of existence, has proved survival to millions of people in many countries. It has saved a myriad of stricken mourners from despair. It has forced innumerable scientists to admit its claims after a hostile enquiry. It has explained so-called miracles by spreading a knowledge of natural

After saying that, I find it hard to answer the question, "What has Spiritualism achieved since the Rochester rappings?"

It is always difficult to estimate the effect on society of a revolutionary idea. The change takes so many forms. Often, it is indefinite. Progress is seldom a move in a straight forward di-

Besides, it must be recognized that proof of our claims have not been confined in a "movement"; in my view, they will never be. Over and over again, spirit guides have declared, "There are too many organizations already. They have always failed us. We intend to permeate society with our reverations, not to build up a new body or establish a new Church."

The Old Days

The result of the permeation is, indeed, remarkable.

When I was a boy, the trappings of funeral woe spread grief wherever they were seen. Horses dragging along hearses wore ugly plumes that were as black as coal. Hired mutes looked like ravens walking to the gallows.

The horrors of Hell were preached from the pulpit, by Soloman Eagles who told of the wrath to come.

Anglicans sang, at burial services:

"Day of Wrath! O day of warning

See fulfilled the prophet's warning!

Heaven and earth in ashes burning!"

They chanted "Worthless are my prayers and sighing" and

"While the wicked are con- SPIRITUALIST PROPAGANDIST founded."

I recall, too, the abyssmal gloom of the hymn:

"When the solemn death-bell

For our own departed souls, When our final doom is near."

Even the poorest of workers spent the insurance money on a funeral that would impress the neighbors. After it, they handed round ham sandwiches made from meat they had often kept for weeks to consume after what was a ceremony of which savages should have been ashamed.

Christianity then seemed to be based on fears of the anger of a vengeful deity.

A New Outlook

Today, much of that has goneand yet the only new teaching about death that has come to the world to effect the change is the teaching that has poured through humble mediums that, even today, are subject to punishment intended to stop "witchcraft" and vagrancy.

Preachers at funeral services now frequently speak of the dead as people present in the congregation. Death is regarded as a release and not as a prelude to punishment.

Cremation is becoming more and more general, largely because Spiritualist teaching has insisted that the idea of a physical resurrection is ridiculous.

Spiritualism, too, has done much to bridge the gap between religions that not long ago were almost openly at war. People belonging to all the Christian sects except the Catholics, the Salvationists and the Plymouth Brethren have all shared our platforms. So have Buddhists, Moslems, and Hindus.

I have myself spoken on Spirit-

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HANNEN SWAFFER

The picture above shows the great Socialist and Spiritualist at his desk in his flat, 8 St. Martin's Place, Trafalgar Square, London, England.

ualism in the mosque at Woking, and with Mrs. St. Clair Stobarta woman-as the other speaker.

New Curative Practices

In the realm of healing, where innumerable so-called "miracles" have been performed by healers trained by the spirit world, and with no practical knowledge of medicine, we have begun curative practices which, ultimately I believe, will be in general use by qualified practitioners combining the use of psychic powers with the teaching of the medical schools.

Already, alienists are using the methods of that really great man, Dr. Carl Wickland, in the treatment of insanity. He, with his medium wife as his assistant, "drove out the evil spirits" by the thousand.

The earthly reasons for our failure to organize Spiritualism into a mighty army are many.

Religious Problems

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For one thing, it is almost impossible to control mediumship, most of which has started spontaneously in families outside our ranks. It would be hard, indeed, to evolve a way of placing it under management, even if we had the financial means with which to endow it.

As for our religious services, many former Christians used to ritual and liturgy are dissatisfied

with the comparative coldness of our lack of a formula. On the other hand, most Agnostics who become convinced of Survival cannot fit themselves into devotional practices.

Many folk to whom we prove our cause prefer to remain inside the orthodoxies from which they cannot mentally free themselves. They object to the fact that we do not hail Jesus as divine.

Only in the framework of the democratic systems of Britain and the United States can Spiritualism function with any freedom. It is, indeed, in those countries where, apart from the healers in South America, nearly all mediums are to be found.

No, most of the results of a century of Spiritualist propaganda are hard to fasten down or to explain in words that would not need much qualification.

It has been an enfranchising mission. It has swept away infinite prejudice. It has been a unifying influence, whereas most of the other ideas born in the field of religion have become barriers between nations, between classes and between sects.

No Continual Interest

But, in the case of most of its adherents, fervent in their early days, what was a fervor has become merely an acceptance.

That is one reason why the statement "There are perhaps 1,000,000 Spiritualists in Britain" can neither be proved nor controverted. People enquire, they receive proof, and then they drift back to the churches in which they spent their childhood - or else they give up religion alto-

Our speakers, since they cannot threaten a Hell or promise a Heaven, cannot continually interest them. And, except in the home circle, mediumship loses its attraction soon after its wonders have ceased to excite.

It is in home circles, I am convinced, that the strength of our movement resides and will continue to do so.

Spiritualism, whatever the weaknesses of the bodies that proclaim it, is the only religion out of which a new world can be The orthodox creeds are dying because of the narrowness of their doctrines and because of the dreary reiteration of texts and hymns which no longer have a meaning.

So, with the confidence in the future, we must spread our knowledge and hold fast to our

"Two Worlds"

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ALHAMBRA-The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham, (AT 2-8632).

ANAHEIM-Good Hope Sp'list Ch., 135 W. Center St., Eagle Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

ESCONDIDO-Ch. of Spiritual Wisdom, 353 W. Fifth St., C. E. Goodale; Sec'y-Treas., F. E. Watson; Lyceum 10 A. M. Sunday; Healing, lecture Sun. 7:30 P. M

Universal Educational Religious Society of Divine Science, Inc.; 744 Mildreda Ave., Sun. & Taes.. 7:30 P. M.; Edna Kelley.

Ch. of Metaphysical Science, 245 N. Calaversa; Sun. & Wed. 8 P. M.; Dollie -xxx-

HANFORD-Ch. of Revelation, 2211/2 Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

Hollywood, California

Spiritual Science Church, 1904 North Argyle: Mae Taylor. Psychic Fellowship Group, Masonie Tem-

ple. 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry. -xxx-

HUNTINGTON PARK-Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel. -XXX-

Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th at Locust. Sun. 7:30 P. M.; R. E. Kirby.

Kosmon Center (affiliated with The Uni versal Ch. of The Master, Oakland), 1092 E. 17th St.; Sun, 7:45 P. M.; Tues, & Thurs, 7:30 P. M.; Fri. 2 P. M.; Lola Reddig; Edith M. Niles.

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955). -xxx-----

Los Angeles, California

Los Angeles Progressive Lyceum, 2201 So Union Ave. (Central Spiritualist Ch.); Emma Pearl Knight. NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave., Founder. Efizabeth R Courtney (Prospect 3827).

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

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30

A. M.; Wed. & Fri. 8 P. M., Etta Gurkell. Spiritual Church of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M., in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayers, West Lake Spiritualist Church, 913 South

Lake St., Sun., Wed. & Fri., 8 P. M.; Irene Wood; Inez Duncan. Universal Ch. of The Master, 3406 N.

Figueroa St., Thos. Herrell, 4202 Homer St. L.A. (31) Turs., Fri. & Sun. 8 P. M.: Class Wed. 3 P. M. Fraternal Brotherhood of Spiritualist, Inc.

927 S. Alvarado Ave. Sun. 10:30 A. M. Wed, 8:00 P. M. Leah E. Pitzer.

Spiritual Fellowship Group, 2936 W. 8th St., Room 203; Sun. 2:30 & 8:30 P. M.; Wed. 2 P. M.; Jane M. Sipes (Ex. 2280).

Faith, Hope & Charity Sp'list Ch., 6710 Salonica St., Jean M. Bradford; Anna Williams, 115 Dayton St., Pasadona (3). Spiritual Psychic Science Center, 1134 South Western Ave.; Sun. & Thurs. 8

wey. Sun. 7:30 P. M.; Mrs. B. L. Pigg. Wed. B P. Mapley, Pres.

(Los Angeles, Continued)

lemple of The All Seeing Eye Spiritual A. M.; Sun. 8 P. M.; Anna M. Crosby. (Continued Top of Next Col.)

Wilshire Sp'list Ch., 508 S. Hobart Blvd., Sun. 11 A. M. & 8 P. M., Tues. 8 P. M.; Minister Virginia Gideon; Sec'y, Horace P. King, 203 N. Juanita Ave., Redondo Beach, California.

Ch. of Divine Philosophy (I.G.A.S. Char-.er) 4157 West 5th St. (at Western); Sun. r. M.; Louise Jolly, l'astor.

Temple of Universal Truth, 801 S. Wilton Pl.; Cor. 8th St.; Services Sun., Tues. & Fri. 7:45 P. M.; Tues. & Fri. evening services devoted to question hour . . everyone receives answers to sealed questions. Rev. Wilson gives organ recital at 30 P. M. before each service; Rev. Vincent M. Wilson, Pastor & Pres.; Rev. Ethel L. Wilson, Ass't Pastor & Sec'y,

Onkland, California

cosmon Centre, 2075 Telegraph Ave.; Affiliated with Universal Church of The Mas.er). Nightly, 7:30 P. M.; Wed. & Sat., P. M.; Myrtie I. Kuschel.

iniversal Ch. of the Master, No. 71, Ebell Hall. 1440 Harrison St., Sun. 2 -xxx----

NATIONAL CITY-First Christian Spiritualist Church, 1203 Coolidge Ave.; Sun. :30 P. M.; Folke W. Tegner.

OCEAN PARK - Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett PACIFIC GROVE-Universal Educational

Religious Society of Divine Science, Inc., Chapter No. 2, 531 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

SACRAMENTO - Liberal Spiritual Ch., I.O.O.F. Hall, 9th & "K" Sts., 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser. -xxx-

SAN BERNARDINO-Ist Sp'list Ass'n 6th & Arrowhead; Sun. & Wed., 7:45 P. M.; Lyceum, Sun. 10:30 A. M.; Tues. & Sun. 7:45 P. M.; Ruby Schmidt Ander-2:30 P. M.; Dollie Dunlap. Telephone

San Diego, California Inspirational Church of The Master, Inc., 2730 "A" St., Sun. 11:30 A. M. & 7:30

P. M.; Wed. & Fri. 7:30 P. M., Thursday, 2 P. M.; Grace Sanford. Ass'n San Diego Spiritual Ministers, P. O. Box 613, San Diego (12), G. E. Dyson.

Harmony Temple of Spiritual Brotherhood 1039 Seventh Ave.; Michael Florenza. First Spiritualist Church, 1240 Seventh

Ave.; Hildred Hope Langford. Progressive Spiritualist Ch., 3843 Herbert St., Carrie Kelley; Ben H. McHenry.

Fraternal Spiritualist Temple, Second & Beach Streets; Gust Thunberg. Bright Star Ch. of The Master No. 157;

4608 Kansas St., Sun. 7:15 P. M., Myrtle New Hope Spiritualist Ch., New Palace

Hotel, 5th Ave. and Elm St.; Sun. 11 A. M., 2:15 & 8 P. M.; Ethel Fowler, 3709 6th Ave.

San Francisco, California

Golden Gate Spiritualist Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

Christian Spiritualist Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

First Spiritualist Temple, 3324 Seventeenth St.; Nell F. Martin.

White Cross Center, 1815 Lake St.; Classes, Fri., 8 P. M.; Irene Remillard. Psychic Center, 3350 22nd St., (Between

Valencia and Guerrero) Sun. 8 P. M.; Tues. & Fri. 2 & 8 P. M.; Nita Harding. Universal Ch. of The Master, No. 35, 887 Valencia St.; Sun., Thurs. 8 P. M.; Classes, Tues. & Fri. 8 P. M.; Florence Crenshaw; Alda Scheierman.

Spiritual Church of Revelation. Inc. No. 40, 4th floor. 465 Geary St., Thurs. 7:45 p. m. Rev. James J. Dickson, Pastor. Materializing and Direct Voice Medium.

San Jose, California

Spiritual Fellowship Church, I.O.O.F. Hall. 3rd & Santa Clara St.; Sun. 2:30 & 7:15 P. M., Rubie Swisher.

Ch. of Spiritualist Prophecy, Druid Temple; San Carlos at Market. 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

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VISTA - Metaphysical Temple of Truth, Route 3, Box 924; Florence L. Myers.

COLORADO SPRINGS-1st Ch. Science Progressive Life, 502 E. Tejon, Reed Library; Sun. 7:30 P. M.; Sibyl E, Smith.

Denver, Colorado The Peoples Spiritualist Church, 322 E

17th Ave.; Pearl B. Ashbrook. Temple of Harmony Spiritual Ch., Inc. 27 W. 1st Ave., Allen J. Miller.

PUEBLO-Progressive Church of The Soul 618½ North Main St.; K. of P. Hall. Sun. 8 P. M.; Rosie Lyons.

CONNECTICUT

South Western Ave.; Sun. a Thought. No. 3. K. of P. Hartford Sp'list Temple, P. M.; Tues, 8 P. M.; Mara Cordes.

HARTFORD — Hartford Sp'list Temple, 758 Asylum St.; Sun. 3 & 7:30 P. M.; Puritan Sp'list Ch., 812 W. 59th St., Sun. Thought. No. 3. K. of P. Hall. 420 1st Wed. 8 P. M.; Alice Behrendt; Emma Wed. 8 P. M.; Alice Behrendt; Emma (Continued Top of Next Col.)

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NORWICH - The First Spiritual Union. Inc., 29 Park St., Sec'y Iva B. Smith.

NEW HAVEN-Nat'l Sp'list Temple, 346
State St., Sun. 7:30 P. M.; Lillian Tyson.

Associations, Inc., Midland Hotel, 172 W. Adams St., Sat. 2:15 & 8 P. M., Anthony
Camardo.

STAMFORD-Albertson Memorial Temple, 485 Summer St.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythan Temple, 3rd Floor rear, 1012 9th St. N. W.; Sun. & P. M.; A. Hafferman, 1349 Law), 4740 N. Western Ave., 5th Floor; Maryland, N. E.; C. Hickerson; M. Mc. Sun. 10:45 A. M. and 8 P. M.; Charlotte Farland; Joseph Ferrier.

First Spiritual Science Ch. (Branch of The S.S. Mother Ch. of N.Y.C.), 1900 , F" St., N.W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mirpah Ch. of Spiritual Science, Inc. 3423 Ho mead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarcy; Margaret E. Balcom, 810 Rittenburg, N. W. Phones, Taylor, 0079 house, N. W. Phone: TAylor 0079.

Psychic Studio; Apt. No. 1, 1314-14th St., N. W.; Rev. Virginia King; Phone: MI 7852.

FLORIDA

CASSADAGA — Johnson Home Circle; Tucs. & Fri. 8 P. M.; Roy H. Johnson.

P. M.: Friday 7:30 P. M.; Ruth & James DAYTONA BEACH-Hays Memorial Spiritualist Church. 221 First Ave.; Marguerite Springstead.

Fort Lauderdale, Florida

Beckoning Light Spiritualist Church, Woman's Club, Stranahan Park, Sunday 8 P. M.; Jewell Williams, 200 N. E. 4th St.

Spiritual Church of Christ, Woman's Club, Stranahan Park, Saturday 8 P. M.; Maude Allen; A. Arden; Ernest Welker.

JACKSONVILLE-Spiritual Science Ch. 925 Liberty St., Sun., Mon., & Thurs. 8 P. M.; Rosa Lee Smith (Phone 3-1465-R)

Miami, Florida

Temple of Revelation, 610 Beacon Manor son, 1803 N. W. 6th St. (Phone: 9-9687)

S.W. Sixth Ave.; Sun. & Wed. 7:45 P.M., Ermel McNabb; Pearl Hinkson. Spiritual Alliance Temple of Light (char-

Little Shenadoah Spiritualist Church, 644

ter; Nat'l Spiritualist Alliance, Lake Pleasant, Mass.). 54 N.W. 34th Ave.; Sun. & Thurs. 8 P. M.; Mabel Martin. Schaefer Healing Center, 2237 N.W. 50th

St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787372). Temple of Continuity, 4585 West Flagler

St., Geraldine V. Pelton. Beckoning Light Spiritualist Church, 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Bertie Lily Candler, Madge Hart.

Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M., Marie Wilson.

Spiritual Church of Christ, I.O.O.F. Temple, N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Wed. 8 P. M.; Thurs. 2 P. M.; Maud Allen; A. Arden; Thelma Welker, Ernest Welker (Phone 9-302).

Psychic Science Spiritualist Church, Room 3, 139 W. Flagler St.; Mary Turner.

ORLANDO-Psychic Center, 655½ N. Orange Ave.; Sun. & Wed., 8 P. M.;

St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave.,

Clara Knost-Larrick; Phone 717765. People's Spiritualist Church, 1011 Ninth Ave., North; Wed. & Sun. 7:45 P. M.

SUI.PHUR SPRINGS (Tampa) - Coopera-

tive Sp'list Ch. (No. 2), American Legion Hall. Bird Ave.; Sun., 2:30 P. M.; H. Louise Miller (Phone: Tampa H-46284).

Tampa, Florida

Psychic Center, 315 East Columbus Drive;

Shrine of The Master Club (I.G.A.) meetings held in the homes; Sec'y, Nelia C. White (Phone 32-6681).

ILLINOIS

WAlbrook 4750.

AURORA-Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark

Street: Emma Ness.

Chicago, Illinois Englewood Psychic Science Ch. and White Sanctuary Healing Conter, 6514 S. Ashland Ave., Services Sun. 8 P. M.; Healing Wed. 8 P. M.; Rev. Harry A. Tuffs;

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

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

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson. Friendy Spiritual Church No. 2, 240 W

63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church 1838 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Peiper; W. J. Rogers.

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

(CHICAGO CONTINUED)

Federation of Spiritual Churches and

First Polish American Sp'llst Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:20 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine

3rd Sp'list Ch. (O.O.F.S.), 5931 S. Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

First Temple of Universal Law (Natural Sun. 10:45 A. M. and 3 P. M.; Charlotte

lst Sp'list Ch. of Divinity, 6146 S. Ash-

land, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Spiritualist Church, 1219 Belmont

Ch. of Living Thought, 2729 S. Keeler Ave.; Sun. 7:30 P. M. (Czeen Language) Charles Golan: Rud Prikop. Sec'y. Light More Light Sp'list Ch., 2433 Ber-

erice St., Tues., Fri. & Sun. 8 P. M.; Rev. Johanna R. Schmidt; Jun. 3974. White Flower Temple, Institution of Brotherhod; 185 West Madison St., Sun. 2:30 & 7:30 P. M.; Rev. Rice R. Massey,

3255 Warren Blvd., (KEdzie 5732).

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schae-fer. (Phone, Albany, 1416).

Cicero, Illinois

1st Sp'list Ch., 5033 W. 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Lena Drews. Liberal Psychic Church, 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DANVILLE-1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.). 101/2 N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone

993 N. Edward St.; Grace W. Brown.

First Victory Spiritualist Church, 1120 St. C'air Ave.; Elizabeth Crain. Spiritual Science Ch., 16th & Cleveland Ave.; Leona Ellis, Goldie Rayburn.

East St. Louis, Illinois

LeROY-J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham. WESTMONT-Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

INDIANA

CHESTERFIELD - Chesterfield Spiritualist Camp. 1948 season, June 26th to August 22nd. Mable Riffle, Secretary.

CKAWFORDSVILLE - Goodwill Spiritual Ch., 2121/2 E. Main St.; Sun. 8 P. M.; 4th Sun. of every month, all day service; Bertha Dailey.

Elkhart, Indiana Clarke's Memorial Spiritual Center, 316 Division St.; Jeanette Osborn.

3217 E. Sixth St., Mishawaka, Ind. EVANSVILLE-Union Sp'iist Ch., Ave. & Michigan St. Jeannette Hoeppel.

Fort Wayne. Indiana

Sp'ist Ch. of Divine Science (N.S.A.), 1615 Wels St. cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2 and 7:45 P. M.; first and third Sun., 2:30 P. M.; Bernice Brock, Russell D. Hawk.

Light of Life Sp'list Ch., Blue Room, Wayne Hotel; Sun. 2:30 & 7:45 P. M.; Thurs. 7:45 P. M.; Pearl Lowe.

GARY-First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallon.

HAMMOND-Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Coyle. Indianapolis, Indiana

First Spiritualist Episcopal Church, 2302 Carrellton Ave.; C. B. Taggart. Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Spiritualist Center Church, 214 South

Arsenal Ave.; C. C. Driskell.

LAFAYETTE-Ch. of Divine Truth, Red Man's Hall, 4th & Ferry Sts.; Elsie Fay

MARION-Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

RICHMOND - Independent Sp'list Ass'n,

I.O.O.F. Hall; 8th & Main Sts., Room No.

8; Edward Fawcett, Pres., 9 N. 10th. SOUTH BEND-Ch. of Spiritual Truth. 519 S. St. Joseph St.; Marie Smith.

Terre Haute, Indiana Golden Hour Sp'list Ch., 5031/2 Wabash Ave.; Nellie Hodges; Goldie Russell.

CLINTON-Mount Pleasant Park Spirit-ualist Camp; 1948 season, July and August; Charles Cunningham, President.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

DAVENPORT-Modern Spiritual Church, 623 W. 4th St., Daily, 8 P. M., I. R.

DES MOINES - Johnson Chapel Psychic Center, 6701 Douglas Ave.; Vesa E. Huff-

KANSAS

Kansas City, Kansas

Spiritualist Camp MayFlower, from 38th St. and State Ave. follow New 40 Highway, at Mission Creek Rd. turn south. Sec'y, Mable Shaner, 828 Ann Ave., (Phone DRexel 3493).

Belmont Spiritualist Church, 1219 Belmont Ch. of Spiritual Friendship, 1210 Troup Ave., Esther A. Lundquist, Sec'y; Sun. & Ave.; Sunday: Lyceum 10 A. M.; Lecture Thurs. 2:30 and 8 P. M.; Gertrude Mc. 11 A. M. & 8 P. M.; Message Wed., 8 Allister, Pres., 'Phone: Van Buren 1625. P. M.; E. L. Smith, 1013 Lafayette; Della Glenn, R.R. No. 4, K. C., Kan.

> 1st Sp'list Ch., 1061 Armstrong Ave., Sun., Healing 7:30, lecture, 8 P. M.; Tues. 2 & 7 P. M., 828 Ann Ave.; Betty J. Palmer.

PITTSBURG-Chela Religious Foundation, Inc., 111 W. Euclid; Eugene R. Pike.

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

LOUISIANA

NEW ORLEANS - Divine Fellowship of Spiritualism, 823 Spain St.; Friday and OWOSSO - First Spiritualist Episcopal Sunday, 8 P. M.; Lillian McGivney, Ada Church, 610 Clinton St., Ella Riley. DuBard Gunter.

MAINE

DECATUR-1st Spiritualist Ch. of Truth, ETNA-Etna Spiritualist Camp, 1948 season August 15th to Sept. 8th.

PORTLAND - Alliance Spiritual Center.

Room 36, 53 Exchange St., Roger E Hooker.

MARYLAND

Batimore, Maryland Temple of Wisdom (Spiritual Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Louden Ave. (Phone: LIberty 4512.

United Bible Spiritual Temple, 1815 North

Broadway; Sun., Wed. & Fri. 8 P. M .:

MASSACHUSETTS

Grace P. Bauer.

D. A. Durant.

AMESBURY - 1st Spiritualist Ch., Odd Fellows' Hall, Water St.; Roxey Newhall. Heen M. Peterson.

Boston, Massachusetts

lst Independent Sp'list Ch., 415 East Jackson St., Carl L. Leonard, President, Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 and 8 P. M. Daniel Spiritual Ch., 89 West Springfield

> 1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.); Wed. 7:30 P. M.; Sun. 3 & 7 P. M.; Financial Sec'y, Agnes Winstanley; Pres., Della Davis.

St.; Sun., Tues., Wed. & Fri., 8 P. M.;

BROCKTON-Occult Science Ch. G.A.R. Hall, E. Elm St., Charles E. Lyons. CAMBRIDGE-First Spiritualist Church,

631 Mass. Ave.; Marion F. Upham.

FITCHBURG - 1st Spiritual Alliance Ch. 21 Union St.; Mildred D. Smith. LAKE PLEASANT-New Engand Spirit

ualist Camp Association; 1948 season, six

consecutive Sundays beginning the first Sunday in August; Theodor C. Russell, 2 P. M.; Bernice F. Bennett. President. ONSET-Onset Wigwam Camp; 1948 sea-

Island. -xxx-QUINCY - First Spiritualist Church, 4 Maple St.; Bert DeYoung.

Springfield, Massachuseits First Spiritualist Church, 33-37 Bliss St. Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 9 Market St.;

Elmer Bartlett, Alice Thurston, Joseph

MICHIGAN

Pearl Burrs.

Herneberg.

BAY CITY-Advanced Sp'list Ch., 103 N.
Wainut St., A. F. of L. Hall; Sun, 7:45
P. M. (Phone 7679); Vera Grued, 208 N.
St., Ella R. Heap. Jefferson.

COLDWATER-Coldwater Sp'list Temple. 521/2 W. Chicago St.; Sun., 8 P. M.;

BRIGHTMORE-1st Psychic Ch., 21729

Finkell Ave.; Elizabeth Armitage.

Detroit, Michigan Allen Memorial Center; Maccabee Bldg. Putnam & Woodward; Edith Green.

Psychic Observer, August 10, 1948

Dr. Robert Jensen Memoria Church, 2024

Vinewood Ave., Clara Barnett Smith. Psychic Science Temple Beulah, 9266 Riviera St. (Joy Road & Grand River); Sun. 8 P. M.; Esther Reynolds.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 3523 Cadillac. Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

Trinity Sp'list Ch., S. E. Gratiot & Conners Aves.; Sara Anderson, 6464 Maxwel

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FLINT — Spiritualist Episcopal Church, 733 South Saginaw St., Noah Rice.

GRAND RAPIDS-1st Ch. of Truth, 26

Shelby St. S. W.; Pastor, Myrtle DeBoe; Sec'y, Louise Emerson. JACKSON-Goodfellow Spiriqualist Ch.,

1014 LeRoy at Ellery; James Tingley.

Kalamazoo, Michigan

Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

Lansing, Michigan Lansing Sp'list Episcopal Church, Main Auditorium Y.W.C.A. Bldg.; Townsend

1st Sp'list Ch., 2141/2 N. Washington Ave.; Mrs. Harold Halley; Gertrude Beane.

PONTIAC-First Progressive Spiritualist Church, 16 Chase St., Mabel Barnes.

ROSEVILLE—Ch. of Harmony of Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

ROAL OAK-1st Sp'list Temple, 114 Pingree; Sun. Lyceum 10:30 A. M.; ser-vices 7:30 P. M.; Jas. M. Smyth; Detroit (3).

SAGINAW-Ch. of Spiritual Truth, Brew-

sier & Webster St.; Alma J. Eastman.

MINNESOTA

Fifteenth Street, Henry M. Paulson. 3rd Spiritualist Ch., 931 13th Ave., S. Sun. 7:30 P. M., Max Zooller.

Church of Infinite Science, 610-620 East

Winneanolis , Minnesoto

ST. PAUL-Golden Rule Sp'list Ch., 372 St. Peter St.; Sun. 4 and 7:45 P. M.;

Kunsas City, Missouri

lst Sp'list Ch., "Little Chapel on Broadway." 3841 Broadway, Sun. & Wed., 3 P. M.; M. D. Russell, C. M. Ball. 9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances

-xxx---St. Louis. Missouri Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M., Ida F. Eggers.

St. Ann's Spirituaist Episcopal Ch., 5862 Delar Ave.; Sun. & Tues. 8 P. M.; Wed.

Unity Spiritual Science (Advanced Soul Church) 4408 North 19th St., Tues. & Sun, 3 & 8 P. M. Josephine Erhart.

Progressive Sp'list Lyceum & Research Society, 4349 Manchester Ave.; Sun. 2 P. M.; C. Kroll.

Ch. of Spiritual Science, 3804 Wyoming

St., E. R. Foskett & Rose Mary Reisinger;

NEW HAMPSHIRE

EFFINGHAM-First Spiritualist Encamp-ment, SOUTH EFFINGHAM-First Spiritualist Encampment, Pastor, Laura Martin-Smith; Ass'ts, Alice Rich, John J. Meyers.

Center of Spiritual Hope, Leota Hall, 3946
Trumbull. Sun. 8 P. M., Hazel Damrau.
(Continued Top of Next Col.)

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

Ch. of Spiritual Harmony, K. of P. Hall, 801 W. Main St.; Frank G. Wagner, Pres.

St.; John W. Bunker,

PORT HURON-The Divine Spiritual Tem-

ple, I.O.O.F. Hall, Lapeer Ave.; Sun. 7:30 P. M.; Rebecca Provat.

Universal Science Sp'list Ch. (N.S.A.), 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M. Grace H. Botz, 5217 Eastern Ave., (Phone BR 4294). -xxx-

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

M. Tucker.

Society of Spiritual Fellowship, 3011a N. Market St.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

son July & August; Rev. I. Frederick Haven, President; Sec'y, Estelle Haven, 28 Haskins St., Providence (3) Rhode Unity Spiritual Science (Advanced School of Spiritual Science & Philosophy.

> Unity Science Spiritual Church, Blue Room, Roosevelt Hotel, Delmar and Euclid Sta., Sun, P. M.; Rev. Emma Bell Roney. Dr. Charles Rohlfing.

NEVADA

2 P. M.; Eizabeth Giberson. 2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, B'way & Cooper St., Sun. 7:45 P. M.; Catherine Broome.

CLIFTON-Church of Spiritual Advice. 17 Yereance Ave.; Martha Heimann.

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

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Psychic Observer, August 10, 1948

SIBERIAN SEANCE

PONTIAC, Famous Indian Chief Proves His Survival

By M. P. CAMPBELL, who vouches for every detail of this narrative

Both Ian and myself had to admit at last, that we had lost track of the main road back to Vladivostock. Night was coming on, and we had to seek shelter somewhere. By a fortunate chance we came across a wayside hut. In response to Ian's knock, a man of the peasant type opened the door. Ian, who could speak Russian fluently, managed to convey our position to the peasant, who invited us to stay the night.

During the course of further conversation it appeared that our host was an amateur medium. Moreover, if we desired it, he would give us a sitting that night. After a meal of hot soup, we prepared a room for the seance. With a 45 foot length of rope I bound our host, whilst Ian extinguished the one and only lamp in the room. We were not, however, left entirely in absolute darkness. I could plainly see Ian and various objects in the room quite distinctly in the red glow from the log fire.

For a long time I thought nothing was going to happen, but we were suddenly startled by a man's deep bass voice addressing us in slightly broken English. The voice appeared to issue from high up near the ceiling.

"Good evening brothers," it cried. "My name is Pontiac. I am neither a Guide nor helper of the medium, but came as a visitor. In earth life I was a Red Indian. I met my death at the hands of a brother Red Indian who had been bribed with fire-water by a white

Pontiac Answers

Pontiac went on to say that Big Head would find full confirmation of these facts in a big hall where there were lots and lots of

"Who is Big Head?" I asked. "You ought to know him," an-

swered Pontiac chuckling. "How is that?"

"Because you have known him all your life, brother."

In a flash it occurred to me that he was referring to my Christian name of Malcolm. Interpreted, Malcolm means Great or Big Head.

"How do we commence life on your side?" asked Ian.

"Exactly where you left off here," answered Pontiac.

"Is life there just as real to you as it is to us here?'

'Much more so. In comparison,

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the people on the earth are the dead ones, we the living ones."

"Do you have occupations?"

"Yes, we can follow the occupation nearest our heart's desire, whether music, engineering, painting, healing and so on."

"Is re-incarnation true or

"I don't know."

"What is the use of Spiritualism and Theosophy?"

"The use you make of them." "Could you answer a mental question?"

"I will try . . . "

During Sleep-state

"The answer to your question is that our teachers tell us that there is no form of physical life on the moon."

(Ian had asked if there was any form of physical life on our

"Is there life on Mars?"

"I don't know, but wait." About five minutes later Pon-

tiac returned.

"Yes, there is still life on Mars. In answer to another question that you have in mind, the straight lines observed by your astronomers are what you would call artificial canals."

"Will there be interplanetary travel soon?"

"Not for a long time to come." "What is the best time for

communicating?" "When you are asleep. Then your etheric body can communicate with us because of its higher

frequency of vibration." "Do you believe in salvation?"

"Every man is his own saviour. If you have sown tares in this life, you must reap tares here or hereafter. It is not until you have reaped the tares, that you can plant the wheat. No teacher, however great, can turn aside the universal law of cause and effect."

Nerve Force

"Do they still have wars on the other planets?"

"With the exception of earth, war has been dispensed with millions of years ago on the other Solar System planets. Outside of that System our present knowledge is very limited. We do, however, have occasional etheric visitors from nearby planetary systems to our own etheric planes. Only a very few have reported war on their planets."

Ian asked 'Pontiac' how the voices were produced. In a nutshell the explanation was roughly as follows. Nerve force was drawn off from the sitters and added to the nerve force of the medium. To this was added further energy-ingredients by the discarnate scientists. From this compound of energies a substance called ectoplasm was formed. This substance was used in building a material speaker.

Excepting for the ticking of the clock and the sound of a log crackling on the fire, there was silence again around us. What

Levitation

But soon we heard another voice speaking high up above our heads, requesting us to gather round the table. When we had done so the voice asked us to place the tips of our fingers on the table. Ian asked the voice if the table operators were going to spell out messages in alphabetical order. The voice answered that they would do so and that the spirit operators had selected the table for the remainder of the seance because it would take less power. This table was quite a small affair, measuring about 36 by 20 inches, and weighing not more than a dozen pounds.

After five or six minutes the small kitchen table started tapping out its first message. Its purport was to the effect that conditions were good, and that the communicator was a certain Mr. -, who in earth-life hailed from Rostov-on-Don. He asked me to get in touch with his brother in London. He said that his brother had been one of the biggest London traders in ready-made clothes, but that he was now on the verge of starvation. The following conversation then ensued.

C. "Have you any idea where I will contact your brother?"

V. "There is a small cafe opposite a park that he often goes into early in the morning. The owner of the cafe is a little stout Italian gentleman, whose name begins with B."

Helpful Advice

C. "How will I know your brother by sight?"

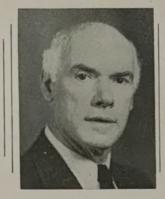
V. "He is well over 80 years of age, wears pince-nez glasses, and dresses entirely in black, and carries a white walking stick. He invariably asks for a black coffee and one cigarette."

C. "How can I help him?"

V. "As a last resource he is thinking of selling a roomful of very valuable old antique furniture, last reminders of a more prosperous period in his life. He is prepared to sell them as low as £50 the lot, whereas its current value to-day is not less than £300. Will you please contact the big-

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DE CHARD PASSES AWAY AT LILY DALE



Psychic Observer

Alexander DeChard passed away several weeks ago at his Lily Dale, N. Y. residence on Fourth Street. He is survived by his wife, Gladys

and four children. For the past twenty years, Mr. DeChard was registered as a medium

on the Lily Dale Assembly grounds.

gest furniture dealers and get the best possible price for him?"

C. "I most certainly will. Is there any other way I can help your brother?"

V. "My brother has an excellent knowledge of Russian, German, Spanish, and English. Perhaps you could get him a few pupils."

C. "I will do my best."

Rare Evidence

After thanking me, the table tapping indicated that the power was now gone. And so ended our Siberian seance. I untied our host, who complained of feeling icy cold. Five minutes later, when the lamp was lit, he appeared quite normal.

Several months later I was having an early morning breakfast in a little Herne Hill Cafe. Noticing that the proprietor was on the stout side and spoke with a distinct Italian accent I asked him if his name happened to begin with the letter B. He paused, looking at me rather owlishly through his large horn-rim glasses, and asked me why I asked him that question. I did not go into details, but merely told him that I was anxious to get into contact with a certain Russian gentleman. I described the Russian fully. To my no small surprise, the proprietor informed me that a man answering the description used to come in regularly each morning for-a coffee and one cigarette!

Remarkable Assistance

Ten minutes later the bell at the cafe door rang and a very elderly gentleman entered. In a flash I recognised him as V---'s brother. There was no need for the Italian proprietor to point him out to me. It was absolutely impossible to mistake him. Every detail, as to his stick, age, dress, etc., confirmed the seance decrip-

However, I waited for the old man to give his order. Yes, you have guessed it. A black coffee and one cigarette! This was all that I needed. Drawing up a chair to his table, I introduced myself. He admitted his name was Vthat he had had a brother who had lived in Rostov. He also agreed as to his financial condition, and that at one time he was a power in the city. Questioned

concerning the antique furniture, he admitted that he was on the point of considering an offer of £60. I fairly easily dissuaded him from accepting this sum.

That same morning I rang up the principal furniture dealers and fixed up an appointment with them for the following day. To cut a long story short, the furniture was sold to the highest bidder, realising a sum of £325. Three people at least were thus made very happy --- on the earth plane, V- on the etheric plane, and myself. From time to time I was able to introduce to him pupils anxious to learn either Russian, German or Spanish. Whenever I met him at the cafe I noticed that his order was for a decent breakfast and a packet of cigarettes.

"The Revolt of Pontiac"

There was another sequel to the seance. Just at closing time I was browsing around the history shelves of the local Croydon library, some years later. I could not make up my mind what to select, when there was a sudden flicking on and off of the lights, and the Librarian called "closing time please." I wanted something to read that night, so I snatched up the very first book that I had previously noticed, and handed it in, just in time for the Librarian to stamp it. This book had a bright red cover and I felt within me a peculiar magnetic attraction towards it.

When I got home I found to my surprise that the title of the book was "The Revolt of Pontiac." To my amazement, as I read through its contents, I discovered that Pontiac was an historical figure who had not only led a revolt, but was betrayed and killed by a brother Indian, who had been bribed with fire water by a white man. "PREDICTION"

NITTO THE PARTY OF I CAN HELP YOU

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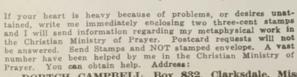
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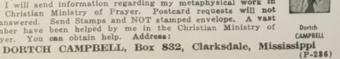
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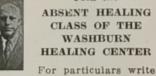
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