



The "Smear" Campaign

SINCE the International News Service release "200,000 Mediums in Country find easy living in Spiritualism," written by Phyllis Battelle, the office of *Psychic Observer*, has been swamped with answers to her attack on Spiritualism as a religion in general, and Spiritualist mediums in particular.

There is no reason to beat around the bush. In reality 95 per cent of the attacks against Spiritualism come from men and women who embrace either the Jewish or Catholic religions.

In the former category, we have had the Houdinis, the Mackenbergs and the Dunningers. All three are honest followers of a truly fine religion. We have no quarrel with the Jewish faith but we will never understand why people who embrace a faith which has received so much persecution, should line their pockets with gold by accepting money for articles condemning the religion of Spiritualism.

And now we have a fine Italian woman who no doubt embraces the Roman Catholic faith, none other than Phyllis Battelle. She quotes her Jewish friend, Mackenberg, as saying that after 30 years of psychic research she has never found any evidence for conscious personal survival.

There is no need to quote Miss Battelle's article because, in essence, it contains the same tripe Mackenberg has sold to newspapers and magazines for over 20 years.

Whitwell's Answer

In Minnesota, Battelle's article appeared in the St. Paul Dispatch. It was answered by Joseph P. Whitwell, President Emeritus of the National Spiritualist Association, who lives in that town—but they only printed part of his letter and forgot to include his substantiated evidence. Mr. Whitwell's letter follows:

"On opening your paper June 9th, (your editorial page) my attention was immediately attracted to the article by Phyllis Battelle.

"To this article I take strongest exception and wish to express my indignation and resentment.

"I am amazed that such an article could be published in your paper. It is of the same style and character as has started all bigotry and persecution in religious circles, in all ages of the world, and is in violation of the rights of all citizens of our country which guarantees freedom of religion to all.

"It is of the same character as that which started the arrest, persecution and imprisonment of sensitive mediums at Salem, Massachusetts, during previous centuries when hundreds were imprisoned and cruelly persecuted; the same bigotry as has followed all who have differed from any form of Orthodox belief. Persecution by insinuation, ridicule, intimidation and misrepresentation can be just as unjust and devastating as persecution by arrest and imprisonment.

"Phyllis Battelle, in her article, offers no justifiable reason for this attack on the religion of Spiritualism. She quotes from hearsay and offers only the unverified statements of Rose Mackenberg, as evidence and proof, and Miss Mackenberg could NOT see, because she would NOT see.

"One is led to wonder if Rose is the only individual who invites notoriety and seeks lavish emoluments by writing, for publication, slanderous and incorrect statements about organizations of which she disapproves.

"In response to Phyllis Battelle's poorly chosen quotation, here are A FEW PRONOUNCEMENTS OF-

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WHITWELL ACCLAIMED

(Con't. from Col. 1 this page)

FERED BY THE BEST KNOWN WRITERS, THINKERS AND PHILOSOPHERS OF THE WORLD:

"SIR OLIVER LODGE: 'I tell you, with all the strength and conviction I can utter, that we do persist; that people over there, still take an interest in what is going on here; and are able from time to time to communicate with us.'

"CANNON WILBERFORCE: 'Of those who have vanished into the unseen, I cannot but believe they are very near to us; in a sense nearer than when in the restrictions of the flesh and that they are affected by our conduct and condition.'

"PROFESSOR JAMES HYSLOP: 'Spiritualism, so far from being superstition, is destined to prove instead, that the unseen world is as much a sphere of universal nature as our own and is the

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VETERAN 94 YEAR OLD SPIRITUALIST CARRIES ON

Retired N. S. A. Officer Continues To Champion the Cause of Spiritualism

"MEMORIES, CIGARS AND SPIRITUALISTS"

By THE EDITOR

There is hardly a Spiritualist, associated with the organized movement, who does not know, or at least has not heard of, that grand old gentleman, Joseph P. Whitwell.

Most of those who did know him were familiar only with his activities in the field of Spiritualism; only a few knew of his affiliations and association prior to his interest in and work for the National Spiritualist Association.

The old saying, "A prophet without honor . . ." does not apply in his case for he was uniquely honored on his 94th birthday when the "St. Paul Dispatch" (June 23rd) published this event on the front page with the heading "94 Years of Memories, Cigars and Spiritualists."

The author of the article, Carl Hennemann, says:

"Joseph P. Whitwell, once St. Paul's cigar king and for 20 years a national leader of the Spiritualists, is 94 today.

"He sat in his room at the St. Francis hotel and remembered he had been born in England, became a clerk, then read one of Archbishop Ireland's folders urging the colonization of areas in Minnesota. This brought him to America 73 years ago and he bought a piece of land in Lyons county but gave it up because he did not understand farming, and went to work in St. Paul as a clerk.

"His career as a cigar man started when an early employer, Clarence McLain, became entangled in investments with an Ohio cigar firm and acquired a "whole basement full of cigars," which had to be sold, Mr. Whitwell recounted today.

"Mr. Whitwell traveled by horse and buggy, sold millions of cigars, and finally opened his own shop on Concord Street, on the West Side. Later, when he acquired another shop at 374 Robert, he also became a wholesaler and operated his company on Kellogg boulevard, near Cedar.

"I really sold cigars," he chuckled, "I had one of the best cigar stores in the country on Robert Street."

"Cigars then sold for 5 and 10 cents and stogies at two for a nickel. Stogies are a leaf of tobacco wrapped up to resemble a cigar," he explained.

"Spiritualists believe that death is not a cessation of life, but a mere change of condition," Mr. Whitwell explained.

"He said he was the son of devout Catholic parents in England but became interested in the phenomena of Spiritualism here back in the 1880's.

"Spiritualists believe in the communications from the other side," he explained. "All religions, even the Bible, are based on such messages. Some people think that Spiritualism is fortune telling, but fortune telling is not Spiritualism," he said.

"He added slowly: 'Religion means everything to me. It always has.'

"He said he smoked from eight

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PURITY

By

CORA L. V. RICHMOND

"BLESSED are the pure in heart, for they shall see God." Of all the sermons the world has ever known, the one a portion of which has been read to you is the most memorable. Doubtless it has had the greatest influence over human society; and the multitude who profess and maybe endeavour to follow the teachings of Jesus of Naz-



CORA L. V. RICHMOND
"To Do Right Is Easy."

areth, must acknowledge the high excellence that this Sermon on the Mount inculcates.

We have been asked as a special favor to deliver a discourse upon Purity. We refer you in the quiet of your sanctuaries to the sermon from which we have quoted. There can be no greater exposition of purity, no more searching words spoken to the human heart.

A discourse upon the fragrance of a flower, or upon the aura that surrounds the sun, is not to find the secret cause of its life or its light, but merely the effect. The lesson we have read applies to that state of being that transcends mere human action and probes the very secret of the human soul.

To do right is an easy matter according to the standard of the world. To be right is the epitome of Christ's teachings. The lily is white, therefore it is the emblem of purity. The sun is bright, therefore, it is the symbol of light and of day. All things that are in their existence lovely, are so from the very nature of their being; and whosoever would understand the meaning of this lesson of Jesus Christ must know it intuitively.

There is no method of intellect that can point out that which belongs to the spirit. The understanding does not fathom that which relates to the more spiritual nature, it must be a growth; it is the expression of the absolute; it

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Foreword: This is the story of my people, the Cherokees, their training and beliefs and the training they gave to me. The passing years cannot dim these memories, but bring them closer to my heart.

W. S. S.

"THE VANISHING MEDICINE MAN"

By WILFRED SUN FLOWER SPEAR

MANY many great suns ago there lived an old Indian Medicine Man by the name of CHIEF HIGH MOUNTAIN. Although he was nearly 100 years old, he was very tall and powerful, and had heavy braids of black hair. He possessed a deep knowledge and understanding of all types of primitive healing. His knowledge had come from many sources, from the winds and waters, from the study of nature and the wild life around him, and from the training he had received from other Medicine Men. His own father had been a Medicine Man before him, and also his grandfather, and so on back, as long as the tribe could remember.

Every Indian Medicine Man and Mystic desires to see his knowledge and traditions carried on by a member of his own family. HIGH MOUNTAIN, in his early manhood, also had this great desire. Soon the Great Spirit granted his wish and sent him a fine son. HIGH MOUNTAIN was full of joy. The child carried a sign on his little shoulder, just like the one he had himself on his own shoulder—a peculiar family birthmark which was "always found on the shoulder of a "natural-born" Medicine Man. He was proud to see the child was strong and straight, as that was very important.

Defective or crippled Indian babies were not permitted to live by the Indian Medicine Man who delivered the child. That is the reason there were no crippled or deformed Indian boys and girls. This may seem cruel and heartless, but not when you understand the religion and philosophy of the American Indian. The Indian Medicine Man and Mystic would not permit the spirit to enter or remain in the body of the crippled infant, thereby freeing that spirit to find a healthier body for his earthly vessel.

The American Indian Mystics have always believed in spirit return, as they were able to see the spirits and speak with them. A crippled child who comes into an Indian family would only be a reproach to his parents all his life, and he would always bear a resentment against them for his deformity. He would be a handicap

to himself and to his family in any tribal emergency, and if permitted to increase, would weaken his race. (Due to the white man's influence today, this practice has probably been discontinued.)

It is not the custom for Indian parents to name their child. The



CHIEF SUNFLOWER

name is usually given by a visiting Chief, or by a Chief of another tribe, who is invited to name the new baby. When the visiting Chief sees the new baby, he usually looks for some sign, and from that sign decides on a name for the baby. That explains why we have

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THE VANISHING MEDICINE MAN

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Names like WHITE EAGLE, RED FOX, BLACK BEAR, LONE PINE, LEAPING DEER, RISING SUN, TWO GUNS WHITE-CALF, etc.

When the visiting Chief arrived and saw HIGH MOUNTAIN'S son, he was impressed that this child would be more powerful as a healer than his father. He said, "We will call him GREAT HIGH MOUNTAIN, as he will be a greater healer some day."

HIGH MOUNTAIN was satisfied that he had the powerful beginning of a great Medicine Man, and he waited patiently for the day the child would be old enough to train. The baby was raised in the same manner as any other little Indian.

Indian babies do not cry. They are trained to keep their mouths closed, for a number of reasons. If the family is forced to go into hiding, a crying baby would bring discovery by an enemy. So it is necessary to train a baby as early as possible not to cry. When an Indian baby cries, his mother will close his mouth and then gently pinch his nostrils. He soon realizes that air is more important than crying. Indian babies are wrapped on a "baby board" and hung on the limb of a tree, while the busy mother keeps a watchful eye on him. If he should cry, he would soon inhale bugs and flies, and that would not do him any good. So he must learn to keep his mouth safely closed as he swings gently on the tree limb. Only his eyes are active as he watches the birds and children at play.

Aura Around Plants

The "natural" Medicine Man, when a child, shows his aptitude for his calling by his willingness to spend hours in study and training, while his little companions prefer to play. His daily schedule is designed to build his endurance, will power and knowledge. He must be superior to the other boys, who will some day look to him for advice and healing. He must be willing to sacrifice much for the honor and privilege of serving many.

As soon as the young boy begins to see the aura around plants, animals and humans, he is embarked upon a course of aura-training which is never-ending. Not only must he see all the various

forms and colors of aura, but he must learn to interpret them.

The pretty, tempting berry of the sumac bush, which looks so good to eat, warns him that it is poisonous by throwing off a dark, brownish-green aura. And the bird he watches also verifies the fact that it is poisonous when it shuns that berry. Even though their foliage may be bright and attractive, all poisonous plants throw off this dark, brownish-green aura.

The young Medicine Man learns that the Great Spirit, in His kindness to His children, always places close-by to the poisonous plant another plant which is the antidote. He is taught to find this good plant also from the aura it will show. For instance, poison ivy will throw off this "poison aura." Nearby, sometimes only a step or two away, the antidote will be found in a common weed called "Plantain" which shows a similar aura color to the poison ivy, except many shades lighter.

He is taught to study the animals, their habits of diet and relaxation, in order to learn which kind lived longer and were the most fertile. By observing the color of the aura they show, he learns when the animals are ugly or vicious.

Before an animal is killed, whether it is a wild beast, or a cow, pig, or any other domestic animal, it will throw off a dark ugly aura color of fear and hatred. It is the last thing they do as life leaves their body. This is one of the reasons why Indian Mystics are vegetarians.

The Use of Herbs

He is taught to observe the snakes and their habits. He learned that the rattlesnake, which gave him so many troublesome moments, had a purpose, after all, as it gave oil which was effective in treating aches and pains. The more deadly poisonous a snake was, the greater healing value of his oil. The rattlesnake, copperhead, adder, and all other poisonous snakes, throw off a dark green "poison aura"—where the harmless snakes throw off a light green aura.

When a person had received a bite from a poisonous snake, the Medicine Man treated the wound by quickly killing a small animal or bird and splitting it in half, placing the raw insides directly on the bite to draw out and absorb the poison.

The young Medicine Man is taught the use of many herbs and learns which ones are best for cleansing, healing, restoring, stimulating or soothing. He is taught to experiment constantly with new herbs, to see if he can add to or improve on the old ones. Witch Hazel, which is used widely today

Spiritual Healing At Yonkers



Chief Sunflower's Indian Healing Chapel, Yonkers, N. Y. Right background: Oak Healing Chair.

by the white man, was originally found in the Medicine Bag and used for poultices by the Indian.

Everything in nature which would be of benefit to man or which would add years to his life, he had to observe and remember. Nothing was ever written down; it had to be remembered.

Stones were studied, as they retained heat and sunshine. Different types of soil and water were studied, to see what they offered for healing in the way of mud-packs and bathing. Anything in nature which absorbed magnetism from the sun was studied.

The Medicine Man is trained to absorb the healing magnetism from the earth and air into his body, and how to transfer it through his hands into the body of a sick person. He is taught how to protect himself from being drained of too much energy, and how to protect himself from taking on the ailment of the patient.

Indians Are Trained

He is taught to find, first of all, the root or cause of an ailment by observing the aura of the patient, rather than to treat the effects. He is taught that every illness has its own distinctive shade of red aura, ranging from pink to a reddish-brown color, and he must learn to interpret each subtle shade of red.

All this training, and more, HIGH MOUNTAIN gave his son. There never was an end to it, because as soon as GREAT HIGH MOUNTAIN completed his training with his father, he was sent to visit other old Medicine Men to learn their secrets of healing. These were gladly given to a worthy student. The training continued, even when GREAT HIGH MOUNTAIN found a mate and went to live in his own "tepee."

HIGH MOUNTAIN gave his blessing and knew that some day he would have plenty of help as there would be more little Medicine Men coming into the world.

Patiently he waited as 18 grandchildren arrived, and he shared GREAT HIGH MOUNTAIN'S sadness when not one of the boys showed any sign or interest in becoming Medicine Men to carry on the healing work. One son hurt them further by breaking all traditions and marrying outside of his race.

The Healing Chair

Years passed, and their prayers to the Great Spirit were answered finally, where they least expected. A white great-grandson to HIGH MOUNTAIN arrived, and on him was the long-awaited family sign of the natural-born Medicine Man. But there was a problem: Would the child be permitted to train as a Medicine Man, when his father had no interest in the work and his mother was of the white race?

The Great Spirit solved the problem by sending another child so quickly to the couple, the first baby had to be placed in the care of GREAT HIGH MOUNTAIN and his mate. They accepted him lovingly. To his white name of "Wilfred" which had been given to him by his mother, an Indian name of SUN FLOWER was added.

I was that child. Old HIGH MOUNTAIN was pleased to know that the work and traditions he cherished would continue, even though the last little Medicine Man was just half-Indian. He thanked the Great Spirit.

One day old HIGH MOUNTAIN placed an acorn into fertile ground, a sacred spot on a high knoll where they were accustomed to pray, arms lifted upward to the Great Spirit. No one knew what was in his mind or what the purpose was when he planted the acorn. The rains watered it, the sun blessed it, and the young oak thrived.

The new Medicine Man grew along with it in knowledge and understanding, under the careful training of his Indian grandfather, CHIEF GREAT HIGH MOUNTAIN.

One day the strong oak tree was cut down. From its fine wood a sturdy arm chair was made. No nails were used, nor any metal, to hold the parts together, only wooden pegs, as it was to be a chair used in healing work.

For 50 Years

The chair could be "magnetized" by the placing of trained hands upon it, and due to the great power it absorbed, persons in need of healing who sat in it received help and comfort. The chair was used in demonstrations of healing to the white people who came to visit the Reservation.

Old HIGH MOUNTAIN lived to see his own son pass the century mark and his half-white great grandson mature and carry on the healing work. Then he passed on peacefully to the Happy Hunting Ground at the age of 132.

Perhaps the need for healers outside the Reservation was greater than within it, or perhaps his white blood made the last Medicine Man in the family restless, for he soon left his people and traveled across the country. Wherever he went, the healing chair traveled with him, still used in demonstrating healing work. It traveled to many places over a period of 50 years, and has now settled down into a corner of an Indian Healing Chapel.

It is a plain, old-fashioned chair

which seems to grow heavier with age, but within its welcoming arms there always rests power and comfort. If it could speak, it might say it still remembers its homeland and misses the praying knoll from which it grew. But all is changed now, and it is the will of the Great Spirit that it remain where it is needed and where it has healing work to do.

The American Indian is not the vanishing race, but the Medicine Man is rapidly vanishing, due to the many difficulties and discouragements facing his race. With him goes much of his secret knowledge which is needed by humanity today. In the knowledge and use of the powerful hormone, the Indian Medicine Man was and still is far ahead of the pale-face doctor.

Medical Science, which formerly ridiculed the Medicine Man and his practices, has paid him some tribute by investigating and using many of his primitive, effective remedies. Perhaps when Medical Science is ready and willing to accept the fundamental principles underlying the natural healing methods of the American Indian Medicine Man, then he will open his Medicine Bag a little wider.

WHITWELL ACCLAIMED

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to 12 cigars a day when he was in the cigar business, but has not smoked for 10 years.

"Mr. Whitwell has four children, George, Detroit, Mich.; Joseph, Glen View, Ill.; Mrs. Nellie Root, Long Beach, Calif.; and Mrs. A. J. Fendel, St. Paul."

For the record, an article published in the book, "100th Anniversary of Modern Spiritualism," points out that "Mr. Whitwell's outstanding qualities of leadership have meant more to the movement than many now realize, but time will reveal his true worth."

And time has indeed revealed just that as evidenced by the preceding article published recently in the "St. Paul Dispatch."

About Whitwell

Anyone who knows the workings of the mind of a city editor will tell you that you really have to be a somebody to be recognized on the front page of a metropolitan newspaper where world news, murders and so-forth invariably "hog" all the space.

According to the manual, published by the National Spiritualist Association, "Mr. Whitwell was the Third President of the N.S.A.; Elected Trustee at the nineteenth annual convention in St. Louis, Mo., in 1911; elected Vice-President at the twentieth convention in Dallas, Texas, in 1912; re-elected annually thereafter until 1920 when, under the changed constitution, he was elected for a term of three years. He was again re-elected for a term of three years at the thirty-first annual convention at Buffalo, N. Y., in 1923.

"On the transition of the President, Dr. George B. Warne, 1925, Mr. Whitwell was elected President by the Board. At the 33rd annual convention, held in Milwaukee, he was elected President for one year to fill unexpired term of Dr. Warne.

"At the 34th annual convention, held in Toledo, Ohio, 1926 and at each of the following named conventions, Mr. Whitwell was re-elected to office for a term of three years—37th convention in Boston, 1929; 40th in Chicago, 1932; 43rd in Cleveland, 1935; 46th in Indianapolis, 1938; 49th in Los Angeles, 1941. Retired 52nd convention, St. Louis, 1944, and elected President Emeritus."

"Mr. Whitwell has been the capable editor of 'The National Spiritualist' for many years maintaining a policy and efficiency that has brought laudations from intelligent, serious-minded Spiritualist the world over. He has ever been efficient, progressive, capable in all he undertook, and particularly interested in the possibilities for advancement of the youth within the movement.

SEE YOU IN WASHINGTON, D. C.
August 18-23; Shoreham Hotel;
Federation Convention, remember?
R. G. Pressing.

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH

Why Does Sickness Sometimes Linger Regardless Of Prayer?

Why Do Some People Have So Much Worry And Trouble?

Why Are Prayers Not Answered?

Why Do Those Who Try To Do Good Often Get The Worst Of It?

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BISHOP ROBERT RALEIGH

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England's "Queen Consciousness"

ALL of England, especially those living in London, are just recovering from the greatest bit of excitement they will experience for some time.

Although Clement Atlee was conspicuous by his absence, the films taken during the coronation show that all classes of people, with few exceptions, seemed to clamor to pay homage to their Queen.

This also goes for the Spiritualists because all English psychic journals featured stories fitting the occasion: "Queen Victoria's Psychic Experiences", "Alexandra was psychic", "Royalty and Spiritualism", "King Edward VII's passing predicted by medium", "Countess of Warwick sees psychic lights in Warwick Castle", and "Members of Royal family visit psychic healer".

These stories were backed up with plenty of psychic evidence. In "Psychic News", Fred Archer says: "Queen Victoria held seances and had a medium in close personal attendance for many years", and that "Queen Alexandra, consort of Victoria's son and successor, Edward VII, not only held seances but was herself the possessor of psychic gifts".

When members of the Royal family are said to have visited Harry Edwards, world famous Spiritual Healer, this explanation was made: "Though it is not possible to disclose names, several Royal personages have visited Edward's sanctuary at Shere."

"Recording this fact in their current issue, 'The Spiritual Healer' reveals that such healings are treated in the strictest confidence.

"Edwards does, however, refer to the fact that he was asked to intercede on behalf of the late King George VI to assist His Majesty in overcoming his speech impediment.

"Intercession was held just prior to one of the King's Christmas Day broadcasts. When the broadcast took place King George spoke with much greater ease than hitherto, a fact that was commented upon by the press. Writes Harry Edwards:

"Spiritual Healing has been asked, on a number of occasions, for members of other Royal Families, and while we know that there is no difference in the eyes of spirit whether a sufferer be a commoner or otherwise, and on our part they are treated no differently.

Spiritualism does not become any truer because its truths are embraced by blue-bloods but people are funny. If Joe Doakes says he believes in Spiritualism nobody cares but when people in high places delve into the subject an air of dignity seems to enhance the religion of Spiritualism. After all, all people live on, even the lowly. Since the return of Jesus, the biggest news items are built around people whose names are news. This is true in all journalism and psychic magazines are no exception.

THE GREAT HEALER

HERE is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

He had nothing to do with the world except the power of His Divine Manhood. While still a young man the tide of popular opinion turned against Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—that was His coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today He is the center-piece of the human race, and the Leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man on earth as powerfully as has that One solitary life.

PHILIP BROOKS

OUR LITERATURE

Some time ago I wrote, suggesting that clairvoyants and mediums give their callers at least a piece of paper stating the bare fundamentals proven facts of Spiritualism. A preamble of their N.S.A. principles, along with the facts that mediums are not fortune tellers.

In my travels in show business, I have sat and heard too many especially the teen agers, remark that he or she was a bang up good fortune teller.

It seems to me, so very much could be constructively done along educational lines in this way. Am I wrong? Am I a crank . . . then in all fairness please observe the multitude of Christian Scientist reading rooms . . . I have!

I am referring to those who unselfishly devote themselves to serving their own local communities. As a matter of fact, most road mediums are not as bad as local church groups, classes and following.

C. M. TOWNSON

Joplin, Missouri.

RELIGIOUS FREEDOM?

Don't you fight for Freedom of Religion? I was at a Veteran's rest camp, Mt. McGregor, N. Y., from October 1952 to January 1953 and on my application I signed "Spiritualism" as my religion. The man looked it over and would not accept it.

In the library of this camp, besides Christian Science, I found the "Watch Tower" religious magazine. They are Jehovah Witnesses, against military service. Even if they were sent there for free they didn't have to accept them. To me it was shocking to see them at a veteran's camp.

I expect to go to Bath, N. Y., Veteran's Center again and, under freedom of religion, I should be able to attend a Spiritualist service. I have an idea that the Bath, N. Y. Veteran's Center is stalling off notifying me that a bed is not available to me because of my religion. I hope this kind of business doesn't go on and on.

HARRY M. WESTWOOD
New York City, N. Y.

EDDY AND BOES

I was greatly interested in the copy of *Psychic Observer* which showed the picture of Sherwood Eddy discussing Spiritualism and its phenomena with Mr. Pressing, Arthur Ford and another medium well acquainted with Eddy. I had already read Ford's book "You will survive after Death" and believe it to be a splendid bridge into Spiritualism for many.

I was further interested in Mr. Eddy because he has headed the American Seminar in its trips to Europe and the British Isles for several years. One of the fifty leaders among clergy, educators, scientists and industrialists picked to accompany him is the Rev. C. Peter Boes of St. Peters Episcopal Church, Redwood City, California.

Mr. Boes occasionally stops in at our home to visit with Mr. Woelfl and me and we have had many talks on Spiritualism; he expects to attend a service at the Golden Gate Spiritualist Church, San Francisco, with us one day soon. He has a very large congregation because he is a well traveled student and very broadminded in his thinking. Mr. Boes has read several copies of the *Psychic Observer* and, of course, I handed him the one covering the afore mentioned article regarding Mr. Eddy; he was quite interested.

GENEVIEVE WOELFL
Redwood City, California.

"KITTEEN" ON THE KEYS

I like the *Psychic Observer* and always read "What I Observe" column first and wish there was more of it. Then I look for "Let Me Tell You" and miss it if it is not there.

There is no Spiritualist church nearer here than Portland while in Tillamook there there are 12 churches but none of them are Spiritualist.

As a boy I lived in Wonewoc, Wisconsin, where my father, in 1880, helped to build the Spiritualist church there. It is still standing as far as I know.

I moved to Chicago in 1890 when Cora L. V. Richmond was tops. Also the Bangs sisters. I used to hear a lot about a materialization medium in Michigan known as Farmer Riley.

My mother was a very good me-

LETTERS TO THE EDITOR

● Get It Off Your Chest ● Air Your Views

dium, seeing, hearing and automatic writing and physical. Twice my brother was lifted up in the air alone. My face was patted and my tie or shoe strings were pulled. What I remember best was the piano being played in the twilight. None of us were touching it but I could see the keys being depressed. Sounded like a kitten on the keys but there was not one in the place.

Many years have passed by and mother and sister have passed to the Summerland but I know they still live and come to me.

LEWIS M. RICE

Bay City, Oregon.

THE WILL "NOT TO SMOKE"

Some years ago, when my beloved husband and I were not-so-long married, we spent an evening with a Ouija Board;—a new and unfamiliar device to my husband—a familiar one to me. The usual question, "Did you push it?" and the natural sequence of surprises, skepticism, bewilderment and puzzled curiosity followed.

Then came a message to my husband—a caution about a major project to him at that time. The message purported to come from a beloved son of his by a previous marriage, who had made his transition during World War II.

My dear one, knowing that the advice given was directly contrary to my desire, and knowing that, having once committed himself in an agreement that he, himself, never would retract his promise once given, was startled.

His mind, scientifically trained and disciplined, and his innate conservatism, set the matter aside for further, unintentioned, consideration. The suggestion given him was brought into a conversation only once thereafter, when he repeated the substance of the advice.

To his other son, whose answer was; "Dad—that came out of your subconscious mind! any scientist knows that!"

Almost eight years later comes a sequel. Since the transition to spirit life which my husband made in 1946, we have had almost daily contact via the Ouija Board.

At the commencement of our contacts we dedicated our board, and table, ourselves and our desires to God, His forces and His helpers. We prayed (and always keep this prayer in mind) that the proper use of such communication might be ours so long as our sincere love for God, and our earnest attempt to try to do His will, made such a communication possible, and always with these words "only if it is God's will." We think and speak of God as the "all-good," "the source of all-good," "The absolute," "The unlimited."

We know that if God is unlimited there is nothing beyond His power. If, in sincerity and faith, we seek good for others first, then if it be God's will for ourselves, we believe that the great good which comes, is from the greatest of all great forces, the Great All Father—the all power of good.

Do not think that we have not known "trial and error"! We had, in our earlier communications, much distress, much annoyance, much interference and much misleading.

Many has been the time I have thrown the board away from me and sat down declaring "How can these things be, when this board and table, the communication, and we ourselves have dedicated our efforts to the use of God's great forces of truth and helpfulness?"

Last evening something different occurred. It may inspire interest and someone may be helped. My beloved said: "Leah, send me strength for a new ideal!" I did.

Then I sat back and "rested" letting the operation be put into working order. A few minutes later, I was requested to leave the board for the evening. I relaxed, paced and ate an apple and considered retiring. Suddenly a tremendous joy permeated my entire personality.

The expression "It is right! It is right! It is right!" impressed itself over and over again. That lasted for perhaps two minutes. Then

off to bed I went but the "new idea" was again upon me!

Can it be that the so-called "sub-conscious mind" is the open channel through which external powers (far superior to one's own) flow through that open channel to the "conscious mind"?

Can it be that the degree to which we hold to the "all good" determines that "all good" shall use the channel; or that, vice-versa, other powers to which one could permit the use of that channel could "take over"?

Can it be that we ever will make of man an earth creature in toto, and not recognize the power beyond the physical mental earth creature?

Can it be that what the triplex author, H. G. Wells, Julian S. Huxley and G. P. Wells, in their book "The Science of Life" (pg. 1349) call "The hysterical exaggeration of inhibitions" may be something quite, quite different?

In that state of mental exhilaration I determined upon an experiment. I have a "bad" habit—that of smoking. Of late years, it has seemed too much effort to put it aside. Out of bed, and over to the desk I went, lit a cigarette and then sent strength to my "sub-conscious mind." "Help me to be unable to smoke that cigarette" I said, "Do not permit my 'conscious mind' to determine the issue."

There was not noticeable compulsion—no noticeable change in me—no pressure. I lifted the cigarette once to my lips, then the arm relaxed on the desk. There was no "desire" to smoke it, nor any "desire" to put it out. Slowly my hand moved to the ash-tray and laid the cigarette in its groove. Finally I put it out and went to bed.

After some thought about the power of helpful forces which can, and do, work through a sub-conscious mind, I went to sleep. Can this be the working of an "all-good" force? To me—yes.

MRS. J. B. CADHAM

Jericho, Vermont.

A "DUKE" SMEAR

A friend has just lent me an old copy of "The Woman," a monthly magazine "for the modern woman," published in New York City. This issue contains an article entitled "Life After Death," the third in a series of such articles. It was written by Dr. Hornell Hart, "Professor of Sociology" at Duke University, N. C.

Dr. Hart admits to "communications with the dead"—but not through mediums. They are "dangerous" and "mixed with fraud and self-deception"—using the grief of the bereaved to "enrich themselves" by "faked miracles and by spurious messages.

This is outrageous, coming from a "professor" in any university—as it gives the impression that Spiritualist mediums are fraudulent. This is not only an innuendo. It is a lie.

The following assertion struck me like a load of dirt—and drove me to my typewriter: "Moreover, if one studies people who are most obsessed with Spiritualism (sic!) one does not find healthy-minded and glorious living."

For a Duke University teacher to broadcast a false impression of that sort is not short of libel. I have been thrown with hundreds, thousands of Spiritualists—in their camps, their seances, their churches, their mass propaganda meetings, their message services and their homes.

I have found them, all these Spiritualists, on the whole, not only healthy-minded and intelligent, but devout, happy and "normal"—to a degree I have not seen matched, not to say excelled by Methodists, Baptists, Presbyterians, Episcopalians, Catholics, of Holy Jumper. One would wish that this prejudiced, narrow and uninformed "professor" might extend his "studies" into bona fide "Spiritualist" circles—and get informed, before he himself undertakes to inform others.

THOMAS F. OPIE, D.D.

Great Barrington, Massachusetts.

Continued)
from
Page 1

PURITY

is from within; and those who would know the meaning of Christ's promise, must know it from their exaltation.

Whoever would reform the world by condemning humanity, proceeds in an opposite direction from that which the Great Teacher did. For if humanity have not the element of divinity within them, how shall they be able to know what way to become like their teacher? and how can they see God? The truly inspired mind, the spirit that is uplifted above selfishness or mere worldly ambition, the soul that becomes exalted in the very fervor of its own spirituality, represents what Christ foresaw for mankind, and what love epitomized in His own being. Nay, more; you may be pure, no one can make you pure; the thought that is within you, the spirit that is yours, must unfold in the direction of that which is highest and best. To see God is not intended as a physical promise. You doubtless will not behold this Supreme Being with the physical eye, nor scan His countenance with your physical sense, nor feel the awe of His material presence; but the understanding always is that the sight of the spirit is spiritual; and whosoever possesses the gift that Christ promised, shall also receive that reward.

Essential to Holy Life

Nature is pure, because Nature expresses Deity. Every form of life in its own way (from the laws that control its being) is directly in accordance with a certain process of nature that represents the divine mind. Whosoever conforms in his understanding and thought to the laws of God, he is pure above all other beings. But what are those laws? They appeal to the spiritual being which is in mind. The laws of your spiritual nature, therefore bear your study, since it is well known that any knowledge of physical law that conduces to your health, your comfort, your freedom from suffering, is good. So a knowledge of spiritual laws that conduce to your spiritual welfare at once produces this superior and sublime excellence.

Undoubtedly, Jesus was not the first, nor the only distinguished man who has taught that personal purity and the existence of correct thought is an essential to holy life; but He is the first, and has been the greatest power to embody that life in thought and action, to concentrate the power of the spirit in the human form in such ways that even the lowliest can understand and the darkest mind receive some ray of its light.

For absolute communion of the Divine Mind; for those thoughts that uplift and elevate you, making you aware of the presence of spiritualized beings; for that atmosphere that sustains and elevates the soul, with that exalted and searching self-scrutiny that can only come to the educated and enlightened understanding, you must each one be especially endowed; you must each one have a special gift, and it must be cultivated to the extent that you will not follow that which is good because it is the best policy, nor live to do right because it meets the approval of the world, nor deal honestly with men because it brings better earthly rewards, nor tell the truth for fear of detection in falsehood nor do any good or noble act simply because it meets the approval of mankind; but for truth's sake tell the truth, for the sake of honesty deal honestly, for the sake of goodness strive to be good, and be pure because that is best.

Material Pleasures

Christ said a little further along in the same sermon, whosoever shall in anger with his brother hath already committed murder in his heart. Yet how many do this daily! He says, further, "Whosoever hath longing and looketh with desire, that desire is already sin." If the spirit makes the man; if the being is pervaded by the thought, the mind, and soul; if all that constitutes your existence is really beyond time and sense, and is transcended by the spirit of life, then the most important research for humanity is not in the region of mere material investigation, is not in the region of mere external pursuits; for those ambitions and those daily longings and hourly oc-

cupation that make up the sum-total of human life, are as a moiety compared to what the mind and soul demand.

We know, for instance, that mankind, the average of mankind, seek that which they imagine will give them the most happiness. Now, in reference to material pleasures and pursuits: you are aware there are certain laws of health, cleanliness, comfort, that if not followed bring invariably physical suffering; and the most exalted condition of society is that which promotes the comfort and well-being of its members. You cannot feed the soul with a starving body; you cannot

COMING EVENTS

NOTICE: To all Spiritualist Associations, Organizations and Convention heads. This is YOUR column. No charge for listing. Send date, place, etc. of your next convention, anniversary or special event and have it published here. The data must take place at least 6 to 7 weeks before you send in your notice.

May 30th-August 31st: Annual camp season of the Edgewood Spiritualist Camp, Tacoma, Washington. For 1953 programs, write: Mary B. Crisp, 410-14th Avenue, Seattle 22, Washington.

June 25th-Sept. 7th: Fifth annual season Hydesville Spiritualist Assembly, Hydesville, (Newark) N. Y. For 1953 program, write Margaret Lewis, Box 169, Renns laer, N. Y.

June 26, 27, 28: Fiftieth anniversary of the founding of the First Spiritualist Church, Onset (Cape Cod) Massachusetts.

June 27th-August 23rd, 1953: The 1953 season—Chesterfield Spiritualist Camp, Chesterfield, Indiana. For programs write: Secretary, Mable Riffle, Camp Chesterfield, Chesterfield, Indiana.

June 27th-Sept. 1st: 74th annual season, Lily Dale Assembly, Lily Dale, N. Y. For 1953 program, write secretary, Lily Dale Assembly, Lily Dale, N. Y.

June 27th-September 6th: 1953 season Camp Silver Belle, Mountain Springs Hotel, Ephrata, Penna.; for programs write: Ethel Post Parrish, Camp Silver Belle, Ephrata, Pennsylvania.

June 28-Sept. 6: Annual season Freeville Spiritualist Camp, Freeville, N. Y.; For 1953 programs, write: Olive McMillen, Secretary.

June 28-Labor Day: Brady Lake Spiritualist Camp, Lake Brady, Ohio; President: Rev. Della Kingsbury.

June 28-Sept. 6: Annual season of the First Spiritualist Church, Onset (Cape Cod) Massachusetts; For 1953 program, write: Kenneth D. Cushman, 86 Highland Ave., Onset, Mass.

July 4th-August 27th: Annual season Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio; For 1953 programs, write: Lucy Creasap, sec'y.

July 4th-August 30th: 52nd annual camp meeting of Western Wisconsin Camp Association Inc., Unity Park, Wonegan, Wisconsin. For 1953 programs write, Rev. Melvina E. Krause, Box No. 265, Baraboo, Wisconsin.

July 5th-August 16th: The 50th annual session of Mayflower Spiritualist Camp, Kansas City, Kansas. For 1953 programs, write: Joe Hutcherson, 5940 Sand Springs Road, Tulsa, Oklahoma.

July 5th to August 30th: 1953 season Snowflake Spiritualist Camp, Central Lake, Michigan; Rev. Flossie McColm Mitchell, President.

July 5th-August 31st: Annual season Connecticut Spiritualist Campmeeting Association, Pine Grove, Niantic, Connecticut. For 1953 program, write Alice Dayton, Niantic, Conn.

July 26th-August 23rd: 71st annual season of Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; for 1953 programs, write: Grace Struve, 2423 North 3rd Street, Clinton, Iowa.

August 1-30th: 81st Convocation of the New England Spiritualist Camp Meeting Association, Lake Pleasant, Massachusetts.

August 2nd-23rd: Annual summer season of Sunset Spiritualist Camp, Wells, Kansas; For 1953 programs, write: Maxine Dindhorst, secretary, Wells, Kansas.

August 16th-23rd: 12th Annual Convention of The Federation of Spiritual Churches and Associations, Inc. The Shoreham Hotel, 2500 Calvert Street, N. W. (at Connecticut Ave.) Washington 8, D. C.; Convention chairman: Rev. Alice W. Tindall, 1900 "F" Street, N.W., Washington 6, D. C. (Phone) Metropolitan 0540.

August 24th-30th: The Fifth Annual Spiritualist Episcopal Institute, Chesterfield Spiritualist Camp, Chesterfield, Indiana. For programs write: Pauline Swann, Registrar, Chesterfield, Indiana.

August 27, 28 and 29th: The annual convention of the State Association of Washington, Edgewood Spiritualist Camp, located on beautiful Lake Sunrise; phone Waverly 8-415.

September 3rd-6th: Convention of The International General Assembly of Spiritualists, Norfolk, Virginia; Sec'y: W. Blount Darden, 110 Greenway Drive, Portsmouth, Virginia.

October 5-10: 61st Annual Convention of National Spiritualist Association, Aladdin Hotel, Kansas City, Missouri; Chairman: Hiram B. Tucker, 3718 Brooklyn St., Kansas City, Missouri.

October 26-27-28-29: Colville Psychic Foundation, Inc. sponsors materialization seances at 10 East Fourth St., Jamestown, N. Y. Rev. Fanchion Woodward, the medium. For Reservations write: Juliette Ewing Pressing.

teach people morality while they are perishing in the streets of hunger; you cannot by any possibility uplift the average level of humanity in a moral sense while their bodies are sinking for food and perishing with cold.

Give to humanity an average physical comfort—of food, of clothing, of cleanliness—and you so shall prepare a temple which the spirit has consecrated to become pure. That which belongs to the more intellectual process of elevating mankind is not sufficient. You may give them food, clothing, shelter, but there is still something that must be supplemented—a knowledge of the laws whereby they may ever retain food, clothing, shelter and health. The external foundation is then laid.

The spirit cannot contend against these pressing wants and needs that weigh down the body, benumb the intellect, oppress the faculties, and lead the masses to a fictitious excitement, vice, and ruin. Make mankind happy in physical possession, make them sufficiently well-fed and clothed, give them that process of teaching and instruction that shall lead them to care for their bodies, and you pave the way to that great moral epoch called by visionists the millennium; unseen the stepping-stone is laid to the elevation and perfection of the human race.

The Great Teacher

"Blessed are the pure in heart." How hard is the striving to reach and contemplate so elevated a theme, or even to be aware of the existence of the heart or soul, while the body is cramped and dwarfed and maimed with physical suffering! "Blessed are the pure in heart." Philosophers, poets, those who aspire to the great knowledge that shall overcome the misery of mankind and uplift the soul from its thralldom and materialism, would always do well to remember that the soul, tethered to time and sense, must needs compound with the difficulties of the body. Of what avail is it, if you are in a prison, that someone shall cry out through the keyhole, "Look to the sun, how it shines; and the stars, are they not bright, and the world, is it not beautiful?" Burst the bonds first that enthrall humanity, then ask them to see the sunlight. "Whosoever shall reconcile man's spiritual nature with the conditions of his material existence," says Emerson, "will be the greatest benefactor of mankind."

Whosoever shall teach mankind those laws that best accord with his advancement physically, intellectually, and spiritually, he shall indeed be the successor of the Great Teacher, Himself. Little by little the generations work out great thoughts, and the world is led to wonder and astonishment at some new problem that has been solved, or some new discovery made that releases man from the thralldom of labor. Little by little stars are added to the solar system by the might of man's invention and discovery. Little by little science spreads out her broad wings over the firmament and down into the earth's delves, that man may know her treasures; but the world still groans under the great agony of its spirit, crying out for that light and that power that shall search and find the secret of its miseries.

"Ignis Fatuus"

This enlightened age, this supreme self-existent and self-taught era, this epoch in which external sense struggles for the supremacy, and man's spiritual nature is made subservient to the stern dictates and arbitrament of reason; this period, wherein all philosophy and art combine to search the hidden recesses of nature, and find whereof all treasures are made, witnesses also human suffering, human despair, degradation, and thralldom that must be overcome, or the world, like a blind and ignorant bat, flies fast in the face of its own destruction.

The ignis fatuus of the nineteenth century is intellect. Cold, glittering, soulless, starving the spirit while it maintains the mind, and leaving one-half, two-thirds, or three-fourths of humanity behind that do not even find out the name of the new star or discover the new element in scientific life. That intellect that starves the soul also reacts upon the body of man; and just in proportion as this coldness and lack of sympathy are cultivated, we do not denounce it, but merely say at the expense of the

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WHAT I OBSERVE

(Con't. from Page 1, Col. 2)

solvent of mysteries that have perplexed philosophers.

"VICTOR HUGO: 'Let us not imagine that the usefulness of the good is finished at death. Then rather does it begin. Death has expanded their powers.'

"LILLIAN WHITING: 'It is perhaps the next step in social advancement to realize that Life is a continuity, unbroken by the change we call Death.'

"Paul the Apostle, 1 Cor. XV, 44: 'There is a natural body and there is a spiritual body.'

"We have unbounded faith in the love and power of Deity which has evolved physical forms from the rocks of mountains, through sand and soil and vegetable life into the physical body (form) of man to so continue that law of evolution that man, in his spiritual body shall have become a fitting channel through whom may be transmitted God's message to man. Man is not a receptacle. He is a channel through whom may be transmitted God's message to man. 'God speaks to man through man.'

"If it were not so, why all the preaching in the churches throughout the world?

"The quotation from Miss Mackenbergs' effusion, used by Phyllis Battelle, wherein she says: 'All of the mediums operate under the name of religious sects and are untouchable by law' is entirely false and is slander and libel in the highest and most vicious form spoken with intent to prevent change or progress.

Orthodox Ministry

"The National Spiritualist Association is a religious association organized in Chicago in the year 1893, and incorporated in the city of Washington, D. C., the same years, and justifiably claims the same rights guaranteed by the constitutional laws of our country to all religions and will fight to maintain these rights.

"In pronouncements, the National Spiritualist Association asserts that 'Spiritualism is the science, philosophy and religion of continuous life based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.'

"We ask: On what foundation is Orthodox religion based?

"Mediums, who constitute the important part of Spiritualist religion, are thus defined:

"'A medium is one whose organism is sensitive to vibrations from the Spirit World, through whose instrumentality, intelligence, in that world, are able to convey messages and produce the Phenomena of Spiritualism.'

"We ask: 'Are the organisms of the Orthodox ministry thus sensitive? If not, why not?'

Another Spiritualist answered Battelle's attack in the Detroit Times. She is Rev. Hazel Damrau, pastor of the Center of Spiritual Hope, Detroit, Mich. Mrs. Damrau said:

"Perhaps there were those who got a chuckle out of Phyllis Battelle's article of June 10 in the TIMES.

"There are some people who are not honest and upright but that does not mean that others who believe and practice their religion must suffer humiliation. Unscrupulous people are to be found in all walks of life.

Why Ridicule?

"Our Constitution is built on freedom of religion, so why do we who believe in our religion and that our soul lives on, not also have that freedom?

"I am a Spiritualist minister and conduct services in the Barlum Hotel every Sunday evening, and we are chartered under the laws of the state of Michigan. We have people from various denominations who yet believe in Spiritualism and we also have those who are confirmed Spiritualists.

"But we never tell those who are members of other denominations that they are not welcome, nor do we ridicule their religion. I believe in living and let live.

"I do wish your reporters could once in a while report the truth

as it is with us. Because they cannot see or believe does not give them the right to print untruths."

Still another Detroit Spiritualist, Catherine F. Varner, editor of "The Messenger," a Spiritualist journal, answered Battelle's attack. Mrs. Varner says:

"I am writing in regard to an article which appeared in the TIMES.

"Of course you are going to judge the whole Spiritualist movement by the experience of one individual who knows nothing about the fundamental foundation of the faith but just one experience she may have had.

What We Believe

"You called it a Spiritualistic racket. Don't you think that is a rather strong statement? You could possibly say this about many other religions, but you don't dare to do so, because they have such strong 'pulls' back of them that no one can touch.

"So, to get news for your paper, you stoop to pick on a minority group you think have no grounds to stand on, to defend themselves.

"Well, I am here to state that as editor and publisher of the papers that represent the Spiritualist movement in Detroit, I greatly resent such publicity. Your comeback will be that you are not picking on the thousands of 'intelligent and moneyed people who believe in Spiritualism,' but when you pick on the mediums, you pick on Spiritualism, for there would be no Spiritualism without the mediums.

"We believe as our fundamental basis that there is contact with spirit, and our mediums are so developed as to make that contact. All other religions believe in immortality, so they say, but go on in the same breath to say that when you're dead, you're dead.

"Is there any sense to that? Is it any wonder that people are getting their eyes open? You can't fool all of the people all of the time, and they are not going to be chained down all their lives, as they are now. But that is their problem, and not ours.

"Our problem is to defend our representatives, who are all law-abiding citizens, own their own homes, have their own cars, pay taxes like all good people. They are not hiding behind a bushel. They are right out there helping the thousands of people get some help and consolation that they can't get in other religions.

"We have a job to do, and by the faith and love of God, we are going to do it in spite of the propaganda put out by newspapers such as yours."

When Will It End?

Some time ago I published a statement to the effect that I would never again mention the name of Rose Mackenberg. This article is reluctantly released only because of the flood of letters asking me to do something about it.

What Spiritualists will never understand is why they must be continually harrassed by devotees of other religions. Those of the Catholic faith do not fight other orthodox religions. The Christian Scientists do not openly attack those of the Jewish faith but it seems they all, to a greater or lesser degree, openly wage battle against Spiritualism.

Why? you may ask. Simply because if the truths of personal conscious survival and spirit return, proven under certain conditions by the Spiritualist mediums, were universally accepted, the creed and dogma of the other orthodox religions would come clattering down over the ears of those who preach and teach it. It is too late now, the orthodox leaders cannot tell their flock that they have lied to them to these many years.

Rather, they continue their well organized smear campaigns, using as their tools the likes of the Mackenbergs and the Battelles, who have always found this an easy way to make a fast dollar. When will it end? Only when wars end, only when persecution ends and we have had both for the past 2,000 years and will continue to have them until men learn to live together harmoniously and respect the others' point of view.

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PURITY

(Con't. from Page 4, Col. 3)

spirit, "So will man be separated from his kindred, and so will the world, and each soul in the world, strive in vain to find out the hidden mystery of human elevation."

There is but one theory; there is but one element; there is but one property that can actually, unqualifiedly, absolutely reach all classes. Christ Himself taught it; He lived it; He extended its influence and its convictions wherever he went; it was His merit and His joy that He embodied it—the spiritual gift of the divine and perfect love of His kind. Whosoever separates himself from his fellow beings by any arbitrary laws of time and sense, saying, "Thou art there and I am here," in that degree fetters his own soul. Whosoever does not love a criminal in his cell, the outcast in the street, the child of poverty and wrong, as he loves his own soul, has not attained the spirit of that Christ whom the world follows today.

The Eye of Spirit

The great lack in your teaching and instructions is this, that you suppose the spiritual nature to be impossible of culture; that you are to rely not upon knowledge, but faith alone; not upon works, but upon words; not upon cultivation and exposition of spiritual things, but upon the guide that has led you, without reference to your own thoughts and feelings. Christ, the man taught not only belief and faith, not only knowledge, but the foundation of knowledge—the actual existence of these properties and powers within the human spirit. He assumes more than this, that in searching for spiritual life and in the communion with the Divine Mind, you shall so search your own hearts that you shall not only seem to your fellow-men to be upright, honest, just, true, but that you shall be so absolutely, that the eye of the spirit may search the depths of your soul and find there no concealment, no deception.

Whosoever is thus transparent to the eye of the spirit, whosoever can thus, so far as his or her knowledge extends, say in communing with the Father, "I bring myself before Thee with all my faults, all my shortcomings, that Thou mayest see and judge," he and she are better fitted thereby for the knowledge of and communion with those laws that belong expressly to the spiritual nature of man. But chiefly in the world such words as purity, and goodness, and love, and truth, and hope, and faith, have had only symbolical meanings, like the ancient gods and goddesses of mythology, supposed to represent some divine beatitude, yet never within the grasp or possession of mankind. They have held a place like some picture upon the wall, or some grandeur, and furnished with no actual possession or property in the human spirit.

Heretofore, all spiritual laws with which you were exalted, showing your communion with the Divine Mind and his angels, and the beneficent spirit of Christ, have been supposed to be some outside influence whereby you are to be brought up to those conditions of purity, love and virtue, without, however, a knowledge of your own spirit. The way up the steep of spiritual progressions, the pathway to the temple of the soul, wherein your spirits sit enthroned, and the eye of God is upon you there, is by effort, by earnest endeavor, by constant prayer, by seeking, searching, striving for the knowledge of those spiritual things.

Our Future State

But to most persons probably this promise of Christ, that the pure in heart shall see God, has no significance. We say it with all respect and deference to those who believe implicitly in these words. If either means to them an impossibility, or it means in the future state of existence, in some solemn and uplifted condition after death, the soul shall actually gaze on the presence of the Infinite. But all who have held exalted communion—all those whom inspiration has touched, all who in the secret and quiet of their own communings with God—all such persons know that He means that state which may be experienced hourly, daily, which may extend over the period of earthly

life and stretch far out into the future.

"Have You Seen God?"

One of the questions that is most frequently asked spirits when they communicate through earthly mediums is, "Have you seen God?" They invariably answer "Not with the external eye; but we see Him everywhere." This sight of God comes to the soul that is conscious of its own sincere searchings for truth; comes to all who are conscious of an uplifting, an elevation of the spirit—a searching for the light within; comes to all who, at any hour of any day, in silent self-scrutiny, seek to find out their relation to the Infinite Being, who search for spiritual knowledge and spiritual light; it comes in hours of lonely communion and secret prayer; it comes, or should come, when you seek for converse and communion with the spirits of the departed; it comes to all who like and earnestly strive, with self-culture and self-examination, to be near the Teacher who has taught in His life the lesson of purity.

But how far is this removed from that world, that surface that today presents itself for the examination of the philosophy, of the man who would seek to benefit mankind, or that presents itself for the inspection of the spiritual world! It is true that the world is as wise, as good, as pure as the conditions of life, the sufferings of society, and the sins and crimes that are inflicted will permit it to be.

But this is not the world that Christ promised or sought to create nor is this the society that in those days when spiritual life and spiritual culture abound shall be best presented; is not the world that shall exist before the eye of faith. That faith alone can come from the cultivation of every faculty of the spiritual nature of man, those powers that have been dormant—we mean those faculties that have been withheld from investigation and scrutiny—we mean that part of mankind that has been ignored, or if not ignored, at least has not been needed in the schools and culture of the world.

Quest of the Soul

Suppose, now, an instance. You shall lift a fallen man or woman, and you say to him or her, "Be pure." The knowledge that they have is of no part of spiritual nature; they know simply a physical need; they know simply they have physical bodies; they know simply those debasing qualities that have held them bound. "O," you say, "this being is utterly fallen; we cannot possibly work reformation here;" and hence the world has divided itself into classes, and criminals, outcasts, unfortunates sap the foundations of society, and this is covered with the glittering appearance the world presents today. But if you say, "My friend, you have another nature; there is something beyond body, something higher than the senses, something superior to your own mere physical nature. It will conduce to your happiness; so much the more will your soul and mind enjoy that existence than this, that you would forsake the one for the other if you knew." Will a hungry man take food? Will he that is cold, seek the warm fireside? Will he come in if you ask him? So will every soul—if you present this side of human nature—come and partake of the fruits of the spirit; not at first, but after many times; after importuning them often. If you assure them that this is the way to gain happiness, they will forsake the outer mind and learn to prize the inner.

It is not alone among those that are exiled from society that this law applies. It is not alone among those that are distinguished from their fellow-beings by the ban of outlawry; but each one of you applying this law to your daily life will find, whereas you now feed the body and intellect, so shall you find as much pleasure in cultivating the soul with its fine thoughts that the body becomes less and less important, only preserving the needful and requisite attentions that belong to comfort.

So will the mind and spirit, accustomed to feed upon the husks of outward life, rush eagerly to the grain and bread of spiritual existence.

Consider, today, the time is past mostly in that which pertains to your bodies, elevating temples, rearing structures, adornments, and daily feasting, while only an hour a day, or a day in the week is given to the observance of those

forms that belong to spiritual worship. But instead of this, we say to you, with the consciousness of spiritual scrutiny, that you are each one starving the better part of your nature—unwittingly, perhaps, without thought or knowledge—and that there is a superior man or woman within you that longs to express itself, that seeks some avenue whereby it may manifest itself: another you, hidden by this outward covering, by this material mask, these forms and contrivances.

Iron Key of Nemesis

If you possessed a more resplendent being—a being endowed with the gifts of prophecy, a spirit of higher communion, greater range of knowledge, vast vision, with inspiration, would you not eagerly, nay, longingly strive to find it out? Supposing you were told that in an apartment of your own dwelling there was a bright and beautiful angel hidden from your sight, imprisoned there for long years; an angel endowed with the attributes of the Divine Mind, in whom virtue and faith and love excelled; a being of such transcendent worth, formed of lightness, purity, and truth, adorned with such rare grace and such excellence, that but to gaze upon that angel would be life and light and salvation—you would burst the barrier—break all walls that separated you from the sight and the vision of that rare and splendid being.

The apartment in which the angel is concealed is your body. The walls that divide you from this rare and beautiful person are the walls of your own external tastes. Sometimes it is the intellect, prejudice, fear, ambition, or whatever perverts your sense. Within and imprisoned there, as though the iron key of Nemesis had turned upon it, this angel awaits an opportunity of expression and development, waits with longing and with weariness, waits ever and only asks that is may come forth and adorn and beautify your lives—waits, that the hour of persistent faith and hope and courage, the nature which so divides and separates you from the real expression of the perfect good shall be past.

This angel is your own soul; that part of you endowed with life and breath, with immortality from the Infinite; that part of your being that, if you will allow it growth, and expression, and culture, and room in the world, will so blossom in your ways that the lilies of the field, the waving corn, and the stars of the firmament shall not be so bright; nay, the very Deity, the very Spirit of Christ, expresses what you might be. His life and prophecy are teaching much to humanity. They beaon to you; they reach out to you from this waste of time and this history that intervenes; and when you ask yourselves this question, "Why is it that we may not be that which we aspire to?" We answer, you may.

The work of thought that is in the world is sufficient for the world's disenfranchisement, that which divides you from the spirit of God and Christ, and loving angels and beings fraught with messages of love and peace is not their wish; they are already here, only that the mist of will, and the darkness of time and of sense, veils and separates you from the sight of your own loving ones, from the sight of one another, from the sight of your own soul; and waiting there like a spirit entombed in the sepulchre, your own thoughts are waiting, your own spirit is waiting for the Master-hand that

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(Con't. next Column)

shall unlock and allow it to go free—free in the light of truth, of perfect faith, and hope, and love, and knowledge.

With this knowledge shall come the glad tidings—not that the world is to be suddenly made pure by the visitation of any supernatural power, but that every heart and mind and soul is seeking and working out within itself that purity that shall finally, in the aggregate, make the world blossom as the rose, and make the waste of time, so dreary to many a weary heart, no longer a waste but a blossoming garden, wherein God's fruit—the love of truth and purity and virtue—shall no longer await the golden harvest-time.

"Blessed are the pure in heart, for they shall see God." Behold, with the eye of faith we already see mankind uplifted from their vain ambitions and the thralldom of their senses; we see them, not pursuing mere personal ends and aims, with only the love of their fellow-beings, with only the thought to do good and act uprightly.

They travel up the steeps of time, linked hand in hand by the golden cord of love that binds them to the Infinite. It makes them aware of that voiceless Presence, that unseen Face, that Holy Voice, that ever-living Soul that to each and every one shall be revealed by the eye of your own Spirit.

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Is Spiritualism Growing?

It is . . . and will continue to grow if we stress the religious and philosophical aspects; personal unfoldment; education, spiritual healing and work among the children.

The future of Spiritualism depends upon the leaders we can train now!

—by—

DR. ENID S. SMITH

Though the truths of Spiritualism are as old as the world, having manifested themselves in the experiences of all peoples and in all bibles, it was not until 1848 that the cosmic clock struck for this universal religion to manifest itself in its own right. Since then it has been growing quantitatively and qualitatively, in its various phases, in different places, and according to the laws of God seen in all creation.

In order better to understand how and why Spiritualism is growing, let us consider and illustrate very briefly the different phases of its unfoldment, concluding with a few suggestions that may help it grow more rapidly and effectively.

In the early days of little education or democracy, with authority ruling religion and the few ruling society, the first phase of Spiritualism necessarily was elementary, dramatic, and sensational, to attract attention to the great truths of immortality and communication.

The Movement began to grow from the knock that echoed around the world, when the restless spirit of the slain peddler rapped out the first spiritualistic message through the mediumship of the little Fox Sisters. From the Hydeville, New York, Spiritualism conquered the world with a speed and a sweep unparalleled by any other movement save Christianity; so that now it is said that there is scarcely a family anywhere that does not have at least one member who has had proof of immortality.

Mme. Blavatsky

In those early days the work of the children was exceedingly prominent. Had not Jesus, the world's greatest psychic and medium, declared, "A little child shall lead them?"

After the Fox Sisters, perhaps the Eddy boys, William and Horatio, of Vermont, attracted the greatest attention throughout the world. They were severely investigated by committees of trained men, including H. S. Olcott, the writer, who reported, during one period of three weeks at the Eddy farm, over 400 materializations, entities speaking "with tongues" as in Bible days, so that many visitors traveling from afar heard their spirit friends and relatives speaking German, Finnish, Scandinavian, Arabic, Chinese, Indian dialects, and the very rare Georgian tongue—an unrelated language of Transcaucasia.

Madame Helena Blavatsky, the famous Russian, was greeted by the materialized Michalko Guegidse, in full Georgian dress, who spoke Georgian to her, and played a national folk song on his instrument the tchicharda. So also came American Indians in their blankets, buckskins, and with spears twelve feet long, as did other entities in their special paraphernalia.

Yet, when the seances were over, there was nothing in the room but the two boys tied to their chairs in a little cabinet Olcott took hundreds of written statements and affidavits from reputable citizens and professional men, concerning the truth of these events.

"Christian" Investigators

Throughout the growth of Spiritualism as with Christianity, which in its pure form is Spiritualism, persecution was almost unbelievable. For example, the orthodox Zephaniah Eddy, father of the boys, beat them until the blood ran down their legs, poured scalding water over the back of his entranced son William, and allowed his "Christian" friend, Anson Ladd

to place burning coals on his son's head to exorcise the devil.

Despite this treatment, Zephaniah hired out his gifted sons to traveling showmen and reaped a fortune therefrom. Yet every one of his nine children, including a sister Mary, received injuries, the scars of which they carried to the grave—from beatings with bricks, from shots, stabs, bruises from "Christian" investigators that were worthy of Spanish Inquisitors, though there was never any suspicion of fraud.

In these early days of persecution and growth, appeared also the Davenport boys, Ira 15 and William 13, in whose presence numerous objects, even to a heavy piano, were levitated, without visible hands. Young Ira was whisked through the air from a back room in the house and landed out in the street 70 feet away. Another time he was delivering papers, when suddenly he lost consciousness, and when he awoke he was standing on the bank of Niagara River in the snow, with no tracks anywhere to show how he got there.

Harvard Professor

Another occasion the boys were levitated in the air above those present, some 9 feet from the floor. Sometimes the two boys and their sister floated high up in the room. Sir Arthur Conan Doyle, writing a history of such experiences, says, "Hundreds of the reputable citizens of Buffalo have reported that they have seen these occurrences."

A Harvard professor by the name of Pierce tested the boys and later the physician T. L. Nichols, M.D., reporting, said, "The professor and assistants exercised great ingenuity in proposing tests, abandoning all tests the boys agreed they could carry out, even to being handcuffed. The professor finally trussed up the boys in a most brutal manner with some 500 feet of new rope, boring holes in the simple cabinet.

Though Professor Pierce took his place between the boys and held their hands, phantom hands appeared above the professor's head and played a musical instrument, among other demonstrations."

Finally, on one occasion the unseen operators released the boys from their bindings; but when the cabinet was opened, the ropes were found twisted around the professor's neck. He made no report. The children were genuine, suffered much at the hands of unbelievers, and at length demonstrated in England.

Just a word about little Cora L. V. Richmond, who one day was considered lost when she was between three and four years of age. She was discovered on an island in the middle of a river, too wide and too deep for her to ford. Since there was no boat, log, bridge, or anything by which she could have crossed alone, it was decided, in view of what later happened, that Cora had been carried there by spirit forces.

Harmonial Philosophy

From the age of 11, she held large audiences spellbound on lecture platforms throughout the world, discussing the most learned subjects with great professors, who could not refute her wisdom, and who learned great truths concerning their varied subjects from her.

She could also leave her physical body, as did A. J. Davis and others, and travel in the spiritual or etheric realms. Her discarnate friends who greeted her smiling, said, "Yes, Cora, they are all here in their particular states doing their own appointed work."

Great was the mass of physical phenomena in this sensational stage of Spiritualism's growth; yet the Movement in America was largely interested in the philosophical, literary, and religious phases of its work. Books and periodicals began to appear, together with the *Harmonial Philosophy* of Andrew Jackson Davis, the great pioneer. This promised to serious,

thinking men both a rational and physical proof of immortality.

Many now believed they had obtained this proof. This was an exhilarating hope and impetus for further growth through inquiry. So, from 1850-1870, Spiritualism was looked upon as a wonderful dispensation to mankind, which all men would accept shortly. Knowledge was being added to faith. Davis went so far as to say that when physical phenomena had convinced people of the proof of immortality, it had served its day—attention should be turned to the philosophical and religious phase of the work.

About 1875, the scientific phase of growth was due to manifest, when the center of interest in Spiritualism switched to England, because of the sudden interest of such famous scientists as Wallace, Crookes, Myers, Barrett, Lodge, and others. Their interests soon gave rise to the Society for Psychical Research under its first president, Professor Henry Sidgwick.

Sir William Crookes

The chief aims of the new Society, whose cornerstone was skepticism, were now to determine, by experimentation and investigation, whether or not the phenomena were genuine; and if so, what was their explanation. In the growth of Spiritualism, here was a great change of emphasis to science and reason, which caused it to lose much of its former religious impetus, fervor, inner meaning, and compulsion,—first in England, then a little later in America.

Science challenged Spiritualism; the Movement proceeded slowly and awaited the verdict. According to the law of supply and demand, there appeared between 1900-1910 a large number of fine, professional, public mediums. Space forbids the mention of but a few.

Sir William Crookes, the world's greatest chemist and physicist, the first to conduct investigations on an unassailable, scientific basis, observed the strictest of laboratory conditions. Yet, for two and a half years, through the locked doors and sealed windows came the materialized spirit of Katie King—the medium was the 15-year-old Florence Cook.

Crookes submitted the spirit to all sorts of tests,—among them, weighing, measuring, taking her pulse, photographing her. He invited all Europe to come and investigate with him. Crookes, furthermore, carried on experiments with D. D. Home, a medium, who in trance floated horizontally out of one window, 70 feet above the ground, then immediately was seen 6 feet above and outside the adjoining window, where in upright position he presently raised the window and slid feet forward into the room through an opening of 18 inches. He repeated this demonstration in the presence of highly reputable witnesses.

Sir Oliver Lodge

Again, Crookes says, "Mr. Home went to the fire, and after stirring the red hot coals about with his hand, took out a red-hot piece as big as an orange, held it in his right hand, blowing it to white heat, then called attention to the flame that was licking around his fingers; yet he was unburned." Many other proofs of spirit-power did this Scotchman demonstrate, himself the sensation of two continents, yet poor as a church mouse, but ever refusing to take money for psychic gifts.

The same attitude was held by Stainton Moses, ordained minister of the Episcopal Church, who in his securely sealed seance room showed that matter could pass through matter—snuff boxes, candles, crucifixes appearing out of the air and heavy bodies being levitated and messages written by invisible hands; yet he declared that these things came by means of the spirits and angels of God and that money and commercialism should never be connected with these gifts so freely received.

Sir Oliver Lodge, the greatest authority on the ether, whose wife with the chair she was sitting in was levitated and kept suspended in mid-air for a considerable period of time, became interested in Spiritualism and furthered its growth, shortly after the death of his son Raymond in the war in Belgium. Lodge got in touch with his departed son whose identity was proved by a series of tests with the medium, Mrs. Leonore Piper,

(Con't. Page 7, Col. 4.)

EVIDENCE

Meticulously Substantiated

—by—

J. Gilbert E. Wright

It is always a pleasure to be able to testify to the reality of psychic phenomena particularly when it bears upon the question of survival. The following incident occurred through the mediumship of the Rev. Fred Mitchell.

At a recent class meeting in Schenectady, (Yes, a hardened old sinner of a psychical researcher such as I, am actually sitting for personal unfoldment! I was receiving nothing as usual, when towards the close of the seance a strong masculine voice broke through. It did not resemble the medium's which is characteristically English or Canadian with a careless regard for aspirates, this visitor addressed the group and immediately a clamor broke out as to who he was, what he wanted and so on. I joined the chorus.

"I Heard a Voice"

When he heard my voice, he turned to me and said it was I that he wanted to reach. I, naturally asked him his name but he said that at this juncture his name was unimportant, that he would return the following week and perhaps at that time he would reveal his identity. I confess I was completely exasperated.

"Why," I said to myself, "cannot these spirits be business like. Here the wire was clear. We were talking like two men over a telephone. Why in Heaven's name could he not simply go ahead, give me his name and state his business?" I made a note of the incident and then forgot all about it.

Three days later, I was lying down. It was about three or four in the afternoon. I was not tired I was not sleepy. I was merely bored. Suddenly a word was spoken in my right ear. It was the living voice of a living person; completely subjective as though someone lying along-side had uttered it. The word was 'FOLEY'.

Of course the spelling is mine. It might have been FOLAY, FOLEIGHT, the French, FOLIE and whether it was the name of a place, thing or person I had no means of knowing. Fortunately, as it turned out later I mentioned the matter to three persons, a John and Anne Houghmaster and a certain Leon Hugemont.

Double Check

Again the next class night, my receptive faculties were low and I sat as silent as the sphinx. Mitchell went into trance towards the end of the proceedings and Patsy, his little girl control came through. Addressing me she said:

"Mr. Wright, we have a surprise for you. That man FOLEY who came to you and told you his name is here tonight and will introduce himself to you presently." "That's wonderful," I said, "two surprises for me tonight. Foley's presence and that other man who came last week and said he might introduce himself to me tonight." "They are one and the same," replied Patsy!

The same booming voice we had heard previously then came through. "I am JOHN HENRY FOLEY. I was an Irish sculptor born in Dublin, 1818 and who died in London. Many of my works are to be found in and around the English Houses of Parliament, I did a statue of Stonewall Jackson which is in your country and I designed the Seal for The Confederate States. You can look me up and you will find that everything I have said is true, I was attracted to you and have come to be your new teacher. You will hear more of me."

When I got home I looked him up in a fine biographical dictionary which I fortunately possess and this is what I found.

JOHN HENRY FOLEY

A distinguished Irish sculptor. Born, Dublin, 1818; died, Hampstead, London, 1874. His most popular work and considered his masterpiece, is the statue of Sel-

den in New Westminster Palace, Hamden. Notable works are three equestrian statues in Calcutta, India—Sir James Outram, Lord Canning and Lord Hardinge; the statues of O'Connell, Goldsmith and Burke in Dublin; Lord Clyde in Glasgow; Clive in Shrewsbury; John Stuart Mill and Sir Henry Bares in London; a symbolic group entitled 'Asia' and the statue of Prince Albert in The Albert Memorial in London; Stonewall Jackson and Hamden in Richmond, Va. and he did design the Seal for The Confederate States.

SPIRITUALISTS MUST WORK TOGETHER

By E. L. ARCHER, JR.

We Spiritualists have the greatest dispensation for good which has ever appeared on the earth-plane since the time of Atlantis. We cannot stand quietly by while others do the Spiritual work. Our spiritual friends will not leave us alone until we have done our best to fulfill the responsibility we each took when we decided to follow the teachings of Spiritualism.

You know the truth of life throughout eternity. What are YOU doing about it?

Are you working with your spirit friends, or do they have to force you? There are countless thousands of souls who need your help to understand what it means not to be afraid of the change called "death."

It was a wonderful thing for the readers of *Psychic Observer* to be able to see what Rev. James Ridgeway does for the spirit world. "Jimmy," to his friends, is an unassuming medium of the highest quality. He is one of the greatest of Lucius Pitzer's many thousands of students on the earth-plane today. I found the good "Louie" could bring to his students, having been in his classes for many hours.

"I Am a Magnet"

People are seeking the truth of life beyond the veil far more earnestly than they have before in our history. But, they are also very observant of the little kinks which we may have in our human make-up. These human failings may glare at them like the beacon when it suddenly turns your way.

One of these failings, and one which many workers as well as speakers have spoken of, is jealousy. Why should one medium hold jealousy in their heart for another worker? Every type of religion teaches us that we must love one another if we are to go ahead with our spiritual work. This is the only thing that will ever keep us from forging ahead with our work.

So, if you want to be a doer never feel jealousy for another worker. No one can take anything away from you which is yours alone to do.

"I AM a magnet to attract success." You can be this magnet, no matter what present circumstances seem to denote. For the things of spirit are eternal, while those of earthly vibrations are transitory. So contact your spirit teachers and find out what they have planned for you.

Pioneers like the Fox sisters, Sir Arthur Conan Doyle, Peebles, and others have blazed the path for us. They let nothing stand between them and the work which they knew they had to do while they were here on earth. They were led by spirit. They lived for the good they could do for sorrowing souls.

Life has been exceedingly good to every Spiritualist, for we know if we are about our Father's business while here, and do everything we can to help others to understand the truth, we will be royally received on the other side.

And people are sincerely searching for the truth as I have ascertained to my satisfaction by my two trips to Modesto, California. The people there received my spirit friends enthusiastically.

And so, "Be Doers" in the broadest sense. Let nothing keep you from doing your best, and let nothing stand between you and the philosophy or phenomenon of Spiritualism which you alone, as a medium, can give.

BIBLE HISTORY REPEATS ITSELF

Virginia Daily Reports An Angel's
Visit To Wheat Farmer

—Psychic Hapenings
Are News!

—by—
... Thomas F. Opie

"SAMUEL FRAME BURIED ON THIS FARM—WARNED BY AN ANGEL IN A DREAM, SEPTEMBER 22, 1870, TO REMOVE HIS WHEAT FROM PALMER MILL, NOW SPRING HILL—WHICH HE DID THE FOLLOWING DAY—A FLOOD DESTROYED THE MILL—Erected by His Granddaughter, Elizabeth Carson."

A newspaper cut (reproduced on this page) bearing this legend, from my own native county in Old Virginia, Augusta (Staunton, Va., News-Leader May 17, 1953) lies before me as I write. It looks as if the press is going to be forced to TELL THE NEWS of Spirit Fact, sooner or later, in spite of itself.

Together with this picture, a two-column article written by a staff reporter appears—giving details as to how a Virginia farmer, nearly a century back, saw a Heavenly Visitant in a dream (vision)—and HEARD THE VISITANT TALK!

Now I call that news, even if the event itself took place all these years back. Gibson Prather, reporter-photographer tells the tale and adds: "There's a moral to this thing somewhere but for the life of me I can't put my finger on it exactly."

There is an admission to ponder. "A moral somewhere"—but where and how and what? If a few of the disinterested and open-minded so-called religious leaders in the land would dare to open their minds and then their mouths to receive and to channel what another reporter (Jimmy Crenshaw, Los Angeles crack Court Reporter of twenty-five years) call "The Biggest News in the World" today—namely, that we now live in a World of Spirit, that our loved ones are carrying on, on a higher level; that they can communicate with us, under the right conditions, etc., the average individual, not to say a clever newspaper reporter, would not be so inexcusably ignorant of all this. And just about anybody might be able to "point a moral" from the story here relayed to the reader.

Official Records

In this connection, it might be well to recall two court cases in the South, in which visions and dreams and "angels" figured. One was in North Carolina—when a young farmer testified that his father had appeared to him and indicated that his last and valid will was sewed up in the lining of an old top-coat—whereas the will then in effect had dispossessed all but one member of the family.

The will was found duly and the court ruled that the family should share the property, as provided in the "lost will and testament." This is not heresay, folks, but a matter of legal process, now in the court records of Buncombs County, N. C.

The other was the case of a man who "saw his departed neighbor" in a vision—in the state of Maryland. The departed conveyed the news to this man that changed things for two children—who did not inherit the father's property, as he intended they should. The court found in favor of the children—ruling on the testimony of a "man who had seen a vision"—and had "talked of it."

A matter of official record in the Maryland court—not a silly fanatic's hallucination—not an "unlikely tale" told by an idiot—but "accepted testimony" of an established court of law. But still men will not believe—though one rose from the dead.

Maybe if a few such stories as Gibson Prather's, in the Virginia daily, come to light from time to time, in the next ten thousand years or so, the eyes of the blind will be opened—and their smoggy

minds will accept established fact—although it is "out of this world"—and still beyond the ken of orthodox and prejudiced religion.

Here is the story in full. It merits all the attention the reader may be able to give it, since its significance is apparent—and it comes from an independent source—and from a witness who himself seems to "miss the mark" in properly appraising it as a "pointer-up" of a moral or two:

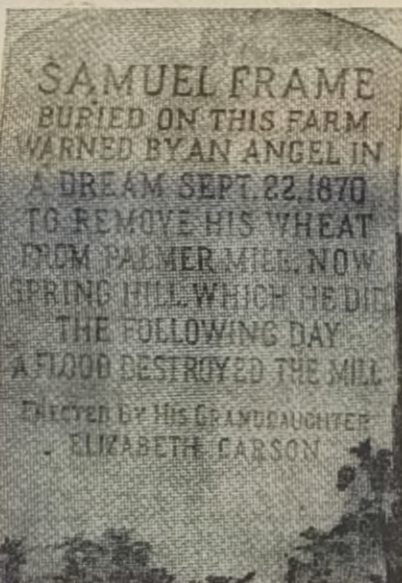
The Warning

Let us take our text this week from the 19th chapter of the Book of Genesis, where it says:

"And Lot went out and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one who mocked unto his son-in-law."

And when Lot and his daughters fled the city, the son-in-law and the remainder of the unbelievers were left behind, and if you remember, curiosity got the better of the wife of Lot and she ended up as a pillar of salt.

The analogy isn't by any means perfect between Sodom and Spring Hill, but there was a warning in both places, or so the story is hinted.



This Marker, a monument to a dream, stands beside the highway two miles from Spring Hill on the road from that place to Staunton.

ed on a tombstone near the latter place and told among the older residents there.

It was in the year 1870, as can be seen from the photograph accompanying this, that Samuel Frame had his wheat stored in Palmer's Mill, which was located on Middle River in what is now the village of Spring Hill.

Mills generally now will receive wheat on deposit for flour, which means that a farmer can leave so much wheat and take his flour as he needs it, or he can simply leave it and sell it when he figures the market is at its peak. In any case, the wheat is insured and a flood or fire would make no difference to the farmer in case it destroyed the wheat. Mills nowadays carry insurance.

No Insurance Then

But back in 1879, so I have been told by old time farmers, a raiser of wheat often took his wheat to the mill and called back later for his flour, and it remained his wheat. Insurance was probably a rarity in the Valley back in those days immediately following the War Between the States. Let it be recorded that it was Mr. Frame's wheat.

Anyway, it was on the night of Sept. 22, 1870, that Mr. Frame, asleep in his home a little more than a mile from the mill where his wheat was stored, had a dream in which an Angel appeared and told him that he had better get his wheat out of the mill if he wanted to save the grain.

And while there is no one left

in the neighborhood who remembers exactly, it is the general impression (and it certainly makes a better story) that Mr. Frame took the trouble to warn his neighbors about the dream that he had dreamed and about the prophecy which had warned him to get his grain out of the mill and on to high ground.

Paid No Heed

And the neighbors say that their fathers have told them that Mr. Frame's hearers, like Lot's sons-in-law, paid no heed and refused to believe. Neither did they go down to the mill and remove the wheat they had stored there, as did Mr. Frame after he had made the rounds with his warning and gotten no converts to his prediction of dire happenings to come.

Anyway Mr. Frame had the last word in the matter, because the day after he had gotten his wheat out it started to rain and it rained some more and a flood came down Middle River and overflowed the mill race and overflowed the mill and the wheat that was in the mill and even went so far as to destroy the mill itself.

And the Northern Army six years before didn't do any more damage to the Valley than the water did to Palmer's Mill, which was swallowed up on the spot where Spring Hill is now located.

As I say, no one remembers, but it is highly probable that many people were running over to the Frame house that winter for a cup or two of flour because times were bound to have been cruel hard back then, so close on the heels of the war, and a grain of wheat was a grain of wheat and there was no government subsidy on destroying crops to help out with the loss.

Granddaughter Remembered

Time went on the tale was just a legend handed down from father to son until about 1930, when Mrs. Elizabeth Carson, a granddaughter of the late Mr. Frame, erected a marker commemorating the event on her farm two miles from Spring Hill on the road between that place and Staunton.

Mrs. Carson is living now in Orlando, Fla., and it was not possible to check the exact date of the stone raising, but the neighbors say that 1930 is "about right" and it really doesn't matter too much.

The stone stands today on the farm which was owned by Mrs. Carson then and which has since been sold to Mr. Alfred Rider. Contrary to popular belief, this is not the place where Mr. Frame lived and where he had his dream. That place was more than a half-mile down the road in the direction of Spring Hill.

And the neighbors say, although no one is sure, that the Frame grave is in an old cemetery, unmarked, atop a hill that overlooks the spot where the marker stands.

That's the story as it is told in the neighborhood, and it is carved in rock for the world to see and to give it a solid foundation.

I came away feeling a bit sorry for the neighbors who wouldn't listen and who lost their wheat, but then I wondered what a person would do if a neighbor came in and shouted, "Get all the furniture up on the second floor, I just had a dream that this whole street is going to be flooded in a couple of hours."

There may be some of us who would go around and check that all the windows were closed tightly, but wouldn't even do that, probably, until the first drops started to fall.

There's a moral to this thing somewhere but for the life of me I can't put my finger on it exactly.

Anyway, it is a story that is told around Spring Hill when a person notices the marker and it is one that is stranger than most communities can tell about themselves and their past.

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Is Spiritualism Growing?

—Continued—

From Page 6, Col. 3.

of Arlington Heights, Mass., a neighbor of the present writer who went to school with her daughters.

Lodge in his book *Raymond, or Life After Death*, tells of his scientific investigations and that his departed son became as close a member of the intimate household of himself and wife as he had ever been. Through Mrs. Piper, Lodge, Hyslop, Hodgson, and other came into Spiritualism. Dr. Hodgson, introducing Mrs. Piper to the British Society for Psychical Research said, "There is only one medium, Mrs. Piper!"

The investigators of this period of growth gave their testimonies to the genuineness of the phenomena, Crookes, for example, saying, "It is absolutely true that connections have been set up between this world and the next. I am happy to announce that I have obtained absolute proof"; Lodge declaring, "I am as convinced of continual existence on the other side of death, as I am of existence here." Crawford, Lecturer on Engineering at Belfast University, affirming, "Psychic phenomena are quite as real as any other, and the man nowadays who denies their occurrence is not worth wasting time upon."

Philosophic Revival

And so, one might continue with testimonies from other great scientists. But after this scientific period of growth, the Societies for Psychical Research declined, since their purpose had been accomplished,—the proof of the genuineness of the phenomena.

Public mediumship also declined with the reviving of a wave of incredulity with consequent persecution, largely due to ignorant officers of the law. Nearly all the best mediums suffered charges of fraud and exposure, being seized when entranced, often to their great bodily and mental harm. The situation was aggravated by a few fraudulent mediums.

Consequently, the best mediums withdrew their gifts from the public, until at present it is difficult to find good professional psychics. The emphasis in growth shifts again to the religious and literary phases of the Movement, especially during war times. In the past 25 years have appeared more valuable and important treatises on Spiritualism than at any other time in its history.

This revival of its philosophical and religious side was what the original leaders, Davis, Hudson, Tuttle, Peebles, Newton, Emma Hardinge Britten and others wanted, from 1880-1900, keeping the external phenomena secondary.

A word now of statistics, indicating the growth of Spiritualism from the early days when there were no churches,—only a few camps and spasmodic meetings, until the present. Using as authorities, such books as Eric Post's *Communicating With the Beyond*, Arthur Findlay's *Rock of Truth*, John Leonard's *The Higher Spiritualism*, and statements from Spiritualist publications together with the testimony of numerous Spiritualist ministers, we may conclude that Spiritualism is growing almost unbelievably in all parts of the world in increased membership and attendance of outsiders at meetings.

For example, in 1855, there were reported some two million Spiritualists in the U.S. and 12 magazines.

Books to Read

In 1887, the magazines printed in English had risen to 100, those printed in Spanish to 40, those in German to 70, those in France to 12. By 1900 the total number of Spiritualists in the world was estimated at 20 million.

Beginning the 20th century, the century of materialism, a decline had set in, but World War I raised the number; and then it was that the mass of Spiritualist literature came across, with such books as *Letters From A Living Dead Man*, *Meeting of the Spheres*, *The Unseen Guest*, *The Seven Purposes*, *The Twentieth Plane*, *Beyond The Veil*, *A Cloud of Witnesses*, *Thirty Years Among the Dead*, and a host of others.

Now today with mass death in

every part of the world and with the rapid decline or orthodoxy, the desire "to keep in touch" is greater than ever before, so numbers, difficult to count, are rising to an unprecedented total.

Before Pearl Harbor, by official figures, there were 960 Spiritualist churches with 3,300 societies, 3,200 professional mediums, and a membership that had grown and, including interested followers, amounted to some six million.

Abroad, especially in England, where the orthodox are alarmed at their desertions, the Spiritualists can at any time fill large halls throughout the country, and they hold the world's largest religious service every Sunday in the year in Queen's Hall which is packed to the very roof, with hundreds turned away.

In Brazil

In Brazil, Spiritualism seems to have come into its own. Beginning with the Spiritualist Federation in 1884 with 12 pioneers, it has grown to over 9 million with over 60 publications, and a Spiritualist section in one or two of the leading daily newspapers.

Here Spiritualism flourishes, open and free, with the best people belonging, and even the Government officials cooperating. It has its own radios over which people hear the voice of Spirit through entranced mediums almost nightly; it has its own orphanages, its own medical association, its hospitals and doctors (some of whom come from the other side of life and perform operations, bringing with them their own instruments).

Brazilian mediums carry on an occupation that supports them, aside from their psychic service. They never charge for this work, just eliminating fraud, suspicion and persecution, and reaching large numbers that could not be helped otherwise.

Yes, Spiritualism is growing and most amazingly outside of its own organization, and with an emphasis on its religious and healing phases at present. "There is a national trend to Spirit", says Arthur Ford.

Gift of Healing

There is great Spirit healing also going on abroad. Two Worlds states that 10 million Germans are cared for by spiritual healers, in West Germany there being some 2,200 authorized healers. Over 10,000 were healed during a recent tour of J. J. Thomas in 1950.

All types of illnesses are being healed in England by Spirit, as indicated by Elsie Salmon, a Methodist minister's wife, in her book *He Heals Today*, she being the means of healing some 20,000 sick people, most of whom were given up by physicians.

Other books testify to multitudes being healed, as Harry Edwards', *Guide to Spirit Healing*, *The Gift Of Healing* by Arthur Desmond.

To sum up, many have recommended, at one time or another, the following improvements, to facilitate more rapid and effective growth in higher Spiritualism: A return to the more religious and philosophical aspects; personal unfoldment, so that eventually one may be his own medium; a sacrifice of much of the fascinating experience of the seance room for service to humanity, healing, and the spreading of the glad news.

A greater emphasis on education and the selection, as far as possible, of educated mediums and ministers (though the N.S.A. is at present doing a fine job); a working toward free service of mediums, to avoid persecution, exclusion, and to be available to worthy inquirers,—as this method has proved so effective in Brazil.

The using of the term "Spiritualism" with discretion, especially among the orthodox, many of whom are hungry for Spiritualism and will accept it under the caption of Christ's Primitive Christianity (which Spiritualism really is) if used, but who otherwise connect the Movement with real or imagined fraud, the work of the devil, or radicalism.

And finally, more vital work among the children in training them to be leaders of the future worthy of the name of Spiritualism.

THE INFLUENCE OF COLORS

by DORIS M. HODGES

There is a color for every mood, and in this article the author explains how color plays its part in influencing our lives.

COLOR plays a vital part in our lives, and in no sphere is it more important than in the healing of the sick or the mentally or nervously afflicted. Color therapy is now a recognized branch of psychomatic medicine. The wise use of color ought, therefore, to be more seriously studied in deciding the decorations and furnishings of our hospitals, nursing homes, mental institutions, and, of course, our own homes.

If you doubt this, think of the way color illustrates our mood, and our mental reactions at particular moments. We speak of a "grey" day, meaning not only that the skies are overcast, but that we are feeling weary. Modern swing or jazz music that is set in a minor key is often called "Blues." When we feel depressed our mood is "black." A person who is angry gives others "black" looks, and is said to frown or speak "darkly." The international outlook can also be "black" and a "dark" or "black" period in our lives is an unhappy one.

"Green-eyed Monster"

When we feel very fit and geared to a happy mood, we are "in the pink," viewing life and our friends through "rose-colored spectacles." When angry, we tend to "see red," and our faces reflect this color, though some folks, of course, go "white with rage." Show "a red rag to a bull" and it belows with rage. A sunrise with very red clouds is said to be "angry." There is the "Green-eyed Monster" who stands for jealousy; the phrase "yellow-livered" denotes a coward. During the war the army coined another phrase, "browed off," meaning to feel bored. So one could go on, through every range of the color spectrum, showing where color pin-points a mood, or describes an emotion, with astonishing accuracy.

White, which is the total absence of "color," is nevertheless included amongst the color range. It stands for purity of mind and body, for perfect freshness and cleanliness. It evokes healthy and hygienic thoughts in the minds of all who see or wear it, and so all who minister to the sick wear white clothes. Just imagine the effect upon the nervous systems of patients if doctors, nurses and surgeons went clad in deepest black!

White mentally stimulates good and powerful thought emanations which are in themselves healing. White furnishings and decorations in surgeries and healing sanctuaries negates depressing thoughts and give the patients self-confidence and a sense of calm. The white lily is the purest of all flowers, and so brides choose it for their wedding bouquets.

Black

In many Eastern countries mourners at funerals attend the corpse clad in white, and carrying white blossoms. To them this "color" symbolizes their certainty that a funeral is an occasion for joy, for the soul of the dead person has entered paradise.

Black is the color of mourning. An unpopular color for furnishings or hangings, even women who wear it because it is slenderizing or smart like to relieve black clothes with touches of color. Unrelieved black suggests the negation of hope, and sets up thought currents in mind or heart of suffering or martyrdom.

Psychologically, it is difficult to praise the use of black at all, except on account of its usefulness since black materials do not show dirt. But they retain it, and hold it, which suggests that can be an unhealthy color from the occult point of view. Some of the most dangerous of all wild berries, by the way, have been colored black by the wisest of all teachers and healers, Dame Nature. Think of the Deadly Nightshade!

Red can also be a warning color, and a stimulator. Many red berries of our hedgerows are violently poisonous. Signals used on the railways and on roads, to warn of "danger" are always set at red.

Red acts on the mind at once, gearing mental and nervous processes to be wary.

Red

It is not a soothing color, and should never be worn, or used in home furnishings or decoration by people who themselves are of strong and virile personality. Such people would find red merely an irritant. Many healers act on this ray, the ray of stimulation and warmth. Red roses are traditionally a token of passionate love. And is not blood, the liquid of life, the brightest red of all?

There are many shades of blue. Some react beneficially on mental and nervous systems, and can help to soothe or allay inflammatory disorders, because of the serene, cooling rays emitted by this color. But because there is a certain coldness in it, it can act as a depressant to many people who need the stimulation of more cheerful colors—such as red, or orange, or the bright glow of pink.

People who are naturally inclined to despondency should avoid blue, and especially the darker ranges of the shade. Blue appeals chiefly to the emotionally intellectual person who is not unduly highly-strung or over-sensitive. But blue is a color of high spirituality, and is widely popular for furnishing churches, in draping altars and sanctuaries. Mary, the Mother of Jesus, is very often painted in robes of a dazzling pure blue.

Thus it is usually occultists or healers whose minds are geared to the highest level of spiritual thought who attune themselves most quickly to this ray and its intensely powerful, pure radiations.

Purple is even more stimulating in this spiritual sense. Mystics and priests often meditate upon the purple ray, and, of course, in ancient days to be "Born to the Purple" meant that you were born to wear the robes of royalty. In sanctuaries and churches it is widely used, and its significance well understood by priests and healers.

Green

Green is probably one of the most healing and beneficial of all colors. It is gently stimulating, without the sometimes irritating heart of red, or the cold vitality of blue. When you are feeling depressed or below par, go into the country, and feel the aura of healing given off by the earth.

Standing on a hilltop, or walking along a quiet country road, the eye is soothed, brain and nerves feel at once a strong sense of healing at sight of the green of leaf, field and tree. If the eyes are tired or inflamed, to rest them on anything green brings healing at once.

People who write a great deal, find that strained vision is often helped by the use of green ink, paper and blotting-paper. To rest in a room decorated and hung with green furnishings, when one is tense or mentally and nervously overwrought, is an excellent way of relaxing and recharging shattered nerves.

The old superstition that green is "unlucky" is surely absurd! What color which contains so much potential healing could bring ill-luck? Legend says the superstition stems from the mythical belief that green is the fairy color, and that these tiny spirits are jealous of any who wear the color they have made their own.

Some of the finest medicines in the world come from herbs, those green "simples" charged with healing force. They were known to the Greeks, the Romans and the Egyptians, and widely used in Temples of Healing in all these ancient civilizations.

The Egyptians, too, in the days of the Pharaohs, worshipped the sun—they named him "Ra," giver of all life and power. The golden rays of the sun are charged with healing force, provided too much of it is not imbibed in the foolish habit of sun-bathing to excess. The ultra-violet rays in the sunshine

can harm as well as heal, as any badly sunburned person will tell you.

Gold

There is even evidence for believing that they can cause skin cancer, if the skin is allowed to get too badly burnt.

All shades of gold used in furnishings or clothing bring mental and nervous relief, except certain shades of very bright yellow. This can produce a reaction of nausea or sickness in people who are inclined to biliousness, or who suffer from kidney or liver complaints.

The Temple Priests, in the ancient civilizations, found yellow a very stimulating ray as far as the mental powers were concerned—and these priests were often healers as well as teachers and preachers. They regarded the yellow ray as the Wisdom Ray; a Hierophant, or High Priest, often wore a yellow robe.

And, on a dull day, when golden sunshine breaks in glory through lowering clouds, it transforms the world, and the tonic effect of these colorful rays transcends anything that can be bought in bottles, or pounded into pills.

When next you look at a rainbow, arching the sky in triumphant glory after storm, you will see color in its loveliest form that no painter can reproduce—an arc of beauty that lifts the spirit! And color in earth, flower, leaf and sky is all around us, painted by the greatest artist and healer in the world—Mother Nature. . . .

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Auras and Color

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AC-2—Seven Keys to Color Healing; Complete outline to the practice of color healing by Roland Hunt (I) . . . \$2.75

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SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization . . . to use without charge.

Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

COOPER, Mrs. John G. (61) Olean, N. Y. May 11th; member of The Center of Psychic Science Church, Buffalo, N. Y.; Rev. S. M. Van Duyzers officiated.

DeVORSS, Dorothy E. (29) June 27th, Los Angeles, California. She is survived by husband, Douglas K. DeVorss. Rev. E. C. Wilson officiated.

HANSEN, Edward H. (80) May 8th; South Bend, Indiana; Member of The Progressive Spiritualist Church; Rev. Velma Hool officiated.

HAYES, Augusta (17) May 18th; Gary, Indiana; Member of The First Spiritualist Church; Rev. Velma Hool officiated.

HUMPHREY, Esther C. (91) July 5th, White Plains, N. Y.; President Emerita of Lily Dale Assembly; life-time member of the National Spiritualist Association; Survived by sons, Caldwell and Thomas; Rev. Arthur Myers officiated (Washington, Penna.)

KEIL, Paul Livingston (53) Lily Dale, N. Y.; June 29th; Survived by father, John; Sister, Elizabeth; two brothers: Donald and John, Jr.; Rev. Arthur Myers officiated.

KELLY, Rev. Lynn (66) Washington, D. C. May 9th; Survived by wife, Rev. Jeanne Kelly; Rev. Hugh Gordon Burroughs officiated.

OPENSHAW, Robert A. (61) Floreffe, Penna.; Member of The First Spiritualist Church, McKeesport, Penna.; Rev. Arthur Myers and Rev. William Jacobs officiated.

STRONG, Caroline B. (62) May 11th, Jamaica, N. Y. For years she was a Spiritualist minister, having her own church and serving organization in the vicinity of New York City.

SULLIVAN, Arthur W. (71) May 18th; Member of Indiana State Spiritualist Association; Dr. B. F. Clark officiated.

WALLIS, W. H. (82) Victoria, Australia. He was widely known in Spiritualist circles as the author of the out of print book, "Guide to Mediumship." Mr. Wallis was a native of Lancashire, and before going to Australia he had many outstanding seance experiences with some of the pioneers of the movement in this country. He had remarkable experiences with Charles Bailey, the Melbourne apport medium, and these he has described in print on a number of occasions. In spite of his advanced age, Mr. Wallis was very active until a month ago. His great joy was to spread the knowledge of Spiritualism. He had been active lately in arranging a tour of Australia and New Zealand, following a visit to Britain, by Jessie Curl, the healer.

THE VALUE OF HEALING PASSES

AN EXPLANATION

By HARRY EDWARDS

NOW and again one finds oneself face to face with a position that demands a decision. One can take the easy way and support the popular point of view and receive general commendation, or one can take the more difficult and unpopular road and receive disapproval and condemnation.

There are certain traditional practices that have grown up with spiritual healing and which are generally approved and adopted. To express an opinion that is contrary to these is to lay oneself open to the suggestion that one is trying to thrust one's ideas "down the throats" of others. This is the position I am faced with now.

The use of "passes" in healings is a general practice, and usually form part of a healer's training in development circles.

I can take refuge in the very true argument that there are no set rules that govern healing and that each healer is a law unto himself or his guides. Each one works in a different way. So having said this in explanation, I feel I must be true to myself and say what I feel about the value of healing passes. One often hears, too, of things said and done by healers that do not reflect credit or dignity upon the healing ministry.

It is pertinent to ask: Have the healing passes any value in healing? Can the movement of the hands be an integral part of the healing process? Healing power is of spirit and comes from spirit. It contacts the patient via the healer's spirit faculties. The healer's hands as part of himself may be used for this purpose. If the healing force is a dispersing force, it will disperse trouble. But is it necessary for the healer to go through the process of "wiping away" and "throwing off" the physical waste?

If one thinks about this calmly one will realize that one cannot abstract portions of lumbago or arthritis and throw them away. The healing takes place within the patient's body. Why is it then that healing passes have come to be generally adopted? It may be for this reason:

All healers feel sympathetically for their patients, and when the hand is placed on the affected part, the mind impulse is that the pain and ill-condition should be passed away. The hand works in sympathy with the mind and moves as if to erase the ill-condition. I suggest this is the subconscious basis for hand movements and all similar passes.

From these sincerely motivated reflex actions have arisen exaggerations and much affectation, so that the "wiping away" and "throwing off" passes have become a part of the so-called "healing science."

As one healer has followed this procedure so others have followed; so much so that today these "passes" have come to be regarded as an indispensable part of contact healing. Indeed, I have heard it pronounced that all a beginner needs to do is to acquire various kinds of passes and the healing naturally follows.

The idea behind the "throwing off" motions has created another illusion. This is that unless a healer washes his hands after dealing with a patient, he may pass the ill-condition on to his next patient. This implies that the healer's hands absorb or hold, shall we say, a quantity of lumbago pain, and that, unless he washes his hands, he will transfer this condition to his next patient.

At the risk of appearing dictatorial I unhesitatingly condemn this idea as absurd. Even if there was any reason in the idea that a healer's hands can grasp a mass of ill-condition, in an etheric state, the washing of the hands in water would not remove it, for water is of a material nature whilst the alleged ill-conditions are etheric. The physical hands of the healer do not heal, nor can any physical movement they make aid in the dispersal or removal of disease.

Many healers commence their treatment by employing long, sweeping passes from the head of the patient to his feet with the purpose of "cleansing the aura." Is there any logic in this?

What is the aura? I think most

will agree it is a reflection of the patient's physical and spirit condition; a reflection of good and bad health. If this is so, how can one heal a disease within the patient by trying to cleanse its reflection?

To cleanse the aura it is obvious that the causes within the patient must be first removed, and then the aura will automatically reflect the improvement. To try and cleanse a reflection is as hopeless as trying to "pass away" one's shadow.

WHEN PASSES ARE HELPFUL

When a patient is tense, or there are head pains, etc., gentle passes down the body will help to secure a relaxation, and soothing passes for headaches or eyestrain, etc., are beneficial.

It is not suggested that a healer's hands should be immobile. They should be free agents of the mind. If the hands are in touch with an angry condition and the desire is subconsciously given for hands to move as if erasing pain, or a growth, etc., then they should be permitted to do so, as interpreting the intuitive desires of the healer's conscious or spirit self to achieve the removal of stress—but let it be clear that there is no healing virtue in hand movements of themselves, and these extreme movements do detract from the dignity of healing.

"Spiritual Healer."

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The true Spiritualist church is seeking to place the emphasis on conversion. It seeks converts—not just an audience. Its objective is the spiritualized quality of its members—not the numerical superiority of its membership. Spiritualism then is not a mere psychic weird cult!

It is a positive religion because it gives man a definite divine destiny. It is a rational philosophy because it has the answers to all the questions of the perplexed and troubled souls through the spirit contact.

It is a Spiritual Science because it predicates all its study and research on the basic technique of a profound faith in the Eternal Divine Law of Spirit Continuity.

And so, Spiritualism is a positive religion and a rational philosophy.

THE INFLUENCE OF COLORS

by DORIS M. HODGES

There is a color for every mood, and in this article the author explains how color plays its part in influencing our lives.

COLOR plays a vital part in our lives, and in no sphere is it more important than in the healing of the sick or the mentally or nervously afflicted. Color therapy is now a recognized branch of psychomatic medicine. The wise use of color ought, therefore, to be more seriously studied in deciding the decorations and furnishings of our hospitals, nursing homes, mental institutions, and, of course, our own homes.

If you doubt this, think of the way color illustrates our mood, and our mental reactions at particular moments. We speak of a "grey" day, meaning not only that the skies are overcast, but that we are feeling weary. Modern swing or jazz music that is set in a minor key is often called "Blues." When we feel depressed our mood is "black." A person who is angry gives others "black" looks, and is said to frown or speak "darkly." The international outlook can also be "black" and a "dark" or "black" period in our lives is an unhappy one.

"Green-eyed Monster"

When we feel very fit and geared to a happy mood, we are "in the pink," viewing life and our friends through "rose-colored spectacles." When angry, we tend to "see red," and our faces reflect this color, though some folks, of course, go "white with rage." Show "a red rag to a bull" and it bellows with rage. A sunrise with very red clouds is said to be "angry." There is the "Green-eyed Monster" who stands for jealousy; the phrase "yellow-livered" denotes a coward. During the war the army coined another phrase, "browed off," meaning to feel bored. So one could go on, through every range of the color spectrum, showing where color pin-points a mood, or describes an emotion, with astonishing accuracy.

White, which is the total absence of "color," is nevertheless included amongst the color range. It stands for purity of mind and body, for perfect freshness and cleanliness. It evokes healthy and hygienic thoughts in the minds of all who see or wear it, and so all who minister to the sick wear white clothes. Just imagine the effect upon the nervous systems of patients if doctors, nurses and surgeons went clad in deepest black!

White mentally stimulates good and powerful thought emanations which are in themselves healing. White furnishings and decorations in surgeries and healing sanctuaries negates depressing thoughts and give the patients self-confidence and a sense of calm. The white lily is the purest of all flowers, and so brides choose it for their wedding bouquets.

Black

In many Eastern countries mourners at funerals attend the corpse clad in white, and carrying white blossoms. To them this "color" symbolizes their certainty that a funeral is an occasion for joy, for the soul of the dead person has entered paradise.

Black is the color of mourning. An unpopular color for furnishings or hangings, even women who wear it because it is slenderizing or smart like to relieve black clothes with touches of color. Unrelieved black suggests the negation of hope, and sets up thought currents in mind or heart of suffering or martyrdom.

Psychologically, it is difficult to praise the use of black at all, except on account of its usefulness since black materials do not show dirt. But they retain it, and hold it, which suggests that can be an unhealthy color from the occult point of view. Some of the most dangerous of all wild berries, by the way, have been colored black by the wisest of all teachers and healers, Dame Nature. Think of the Deadly Nightshade!

Red can also be a warning color, and a stimulator. Many red berries of our hedgerows are violently poisonous. Signals used on the railways and on roads, to warn of "danger" are always set at red.

Red acts on the mind at once, gearing mental and nervous processes to be wary.

Red

It is not a soothing color, and should never be worn, or used in home furnishings or decoration by people who themselves are of strong and virile personality. Such people would find red merely an irritant. Many healers act on this ray, the ray of stimulation and warmth. Red roses are traditionally a token of passionate love. And is not blood, the liquid of life, the brightest red of all?

There are many shades of blue. Some react beneficially on mental and nervous systems, and can help to soothe or allay inflammatory disorders, because of the serene, cooling rays emitted by this color. But because there is a certain coldness in it, it can act as a depressant to many people who need the stimulation of more cheerful colors—such as red, or orange, or the bright glow of pink.

People who are naturally inclined to despondency should avoid blue, and especially the darker ranges of the shade. Blue appeals chiefly to the emotionally intellectual person who is not unduly highly-strung or over-sensitive. But blue is a color of high spirituality, and is widely popular for furnishing churches, in draping altars and sanctuaries. Mary, the Mother of Jesus, is very often painted in robes of a dazzling pure blue.

Thus it is usually occultists or healers whose minds are geared to the highest level of spiritual thought who attune themselves most quickly to this ray and its intensely powerful, pure radiations.

Purple is even more stimulating in this spiritual sense. Mystics and priests often meditate upon the purple ray, and, of course, in ancient days to be "Born to the Purple" meant that you were born to wear the robes of royalty. In sanctuaries and churches it is widely used, and its significance well understood by priests and healers.

Green

Green is probably one of the most healing and beneficial of all colors. It is gently stimulating, without the sometimes irritating heart of red, or the cold vitality of blue. When you are feeling depressed or below par, go into the country, and feel the aura of healing given off by the earth.

Standing on a hilltop, or walking along a quiet country road, the eye is soothed, brain and nerves feel at once a strong sense of healing at sight of the green of leaf, field and tree. If the eyes are tired or inflamed, to rest them on anything green brings healing at once.

People who write a great deal, find that strained vision is often helped by the use of green ink, paper and blotting-paper. To rest in a room decorated and hung with green furnishings, when one is tense or mentally and nervously overwrought, is an excellent way of relaxing and recharging shattered nerves.

The old superstition that green is "unlucky" is surely absurd! What color which contains so much potential healing could bring ill-luck? Legend says the superstition stems from the mythical belief that green is the fairy color, and that these tiny spirits are jealous of any who wear the color they have made their own.

Some of the finest medicines in the world come from herbs, those green "simples" charged with healing force. They were known to the Greeks, the Romans and the Egyptians, and widely used in Temples of Healing in all these ancient civilizations.

The Egyptians, too, in the days of the Pharaohs, worshipped the sun—they named him "Ra," giver of all life and power. The golden rays of the sun are charged with healing force, provided too much of it is not imbibed in the foolish habit of sun-bathing to excess. The ultra-violet rays in the sunshine

can harm as well as heal, as any badly sunburned person will tell you.

Gold

There is even evidence for believing that they can cause skin cancer, if the skin is allowed to get too badly burnt.

All shades of gold used in furnishings or clothing bring mental and nervous relief, except certain shades of very bright yellow. This can produce a reaction of nausea or sickness in people who are inclined to biliousness, or who suffer from kidney or liver complaints.

The Temple Priests, in the ancient civilizations, found yellow a very stimulating ray as far as the mental powers were concerned—and these priests were often healers as well as teachers and preachers. They regarded the yellow ray as the Wisdom Ray; a Hierophant, or High Priest, often wore a yellow robe.

And, on a dull day, when golden sunshine breaks in glory through lowering clouds, it transforms the world, and the tonic effect of these colorful rays transcends anything that can be bought in bottles, or pounded into pills.

When next you look at a rainbow, arching the sky in triumphant glory after storm, you will see color in its loveliest form that no painter can reproduce—an arc of beauty that lifts the spirit! And color in earth, flower, leaf and sky is all around us, painted by the greatest artist and healer in the world—Mother Nature. . . .

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Auras and Color

- AC-1—The Science of The Aura; An Introduction to the study of The Human Aura, by C. J. Ouseley . . . \$7.50
- AC-2—Seven Keys to Color Healing; Complete outline to the practice of color healing by Roland Hunt (D) . . . \$2.75
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SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization . . . to use without charge.

Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

COOPER, Mrs. John G. (61) Olean, N. Y. May 11th; member of The Center of Psychic Science Church, Buffalo, N. Y.; Rev. S. M. Van Duyzers officiated.

DEVORSS, Dorothy E. (29) June 27th, Los Angeles, California. She is survived by husband, Douglas K. DeVors. Rev. E. C. Wilson officiated.

HANSEN, Edward H. (80) May 8th; South Bend, Indiana; Member of The Progressive Spiritualist Church; Rev. Velma Hool officiated.

HAYES, Augusta (17) May 18th; Gary, Indiana; Member of The First Spiritualist Church; Rev. Velma Hool officiated.

HUMPHREY, Esther C. (91) July 5th, White Plains, N. Y.; President Emerita of Lily Dale Assembly; lifetime member of the National Spiritualist Association; Survived by sons, Caldwell and Thomas; Rev. Arthur Myers officiated (Washington, Penna.)

KEIL, Paul Livingston (53) Lily Dale, N. Y.; June 29th; Survived by father, John; Sister, Elizabeth; two brothers, Donald and John, Jr.; Rev. Arthur Myers officiated.

KELLY, Rev. Lynn (66) Washington, D. C. May 9th; Survived by wife, Rev. Jeanne Kelly; Rev. Hugh Gordon Burroughs officiated.

OPENSHAW, Robert A. (61) Floreffe, Penna.; Member of The First Spiritualist Church, McKeesport, Penna.; Rev. Arthur Myers and Rev. William Jacobs officiated.

STRONG, Caroline B. (62) May 11th, Jamaica, N. Y. For years she was a Spiritualist minister, having her own church and serving organization in the vicinity of New York City.

SULLIVAN, Arthur W. (71) May 18th; Member of Indiana State Spiritualist Association; Dr. B. F. Clark officiated.

WALLIS, W. H. (82) Victoria, Australia. He was widely known in Spiritualist circles as the author of the out of print book, "Guide to Mediumship." Mr. Wallis was a native of Lancashire, and before going to Australia he had many outstanding seance experiences with some of the pioneers of the movement in this country. He had remarkable experiences with Charles Bailey, the Melbourne apport medium, and these he has described in print on a number of occasions. In spite of his advanced age, Mr. Wallis was very active until a month ago. His great joy was to spread the knowledge of Spiritualism. He had been active lately in arranging a tour of Australia and New Zealand, following a visit to Britain, by Jessie Curl, the healer.

THE VALUE OF HEALING PASSES

AN EXPLANATION

By HARRY EDWARDS

NOW and again one finds oneself face to face with a position that demands a decision. One can take the easy way and support the popular point of view and receive general commendation, or one can take the more difficult and unpopular road and receive disapproval and condemnation.

There are certain traditional practices that have grown up with spiritual healing and which are generally approved and adopted. To express an opinion that is contrary to these is to lay oneself open to the suggestion that one is trying to thrust one's ideas "down the throats" of others. This is the position I am faced with now.

The use of "passes" in healings is a general practice, and usually form part of a healer's training in development circles.

I can take refuge in the very true argument that there are no set rules that govern healing and that each healer is a law unto himself or his guides. Each one works in a different way. So having said this in explanation, I feel I must be true to myself and say what I feel about the value of healing passes. One often hears, too, of things said and done by healers that do not reflect credit or dignity upon the healing ministry.

It is pertinent to ask: Have the healing passes any value in healing? Can the movement of the hands be an integral part of the healing process? Healing power is of spirit and comes from spirit. It contacts the patient via the healer's spirit faculties. The healer's hands as part of himself may be used for this purpose. If the healing force is a dispersing force, it will disperse trouble. But is it necessary for the healer to go through the process of "wiping away" and "throwing off" the physical waste?

If one thinks about this calmly one will realize that one cannot abstract portions of lumbago or arthritis and throw them away. The healing takes place within the patient's body. Why is it then that healing passes have come to be generally adopted? It may be for this reason:

All healers feel sympathetically for their patients, and when the hand is placed on the affected part, the mind impulse is that the pain and ill-condition should be passed away. The hand works in sympathy with the mind and moves as if to erase the ill-condition. I suggest this is the subconscious basis for hand movements and all similar passes.

From these sincerely motivated reflex actions have arisen exaggerations and much affectation, so that the "wiping away" and "throwing off" passes have become a part of the so-called "healing science."

As one healer has followed this procedure so others have followed; so much so that today these "passes" have come to be regarded as an indispensable part of contact healing. Indeed, I have heard it pronounced that all a beginner needs to do is to acquire various kinds of passes and the healing naturally follows.

The idea behind the "throwing off" motions has created another illusion. This is that unless a healer washes his hands after dealing with a patient, he may pass the ill-condition on to his next patient. This implies that the healer's hands absorb or hold, shall we say, a quantity of lumbago pain, and that, unless he washes his hands, he will transfer this condition to his next patient.

At the risk of appearing dictatorial I unhesitatingly condemn this idea as absurd. Even if there was any reason in the idea that a healer's hands can grasp a mass of ill-condition, in an etheric state, the washing of the hands in water would not remove it, for water is of a material nature whilst the alleged ill-conditions are etheric. The physical hands of the healer do not heal, nor can any physical movement they make aid in the dispersal or removal of disease.

Many healers commence their treatment by employing long, sweeping passes from the head of the patient to his feet with the purpose of "cleansing the aura." Is there any logic in this?

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will agree it is a reflection of the patient's physical and spirit condition; a reflection of good and bad health. If this is so, how can one heal a disease within the patient by trying to cleanse its reflection?

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WHEN PASSES ARE HELPFUL

When a patient is tense, or there are head pains, etc., gentle passes down the body will help to secure a relaxation, and soothing passes for headaches or eyestrain, etc., are beneficial.

It is not suggested that a healer's hands should be immobile. They should be free agents of the mind. If the hands are in touch with an angry condition and the desire is subconsciously given for hands to move as if erasing pain, or a growth, etc., then they should be permitted to do so, as interpreting the intuitive desires of the healer's conscious or spirit self to achieve the removal of stress—but let it be clear that there is no healing virtue in hand movements of themselves, and these extreme movements do detract from the dignity of healing.

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Psychical Researcher Claims He Knows Secret of Famous Scientist's Sealed Message

Even if proven true the researcher would continue to search . . . otherwise he would have to become a Spiritualist . . . and that wouldn't be dignified! So they think.

By PHILIP PAUL

LONDON, England: A dramatic claim, that he has learned the contents of the famous "sealed message" left by Sir Oliver Lodge for the purpose of proving his survival of death, was made by Dr. John Hettinger when he lectured the Marlebone Spiritualist Association on "Telepathy and Spiritualism".

It is a common criticism, levelled by those who argue against Spiritualism, that Sir Oliver has not, during the thirteen years that have elapsed since his death in 1940, proven his continued existence by revealing from the Other World the contents of the sealed package which he put into the custody of the Society for Psychical Research before his passing.

Dr. Hettinger told his M.S.A. audience: "Talking of the sealed message before he died, Sir Oliver said, 'It is quite a trivial matter, about which nobody can guess.'"

COAT AS CLUE

"After his death, I contacted his secretary and she gave me a tie and a piece of paper referring to Spiritualistic matters which had belonged to him.

"Shortly afterwards, I had a dream. In that dream, I saw a brown coat with a sleeve on top. Then, I started a series of experiments with mediums. And one of the first things that came through was the word 'coat'. I had sitting after sitting, and I got all kinds of coats. And then, in a sitting with Stella Hughes, she said 'Coat of arms, this is the key. It is a crossword and yet not a crossword.'"

"When I arrived home I started looking through the records of my other sittings and I found references to all sorts of arms. I also discovered references to 'Joseph', which I did not know was Sir Oliver's second name. There may, of course, also be some association with the Joseph who had a coat of many colors.

"I approached the Society for Psychical Research and gave them the details of this information, but they told me they could not open the envelope, it would have to wait.

"So I published my book, 'Telepathy and Spiritualism.' Should it prove right, I shall be very glad. And should I not be here when the envelope is opened—and God knows when the S.P.R. may open it—I shall contact Sir Oliver on the Other Side and congratulate him on having got his message through."

I telephone the S.P.R. to obtain their comment on the matter and spoke to Miss E. Horsell, the Secretary.

She told me: "A Posthumous Test Committee was appointed in connection with Sir Oliver Lodge's sealed message. The chairman of the committee was Mr. G. N. M. Tyrrell, who died last November. A number of communications have been sent in, in regard to the O.J.L. posthumous test and reference has been made to them in the Society's Journal."

When I inquired whether Sir Oliver set any specific date for the opening of the package and whether, in fact, the complete contents have been opened. Miss Horsell replied: "Sir Oliver gave no instructions about the time when the package was to be opened, leaving that decision to the discretion of its custodians."

A report published in the S.P.R. Journal for September, 1948, reveals that the outer envelope had been opened and that it contained six further sealed envelopes inside it. "To date," the report adds, "three of these inner envelopes have been opened by the Committee."

NO CORPORATE OPINION

In the light of the fact that only three sealed envelopes remained in 1948, I asked Miss Horsell whether the final packets had been unsealed and the test completed. To both questions she replied, "I do not know." When she added, "We have not issued anything on it yet and I think that should be awaited," I suggested that I should quote the S.P.R. in this report as saying they had not arrived at a conclusion whether or not Sir Oliver has survived death, on the basis that examination of the final sealed packets against the communications received was not yet complete.

To this, Miss Horsell replied, "We should not arrive at any corporate conclusion in any case. It is an extremely complicated matter. Even if the results of the test did appear to be favorable, there are a number of arguments against accepting posthumous tests as concrete proof of survival."

"Two Worlds."

Last Ruling Queen Believed In Spiritualism

QUEEN VICTORIA not only believed in communication with the Spirit World through mediumship, but she regularly employed a medium to facilitate constant contact with the spirit of Albert, the Prince Consort, after his passing to the higher life.

Albert passed over in 1861. In the following year Robert James Lees, then a boy of thirteen was sitting one evening in the family home circle, when a spirit entranced him and announced that he was Albert, the Prince Consort and requested that the Queen should be informed that he could communicate with her through this boy.

Queen Investigates

One of the sitters in the circle was an editor and he published this request in his newspaper. This came to the notice of the Queen, who had already had experiences with mediums and knew that communication was possible.

Queen Victoria decided to send, anonymously, two members of her court to interview Lees and have a sitting with him.

The Prince Consort again entranced the boy and spoke to the courtiers as his friends, calling them by their correct names.

He then shook hands with them giving them the handshake of a very high masonic order, which of course the boy could not possibly know, and provided further remarkable proofs of his identity.

When they returned to the

Queen, she was satisfied that they had been in communication with her late husband, especially when she read a letter which Albert had written to her through Lees. This referred to matters of a very personal nature and signed with a special name, used only by Prince Albert when writing to the Queen.

She sent for Lees who gave her a sitting enabling the Prince to speak to her. Thus satisfied, she said that she wanted Lees to remain permanently at the Court, so that he would be available at all times.

John Brown

Prince Albert objected as he did not want Lees to be his medium, but wanted John Brown, the son of a gillie on the Balmoral estate, who was also a good medium.

The Queen sent for Brown who, up to his own passing, served as her medium for communicating with her spirit husband, who advised her in this way on many issues.

This did not end the contact with Lees who sat for the Queen on several subsequent occasions,

THE NEW RELIGION OF SPIRITUALISM IS THE TRUE WAY

By DORTCH CAMPBELL

METAPHYSICS is not the special prerogative of any certain religious sect. Prayer for the solution of problems has been used since the beginning of the human race. Prayer when in need wells up in the heart of Brahmin, Mohammedan, Jew, Roman Catholic, Christian Scientist and New Thoughter of our age. Savage tribes pray. Every race that has ever existed, without regard to the manner of worship, invokes the power of prayer.

Startling cures have resulted from the prayers of those of different religions. Probably the most outstanding are those of the Roman Catholic church and Christian Scientist although their doctrines are more or less antipodal. Their successes are probably due to the fact that these religious movements are not only well-organized but have made prayer basic in their doctrines.

The intriguing question is, how do the various religions bring similar healing results when their doctrines differ and their prayer techniques are so far apart?

The answer seems to be that the basic principle of prayer remains the same whether used by one sect or another—all who pray and get results from their invocations use the same method of prayer whether aware of their technique or not.

The prayer that brings results into any life is a call of the human heart to the Angels of Prayer. That is the modus operandi of successful prayer—a call consciously to the Angels of Prayer who take our pleas to God and make the channels for a reception of God's power in our lives.

Spiritualism is far in advance of all other religions as a system of metaphysics not because it teaches the continuity of life, which is obviously true, but because the fundamental principle of Spiritualism is the unity of man and the angels.

Strange indeed that no church or religion except Spiritualism emphasizes the nearness of man to God through the agency of the angels. Strange because both New and Old Testaments are literally alive with this truth.

The Ninety-First Psalm rings with the songs of the hosts of heaven because of this glorious fact. "There shall no evil befall thee . . . For He shall give His angels charge over thee, to keep thee in all thy ways." Nearly every Psalm glorifies that astounding fact. Jesus of Nazareth not only taught that angelic helpers surround us but he also proved that amazing and glorious fact.

Spiritualists call the Angels of Prayer guides and guardians, and other designations are sometimes used. They stress too much the human side of the angelic helpers. They need to go back into the old

and from time to time she offered him honors, a comfortable life annuity and gifts, all of which he refused.

He would take nothing, he said, in return for his services.

The Queen, before her death, wished to publish a monograph on her communications with her husband through John Brown, but Dr. Davidson, then Dean of Windsor and later Archbishop of Canterbury, and Sir Henry Ponsonby firmly objected. The latter destroyed John Brown's diaries so that what was recorded therein should never become known.

"Psychic Realm"

HEALING

Hebraic and Christian religions and get the right name—angelic messengers of God. This would have a tendency to bring about a religious awakening among Spiritualists and at the same time might result in the establishment of a new metaphysical system—the New Religion of Healing.

If Spiritual Systems of healing were as well organized as those of Christian Science and Catholicism, there would come an era when Spirit Healing would sweep the earth. Nations would be cleansed of their diseases; indeed, I believe that under the direction of Spirit Guides there would be developed a true material manner of healing as an auxiliary for Spiritualism's metaphysics.

Only here and there can be found a single individual who heals under the direction of Spirit Guides, among whom is Harry Edwards, brilliant English healer.

Individuals pray to their own particular conception of God and his spiritual laws. But, observes Harry Edwards in his book, "Psychic Healing," the basic fact is that "the thoughts for help are received by Someone, and we prefer to believe the more logical theory, now supported by so much evidence that it is now determined fact, that the thought-application is received by spirit people who are closely linked to us in service for the divine purpose." In fine, God has given His Angels of Prayer guard over us.

Angel or spirit-healing is not new, but ages old; nevertheless, for some strange reason it is kept in the background even by religions that assume to reveal the teachings of the gentle Nazarene.

"Jesus knew the way to invoke the healing power, and taught His disciples the way to use it," asserts Harry Edwards in his book "A Guide to Spirit Healing (*). The Church turned the teachings to its own advantage and allowed the gift of healing to fall into disuse."

During the twenty-five years and more which I have devoted to a critical study of psychic phenomena, declares Maurice Barbanell, English writer, in eulogy of Mr. Edwards' book, "The Science of Spirit Healing," "I have witnessed many extraordinary manifestations of spirit-power. I place in first rank the examples of healing of Edwards."

Books such as these enable us to understand why we are protected and safeguarded and led in the right direction. Spiritualism of this kind actually takes us out of mystery and superstition. We begin to understand the underlying laws that govern mankind. We know that God helps us through His Angels of Prayer.

(*) \$2.50—Psychic Observer, Inc., Jamestown, N. Y.

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(P-359)

Brightmore, Michigan:—The 90th birthday of Rev. Elizabeth Armitage was celebrated May 3rd, last. She is pastor and founder of the First Psychic Church of Brightmore, which celebrates its 25th anniversary October 11th.

Guests of honor at Rev. Armitage's anniversary: Rev. George J. Jewitt, past president of the Independent Spiritualist Association and Rev. Malcolm Riddell who is currently president of the same association.

According to president of the church, Carol Ware, Rev. Armitage has been active in spiritual work for over 65 years, starting her crusade for this truth in England, then in Canada before moving to Brightmore.

Lake Pleasant, Massachusetts:—The 81st Convocation of the New England Spiritualist Camp Meeting Association opened recently (August 1st) and will close August 30th according to president, Theodor C. Russell.

Speakers and mediums featured on the 1953 program: Rev. Henry M. Paulson, Alice M. Hughes, Elwood Babbitt, Rev. Harold Alderson and Mr. Russell.

According to T. C. Russell, "America's Premier Psychic," Rev. Katherine Fidell, pastor of the Church of Revelation, Pittsburgh, Penna., will be one of the featured speakers and mediums during the month of August.

Recognized as the oldest Spiritualist camp in the world, this association is located at Lake Pleasant between the towns of Turner's Falls and Miller's Falls on Route 2-A.

Board of directors: President, T. C. Russell; vice president, Mrs. A. Austin; clerk, Helen A. Wells and treasurer, Clara Collamore.

Louisville, Kentucky:—The Second Spiritual Lite Chapel, 936 South 5th St., was dedicated May 3rd by Rev. Henri T. Zacharias, Chicago, Illinois.

This is the first church to receive a charter from the Spiritual Lite Foundation, Inc., of which Rev. Zacharias is founder and president.

This church, whose founder and pastor is Rev. R. W. Lagneau, will be known as the Second Spiritual Lite Chapel of Louisville.

At the same service Virginia A. Carpenter was ordained by Rev. Zacharias and his wife, Bess. Others taking part in the dedication service: Pearl Stamps, Vverial Maynard and Emily Clark.

New York City:—An anniversary service was held recently at the Church of Divine Guidance, Room 718, Steinway Hall. Those taking part in this service: Rev. Martha K. Seidler, minister; Dr. George C. O. Haas, Rev. Delores Stewart, Ethel Percal, J. Abbott, Elenore E. Byrne, Rev. Beulah Thompson Haas and Rev. Richard Renardo.

New York City:—Spiritual healing is one of the most important services conducted at the United Spiritualist Church, 41 West 73rd St. Secretary, Martha Feldstein, announces unusual attendance every Sunday morning at 11 when these personal healing ministrations are given. This service includes healing prayers for those whose names have been sent to the church during the previous week.

As you enter the church letters are exhibited—letters received from those who have been helped through these services. Just recently (June 14th) a special healing demonstration was conducted by Ed Bodin.

Ashley, Ohio:—The 61st annual season of the Ashley Spiritualist Camp Association opened July 4th at Woolley Park. The 1953 season closes August 27th, according to secretary, Lucy Creasap.

Speakers and mediums listed on the official program: Earl Williams, Edgar Smertz, Emma Felger, Elizabeth Lannon, Victoria Barnes, Martha R. Haupt, Claris Francis, Lena Crane, Nellie Brown, William E. Hammond, Agnes Van Scyoc, Bessie Koogler, Betty Beatty, Laura E. J. Holloway and Martha Williams.

Ashley Spiritualist Camp is located on Route 42 in the heart of the state of Ohio. The entrance to the camp is on Grove street within walking distance of the New York Central depot and the bus station.

The board of directors of Ashley Spiritualist Camp: President, Helen Ruff; vice president, Helen Baker;

treasurer, Octa Stover; trustees, Walter Haupt, Lawrence Pipes, Clyde Ellis, Earl Fry and Richard Heimlick.

Hydesville, N. Y.:—The annual 1953 season of Hydesville Spiritualist Camp, the "Cradle of Modern Spiritualism," opened June 27th and will close September 7th, according to president, Rev. Margaret Lewis.

Speakers and mediums listed on the official program: Earl H. Williams, Ina Emmons, Mabel Holcroft, Allen Nolan Dittman, George Male, Alice Paige, Virginia Sheeha, Leslie Bunker, Mary Harmon, Hazel Herrejon, Auda Crocker Kay, Converse Nickerson, Herbert Lewis, Susan Male, Mildred Leon, Beulah Thompson Haas, Bessie Stiles, Elva Burbank, Gerry Laddia, Edward Peck, George C. O. Haas, and Dan R. Coney.

Hydesville is located one mile from the Town of Newark. It is easily accessible by motor car, located on Route 88, between Newark and Fairville. For 1953 program, write: Rev. Margaret Lewis, Box 146, Newark, N. Y.

Brady Lake, Ohio:—The 62nd annual season of Brady Lake Spiritualist Camp Association opened June 27th and will close September 7th, according to secretary, Rev. Della Kingsbury.

Speakers and mediums on the official program: Alice Towner, Lucy Enckler, Ralph Whitney, Katherine Fidell, Fred Jordan, Clifford Young, Enid Brady, Bess and Burl Jenkins, Floyd Thornton, Dr. Jacques Savage, Gertrude Kroezer, Mae Merritt, D. C. Kerner, Henry Paulson, Esther Jack, Martha Amen and Clara Lou DeForest.

The board of directors of Brady Lake Spiritualist Camp Association: President, Allan Cook; vice president, Violet Barber; treasurer, Bryan Barber; trustees, Fred Ferris, Katherine Fidell, Merle Patch, Belle Hutchison, Theodor C. Russell.

Freeville, N. Y.:—The 58th annual season of Freeville Spiritual Assembly opened June 28th and will close September 6th, according to secretary, Olive MacMillen.

Speakers and mediums listed on the official program: Peter Evert, George Guilmette, Ralph Whitney, Harre C. Milesi, C. Harrison Engel, M. McBride Pantan, Glenn Argoe, Earl Williams, Arthur Myers, Arthur Ford, Helen B. Warner, Frederick Mitchell, Olive and Ernest MacMillen, Ed Bodin, Iona Brandt, Clara Osborne, Clarence Hill, E. Helen Griffin, Sarah McIntyre, Mildred Stevenson, Robert Howell, Majorie Newman, William Davies, Bernice Richtmyer, Eva Bostwick, S. M. Van Duyzers, Pauline Hamn, Bertha Woolman and Iva Moore Thompson.

Board of directors of Freeville Spiritual Assembly: President Harry Bullock; vice president, Elmer Alvord; treasurer, Mable Howell;

trustees, Helen Warner, Robert Howell, S. M. Van Duyzers, Howard Sampson and Robert Wilkin.

Central Lake, Michigan:—Annual summer sessions began July 5th at Snowflake Spiritualist Camp, located 5 miles north of Bellaire and 3 miles south of Central Lake.

Three services will be held every Sunday until August 30th. Week-day services, Tuesday and Friday evenings; also Wednesday and Thursday afternoon.

Speakers and mediums listed on the official program: Clarence Haas, Warren, Ohio; Dr. Beth Roche, Kalamazoo, Michigan; Crawford Chambers, Chicago, Illinois; Jessica Withers, Chicago, Illinois; Peter Evert, Fenton, Michigan; Helen Graham, W. Bloomfield, N. Y.; Sophie Busch-Tracy, Denver, Colorado; Leigh and Christine Drake, Roseville, Michigan; and Druscilla Shelton, Battle Creek, Michigan.

Board of directors: President, Flossie McCollm Mitchell, Bay City, Michigan; vice president, Richard Homan, Clio, Michigan; secretary, Bertha Pitkin, Clio, Michigan; treasurer, John Wrigglesworth, Co-hoctah, Michigan; trustees, Fred Wethey, William Roberts, William Mitchell and Laurel Matthews.

New York City:—Rev. Hermine Leger, former pastor of the Beacon Light Spiritualist Church, 169 West 98th St., has returned from Florida and will continue her spiritual work in the metropolis.

Every Thursday she will hold two services: 1 P. M. and 7 P. M. at 123 West 94th St., where she will be glad to meet her former friends.

Wonewoc, Wisconsin:—The 52nd annual camp meeting of the Western Wisconsin Camp Association opened July 4th and will close August 30th.

Speakers and mediums listed on the official program for 1953: Rev. F. Lorenz Lamping, Rev. Lena Crane, Rev. Charles and Margaret Hartshorne, Rev. Lester Miller, Nellie White, Rev. Max Hoffman, Rev. Minnie Lambert, Rev. Charles R. Smith, Rev. Leah Brey, Rev. Otto Schuh, Rev. Ralph Albrecht, Joy Kircher, Leah Golin, Addie Swaer, Rev. Clarence and Elsie Britton, Lee Green, Rev. Melvina Krauss, Mae Nass, William Elliott Hammond, Rev. Elsie Butler Bunts, Rev. Emma Ordorp, and Dr. Victoria Barnes.

Board of directors of the camp: President, Rev. Melvina Krauss, Baraboo, Wis.; vice president, Wilber Hull, Cassadaga, Florida; 2nd vice president, Rev. Max Hoffman, Milwaukee, Wis.; secretary, Elsie Butler Bunts, Binghamton, N. Y., and treasurer, Nellie White, Deerfield, Wisconsin; trustees, Martha Schmaelzle, Milwaukee; August Pagel, Wonewoc; Ralph Albrecht, Milwaukee; Rose Kress, West Allis.

The Western Wisconsin Camp is located at Unity Park just outside

the town of Wonewoc in the heart of scenic Baraboo Valley.

Automatic Writer



Rev. Rosemary Kelly, (above) pastor of the Spiritual Episcopal Church of Chicago, conducts services at 721 Belmont Ave. Regarding her mediumship, George E. Laskaris says:

"Rev. Kelly, a sincere and energetic personality, seems to have plenty of time to serve all seeking help. Her blind-fold billet work, clairvoyance and 'backward writing' has convinced hundreds. Regarding the latter phase of mediumship, she sits with paper and pencil in hand, the pencil gliding at a remarkable speed. All script is backwards and when transposed, messages are received which, in most cases, are evidential."

SAUNDERSON - LOWE

Miss Rosa Lee Saunderson, daughter of Mrs. C. W. Saunderson, Portsmouth, Virginia, was married recently to Sidney Edmund Lowe, son of Mrs. W. T. Lowe of Norfolk, Virginia. Rev. Fred A. Jordan, president of the International General Assembly of Spiritualists, officiated.

HUGHES - PAULSON

Rev. Henry M. Paulson, Minneapolis, Minnesota and Mary Belle Hughes, Columbus, Ohio, were married recently (June 19th). Rev. Melvin O. Smith officiated. The ceremony was held at the home of Dr. and Mrs. Ramey, Blacklick, Ohio. The bride was attended by Virginia Tone, the groom by Dr. Ramey.

Rev. Paulson is the pastor of the Church of Christian Ministry, Minneapolis, Minnesota.

BOWEN—ILIFF

James Bowen, son of Mr. and Mrs. P. E. Bowen, Mississippi and Miss Grace Iliff, daughter of Mr. and Mrs. Marion Iliff were married recently at the First Spiritualist Church, Michigan City, Indiana by pastor, Rev. Amelia Hullinger. Bride's attendant, Miss Viola Iliff; Groomsman, Howard Vansant. A reception was held at New Buffalo, Indiana in honor of the newly married couple.

HUBBARD—DOBSON

William Hubbard, Jr., son of Rev. William Hubbard, of Steep Falls, Maine, and Miss Elaine Dobson of Steep Falls, were united in marriage at Steep Falls, May 16th, 1953. Rev. William Hubbard, officiated.

Bridesmaid was Mrs. Marjorie Valente, sister of the groom. The groomsman was Stanley Dobson brother of the bride.

DALKEY—FETTER

Henry A. Dalkey and Clara B. Fetter were united in marriage in a quiet ceremony, May 27th, 1953, at the Bride's home in Buffalo, N. Y.

The Bride was attended by her daughter, Mrs. Muriel White, and the groom by Robert L. Hankin. The ceremony was performed by Rev. Norman H. Mootz, Pastor of Center of Psychic Science Church, of Buffalo, New York.

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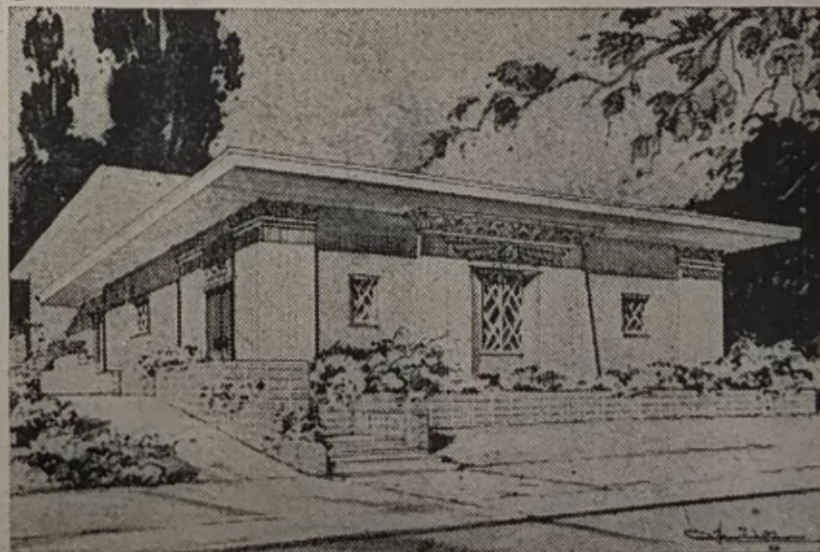
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CHURCH NEWS

"Astara Foundation"—Assembly Hall



This is the architect's drawing of the Astara Temple, soon to be erected by Astara Foundation in Los Angeles. Not shown in its entirety, the building actually is a two story structure. The auditorium and foyer will be on the upper level. Recreation and seance room, heating and utility room will be on the lower level.

The church will be attached to the building already on the property so that all of Astara's offices and church and class activities will be in the one location. A parking area will be at the rear of the property. Robert and Earlyne Chaney, directors of Astara Foundation, say the architect has assured them the building should be ready for occupancy shortly after the first of the year. Until then, Astara will continue to hold its meetings at 508 South Hobart, Los Angeles. (See Astara Foundation Advertisement, Page 16.)

SPIRITUALIST CHURCHES

If your church is not listed in these columns, write at once to Psychic Observer, Inc., 10 East Fourth Street, Jamestown, New York, for complete information and "Church Resale Order Form."

ALABAMA

Birmingham: Church of Spiritual Science, 2524 Seventh Ave., N. President & Pastor: Rev. Grace Oldaker; Sec'y: Myrtle Sutherland; Services: Wed. & Sun. 8 P. M.

ARIZONA

Phoenix—Harmony Chapel (Spiritualist) 621 N. 5th Ave.; Services: Sun. 9:45 & 11 A. M.; 6:30 & 7:45 P. M.; Healing: Wed. & Sun. 7 P. M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 4-1990.

ARKANSAS

Hot Springs—Ch. of Spirit and Truth, 208 Plateau; Sun. 8 P. M.; Circle, Wed. 8 P. M.; Rev. Julia Martin; Phone 6-632.

Little Rock: First Spiritualist Church, 810 West 16th St., Sun. 8 P. M.; Classes: Sun. & Mon. 8 P. M.; Minister: Rev. Tracy B. Norwood, 1108 Cumberland; Phone: 2-5378; Healer: Rev. Bernice Prettyman, 919 West 15th St.; President: Charles Cox, 1304 Welch; Phone: 4-4436; Secretary: Valeria Thornton, 4905 Lee Ave.

CALIFORNIA

Alameda—Brotherhood Spiritualist Church 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

Alhambra—Pyramid Ch., 326 S. Atlantic; Services: Sun. 7:30 P. M.; Thurs. 2 P. M.; Minister: Rev. Emma E. Kingham; Phone: Atlantic 2-8632.

Burlingame: Chapel of Truth, 737 Farrington Lane, (Chartered by The Church of Revelation) Minister: Rev. Guita Prineas; Phone: Diamond 3-8596.

Fresno—Universal Educational Religious Society of Divine Science, 744 Mildreda Ave.; Sunday, Healing 7:45 P. M.—services 8 P. M.; Class: Fri. 8 P. M.; Services Tues. 8 P. M. at Pacific Grove; Minister: Rev. Edna Kelley.

Hanford—Church of Revelation, Inc. 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Rev. Janet Stine Wolford, Pastor.

Hollywood, California

Spiritual Science Ch., 1904 North Argyle Ave.; Rev. Mae Taylor.

Long Beach, California

People's Spiritualist Church, 785 Junipero Ave.; Services: Sun. 11 A. M. & 8 P. M.; Minister: Rev. Edith M. Niles, 909 Junipero Ave.; Phone: 906-540.

Temple of Christian Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 P. M.; Luncheon Circle: Thurs. 12 M.; Class: Friday 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M.; Sunday services: 7:30 P. M.; Minister: Rev. Lola Reddig; Phone: 8-2316; Church phone: 99-214.

"The Chapel in the Sky," Spiritual Science Church 216, Suite No. 1508, Villa Riviera Hotel, 800 E. Ocean Blvd.; Vespers: followed by Circle Sun. 2:30 P. M.; Lecture and circle Sun. 7:45 P. M.; Director: Rev. Richard Minugh; Assistant: Rev. Leigh Denton; Phone: 6-7261, Ext. 1601.

Temple of Spiritual Science, Town Hall, 835 Locust Ave.; Sun. 7:30 P. M.; Thurs. 7:30 P. M. at 527 W. 4th St.; Pastor: Rev. Rosa Locke; Phone: 63-5123.

Los Angeles, California

Astara Foundation, 508 S. Hobart; Services: Sun. 2:30 & 7:30 P. M.; Robert and Earline Chaney; Phones GRanite 5523 or DUmkirk 4-3427.

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

Universal Temple, 1200 W. Florence Ave.; Sun. Wed. & Fri. 7:45 P. M. Wed. 2 P. M.; Pastor, Rev. Eula Perryman Goff; Asst. Pastor, Rev. Walter H. Goff; Phone Pleasant 2-7858.

Spiritualist Church of Divine Light, 954 South Vermont Ave., Services: Sunday, Lecture & Messages, 2 & 7:30 P. M.; Messages: Wed. & Thurs. 7:30 P. M.; Minister: Rev. Beulah Englund; Helper: Little Billy Hall; Phone DU 91956.

Westlake Sp'list Ch., 1722 W. Santa Barbara Ave.; Sun. Wed. & Fri. 8 P. M.; Pres: Irene Wood; Sec'y: Florence Reed.

Temple of Universal Truth, Rowena Field Memorial, 801 South Wilton Place; Sunday services: Healing, 2 P. M.; Lecture and Spirit Communion, 2:30 P. M.; Special Service, Wednesday 7:45 P. M.; Presiding Clergyman: Ethel Peterson; Pres: Ben F. Field.

Universal Church of The Master, 1318 West 8th St.; Circle: Tues. & Fri. 2:30 & 7:30 P. M.; Minister: Rev. Addie G. Faulkner; Phone: DUmkirk 3-6084.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Sun. 2:30 & 4 P. M.; Minnie Sayes.

Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 and 7:30 P. M.; Rev. Katie Whittemore, 227 S. Flower St.

Spiritual Science Church, 247 W. 58th St.; Tues. 2 P. M.; Wed. 8 P. M.; Fri. 7:30 P. M.; Sun. 11 A. M., 2 & 8 P. M.; Rev. Frank Mickle, Phone: TH 2104.

Holloway School of Philosophy & Religion; Dr. Gilbert N. Holloway & Rev. Mercy Holloway. For counsel, descriptive literature, lecture tour programs, write: Box 9866, Los Angeles, 27; Phone: NORmandy 2-4404.

Oakland—The First Temple of Spiritualism, 1442 Alameda Ave., Services: Sun. & Tues. 8 P. M.; Minister: Mitzie Monroe, 2014 Fifth Ave.; Phone: Templebar 5-3442; Sec'y: Earl Dowd.

Sacramento, California

First Spiritualist Episcopal Church, 1 O. O. F. Bldg.; 34th & B'way; Sun. 7:45 P. M.; Minister: Rev. Wilson H. Besore; Phone: HUDson 1-1895.

Ch. of Revelation No. 15, 2028 Juliette Ave.; Rev. Joy Rickard.

Divine Inspiration Center, 1526 & N. St.; Services: Sun & Wed. 7:30 P. M.; (U.C.M. Charter) Minister: Rev. Evadell; Phone: HU 6-3697; Church Phone: HU 4-3831.

San Bernardino, California

1st Spiritualist Ch., 6th & Arrowhead; Sun. 8 P. M.; Pres: Ann Cannara; Sec'y: C. A. Cannara.

(SAN BERNARDINO—Cont.)

First Spiritualist Episcopal Church, 132 East Fifth St., Sunday 2 P. M.; Church Phone: 86-9286; Co-Pastors: Rev. Lula Taber & Rev. Gloria Taber-Braxton; Phone: 89532.

San Diego, California

Inspirational Ch. of The Master, 2730 A. St.; Sun. 11 A. M. & 7:45 P. M.; Wed. 8 P. M.; Pres: Rev. Elsie L. Brillingner; Phone Main 9549.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

Fraternal Spiritual Church, Inc., 1502 Second St., Sunday: 11 A. M. 7, 8 P. M.; Pastor and President: Rev. Gust Thunberg; Sec'y: Daisy M. Dewoody.

1st Spiritualist Ch. of San Diego, 3777 42nd St.; Sun. Healing 7 P. M.; Lecture: 8 P. M.; Pastor: Rev. Emily G. Davis; Phone TALbot 3-1950.

Progressive Spiritualist Ch., 3843 Herbert St.; Sec'y: Helen Guss.

Fraternal Spiritualist Church, Inc., 1502 Second St., Sunday: 11 A. M., 7, 8 P. M.; Pastor & President: Rev. Gust Thunberg; Corresponding Sec'y: Daisy M. Dewoody; Recording Sec'y: Georgiana Kella.

San Francisco, Calif.

The San Francisco Harmony Center U. M. C. 47, (Spiritualist) 715 Valencia St.; Services: Sun. 1:45 P. M.; Trance circle, Tues. 8 P. M. & Fri. 2 P. M.; Billet Reading: Wed. & Thurs. 7:45 P. M.; Rev. Lovie Murray; Phone: Market 1-0298.

Golden Gate Spiritual Church (N. S. A.) 1901 Franklin St.; Sun. 8 P. M.; 2nd & 4th; Wed. 7:45 P. M.; Rev. Florence S. Becker, 194 Brentwood, Minister.

Spiritualist Church of Revelation, Inc., 1762 Page St.; Thurs. 7:45 P. M.; Rev. James J. Dickson, Minister, Direct-voice and Materialization medium; Pastor's home: 2940 Nineteenth Ave.

The Little Church of St. Andrews (Spiritualist) 875 Valencia St.; Sunday 7:45 P. M.; Thursday 2:00 & 7:45 P. M.; Healing Classes: Monday 7:30 P. M. Unfoldment Class: Tuesday & Wednesday 7:30 P. M.; Minister: Alda Scheierman, Phone VA 6-5808.

First Spiritualist Temple, 3324-17th St., (near Mission) Sun. & Wed. 2 & 7:30 P. M.; Minister: Julia Bramah; Sec'y: Gaynell Peacock.

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 & 8 P. M.; Sec'y: Leah Cornwell.

Little Missionary Ch. Spiritualist; 534 Laidley St., (Bus No. 10 or No. 26 off at Roanoke St.) Sun. & Thurs. 7:45 P. M.; Classes: Tuesday, 1 P. M.; Wed. & Fri. 7:45 P. M.; Pastors: Rev. F. Link Jr. Armon & H. Thornton; Phones: DE 3-3932 or MI 8-2412.

The Spiritualist Church, 414 Mason St.; Sunday 7:30 P. M.; Sec'y: Jane Musick; Minister: Mary E. Taylor; Phone: JUmpier 7-1232; Vice President: N. B. Williams.

San Jose, California

Church of Spiritual Prophecy, Inc., 85 W. San Carlos (cor. Market St.) Sunday 7:30 P. M.; Healing and messages by all mediums wishing to participate; Minister: Rev. Pearl Wilkinson, 31 S. 3rd St.

First Spiritual Science Church, 65 South Seventh St.; Saturday 8 P. M.; Rev. Evan Shea, Minister.

Grace Spiritual Church, I.O.O.F. Hall, 3rd & Santa Clara Sts.; Message circle: Sun. 2 P. M.; Healing & Meditation: Sun. 7 P. M.; Lecture: 8 P. M.; President: Rollo Hall; Sec'y: Raymond F. Swisher, 120 N. Buena Vista.

Stockton—Spiritual Science Ch. No. 204, Eagle Hall, 531 E. Main St.; Sun. Healing: 7:30 P. M.; Lecture: 8 P. M.; Messages: 9 P. M.; Every first Sun. Billet Reading; Minister: Rev. Edna Miller; Sec'y: Rev. Cecelia Isert.

COLORADO

Denver, Colorado

Star of The East Spiritualist Church, 1379 Kalamath (On bus line 50) Services: Sun. 7:30 P. M.; Lecture and messages: Tues. & Sat. 3rd Sat. Social; Minister: Rev. Freida Nicklis, 3440 Zuni; Phone: GLENdale 7344; Asst. minister: Nora Walters, 500 West 8th St.; Phone: AL 5052.

People's Spiritualist Church, 322 East 17th Ave.; Direct-voice and Materialization Seances: Tues. & Thurs. 8 P. M.; Rev. Pearl B. Ashbrook; Phone: MAine 8961.

Temple of Harmony Spiritualist Ch. Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30; Wed. 7:30 P. M.; Rev. Ida Fleming; Allan J. Miller.

CONNECTICUT

Norwich—First Spiritual Union, 29 Park St.; Sun. 2:30 & 7 P. M.; Pastor: Rev. Maysie W. Wheeler; Sec'y: Otis Braniard.

DISTRICT OF COLUMBIA

Washington, D. C.

1st Spiritual Science Church, 1900 "F" St. N.W., Park Central Apartment Hotel; Suite 604; Services: Tues. 2:30 P. M.; Sun. Tues. and Thurs. 8 P. M.; Rev. Alice Tindall; Phone METropolitan 0540, Ext. 604.

FLORIDA

Cassadaga—Cassadaga Spiritualist Auditorium; Services: Sunday 7:30 P. M.; lecture, messages & healing; Roy H. Johnson, Rev. Eloise Page, Gladys Bessette and Dr. John Heitz.

(FLORIDA—Cont.)

Daytona Beach: Hays Memorial Spiritualist Ch., 221 First Ave.; Sun. Wed. and Fri. 7:30 P. M.; Wed. and Fri. 2:30 P. M.; Minister: Rev. Margaret Springstead; Asst. Minister: (Sunday) Enid Brady; Phone: 2-2432.

Homestead—Redland Spiritualist Episcopal Church, 28 N.W. 1st St.; Odd Fellow Hall; Sun. 8 P. M.; Rev. Sada Hobson. Phone 253 M 4.

Jacksonville, Fla.

United Spiritualist Church, 125 Market St.; Services: Sun. 8 P. M.; Messages: Wed. 8 P. M. at 1136 Hubbard St.; (U. B. S. A.) Minister: Rev. Etta L. Gardner; Phone: 60351.

Melbourne—Indian River Universal Psychic Science Temple, 8 miles South of Melbourne, and 2 miles South of Malabar on U. S. Highway 1; Sun. 8 P. M.; Sat. 8 P. M. (Materialization) Phone (after 6 P. M.) Melbourne: 399-J-3; Sec'y: Dorothy W. Smith, Box 74, Malabar, Florida; Minister: Rev. Clarence Lee Smith.

Miami, Florida

Elizabeth Memorial Church (Spiritualist) 729 N.E. 71st St. January 9 through July 31) Friday 7:30 P. M.; Rev. Marie Wilson, Minister. Phone: Miami 7-1411.

Temple of Revelation, 600 S.W. 25th Ave.; Pastor: Rev. Ruby J. Schmidt; Asst. Pastor: Rev. Lucille L. Wedge; Sun. & Wed. 7:45 P. M.; Healing Center 7 P. M.; Phone 48-1325.

Sarasota, Florida

Shrine of The Master (Spiritualist) Woman's Club; Palm & Park Sts.; Services: Fri. 7:45 P. M.; Minister: Rev. Dorothy Graff-Flexer.

St. Petersburg, Florida

Church of The Beloved (Spiritualist) 2806 Central Ave.; Sun. 7:30 P. M.; Religious Study Class, Tues. 8 P. M.; Minister: Ethel Post-Parrish; Assisted by James M. Parrish and Lena Barnes Jeffs; Phone: 77-4134.

People's Spiritualist Ch., 1011 Ninth Ave., North; Sun. & Wed. 7:30 P. M.; Personal Problems Clinic: Mon. & Wed. 1 P. M.; Minister: Rev. Nellie Curry; Asst. Pastor: Rev. Lillian Dee Johnson; Phone: 7-88124.

Tampa, Florida

Occult Center School and Church, 8806 Florida Ave.; Sunday 8 P. M.; Pastor: Rev. Nellie Cherry; Phone: 34-7775.

Shrine of The Master, 1808 Memorial Highway; Sun. 7:30 P. M.; Pastor: Rev. Dorothy G. Flexer, Phone 32-7492.

ILLINOIS

Berwyn—Church of Faith in God, 1212 S. Harvey Ave.; Sun. 3 & 8 P. M.; Wed. 8 P. M.; Healing and Messages; Minister: Rev. Anne Zalokar; Phone: STanley 8-2344.

First Church of The Spiritualist, 219 South Water St.; Services: Sun. 3 & 7:30 P. M.; Sec'y: Mildred Philbeck; Pres: Earl Behtler; Phone: 6-5152; Guest workers welcome.

Chicago, Illinois

First Roseland Spiritualist Church, 10957 S. Park Ave.; Sun. 2 P. M.; Pastor: Deon Fry; Sec'y: S. Henderson.

Friendly Ch. of Christ, 1529 N. Larrabee St.; Sun. 3 & 8 P. M.; Tues. 8 P. M.; Pastor: Rev. Harold Kingma; Asst. pastor: Rev. C. Wheat, Phone MI 2-7712.

First Spiritualist Episcopal Church, 721 West Belmont; Worship Service: Sun. 7:30 P. M.; All message service: Wed. 7:45 P. M.; Minister: Rev. Rosemary Kelly.

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Sun. 2:30 & 7:30 P. M.; Class: Mon. & Fri. 7:30 P. M.; Social: last Saturday of each month; Minister: Rev. Anthony Camardo; Phone: CApitol 7-6333.

Silent Prayer Sanctuary, 3602 West McLean Ave.; Services: Sunday, 7:30 P. M.; Wed. 8 P. M.; Leader: Sophia Schaffer; Phone: ALbany 2-6417.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. & 8 P. M.; Charlotte Birkner.

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvry Hall; Sun. 2:30 to 5 P. M.; Rev. Emma Binz.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister: Rev. John Skinner; Phone: HEmlock 4-9181.

Flower Candle Light Guide Spiritual Science Ch., 3165 N. Clark St.; Sun. 3 & 8 P. M.; Rev. Mary Kearney; Phone: GR 7-1707.

Englewood Psychic Science Church, White Sanctuary Healing Center, 6514 South Ashland Ave.; Service: Sunday 7:30 P. M.; Healing Service: Thursday 8 P. M.; Minister: Rev. Harry A. Tufts; Phone: WA 5-4750.

Southwestern Spiritualist Church, 2424 North Avers Ave.; Sun. 7:45 P. M.; Wed. 2 P. M.; Rev. Lena Schaefer; Phone: ALbany 1416.

St. Paul's Spiritual Church, 4201 W. Armistage; Sun. 8 P. M.; Pastor: Rev. Louise Quinn; 3124 West Ohio; Phone: KEDzie 3-1174.

Ch. of Higher Spiritualism No. 2, 549 N. Cicero Ave.; Sun. 7:30 P. M.; Healing Services: Fri. 8 P. M.; Rev. Ruth Foster; Phone: CO 1-2429.

Belmont Spiritualist Ch., 1219 Belmont Ave.; Sun. 7:45 P. M.; Thurs. 2 and 9 P. M.; Pres. Lester J. Boleman. Phone SEeley 3-1275.

First Church of Spiritual Science, 1544 1/2 East 64th St.; Sun. 4 P. M.; Mon. & Fri. 8 P. M.; Rev. Crawford Chambers. Phone: MI 35-357.

1st Spiritualist Ch. of Divinity, 6146 South Ashland Ave.; Sun. 8 P. M.; Founder: Freida Brown; Phone: HEmlock 2447; Sec'y: Elsie Traver, 8028 S. Green; Jack Belleu, President.

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

Brotherhood Ch. of Spiritual Light, 5052 N. Merrimac; Sun. 7:30 P. M.; (Social every 3rd Saturday each month) Pastor: Rev. Albert A. Sochi; Asst. Pastor: Rev. F. Williams; Phone: RODney 3-4422.

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P. M.; Service 8 P. M.; Pres. Theo-Siers; Phone: B. E. 5-7455.

Church of The Spirit, 2651 North Central Park Ave.; Sun. Jr. Church 10:30 A. M.; Evening service 7:00 P. M.; All message service Wed. 7:45 P. M.; Pastor: Rev. Frank Joseph; Asst. Pastor: Rev. Ernst A. Schoenfeld.

Danville: Community Church of The Spiritualist, 605 Kimber St.; Sunday 8 P. M.; President: Rev. Ray Harvey, 207 South 8th St., Tilton, Ill.; Sec'y: Alice Wynn, 944 Cleveland, Danville.

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3449 W. Altgeld St.

Pastor:

Rev. Anthony CAMARDO

Services

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Wed. 7:30 p.m.

Phone: CA 7-4333 (P-369)

ILLINOIS—Cont.

East St. Louis, Illinois

Spiritualist Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4928 Converse Ave.; Asst. Pastor: Earl H. Williams, 737a Collinsville Ave.; Phone: UPTon 3-5416; Sec'y Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Peoria, Illinois

Spiritualist Church of God Spiritual Center, G.A.R. Hall, 416 Hamilton Blvd.; Services: Sun. 7:45 P. M.; Friday, 7:30 P. M.; Prayer and Classes; Minister: Rev. M. E. Price, 206 Albert St., Sunnyland Add'l., Washington, Illinois; Phone: 3-6190; Sec'y: Ethel M. Gibson.

Streator—First Spiritualist Episcopal Church, 104 W. Hickory St.; Sun. 7:30 P. M.; Roy and Nora Gustin, ministers.

INDIANA

Chesterfield—Chesterfield Spiritualist Camp, Chapel Services every Sun. 2:30 to 4 P. M.; Featuring Chesterfield Mediums.

Evansville, Indiana

Union Spiritual Church, 3rd Ave. & Michigan St., Thurs. & Sunday 8 P. M.; Minister: Rev. Jeannette Hoeppel.

Fort Wayne—Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St. (cor. Spring) Thurs. 2 & 7:45 P. M.; Sunday: Lyceum, 9:30 A. M.; 7:30 P. M.; Minister: Rev. Bernice Brock, 1604 Andrews St.; Phone: A-4567.

Gary, Indiana

First Spiritualist Church of Gary (N.S.A.) 2430 West 11th Ave.; Sunday 8 P. M.; Minister: Rev. Velma Hool; President: Ruth Jenne; Sec'y: Reba Schallon, 228 Ellsworth St.

Hammond—Unity Spiritualist Ch., 5454 Holman Ave.; K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

Indianapolis, Indiana

Progressive Spiritualist Ch., 739 Park Ave.; Sun. Healing 7:15 P. M.; Service: 7:30 P. M.; Tues. afternoon & Eve; Sat. 7:30 P. M.; Rev. Ola Florence, Pastor; Paul Leach, Pres.; Phone: AT 1025.

Spiritualist Center Church, 1901 Lexington St.; Sun. 7:45 P. M.; Wed. 2:30 & 7:45 P. M.; Pres. C. C. Driskell; Sec'y: Carrie A. Ayers.

Marion—Distributors of Light Spiritualist Ch.; City Hall, 2nd & Adams Sts.; Sun. 7:30 P. M.; Minister: Rev. Mable Pitman, 204 S. Nebraska; Phone: 391.

Michigan City: First Spiritualist Church, 220 West 10th St.; Services: Sunday & Monday 8 P. M.; Every 4th Sun. 3 & 8 P. M.; Minister: Rev. Amelia Hullinger; Sec'y: Gertrude Rochar; Phone: 2-1618.

South Bend—Church of Spiritual Truth, 519 South Joseph St.; Sunday, 3 nda 7:30 P. M.; Minister: Rev. Georgie Lonie, 911 1/2 West La Salle Ave.; Phone: 4-2351.

Terre Haute—Golden Hour Spiritualist Church, 503 1/2 Wabash Ave.; Sunday 8 P. M.; Rev. Nellie Hodgers; Rev. Goldie Russell.

IOWA

Des Moines—Spiritual Temple of The Good Shepherd, Mechanics Hall, 918 Locust St.; Sun. 7:45 P. M.; Circle every Friday at pastor's residence—Rev. Emily Taylor Ferris, 913 Tenth St.; Phone: 43520.

(MISSOURI—Cont.)

St. Joseph—Christ Memorial Spiritualist Church, (S.E.C.) 2102 Felix (at 21st St.) Sun. & Wed. 8 P. M.; Minister: Rev. Lytle Sensabaugh, 111 North 20th St.; Sec'y: Bernice Grew, 209 South 15th St.

St. Louis, Missouri
Independent Assembly of Spiritualists, Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Rev. Ida E. Eggers, Minister.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Sunday, 7:45 P. M.; Minister: Rev. Iona Brandt, 3683 Dover Place.

NEW HAMPSHIRE

Portsmouth—1st Sp'list Science Ch., 114 Maplewood Ave.; Sun. 3:50 & 7:30 P. M.; Wed. 7:30 P. M.; Rev. Frank Daley; Phone: 3103.

NEW JERSEY

Camden, New Jersey
Second Spiritualist Church (N.S.A.) Legion Room, Walt Whitman Hotel, Broadway & Cooper St.; Sun. 7:45 P. M.; Minister: Rev. Catherine Broome, 246 South 34th St.; Phone: Woodlawn 3-7446.

4th Spiritualist Ch., 28 N. 26th St.; Sun. & Wed. 7:30 P. M.; (N.J.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Ass't Pastor: Margaret Davies.

Clifton—Church of Spiritual Advice, 17 Yearance Ave.; Martha Heilmann.

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave.; Connie Clark.

Elizabeth—Seventh Ch. of Psychic Science, 415 Madison Ave.; Sun. P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 2-3515.

Jersey City, New Jersey
Divine Spiritual Church, 191 Griffith St. (near Summit Ave.); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Minister: Rev. Ethel Arrigo; Phone: Bergen 4-8594.

Newark—Mother Temple of Psychic Science, 532 Springfield Ave.; Tues. 1 & 7:30 P. M.; Rev. Dorthes Dencer, Mediator: HU 2-1773; Psychic Science Temple—Services, Wed. 1:30 & 7:30 P. M.; Rev. A. Miller; Thurs. & Fri. 7:30 P. M.; Rev. D. C. Dencer, Psychometrist; Sun. 3 & 7 P. M.; Guest Mediums.

Paterson—1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

Rumson—First Spiritual Science Church, 15 Highland Ave.; Tues. 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-0399-R.

Union City, New Jersey
Divine Psychic Mission of Consolation, 419 38th St.; Founder: Rev. Anna Doerner-Simms; Pastor: Rev. H. C. Millare.

Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M.; Fred Boeck; Tues. & Thurs. 2 P. M.; Thurs. & Fri. 8 P. M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Tues. 2 P. M.; Fri. 2 & 8 P. M.; Social 2nd Fri. 2 P. M.; Rev. Ann P. Ruger; 4th Fri. 8 P. M.; Rev. Ethel Arrigo, guest speaker.

NEW YORK STATE

Albany, New York
First Spiritual Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Frederic B. Mantle; Sec'y: Mabel V. Couse.

Progressive Spiritualist Temple, 88-90 N. Pearl St. (Entrance 1st door on Sheridan) Sun. & Wed. 7:30 P. M.; Wed. 2:30 P. M.; Minister: Rev. Margaret Lewis; Phone: Albany 38974.

Binghamton, New York
First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P. M.; Minister: Robert G. Howell; Phone: 3-0695; Sec'y: Irene Breno, 1500 North St.; Endicott; Pres: Reuben V. Howell.

Brooklyn, New York
Spiritualist Church of Divine Understanding, Suite No. 12, 316 Flatbush Ave.; Wednesday and Friday 7 P. M.; Saturday 1 P. M.; Class: Thursday Evening; Minister: Alta Beyer; Phone: MA 5-2495.

Church of Divine Guidance, 222 Eldert St.; Services: Tues. & Thurs. 2 P. M.; Tues. & Thurs. & Sun. 8 P. M.; Minister: Margaret Seaman; Phone: Glenmore 6-6592; Sec'y: Mrs. Hull, 126 Cornelia.

Buffalo, New York
Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson; (Phone: WA 4651).

Sacred Heart Sp'list Ch., 89 Butler Ave.; Sun. 7:45 P. M.; Medium's Day 1st Sun.; Rev. Rose E. Orłowski; Phone: EL 7543.

Cortland, N. Y.
Sacred Temple of Harmony Church, Cortland, N. Y., 85 Homer Ave. (I.G.A.S.) Sun. 8 P. M.; Pres: Marjorie Newman; Sec'y: Alma Whiting.

Memorial Spiritualist Church, 97 Owego St.; Sunday 7:30 P. M.; Wed. 2:30 & 7:30 P. M.; (General Assembly of Spiritualists) Minister: Rev. Allen Nolan Dittmann; Sec'y: Isabella Stone; Phone: 3495.

East Aurora—1st Spiritualist Temple, 29 Temple Place; Adult Study Group: Sun. 5 P. M.; Children's Study Group: Sun. 7:45 P. M. Regular church services following; Pastor: M. Ethel Squier.

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Long Island

Franklin, Square, L. I. N. Y.
John Francis Boyd Memorial Spiritualist Church, 177 Madison Ave., North Franklin Square (Long Island, Nassau) Tues. & Thurs. 2 P. M.; Mon., Tues. & Thurs. 8 P. M.; Sunday 11 A. M. & 1 P. M.; Minister: Rev. Irene Boyd; Phone: Floral Park 2-3522.

Jamaica, (L. I.) New York
Ch. of Eternal Light, 9050 170th St. (cor. Jamaica Ave.); Services: Mon., Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor; Phone: Hegeman 3-0789.

West Hempstead—Spiritualist Church of Magdalena, 559 Henry St. (2 blocks south of Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Thurs. 10:30 & 8 P. M.; Rev. Marion G. Miller, Minister.

Richmond Hill South: Church of Spiritual Guidance, 11-41—120th St.; Message service: Sun. 8 P. M. & Wed. 1 P. M.; Classes for spiritual unfoldment & psychic development; Minister: Rev. Mollie; Phone: Virginia 3-5979 (Rev. Beck will be at Camp Silver Belle, Ephrata, Penna. during July & August).

South Ozone Park: Helen Memorial Spiritualist Church, 143-16 Sutter Ave.; Sun. 8 P. M.; Tuesday 2 & 8 P. M.; Minister: Rev. Grace E. Wagner.

New York City
Spiritual Temple of Light Church, 163 West 71st St. (1 flight up) East of 72nd St.; Message service: Sun., Tues. & Thurs. 8 P. M.; Class: Saturday 8 P. M.; Minister: Rev. Jean Dolores Stewart.

All Souls Spiritualist Ch., 505 West 146th St.; Sun. 11:30 to 1:30 P. M.; Evening, 8:30 to 11:30 P. M.; Rev. J. L. Plaskett.

Seventh Spiritualist Church, Hotel McAlpin, 34th & Broadway; Message service: Tuesday 7:30 P. M. in Room 364, Hotel McAlpin; Minister: Rev. Lillian Blesser, 446 40th St., Brooklyn, N. Y.

Spiritual and Ethical Society, Studio, 605, Steinway Hall, 113 W. 57th St.; Sun. 3 P. M.; Leader: Fred W. Schneider, 608 W. 140th St.

First Spiritual Science Church of Brooklyn, Studio No. 856, Carnegie Hall, 154 West 57th St.; Services: Tuesday & Friday 6:30 P. M.; Minister: Rev. Frances H. Parker, 909 Lincoln Place, Brooklyn, N. Y.; Phone: P.R. 8-4406.

United Spiritualists' Church, 41 West 73rd St.; Services: Sunday & Tuesday 7:30 P. M.; Wed. & Fri. 7 P. M.; Ehrmann & Evelyn Kearns; Sec'y: Martha Feldstein; Phone: ENdicott 2-3555.

Beacon Light Spiritualist Church, 123 West 94th St.; Services: Thurs. 1 & 7 P. M.; Minister in charge at these meetings: Rev. Hermine Lefer.

Helen Brand Memorial Church (I.G.A.S.) Studio No. 36, 1425 Broadway Studios (near 40th St.) Services: 2nd & 4th Sunday 2:30 P. M.; Minister: Rev. Hazel Brand Herrejon (Closed during July and August).

Second Church of The Creator, Inc., 1574 Mayflower Ave. (Bronx); Services: Thurs. & Sun. 8 P. M.; Class: Fri. 8 P. M.; Minister: Rev. Zara Lakes; Phone: JERome 7-8212.

Cathedral of Faith, 205 W. 80th St.; Message service: Wed. & Fri. 1 P. M.; Mon., Wed., Thurs. & Fri. 7 P. M.; Sunday: Healing, Lecture & Meditation, 6:15 P. M.; Messages 7 P. M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0994.

Mercy Chapel, Studio 1010, Carnegie Hall, entrance 56th and 7th Ave.; Healing, Messages and Classes, Mon. 7:30 P. M.; Thurs. 1 P. M.; Minister: Rev. William Henry DuBois.

Aquarian Brotherhood of Christ, 244 West 75th St.; Carolyn C. Duke; Sun. 6 P. M. & Mon. 7:30 P. M.; Class: Wed. 1:15 P. M.; Public: 2:15 P. M.; Sun. Class 2:45 P. M.; Apply: Rev. Olive Kruger, Fri. 7:30 P. M.

Stead Memorial Center, 41 W. 88th St.; Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; also Fri. 8 P. M.; Rev. Bertha Marx, Minister.

The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX, 60 N. Y.); Services: Mon., Wed. & Sun. 7:30 P. M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 8-9134; President: Leopold Sessa.

Fourth Spiritual Science Church, Inc., Studio No. 703, Steinway Hall, 113 West 57th St.; Sermon and Message Service: Sat., Sun. & Tues. 8 P. M.; Healing meditation & Lecture: Sunday 3 P. M.; Lecture-Demonstrations: Wed. 8 P. M.; Teacher Training, Psychic Science & Yoga Class: Thurs. 7-8 P. M.; Pastor: Dr. Sant Ram Mandal (India) Phone: IN 3-5827.

Spiritual Science Mother Church, Inc., Studio 1010, Carnegie Hall, 56th & 7th Ave.; Healing, Meditation: Sunday, 4 P. M.; Sermon & Messages: Sunday, 7:30 P. M.; Healing Meditation and Messages: Wed. & Fri. 1 P. M.; Classes for spiritual unfoldment: Wed. & Thurs. 8 P. M.; Rev. Glenn Argoe; Phone: Columbus 5-2952.

Church of The Eternal Star, 237 West 72nd St.; Message services: Tues. & Thurs. 1 P. M.; Minister: Wed. Fri., Sat. & Sun. 7:30 P. M.; Rev. Rose Ann Erickson; Phone: TRafalgar 7-3113.

First Church of Spiritual Vision, 100 West 61st St.; Sunday: Healing, 6 P. M.; & Messages: 7:15 P. M.; Messages: Tuesday, Wednesday & Friday, 6 to 10 P. M.; Thursday and Saturday 1 P. M.; Rev. Angela V. Call, Minister; Phone: Plaza 7-1799.

Temple of Light (I.A.S.) Suite No. 708; 152 West 42nd St.; Inspirational address and Healing Silence, Sunday 11 A. M.; Tues., Thurs., Fri. & Sun. 7 P. M.; Tues. & Fri. 2 P. M.; Class: Mon. 7:45 P. M.; Rev. William Charles Owens, Pastor; Rev. Marion Owens, Sec'y.

Little Cedar Spiritualist Church, 123 West 94th St.; Services: Sunday, Tuesday and Friday, 7 P. M.; Wednesday, 1 P. M.; Rev. Beulah H. Brown, Minister; Phone: RI 9-7680.

Church of Divine Guidance, The Great Northern Hotel, 118 West 57th St., Room No. 203; Wed. 1 P. M.; Friday 7:30 P. M.; Class: Tuesday, 8 P. M.; Minister: Rev. Martha K. Seidler; Phone: Circle 5-4915.

Niagara Falls—White Rose Center Free Psychic Truth, 639 Main St.; Services: Sun. 7:30 P. M.; Social: Tues. 8 P. M.; Pastor: Rev. Rosebud B. Vogel; Ass't Pastor: Eric Ragnar, 152 58th St.; Phone: 3-8025; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-2818.

Rochester, New York
Divine Inspiration Spiritualist Church, 27 Appleton St.; Wed. & Sun. 8 P. M.; Minister: Rev. E. Taylor Andrews; Ass't Pastor: Rev. M. Newble.

Anderson Park Mission Spiritualist Ch., 98 N. Union St.; Sun. & Tues. 8 P. M.; (Mediums Day 3rd Sunday); Minister: Rev. Pearl Targart; Ass't Pastor: Rev. Merton Herbst; Co-pastors: Rev. Lewis Brown & Ellen Ewart.

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Schenectady, New York

Progressive Spiritualist Church, 6 Myndess St.; Services: Sun. 7:45 P. M.; Messages: Tues. 8 P. M.; Lillian Weir.

Syracuse, New York

Wayside Spiritual Church, American Pension Club, 220 E. Washington St.; Sun. 7:45 P. M.; Pres: Albert Potter; Phone: 9-5235; Sec'y: Luanita Caley.

Tonawanda—Elmwood Spiritualist Church, 39 South Niagara St.; Sun. & Wed. 7:45 P. M.; Eleanor Gardel, Pastor.

Yonkers—Occult Science Society, 65 South Broadway; Sun. 7:30 P. M.; Healing Demonstrations; Minister: Rev. Wilfred S. Spear, P. O. Box 388, Yonkers, N. Y.; Phone: Yonkers 57266.

Utica—Utica Christian Spiritualist Ch., Mahler Bldg. (Seneca St. entrance); Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Minister: Rev. Mabel R. Hammel, 902 S. Plymouth Ave., Rochester, N. Y.; Phone: Rochester-Genesee 2527R or Utica 4-8313.

OHIO

Akron, Ohio

St. Paul's Spiritualist Ch., 400 Bishop St.; Sun. 8 P. M.; Messages: Wed. 7 P. M.; Sunflower Club, 1st Wed.; Minister: Rev. Revina Roshon, Rt. 1, Medina, Ohio.

Friendly Spiritualist Ch., 31 S. Howard St.; Sun. 7:45 P. M.; Thurs. 2 & 8 P. M.; Healing: Mon., Tues. & Wed. 1 to 5 P. M.; Pastor: Rev. Hulda Stewart.

Ashabula—First Spiritualist Temple, Main & West 43rd St.; Pres: Ralph D. Cutlip; Sec'y: Mrs. R. D. Cutlip, 129 Ross Rd.

Canton—First Spiritualist Episcopal Ch., Tuscarawas St., West; Sun. 7:45 P. M.; Estyl Fuller, 912 2nd St., S. W.

Cincinnati, Ohio

Universal Brotherhood of the Cosmic Age, 3756 Reading Road; Services: Lecture, Healing and Messages: Thurs. & Sunday 7:45 P. M.; Leader and President: Rev. Emil J. Schmidt; Ass't Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y & Chairman: Rev. Eleanor Schmidt.

Cleveland, Ohio

Spiritual Science Church, 504 East 149th St., near Westrop & East 162nd St.; between Westrop and Lake Shore Blvd.; Services: Sunday 7:45 P. M.; Minister: Rev. Edmond Drowns, 1055 East 177th St.; Phone: IV 1-0501.

Divine Spiritualist Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Minister: Dr. John M. Williams; Phone: GL 1-2957; Ass't Pastors: Rev. Katherine K. Koutnik and Rev. Jeanette S. Harrocks.

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PSYCHIC ADVISOR: no matter what may be your greatest hope, desire or ambition, I will try to help you. Love offering. Write: Veronica D. Smith, Room No. 428, Patrick Henry Hotel, 208 South 8th St., Philadelphia, 7, Penna. (P-364)

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2 Healing

HEALING PRAYERS and instructions: Habits, drinking and smoking, corrected; When God and the Angel World intervene, blindness and lameness have been healed; poverty and lack of position can pass away; your happiness, too, can be restored. Apply for healing by mail. Be sure to state ailment. All work on Love Offering basis. Write: Rev. Harriette Angel Murphy, Apt. C-302, 431 West Belden Ave., Chicago, 14, Illinois; or phone: DI-versey 8-7871. (P-360)

SPIRITUAL HEALING: Perhaps absent treatment by those forces using me as a channel can help you and yours. Enclose self-addressed stamped envelope with request. No charges. Write: Harry F. Maywald, 126 W. Washington Ave., Washington, New Jersey. (P-358)

HEALING SANCTUARY: Open to all faiths. PERSONAL AND ABSENT TREATMENT. ALL MANNER OF DISEASE CURED THROUGH GOD'S POWER. "FREE WILL OFFERING" COME TO OUR SHRINE IN PERSON. WE CAN HELP YOU! Ministers of Healing in attendance at all times. For information write to HEALING SANCTUARY, 1306 N. Irwin Street, Hanford, Calif., or P. O. Box 517, Hanford. (P-358)

DIVINE HEALING: I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing endorsed by the Spiritualist Episcopal Church. Permanent resident of Camp Chesterfield, Chesterfield, Indiana. Love offering. When answering, send self-addressed, stamped envelope to: Laura Wynkoop Nelson, 24 Eastern Drive, Chesterfield, Indiana (Telephone: Anderson 3-4885). (P-376)

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TOO LATE TO CLASSIFY

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3 Questions Answered

MESSAGES BY MAIL: received from vibrations of your letter (by internationally-known medium) Ask questions if you wish. Prompt reply. Love offering. Write: Rev. Bernard Rodin, 7 Third St., Lily Dale, N. Y. Personal interviews at Lily Dale during July and August. (P-360)

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METAPHYSICAL PRAYER TREATMENTS for thirty days; also five questions answered; Love Offering. Private interviews daily. Rev. Maybelle Ross, 2920 Elmwood Ave., Rochester (18) N. Y.; Phone: Hill-side 1295-R. (P-359)

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4 Study Courses

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5 Medium

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FLINT, MICHIGAN: Lecture and Message Medium; Spiritual Healing; Readings by mail. Write: Rev. Mae Joan Snyder, 2214 Brown St., Flint, 3, Michigan; Phone: 9-5124. (P-364)

LOS ANGELES, CALIFORNIA: Rev. Addie G. Faulkner, 1318 West 8th St.; Private consultations by appointment; Phone: DUnkirk 3-6084. (P-360)

MIAMI, FLORIDA: Rev. Maude Allen, pastor of Spiritual Church of Christ; Divine Healing and Consultations by mail. In writing your questions, please include your birthdate. Write: Rev. Maude Allen, P. O. Box 86, Miami 1, Florida; Love offering accepted. (P-369)

MIAMI, FLORIDA: Rev. Marie Wilson, minister of The Elizabeth Memorial Church (Spiritualist) 729 N. E. 71st St., Miami, Florida. Public services: (Jan. 9 through July 31, 1953) Friday, 7:30 P. M. Private Interviews by appointment ONLY. Telephone: Miami 7-1411. (P-359)

NEW YORK CITY: Akashic Records interpreted. Readings of Life Patterns and Reincarnations. Rev. Glenn Argoe, Spiritual Science Mother Church, Inc., Studio 1010, Carnegie Hall, 56th St. at 7th Ave. Phone Columbus 5-2952. (P-372)

NEW YORK CITY: Cathedral of Faith, 205 West 80th St., New York City, 24, N. Y.; Phone: TRafalgar 3-0994; Sunday service: Spiritual Healing, lecture and meditation, 6:15 P. M.; Messages: Wed. & Fri. 1 P. M.; Sun., Mon., Wed., Thurs. & Fri. 7 P. M. Classes for psychic development and spiritual unfoldment; Rev. Richard Renardo, pastor and founder. (Church and Studio delightfully aircooled) (P-362)

SCHENECTADY, N. Y.: Rev. Frederick W. Mitchell, D.D., pastor of the Temple of Truth Church, 968 State St., services: Sunday 3 & 7 P. M.; Readings and Healing by mail. Send birthdate and three questions; donation \$2.00. Private consultation, classes, direct-voice (trumpet) and materialization seances by appointment only. Residence and studio at No. 4 Eagle St., Schenectady, N. Y.; or phone 7-6933. (P-360)

TORONTO, CANADA: Oronhyatekha Psychic Society, 478-A Clendenan Ave. Regular open classes in philosophy and fundamentals of mediumship: Thursday, 8:30 P. M. Registration now open for a new class. Also private groups eligible for tutoring through affiliation. For information, write or telephone J. L. Samson, Box 101, Sta D, Toronto 9, Ontario, Canada. Phone MURRAY 4340. (P-360)

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6 Psychic Artist

PORTRAIT (in color) of your guide with personal message. All from your hand-written letter. Each portrait the work of the Spirit-Artist through the mediumship of Thomas G. Mann. Write, enclosing \$5.00 to T. G. Mann, 41 Bushwood Road, KEW, Richmond, Surrey, England. (P-364)

7 Astrology

KNOWLEDGE IS POWER: If you do not know the correct time of your birth, I will set up an Astro-Sun Chart for you with analysis for \$2.00. It will teach you how to handle and understand your money, health, work and family conditions and opportunities. Send correct year, day and month of birth, with stamped self-addressed envelope to G. R. M. R.F.D. No. 1, Atlantic Highlands, N. J. (P-359)

8 Lessons

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9 Handwriting

KNOW YOURSELF by having one page of handwriting analyzed for hidden talents, psychic ability, personality, etc. General analysis \$1.00; Complete analysis \$5.00; Write: Florence Smith, 531 S. Jefferson St., Dayton, 2, Ohio. (P-360)

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10 For Sale—Real Estate

FOR SALE or RENT: Duplex House—near water at Monument Beach, Massachusetts. One Apartment: 6 rooms, 2 baths \$1,000; One Apartment: 4 rooms, kitchenette and bath, oil heat—forced hot water, \$700.00. Completely furnished. All one needs is cable and bed linen. Long sea-son. Asking: \$20,000.00. Good sized plot. Can be seen anytime. Call Mrs. F. Wheeler, Buzzards Bay 3144; or write owner for further information: Evangeline Hart, 200 West 54th St., New York City, 19, N. Y. or Phone: Circle 6-9289. (P-359)

FOR SALE—LILY DALE, N. Y.: Modern duplex home; duplex, 8 rooms either side; year around, gas furnace, full cellars, completely furnished, first class condition, bargain for quick sale. Write: Raymond Cudney, 15 Buffalo St., Lily Dale, N. Y. (P-360)

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FOR SALE: Beautiful 3-room modern brick house; secluded on 8 acres of land; flagstone terrace overlooking brook on property; rambling rose bushes, fruit trees, flowers and grape arbor; ideal for retirement home. Spiritualist Center, or professional person. This was formerly the property of Edward Lester Thorne, noted medium. For information, write: Thomas A. Smith, Lowland Hill Road, Stony Point, N. Y. or phone Stony Point, N. Y.—2142. (X-363)

11 Wanted to Rent

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12 Miscellaneous

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13 Miscellaneous—Cont.

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CLASSIFIED ADS

(Con't From Page 14, Col. 5)

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—The Religion of—

Spiritualism

—by—

LENA BARNES JEFFS

"WE BELIEVE in Infinite Intelligence." (N.S.A.) One of the first questions asked by the investigator of Spiritualism is "Do you believe in God?" The first of our Declaration of Principles as quoted above should answer that question in the affirmative. However our answer still depends upon the investigator's understanding of the word "God." If he means a personal God (a glorified man) sitting upon a pearly throne in some far off place called Heaven—we do not believe in such a God.

Through spirit communication by means of mediumship we have received the following definition of the word God or to us Infinite Intelligence—

INFINITE—according to Webster, means vast, immeasurable, unconditioned and unlimited.

INTELLIGENCE—means intellect, understanding mind. Therefore according to Webster Infinite Intelligence is vast, unlimited understanding mind.

Infinite Intelligence

The spirit teachers define the word God as follows—Infinite Intelligence is the great Oversoul of all life that passeth all understanding; the Creator of all things and of all laws that govern all things created. From the very beginning of time man has been the object of an endless evolution, set into motion by this vital force of all life which is God and which is in all things animate and inanimate. To a Spiritualist God has no particular form because He takes unto Himself all form. He is the Great Creative Energy of the Universe and present in all things. He is the Dynamic Force back of this world and of all worlds; His purpose being creation and progression, the ultimate reward of life, being seen not here on earth but in the higher planes of spiritual existence.

Infinite Intelligence is Spirit, therefore is perfect life, perfect love, perfect truth, perfect law, all wise and all harmonious, one Creator, one creation and one law, the law that controls the spirit world being but an advancement of the law that controls the material planes; a living God the same here and hereafter, filling the universe with His Divine Presence.

I will quote from the Christian Bible two verses that seem to substantiate the above statement:

God is a Spirit; and they that worship Him must worship Him in Spirit and in truth. (St. John 4. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. (1st John 4-12).

One God

We see God in manifestation in all the things that He has created; as man is the highest type of God's creation, God manifests in His highest expression in the soul of man: St. John wrote, quoting the words of the Master:

"He that hath seen Me hath seen the Father." (St. John 14-9).

Down through the years many great men have been called heretics, agnostics, infidels and atheists because they did not accept the form of God given to them by orthodoxy.

Thomas Paine, who wrote The Age of Reason and several other volumes along this same line was called a heretic and an infidel and sometimes an atheist. That he was not an atheist is quite evident from his own writings. He said—and I quote:

"I believe in one God and no more. The world is my country, mankind are my friends and to do good is my religion."

Luther Burbank, the great soul

who really lived in the heart of nature because of his study of plants and flowers, gave an interview to a reporter one day and in this interview he said that God lived in nature. The reporter in writing up the interview called Burbank an atheist. This nearly broke Burbank's heart—if ever a man believed in God it was this gentle old soul who lived so close to Him.

Personally, I do not believe that there is such a thing as an atheist—how can a man deny that of which he is a part? I am reminded of a story about a man who called himself an atheist and after giving a lengthy lecture upon the subject he said vehemently—"I thank God every day of my life that I am an atheist."

"Spiritualism is a Religion because it strives to understand and to comply with the physical, mental and spiritual laws of nature which are the laws of God. (N.S.A.)

In the second of our Declaration of Principles we state that we believe the phenomena of nature to be the expression of God or Infinite Intelligence and the third declaration reads as follows:

"We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion." (N.S.A.)

This statement coupled with the definition of Spiritualism as a Religion prove quite conclusively that we do not believe man-made dogma and creed to be true religion. True religion is right-living, living in accordance with natural law or God's law.

As we look back through the pages of history we find that there were many thinking men and women who had a conception of religion similar to that of Spiritualism. Among our modern thinkers Ralph Waldo Emerson stands out. His essay "Compensation" and his other valuable writings have been a source of inspiration to all mankind. His thoughts on religion were advanced and quite in harmony with our present day understanding. He and a group of liberal thinkers, among them our beloved poetess Ella Wheeler Wilcox, formed a religious group called Transcendentalists. Emerson is quoted as saying:

"The new church will be founded on moral science. Poets, artists, musicians, philosophers will be its prophet teachers. The noblest literature in the world will be its Bible, love and labor its holy sacraments and instead of worshipping one saviour, we will gladly build an altar in the heart for every one who has suffered for humanity."

Six "Because's"

All religions throughout the ages have dealt with psychological truths regarding man's life here and hereafter and Spiritualism is no exception to that rule. We affirm that Spiritualism is a religion

(1) Because it recognizes God or as we say Infinite Intelligence.

(2) Because it recognizes nature and its governing laws as the creation of Infinite Intelligence.

(3) Because it believes Jesus to be one of the greatest teachers that the world has ever known and an outstanding example of one who followed the laws of right living.

(4) Because it recognizes a life hereafter which demonstrates immortality.

(5) Because it embraces a philosophy of life that is similar to the teachings of the Nazarene. This philosophy has been given to us by the great masters of the spirit world through spirit communication by means of mediumship.

(6) Because it teaches that man's status both in this world and the next is based upon his own morality and good behavior.

These are only a few of the outstanding points which prove that Spiritualism is a Religion. According to the trend of thought today the religion of tomorrow will be based upon the fundamental and basic principles of Spiritualism, by whatever name it may be called.

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The following quotations are taken from messages received within the past fortnight.

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