

Beauty After Forty

EDYTH THORNTON McLEOD, in her syndicated column, "Beauty After Forty," told about books written by Alson J. Smith and Dr. Norman Vincent Peale.

What books on psychic matters have to do with beauty is something else again but, in any case, she advised her readers to buy the book "Immortality" by Smith and "You Can Be Healed" by Peale. Evidently those who read psychic literature will automatically become beautiful. If that's the case, Hollywood will soon be opening its gates wide to the thousands of believers in Spiritualism. Probably Miss McLeod thinks the spiritual body is just as important as the physical body and consequently also needs a little beautifying.

Not Kilgallen

WHEN the cat's away the mice will play—at least that is what happened to Dorothy Kilgallen's column recently when the writing chores were taken over by Patrice Munsel.

In the past, I have had a little trouble with Dorothy regarding psychic matters, which she has always insisted upon treating lightly, and in fact on many occasions—with contempt.

Just recently the Munsel woman devoted her entire column to a story about poltergeist phenomena by mentioning some psychic happenings she heard about when she visited Florence, Italy. It appears that the natives in this city are well aware of the traditional story about Katherine de Medici, which describes the disappearance of objects at a renaissance castle.

In short, erstwhile columnist Munsel, took the story she heard from the natives seriously because her closing remarks were "the gathering thought us 'nuts' when we took the story seriously" . . . and why not?—because their own (the Munsels) car keys and pass ports disappeared from their hotel room and reappeared the next day to their consternation.

"Wicked England"

IT TOOK Hannen Swaffer, "The Pope of Fleet Street" and Spiritualism's foremost propagandist, to put Billy Graham in his place.

Everyone knows that Revivalist Graham has just completed a series of meetings in what he alludes to as "Wicked England." Graham claims to have converted 28,209 people. In fact he says he has saved them.

Now Swaffer asks, "What happens to those who are saved?" Swaffer also points out that Graham boasted of the high church attendance in his native America and then counters by saying "In North Carolina where Graham was born in the Bible Belt, the hot-bed of Revivalism, they are now organizing a last-ditch resistance against the mixing of white children and negroes in the schools."

Now Swaffer wants to know whether all God's children have wings or is it only the white ones in the Bible Belt?

Graham Insults

DURING the height of the so-called popularity of Billy Graham in the United States, we had numerous letters from people who heard his diatribes toward the Spiritualists in particular and Spiritualism as a religion in general.

When asked his views on Spirit-

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

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TWENTY CENTS

Spiritualists Need a College

by
DR. ENID S. SMITH

700 Tuscan Ave., Hattiesburg, Mississippi

IF WE Spiritualists had established colleges down through the centuries, as have the various religious denominations, we might never have had the steady downward march of civilization back to barbarism and self-destruction. Under the full sway of the orthodox churches and colleges, we have become a gadget,



DR. ENID S. SMITH

money, speed worshiping people.

We have fifty per cent or less of our people believing in God or in Immortality, and with two per cent only efficiency in factual education in our colleges, to say nothing of the lack of moral, social, and physical training necessary to avoid the pitfalls of our present deplorable conditions of life.

Something must be wrong somewhere when recent statistics indicate, as they do in the denominational colleges in which the writer has been teaching for the past thirty years, that the greatest fear of our youth is that of dying.

Less Than 2%

What a pity Church and School have so failed, and our youth have been kept ignorant of the experience common to all mankind.

Is this because, after the first century of Christianity, the Church lost the spirit of Pentecost, and denied the gifts of the Spirit, becoming merely churchianity in its materialism and temporal power?

Spiritualists need a college, as good at least as any in the land, and certainly more than two per cent efficient educationally in retaining subject matter, and a college that will effectively train head, hearts, hands, and one that will free, develop, and illumine souls for service to humanity.

Suppose we had a college in which we dared tell youth the truth about dying, about its painless-

ness, its beauty, and the way to prepare for the joy and the work on the other side of the grave. In connection with our prescribed science, could not classes demonstrate spirit return? Where then would be the sting of death?

Or, if we were allowed to tell what happened when even the writer twice was pronounced "dead," would this not be helpful?

Is there a need for Spiritualist college and can it be established? A thousand voices answer "Yes." It would be like a great tree planted by the streams of living water, a tree for illumination, and a shelter from the coming catastrophe.

Since the denominational colleges, that have had their own way and taught their special slant of religion for hundreds of years, have failed, it is high time that a more worthy group at least allow youth to know the truth from unexpurgated books. Orthodoxy has fought "the things of the Spirit" for a long time.

Vital Truths

The writer has been appalled at the systematic omissions of spiritual passages from textbooks and libraries, and the silence on the part of teachers regarding vital truths concerning death and survival. Whole stories in certain collections, as well as short passages are weeded out.

For example, in a collection of Rudyard Kipling's works, it would be a rare thing to find in a college library his beautiful story entitled "They," a story of discarnate children returning to a lovely abode in the country to a clairvoyant woman who acted as mother, and to whom visitors sometimes came and were surprised to find their own child in the group. Sometimes the whole

Spiritualists Believe God Is Infinite Intelligence

Spiritualists believe that Spiritualism embraces science, philosophy and religion "in perfect harmonious expression," the Rev. Florence Becker, pastor of the Golden Gate Church of Spiritualism, 1901 Franklin Street, asserts. Other teachings of Spiritualism are further explained by Mrs. Becker in the following article:

SPIRITUALISM is the Universal Religion, for it is the epitome of mankind's greatest aspiration throughout all time, embracing science and philosophy in perfect harmonious expression. Spiritualism, like all other religions, teaches the immortality of the individual Soul—but ONLY Spiritualism proves it!

Spiritualism is a science because it investigates, analyzes and classifies facts and manifestations demonstrated from the Spirit side of life.

Spiritualism is a philosophy because it studies the laws of nature, both on the seen and the unseen sides of life, and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages, and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.

A Religion

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.

The Bible and many other sacred books record numerous instances of immortality, and communication with those who have passed through the change called death. Spiritualists affirm the reasonable conclusion that since the laws of nature are permanent and change-

volume is missing in a collection.

Likewise passages dealing with spiritual and psychic events are missing from the Colonel Alcott books and many passages, from our poets, speaking of survival or spiritual life in the celestial realms. The expurgation of the works and journals of John Wesley is notorious.

One has to go to the Congressional Library in Washington to get the spiritual truths he enunciated about survival and spirit re-

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

less, communication between the two worlds is just as true and real now as it was 2,000 years ago.

Since long before the advent of Christianity the eternal principle of love, planted in the Souls of men, brought great knowledge and wisdom through guidance



FLORENCE BECKER

from former inhabitants of the earth dwelling in the higher realms of the spiritual world.

Fox Sisters

The world-wide religious and scientific movement known as Modern Spiritualism had its beginning in a humble cottage in the obscure village of Hydesville, New York, in 1848. Here, through the instrumentality of the young Fox sisters, who were mediums, intelligent communication was established with a discarnate entity from beyond the grave.

This entity constituted an intelligence whose testimony was accepted, as based on natural law, and not miraculous or supernatural, as had been accepted heretofore. This is the fact that distinguishes ancient from modern Spiritualism.

The Spiritualist believes in God, Infinite Intelligence, which pervades and controls the Universe, is without shape or form, and is impersonal, Omnipotent and Omnipresent.

He perceives man as a spiritual being, evolved from lower forms of life, through consciousness, to the state of higher moral and spiritual faculties, which survive, unaffected, the death and decomposition of the physical body.

He understands that inspiration, which is the influx of ideas and prompting from the Heaven World, is not a miracle of past age but a perpetual fact, the ceaseless method of Infinite Intelligence for human elevation.

Mediumship

The Spiritualist regards mediumship and communication with those who have gone on before us as sacred, for indeed he knows in this way the great percepts of Truth have formed the solid foundation for the science, philosophy and religion of Spiritualism.

Spiritualism proves through mediumship that life here and hereafter is all one life, whose continuity of consciousness is unbroken by mere change in form—the process we call Death.

San Francisco Examiner
July 3, 1954

NEW OFFICES — PSYCHIC OBSERVER



The photograph above is a view of the main entrance to the offices of Psychic Observer, Inc., located basement floor of "The Chapel" at Chesterfield Spiritualist Camp, Chesterfield, Indiana. The headquarters include editorial offices, book shop, reading room, accounting and circulation departments.

turn, about the ghost Jeffrey of Epworth Rectory, and Wesley's investigations of a youth who had clairvoyant experiences, and the words of this founder of Methodism who said regarding the fact of spirit communion, "I know there are those who fashionably deny the existence of spirit, for if one of these accounts be admitted their whole system falls to the ground. But whoever is pleased or displeased I must testify to what I believe to be true."

Then he added that, with the passing of these things (spiritual phenomena) goes the Bible.

If Not, Why Not?

Representative perhaps of many professors in our orthodox schools is the report of the teacher who wrote in his journal "I am on earth absolutely ignorant of how I came here, why I was sent, how I shall depart, and what will happen to me after I depart."

No wonder the words of Katherine Bates challenges us to start a better system of education than we have had in the past. She says "Present teaching is confusing youth. It is without light, heat or life."

That the founding of a Spiritualist college is extremely urgent is evident even from a word here and there of quotations from the representative thinkers of our age, as P. A. Sorokin, of Harvard who says: "This is the most anxious age in history; safety has vanished; freedom is a myth; our sensate form of life is largely devoid of spiritual values."

Henry Link, director of the Psychological Service Center, laments: "the soul of man is sick—everything is minus some essential part; the shadow of corruption hangs over the land."

John Ise of Kansas University: "America stands today in great danger of lapsing back into barbarism."

Emory Bogadus of the University of Southern California, affirms: "Young people reared in this present mental, moral, religious, economic, and political anarchy place reliance on brute force; upon the rule that might make right—all grow progressively more bestial, unrestrained by any law divine or human."

How we need an education and religion that will stand the test of science for a scientific age—one that will bring us the abundant life of peace, freedom, prosperity, security, illumination, faith, love and service.

Can a Spiritualist college be established? **IF NOT, WHY NOT?**

Great institutions that serve humanity have grown from tiny beginnings. Even the finest scientific

university in the world, the Massachusetts Institute of Technology, started in rented rooms in Boston with 15 students and 6 professors. Today it has 5070 men and women students and a staff of 1500 functioning around a core of 480 professors who teach students from 67 different countries.

Boys' Town was started by a couple who had faith and relied on the Bible verse: "Commit thy way unto the Lord and he will bring it to pass,"—they redeemed hundreds of wayward youths and made splendid citizens out of them.

George Muller started his orphanages in England on faith and rescued and care for thousands of children and taught them the ways of Spirit. Read about it in **THE LORD'S DEALINGS WITH GEORGE MULLER**.

Alice Lloyd went to the needy in the Kentucky mountains and started high schools and Caney College on faith, funds and service,—such as a year's teaching, that she could obtain from her friends.

The alumni of the College now include more than 1200 teachers, not to mention other professionals and those in still other walks of life. "I know we can get what we believe in," she says. The present writer spent two years in her youth in a Bible Training School operated on faith. One day a week we fasted and prayed, and we lacked nothing.

Suppose we started, in the near future, a college affiliated with the National Spiritualist Association, and called it Harmonia College, reminiscent of the works and Andrew Jackson Davis. Suppose we had it fully accredited, granting degrees and any other college, but training youth in the "things of the Spirit" as well, with the purpose of making the world safe for democracy and for Spiritualism through our preparing of leaders for the new age—could we not turn backward the downward trends in our civilizations and perhaps avoid our annihilation? "We must spiritualize or perish."

Foreign Students

A college of Spiritualists could be established in an attractive, warm place, such as the vicinity of St. Petersburg, Florida, where the school could operate all the year round. The tourists of the winter could be accommodated in adult classes, and our foreign students from the warm, beautiful sections of the world, would find a congenial atmosphere in which to live and study.

Many more than usual of our foreign students are coming to our colleges at present. The writer is teaching several of them now. Spiritualism is flourishing in many of

these countries, such as South America.

We want suggestions as to how to start such a Spiritualist college for the children of Spiritualists and for others. Will you send your suggestions to the writer in care of this journal?

Many may feel it an honor to have a part in the founding of such an institution that may help save our age in the time of crisis. When it is darkest, the stars come out. We believe that Harmonia College will be the star of hope.

What I Observe

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

ualism, he never lost an opportunity to condemn its teachings.

And now he continues to insult Spiritualists in England according to a "Two Worlds" reporter, who states in a recent issue of this paper's weekly journal by the same name, that Billy Graham deliberately went out of his way to say "Those who go to Spiritualists can only find a blind alley."

The slur came during one of his sermons at the Harringay Arena when he urged the thousands to "take out an insurance policy" on their lives by turning to Jesus who has in his power to make them "spiritual millionaires."

These spiritual millionaires, after they make their peace with God, will go to Heaven and find streets of gold, gates of pearl, and trees which bear twelve different crops of the year. Of course, they only have his word for it.

Graham Hints

The reporter's article continues, in part: "During his speech—based on the Bible story of the healing of the blind beggar Bartimaeus—he made great play with the phrase, 'spiritually blind.'"

"Revivalist Billy Graham must be blind if he ignores the tremendous contribution Spiritualism has made to the modern revival of spiritual healing. Thousands of men as blind as Bartimaeus have received their sight in this day and age at the hands of dedicated men and women who are proud to call themselves Spiritualists."

"Graham cannot warn his hearers too strongly to be on their guard against the ingenuity of Satan in whose existence he firmly believes."

"Is Billy Graham hinting that Spiritualism is the work of the devil?"

"Just before Graham arrived in this country there was a flare-up over something he had written attacking Socialism. This died down when Graham explained that there

THE HISTORY AND PURPOSE OF SPIRITUALISM

By GAIL OWEN

120 Dwight Road, Burlingame, California

EDITOR'S NOTE: Each year a school term paper is submitted by the Junior students at Burlingame High School. At the suggestion of Rev. Gail E. Prineas, 737 Farrington Lane, Burlingame, this paper was submitted by Miss Gail Owen, 17 years old, who is taking a general course. In a letter to *Psychic Observer*, Gail says "My knowledge of this philosophy was obtained from Rev. Prineas, minister of the Chapel of Truth, Spiritualist," who suggested the title for this treatise.

Neither Miss Owen, her mother, Inez Owen, nor her mother's sister, Virginia Shipley, knew anything about Spiritualism until they attended services at the Chapel of Truth.

IN THE YEAR 1848, in Hyde-ville, N. Y., at the home of the Fox family, rappings were heard in the bedroom of the daughters. A code was worked out; one rap for "yes"; two for "no." There were intelligent responses to the questions asked, and communication was opened up.

These knockings were definitely not made by living people, but came from the other side. A report was published of this incident, "A Report of the Mysterious Noises Heard In the House of John D. Fox." The knockings continued even after the family moved to Rochester, and the fame of these knockings spread far and wide. One might say that they knocked, and we opened.

This was the beginning of the Modern Spiritualism that we have today.

Phenomena Necessary

Spiritualism is not solely a matter of philosophy. It is simple enough to be understood by the most ordinary intelligence. It does not require a theory of any great philosopher as to the question of life hereafter. The philosophy of Christianity and all of Spiritualism are practically the same except for the man-made doctrinal innovations.

Just philosophy alone would not convince anyone of Spiritualism; it is through the proof received from mediums. It also provides satisfaction to those people who have lost loved ones in that life goes on and those they believed

had been a misprint. For Socialism, we were told, now read secularism.

"This time he cannot sidestep the indignation of a section of that public he is here to convert. There is no misprint in the spoken word, and Spiritualism is the word he used."

Spiritualism Recognized

"Graham has recently said that he is against nothing, only for something—Christ. He can prove it now by apologizing to the thousands who devoutly hold Spiritualism as their religious way of life. They resent the implication that their road to God is not as wide open as his."

"Surely he knows that the Spiritualist religion is recognized in this country by Act of Parliament."

Billy Graham has already proven that he knows nothing about Spiritualism and we are not too sure that he is not a little cracked, for when he speaks of Adam, he says "the first man was no cave-dweller, no jibbering creature of forest, trying to subdue the perils of the jungle. Adam was full-grown."

With authority he says, "Heaven is real, hell is real, and the devil is real." Could it be that he has been to both places, and met the devil in person?

It is strange to note what people will believe in order not to believe what they should believe.

Tongue In Cheek

ANY SPIRITUALIST or Spiritualist medium who has been closely associated with the run-of-the-mill psychic researcher during the past twenty years will say "Amen" to the following definition: A psychic researcher is that certain monstrosity who sets himself up as an authority and thinks that because he joins a psychic research society, he is bona fide.

In short, 95% of the psychic researchers can be described as persons who know very much about very little and continue to learn more and more about less and less until eventually they know practically everything about almost nothing at all.

lost still exist.

In Spiritualism, we are introduced into a series of unfamiliar happenings, of various signs and wonders. These phenomena are found in all races and civilizations. Their form and interpretation vary according to the knowledge, development and scientific progress



MISS GAIL OWEN

of the race; but the underlying principles are the same.

Many religious individuals are opposed to the phenomena and the philosophy of Spiritualism on the ground that it is "unethical." They say that the Bible has forbidden its practice; and God would not permit them to happen, because they personally think God would forbid such occurrences.

If Spiritualism were taken out of the Bible, it would not stand up because the Bible is based on Spiritualism. Spiritualism proves the Bible and the Bible proves Spiritualism.

When a chemical reaction takes place, one does not assume that God has permitted its reaction; it merely occurs in accordance with certain definite laws of nature. Psychic phenomena are no different. If they occur and are real they must belong to some order of nature, the unchangeable and intangible Laws of Nature, which are the Laws of God.

Man's Purpose

Spiritualism is the Science, Philosophy and Religion of continuous life. It is based upon the demonstrated fact of communication, by the means of mediumship, with those who live in the spirit world. It analyzes, investigates, and classifies facts and manifestations.

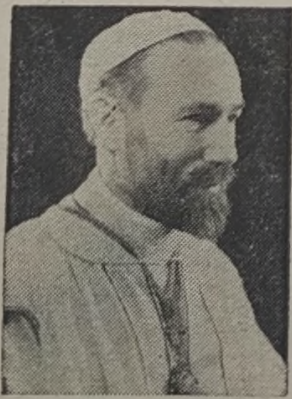
These are demonstrated from the spirit side of life. It studies the laws of nature on both the seen and unseen sides of life, and bases its conclusions upon present observed facts. Spiritualism accepts statements of facts when sustained by reason.

Spiritualism as Religion strives to understand and comply with the physical, mental, and spiritual Laws of Nature. These are the Laws of God. Spiritualism teaches there is no heaven or hell; one makes his own heaven or hell in himself. If one does good, he will receive good; if one does wrong, he will receive wrong. There is a price tag on everything one does. Good and evil are merely terms for knowledge and ignorance.

One must try to realize that one is not on earth to make a living, but to make a life. One is not a body with a soul; one is a soul with a body.

Man's purpose, when he is born upon the earth plane, is for progression and progression only. So when he knows the truth and understands it, that Truth will set him free.

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH
Ancient Chaldean Rite

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BISHOP ROBERT RALEIGH

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Belief Versus Knowledge

DO YOU believe what you believe in so far as knowledge is concerned? If you believe what you believe, do you know why you believe it? It has been truly said that belief is not knowledge but that knowledge founded on fact makes a belief make sense.

And so, you may wonder what all this has to do with Spiritualism? Most Spiritualists—meaning those who attend Spiritualist services—believe what they believe mainly from the philosophical point of view. The idea of life after death appeals to them. They are satisfied just to go along believing. Others within the ranks of organized Spiritualism know that their belief is true as a result of numerous experiences in and out of the seance room.

In short, there are few, and very few Spiritualists, who do not know what they believe and have not based their belief on fact. Furthermore, still fewer, when asked, cannot answer the question snappily—the question being “What do Spiritualist believe?”

The religion of Spiritualism and its declaration of principles is a by-word in our ranks. The principles set forth are simple and plainly put, in the sense that they are short and do not deal with a lot of platitudes so common to the creeds and dogmas prevalent in other religions.

And so, getting back to the core of the matter—to know what and why you believe—let us look at the devotees of other religions. On occasions, during the past 15 years, I have posed this question to church leaders and members of the various denominations.

To a Methodist, I have asked, “Just what is it that you folks believe?” It is amazing to learn that few are able to even give an outline of their accepted precepts. Even the ministers themselves, have to stop and think when asked for an answer to that one.

To be more specific, years ago, I used to make it a point to visit various orthodox churches, including Catholic and Christian Science. When the usual noonday sermon ended and the congregation filed out, I would literally button-hole people I considered pillars of that church or at least those I felt should know something about the religion they claimed to embrace.

My first question would be, “Did you enjoy the service?”

“Oh, yes,” would be the usual reply and then I would pose the question, “How did you like Rev. So and So's sermon?”

And then the usual, “Oh, fine, fine.”

Then came the \$64 question, “What did the minister say?”

And then, in the main, the “convert” would give me a blank stare. They listened and heard (provided they were not sleeping) but evidently the sermon went in one ear and out the other.

Granted they were sleeping, I then asked the familiar question “I understand you are a Methodist.”

The reply, another “Oh, yes.”

Then I would ask just what do the Methodist's believe and truly it was amazing. Most of them did not even know.

Now you might ask what has all this got to do with Spiritualism. Only that it is my firm belief that those you find in our ranks at least know what they believe and why.

But then you might again ask “how come that is; these many years, all the Orthodox religions over balance by 98% the number of Spiritualists in the world today?”

Some answer by saying religion is hereditary; some say religion is something few people give serious thought other than the necessity of going to church to see and be seen,—other than the fact that, regardless of the church and its teachings, they feel better after having attended.

There again, you have that something unseen that actually strikes the heart of a natural religious person but mark you, it is not the creed and dogma that is soul satisfying, rather it is either the solemnity, or the beauty of the organ music, or the chanting, or the singing, or the general atmosphere which our Orthodox brethren have perfected up

NO AUTHORITIES

I know from experience what a person can see and hear in hypnotic trance. Several questions have come to me through discussions with friends. I would appreciate your kind candid answers.

(1) Which term and why do you prefer, Spiritualism or Spiritism? (2) What is hypnotism? (3) Is there any connection between hypnotism and Spiritualism? (4) What is clairvoyance? (5) Is there any relation between clairvoyance and hypnotism?

(6) What is mesmerism? (7) Is there any relation between mesmerism and Spiritualism? (8) Is there any relationship between Phrenology and Spiritualism? (9) Are the various sciences of the mind, now being taught, connected in any way with Spiritualism? (10) Do the arts of Palmistry and Astrology have any connection with Spiritualism?

(11) Where do Spiritualists classify Psychology? (12) Does Psychology have any bearing on, or relationship to Spiritualism? (13) Is there any connections between psychology and hypnotism? (14) Does Spiritualism claim to heal sickness as does hypnotism? (15) What late book would you recommend that shows the relationship, if any, between psychology and Spiritualism?

This is asking a lot. I would appreciate your answer to each question. Concise and clear. Be assured that whatever or however you answer, it will be appreciated.

B. L. SPEAR.

608 Shasta St.,
West Covina, California.

I was amazed to hear that anyone would ask me to answer fifteen questions in a special letter. You flatter me, but evidently you do not realize that even for one question, it would take hours of labor, not only to dictate the answer, but also to have it typed.

In the first place, I am not qualified to answer these questions in the sense that what I would say would have any weight. Unlike other subjects, there are no authorities in the field of Spiritualism, as with other sciences and religions—rather truth is its own authority.

You evidently are a bit confused when you think anyone can answer the question: “Where do Spiritualists classify Psychology?” No one can answer for all the Spiritualists. We have no pope or priest who poses as an authority.

It appears that you are a bit balled up in terminology, but you are not so bad off but that a little serious reading would do you any harm. As a starter, I suggest you read “Psychology, Religion and Healing” by Leslie D. Weatherhead. This 543-page book should give you a great deal of help toward getting you out of the fog.

SOUL VS SPIRIT

Psychic Observer is getting better and better with every issue,—articles seem to be written by persons who are really inspired.

I am a student of occult science and, after reading many books on the subject, I did not find it clear cut, distinct or what is the basic difference between Soul and the Spirit? So am turning to you with this complicated problem for explanation in your Column.

B. ZIELINSKI

235½ Crandall St.,
Los Angeles, 57, California.

For the past 50 years in books and for the past 30 years as I remember, Spiritualist teachers and ministers have differed in regard to the definition for soul and spirit. Inasmuch as there are no authorities in the field of Spiritualism, any definition I may give would not be final.

In the main, the words soul and spirit are used glibly and it is doubtful, in the last analysis, whether there is any difference even though you will find as many explanations and definitions as you find definers.

To me, spirit is the motivating force of the soul which is the in-

to a point where their appeal is not to the mind of man but rather to the soul.

And there you have it . . . The Soul . . . the very thing we Spiritualists have been striving to explain and prove . . . our job is to prove there is a soul or spirit and that this same spirit continues after the change called death . . . therefore Spiritualists know what they believe and why. Too bad our Orthodox friends do not know what they believe, let alone why.

LETTERS TO THE EDITOR

All letters subject to condensation and deletion of matter considered libelous or in poor taste, but we try to hold editing to a minimum. As a loose general rule only, signed letters of 200 words or less have preference. No letter attacking an individual by name will be considered unless the writer permits his own name and address to be printed.

dividualized personality surviving after the change called death. These are just words and may not explain a thing. In fact, we are lost for words when we try to explain fourth-dimensional consciousness in third-dimensional terminology.

PASS THE AMMUNITION

When I read your editorial, July 10th, I just about blew my top. Now let me give you some real headlines that should be printed in great block letters: “Jack Benny The Criminal.”

Just a few years ago this party was caught red handed Smuggling diamonds in the U. S. He was caught, pleaded guilty and instead of being put where a poor man would have been put, he was fined heavily. Surely, Ralph, you have not forgotten this.

About forty years ago, Dunninger wrote for the now-defunct magazine “Science and Invention.” He stated in bold face type that he would personally and positively hand a neat ten thousand dollars (later he raised it to twenty thousand dollars) to any person who would prove telepathy. It was proved to him and he took to the tall timber—forgetting to pay the promised reward.

Are we to believe such people as this? For God's sake put Spiritualists wise to these things. Give 'em the ammunition. Broadcast the facts from the house tops even as Holy Writ command. I'm not a newspaper man or a journalist although I'm selling to many of them, furnishing irrefutable proof of everything I write.

Now then, Ralph, why not run at the top of every issue of your admirable and most-essential Observer, in large, block letters the observations made by ministers, scientists—in fact, the very top notches of humanity? I'd start with John Wesley because the church he founded is bitter against us.

John Wesley said, “Whether Christians believe it or not, the giving up of apparitions, so called witchcraft, is in effect giving up the Bible. Neither religion or reason require us to give up ghosts.”

John Wesley preached in his great sermon, The General Deliverance, that dumb beasts (did he include prevaricating actors, preachers and those defaming Spiritualism) survived and enjoy bliss to their tastes, without alloy, without interruption, and without end.

Bishop John Newman, General Grant's minister said, “Yes, Wesley and Swedenborg were right in their belief in Spiritualism, and that they communicated with their spirit friends.”

Abraham Lincoln, “No words can describe the wonderful things I saw at a Spiritualist seance.”

Theodore Parker, the internationally-known theologian said, “Spiritualism has more evidence for its wonders than any historic form of religion.”

Rev. Dwight L. Moody said, as he was dying, “Heaven opens before me. I see the children.”

Rev. Isaac Funk wrote, “Spiritualism is a proved truth. Jesus and the early Christians were Spiritualists.”

Henry Ward Beecher said, “My children that were gone before me spoke more clearly to me than those that were with me, from the very beginning of things the world has been influenced by Spirits.”

And on, and on, and on. Ralph, far too many of our brothers do not have the ammunition. We have it. Let's stop fighting with cream puffs and custard pies. Man learns by constant repetition. Keep hammering away with the words of men the world still considers great. They furnish both guns

and ammunition.

Looking back over the pages of history we find one great fact staring us in the face: Every so-called Christian religion except the Quakers and the Spiritualists has been guilty of persecution against every other form of religion. And say, by the way, both the Quakers and the Shakers were Spiritualists.

Why not follow the advice of the priest who sang: “Praise the Lord and pass the ammunition.”

Too many people will not read the fine print, lower case. Give it to 'em so that “All That Run May Read.” Nellie's Bells, if necessary print these words diagonally across the face of the page.

W. D. CHESNEY.
Milton Junction, Wisconsin.

APPRECIATION

Our beautiful religion is replete with countless examples of Christian love and true fellowship, but this truth was never more apparent to me than in past weeks. When I was stricken recently and ordered to a hospital, one of my chief concerns was my congregation, but my mental tranquility was quickly restored when true friendship was amply manifested by the prompt action of loving friends who came forward to carry on my services without a break. Convalescence was hastened through my knowledge of their unselfish contribution.

I owe them a debt of deepest gratitude and, in all humility and appreciation, acknowledge that debt to Rev. Maria Carlyae, pastor of Chantoo of Zaya Church of Chicago, Rev. Harry A. Tuffs and Rev. Iva Tuffs, co-pastors of Englewood Psychic Science Church of Chicago, as well as to Vernon Carlyae of Chicago for showing his inspiring movie, “Empty Shoes,” and to all visiting mediums who participated.

For four Fridays and three Sundays, these loyal friends carried on for me, and may God give me strength to repay them to the extent of my ability in the days ahead of us. Their action was a loving service as exemplified by our teachings, and was a free-will offering calling for no return, but by my own acts I will strive to reflect the full appreciation of myself and my congregation.

REV. RUTH FOSTER,

549 N. Cicero,
Chicago, Ill.

OFF THEIR ROCKERS?

Well I see where Converse Nickerson is “on the prod” again. Honestly, “on what meat doth this man feed that he is grown so great?” Such a degrading article has no place in a paper that is premised on a religious background and I was surprised that it was even printed. It certainly does not do the Spiritualist movement a bit of good, I can tell you that. I do not think that I'll even bother to renew my subscription.

If Mr. Nickerson opposes reincarnation that is his business, as well as his loss, but it does not give him a patent to think that he is the only guy who is free wheeling on both rockers. Perhaps some of us did evolve “downward” from monkeys. Who knows?

MERRITT L. GRUVER

350 Church St.,
Catasauqua, Penna.

Ever since we started publishing both sides of the reincarnation theory, we have had repercussions from the pros and the antis.

There is one thing however, which appears a bit strange. The pros are a bit more violent when the antis speak their piece, whereas the antis, with the exception of Mr. Nickerson, seem to be able to “take it or leave it alone” meaning that sometimes the pros get filled up to the point where they cannot soberly review the whole case.

Whether or not you renew your subscription of course, is entirely up to you but we must take the stand which is not new—meaning we may not agree with what people say but we respect their right to say it.

MARY BAKER EDDY, SPIRITUALIST MEDIUM

By PAUL R. LOMAXE

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GENERAL ASSEMBLY OF SPIRITUALISTS
A Religious Corporation

Room 301, 225 Lafayette St., New York 12, N. Y.

MARY BAKER EDDY, founder of the Christian Science Church, published the first edition of her well-known book, "Science and Health," in 1875. In a later edition, she devotes an entire chapter—Christian Science versus Spiritualism—to attacking Spiritualism. She does not condemn other forms of belief. Just why did she single out Spiritualism for attack? There must have been some mental complex which caused this.

Mary Baker was born at Bow, New Hampshire, in 1821. She was thrice married. Her first husband was George Washington Glover, whom she married in 1843. He died six months after the wedding, and her only child, George Washington Glover, Jr., was born three months later.

In 1853, she married Daniel Patterson, a dentist. He deserted her in 1866, and in 1873 she divorced him. In 1877, she married Asa Gilbert Eddy. He died in 1882, and she survived until 1910.

She Heard A Voice

In her "Retrospection & Introspection," Mrs. Eddy wrote, "For some twelve months, when I was about eight years old, I repeatedly heard a voice, calling me distinctly by name, three times, in an ascending scale . . . This continued until I grew discouraged and my mother was perplexed and anxious."

As a child, Mrs. Eddy was subject to violent seizures of epileptiform nature, in which she would fall to the ground, sometimes kicking and screaming, sometimes limp, sometimes cataleptic.

She Saw Visions

After Glover died, her hysterical attacks became worse, and she passed long periods in a state of apparent collapse. During this period, she went into trances, in which she had what purported to be visions of distant scenes and events. She was interested in Spiritualism, and heard "rappings" at night like the Fox sisters at Hydesville, N. Y., in 1848. When she married Patterson, her health was such that he had to carry his bride down stairs and back again on her wedding day.

Wilbur, a very friendly biographer, who defends Mrs. Eddy against the charge of Spiritualism and mediumship, admits that "she associated with Spiritualists for years, more or less; . . . At times she was even present at seances."

In describing one of her seizures, while she was living with Patterson, Wilbur writes, "I had the honor to take care of Mrs. Eddy once," said a very old woman of Groton. "She was all alone in her home and I heard her bell ringing. I went in and found her lying rigid with foam on her lips. I brought her around with cold water."

In the autumn of 1862, Mrs. Eddy visited Phineas Quimby at Portland, Maine, and took his treatment for her disorder. Quimby had been a professional mesmerist, and he used Spiritualist clairvoyance for diagnosis. He came to the conclusion that cures were caused by the patient's faith and confidence in the doctor. He worked out a doctrine of mind-cure which was put in writings, and later published under the title of "The Quimby Manuscripts," edited by Horatio W. Dresser. These manuscripts refer to his theory as "The Science of Christ" and "Christian Science."

Mrs. Eddy returned home, seemingly entirely cured. But she was later plagued by her disorder, and wrote Quimby for absent treatment.

While in Portland, she met Sarah Crosby, one of Quimby's other patients, who was a Spiritualist. In May, 1864, she visited Mrs. Crosby at Albion, Maine. Mrs. Crosby made an affidavit of the incidents of this visit, and it is outlined in "Life of Mary Baker Eddy and the History of Chris-

tian Science" by Georgine Milmine, published serially in McClure's Magazine in 1906-8, and in book form in 1909 by Doubleday, Page & Co.

Dakin, in his "Mrs. Eddy," says, "This book is composed of the articles published originally by Miss Milmine in McClure's Magazine, with revisions and additions . . . The copyright was eventually purchased by a friend of Christian Science, and the plates, from which the book was printed, were destroyed, according to information which appears to be authentic and accurate."

"As a result, this most valuable source-book has become exceedingly rare."

From Mrs. Crosby's affidavit, it appears that she and Mrs. Eddy indulged in spirit communications



MARY BAKER EDDY
"Seven Lessons—\$300"

from Mrs. Eddy's deceased brother, Albert. Mrs. Eddy told Mrs. Crosby that Albert was the latter's guardian spirit, and Mrs. Eddy was "his only earthly medium."

Mrs. Eddy went into trances and delivered messages from Albert. After going home, she sent Mrs. Crosby a communication from Albert.

Patterson and his wife moved to Lynn, Massachusetts, in 1864, where he practiced dentistry. He deserted her there in 1866, whereupon she resumed the name of Glover, and went to board at the house of Mrs. George D. Clark, on Summer St., and returned there in later years.

Quimbyism

Mrs. Clark was a Spiritualist. Seances were held at her house and Mrs. Eddy sometimes attended.

Powell, in his biography, publishes a seating list of the fourteen at Mrs. Clark's table and comments, "If there were not, in that friendly circle, any fisher folk, as among the twelve who surrounded Jesus, emphatically there were nineteenth century equivalents—workers in the Lynn shoe factories, salesmen in shoe stores, a painter, and a teamster."

At Mrs. Eddy's left sat Hiram Crafts. He was a shoe factory worker and a Spiritualist. He listened to her Quimbyism and became her first pupil to go into practice. In the spring of 1867, Mr. and Mrs. Crafts, with Mrs. Eddy, went to Taunton, where he opened a healing office.

After this, Mrs. Eddy went, as a complete stranger, to the home of Mary Esther Carter, a Spiritualist, in Amesbury, but failed to become a guest. She then visited with elderly Mrs. Nathaniel Webster of Amesbury. She was an automatic drawing and healing medium and had a seance room.

"These two women," writes Wilbur, "were placidly content together. If 'Mother' Webster was inclined to discuss Spiritualistic 'Phenomena' this was no new experience for Mary Baker."

Mrs. Eddy spent months there, and was asked to leave. From there she went directly to visit

with Sarah Bagley, of Amesbury, another Spiritualist.

In the July 4, 1868, issue of the "Banner of Light," the official organ of the New England Spiritualists, Mrs. Eddy inserted an advertisement, intermingled with those of clairvoyants, offering "instruction that will enable them (pupils) to commence healing . . . No payment is required unless this skill is obtained. Address Mrs. Mary B. Glover, Amesbury, Mass., Box 61." (See foot of this column.)

For about two years, from 1868 to 1870, Mrs. Eddy lived as a guest with Sally Wentworth, another Spiritualist.

In 1870, she returned to Lynn with a youthful pupil named Richard Kennedy, and took offices. Kennedy did the healing and she organized classes. Her fees at first were \$100 for twenty lessons; but she raised this to \$300 for seven lessons.

"Science and Health"

After her break-up with Kennedy, she continued to frequent circles. Milmine writes that Mrs. Richard Hazeltine of Lynn swore in an affidavit as follows: "I distinctly remember meeting Mary Glover at these Spiritualist meetings in which she frequently took part as a medium."

"It was in 1871 and 1872 as nearly as I can remember the date, that Mrs. Glover acted as the chief medium in a circle which met at the home of a Mrs. Clark in Summer St., Lynn."

"My husband, Richard Hazeltine, and I went to the circles at Mrs. Clark's and saw Mrs. Glover pass into the trance state, and heard her communicate by word of mouth messages received from the spirit world, or what she said and we believed were messages from the spirit world. . . ."

In 1875, she bought a house in Lynn, where she completed the first edition of "Science & Health." In Boston, she founded the "Church of Christ, Scientist," in 1879, and the Massachusetts Metaphysical College in 1881. The latter was a financial success inasmuch as it received 4,000 students in seven years.

Rash Denials

Dr. Carl A. Wickland wrote in one of his books in 1934, "The fact that Mrs. Eddy was a medium has been abundantly proven and there are still persons living who affirm that they not only witnessed, but also assisted in, Mrs. Eddy's psychic work as a medium."

"Among our correspondents is a man who attended Mrs. Eddy's mediumistic work for the period of some three years. Many others have informed us that they had personally known Mrs. Eddy as a medium. We ourselves have seen a clipping from a Boston paper wherein Mrs. Eddy advertised herself as a medium, giving readings at fifty cents a sitting."

Such is the record of some of Mrs. Eddy's Spiritual and mediumistic adventures over a period of years. Nevertheless, in 1878 when she published the second edition of her Science and Health, she wrote at page 166: ". . . we were never Spiritualists; and never were, and never could be, and never admitted that we were mediums . . . and I am not medium."

One does not deny unless one

EDDY ADVERTISED

DR. ROUNDY AND WIFE, Clair-voyant, Magnetic and Electric Physicians, have recently furnished a house on Quincy Avenue, in Quincy, Mass., where they are still Healing the Sick with good success. Board and treatment reasonable. Address, Quincy, Mass. 6w-June 6

ANY PERSON desiring to learn how to heal the sick can receive of the undersigned instruction that will enable them to commence healing on a principle of science with a success far beyond any of the present modes. No medicine, electricity, physiology or hygiene required for unparalleled success in the most difficult cases. No pay is required unless this skill is obtained. Address, MRS. MARY B. GLOVER, Amesbury, Mass., Box 61. 11-June 20

MRS. MARY LEWIS, by sending their autograph, or lock of hair, will give psychometrical delineations of character, answer questions, etc. Terms \$1.00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., Ill. June 20-20w*

Mrs. Eddy inserted the second of the above advertisements in the July 4, 1868, issue of the "Banner of Light," the official journal of the New England Spiritualists.

Because her second husband, Dr. Patterson, whom she later divorced, had deserted her, she was then using the name of her deceased first husband, Glover. She was then living in the home of the Websters in Amesbury, and the number of the Webster post office box was 61.

Mrs. Eddy had been familiar with Spiritualists for years, and later she even mentioned the "Banner of Light" by name at page 75 in the first edition of her "Science and Health."

A PARTING GIFT

IN ONE of California's still, starry nights, a sculptress found herself listening to a child's sweet voice calling "Let me in, let me in!"

The artist felt herself impelled to rise and open the door at the earnest plea, and then stood enchanted as the beauty of the tiny girl visitor filled her soul. The happy blue eyes, the exquisite features and the radiant smile etched themselves on the mind of the sculptress as she stood entranced before the picture. Then softly, into the gold and opal tints of the dawn-ing day, the baby face merged with the sunbeams, leaving the artist very still after this vision of light.

The angelic child face with its halo of hair like gold, was ever before the artist in the weeks which followed the vision, until she had reproduced the lovely form in marble. A few months later this favorite work of the sculptress was placed with some of her other creations at the fall exhibition given by the California artists.

One morning at this art show, a lady and a gentleman were walking through the galleries. The lady was dressed in black. When the two came to the figure of the little dream girl, they gasped and stood still. Then the sculptress saw that the woman was wiping tears from her eyes. She walked over to the lady and gently asked, "Does this child remind you of someone?"

The woman could not speak, but her husband replied for her, "This is our own little daughter!"

"How could any one make such a perfect likeness of her when we had no late picture of her?" breathed the mother.

As the father told the exact date when heaven had claimed their greatest treasure, the artist knew that on that same night, she had had her little visitor. When she told the mother and father of her vision, surprise, awe and a loving peace showed in their faces as they realized that their little daughter had paused in the heavenly light, to leave by way of the artist, the comforting picture of her joyous self.

ANNE G. FARIESMITH

355 Rosemont Avenue,
La Jolla, California.

has been accused. It seems pretty obvious that, when her first edition appeared in 1875, her many New England Spiritualist cronies lifted their eyebrows and said, "Why, that's Mrs. Eddy who sat with us as our medium many a time!" That sort of talk would never do. It might wreck her new movement.

In her second edition she made the above emphatic and unequivocal denial; and in later editions devoted an entire chapter to attacking Spiritualism. As the Queen, in Hamlet, remarked, "The lady doth protest too much, methinks."

During the years 1918, 1919, and 1922, after her death, Mrs. Eddy transmitted four psychic communications through the trance medium, Anna Wickland. These communications were recorded stenographically and are reported in Dr. Wickland's book, "Thirty Years Among The Dead," published in 1924. The following are some passages from them.

Eddy Knew

"I went into Spiritualism first, and found that it was much better than orthodoxy, so I followed it for some years, but I felt that I could not get very far with it."

"I had a vision, and saw how they treated patients in the other world . . . They were teaching the spirits that there is no such thing as matter. They said, 'Forget it, it is only imagination. You are not sick, you just imagine it. That belongs to matter. That is only your mortal mind' . . ."

"I thought that this vision meant that I was to teach that on earth, and I set to work. Now I see my mistake, because there is matter, and so long as you live on the material plane you will have to recognize matter."

"When you reach the spirit side of life, your mind has to be taught to overcome matter, not cling to it, because spirits in darkness are clinging to matter as much as we cling to matter when we have our physical bodies . . . I was so misunderstood, because I could not myself explain."

"I knew about the wonderful truth of life beyond. I knew it well in life, but . . . I wanted a religion of my own. Spiritualism belonged to past days. I wanted something new, something higher, something better than spirit return."

"I was a trance medium and I gave readings, but I must confess I felt that it was too common . . . I found that Spiritualism would not reach the people I wanted to reach, so I took Quimby's doctrine, and also, as I told you previously, the vision I had of mortal mind in the spirit world, and I combined the two."

"When I passed to the spirit

side of life, it was in one way surprising to me, because I had concentrated that I should live forever . . . I took it literally . . . Now I can see how ridiculous the thing was . . .

"In my visions, I had been to the spirit world many times and had always returned to earth. This time I felt that I could go back again, but my body was not there. It had been interred. Still I did not realize the change because I had closed the door for spirit return. I did not want to teach it. I knew it, because I was a medium in my early days."

Plagiarism

"I gave readings in Boston for some time, and I gave lectures as well, but after a while I denied it all—the truth was not in me. When I woke up in my spirit body I still did not realize that it was not my material body."

"It was hard for me to understand that I had gone through the change called death, because I had concentrated that I should never die. That realization took much time. Then I had much to do, and many difficulties to overcome."

"First of all came my brother Albert . . . and told me that I had not taught the whole truth. There was a time when I was a medium and he talked through me, but after a while I refused to allow this."

"Now he came again and said, 'Come, I will show you that what you taught is not true, and that you did not tell the truth.'"

"After a while my first husband came. He understood me better than the rest. He showed me the way. One by one many friends came. Then came Quimby. He said, 'You took my theory. Why did you not give me a little credit for the help I gave you?' Then I saw how selfish I had been. I was accused. I was helped, but I had not given credit for it . . . Quimby helped me . . . and taught me . . ."

"After he had gone, I took his theory as my own. In the spirit world, I had to go through a great deal to overcome selfishness. I had to serve and learn the lessons of life like a little child."

"My people read and read, and the majority come over here without understanding. I closed the door for my people and it is hard. So long as my people are in the mortal body they are all right, but once the body is lost things go round and round."

"My people are especially fixed because everything with them outside of themselves is mortal mind and their own mind is infinite. For them there is no spirit world, it is all infinite. I taught them

(Con't. Page 5, Col. 1.)

MARY BAKER EDDY, SPIRITUALIST

(Con't. from Page 4, Col. 5.)

to close the door to the spirit world, and I taught them to read only my books. I wanted a religion of my own.

"During the last of my days I was not myself very much. All through my life I was back and forth on the invisible plane. You know I was a psychic and I could have been a very good one, and have done more good to the world through my psychic power than I did. If I had used my psychic power I could have helped thousands.

"I want to be helped. My people come to me and want help, and I need help myself. They cling to me and hold me down. Here are my followers coming to me one by one. Every day there are some coming over to the spirit side of life, and I am trying to tell them of the beautiful spirit world.

Eyes Now Open

"But they say, 'No, you are not Mrs. Eddy because she did not teach that when she was on earth. You are only a false person,' and then they go away. You see what I have to deal with, and I cannot progress until I can help all these to open their eyes.

"What is my spiritual body now? It is in a very crippled condition because my mind was so closed and I denied the truth. We should not deny God's wonderful manifestation of matter. It is real, not imagination. You could not live without matter. You could not have manifestations without matter. I denied the wonderful manifestation of matter and called it only imagination and error. I denied God by denying matter. I have my eyes open now.

"I wish I could come back to teach the wonders we can do to help humanity and the spirits that are in the darkness. I am there myself. I have to serve for what I have done. I wanted to keep the people under my control, and I did.

"I am now suffering for what I did. Let us all work together to spread the truth of the life hereafter, and also to help the earthbound spirits. Do not cast them away and say they are devils. They are only ignorant spirits—like myself. I wanted to be something in the world."

SPIRITUALISM NOT BLAMED JUDGE ADMITS WILL

THE \$69,000 will of the late Mary Agnes Burr was admitted to probate by Judge Samuel Factor recently after he found there was not sufficient evidence of undue influence. Miss Burr's final will, made only two days before her passing, omitted the former chief beneficiary of an earlier will and named instead a woman with whom Miss Burr had been practicing the religion of Spiritualism.

The will was contested by Edna Kincaid, 58, Hopewell, Virginia, first cousin of the testatrix. Miss Kincaid alleged Mrs. Mae Horne, High Park Blvd., had persuaded Miss Burr through Spiritualistic practices to make the new will. This will omitted Miss Kincaid.

Judge Factor found the evidence of Spiritualism and the fact that most of the new beneficiaries were Spiritualists "suspicious but not sufficient to prove undue influence existed."

Miss Kincaid claimed that Mrs. Horne, "a friend of the testatrix, influenced her by claiming to put her in touch with her dead mother and sister."

Miss Kincaid was a beneficiary in a will made in June, 1949, but was left out of Miss Burr's last will. Miss Burr passed away August 20. She was 70.

Miss Kincaid told Judge Samuel Factor in Surrogate Court that

Mrs. Horne and Miss Burr went to Chesterfield, Indiana, for a spiritual conference in the summer of 1952. According to the witness, Miss Burr wanted to "get in touch with" her mother, who died some years before.

"She talked to her mother in the spirit world and her mother said they had a place waiting for her," said Miss Kincaid.

Asked by Joseph Sedgwick, her counsel, if she had ever become a convert to Spiritualism, Miss Kincaid said she had not. Mr. F. C. Webb, counsel for Mrs. Horne and other beneficiaries of the latest will, suggested that Miss Burr knew Miss Kincaid did not believe in Spiritualism.

Eddy's Will

The witness agreed. In her evidence she said Miss Burr had **Psychic Observer** sent to her and asked the group of Spiritualists in Indiana to pray for Miss Kincaid when she was ill. Miss Kincaid described a seance held at Miss Burr's home on Glendale Ave. in July, 1952. Present were Mrs. Lillian Hitchcock, another beneficiary in the last will, who acted as medium, Mrs. Horne, Miss Burr, and Miss Kincaid.

The room was dark and the four people sat on chairs around the room. Asked by Mr. Sedgwick to describe the scene, Miss Kincaid said: "They sang some songs. I didn't. Then Miss Burr and Mrs. Horne talked to their spirit guides."

When asked: "Did they get answers?", she replied: "There was a voice there. One talked to me. He had been playing with my antique bracelets and admired them. He admired my long hair. He said he was glad I was there."

Mrs. Horne did not take the stand, but questions from her examination for discovery were read into the record. In this evidence Mrs. Horne said she had been a "dear friend" of Miss Burr's.

She admitted they started Spiritualism together, but said she never gave Miss Burr advice on personal or financial affairs.

By the will which was admitted to probate, Mrs. Horne will receive 50 per cent of the residue of the estate; Lillian Hitchcock will get \$500.00; Bertha Crouch will get a slightly smaller sum; Mrs. William Landigan will get one-half of the remaining residue; and the other quarter of the bulk of the estate will go to Frances Pettit.

Miss Pettit is the only one of the main beneficiaries who was not a member of the Spiritualist group to which Miss Burr belonged. Miss Kincaid, who got 50 per cent of the residue in an earlier will, gets nothing, as does Gail Cloutier.

"Toronto Daily Star"

HOLLOWAY BOOKS

Readers who enjoy Dr. Holloway's column, will want to order his unusual, inspiring books and essays. They present in full detail the many helpful ideas touched upon in these columns, and cover an exceptionally wide field of human interest. The following titles are particularly useful...

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PSYCHIC OBSERVER, Inc.
Chesterfield, Indiana

We Saw Two Flying Saucers!

—by—

GILBERT N. HOLLOWAY,
D.D., Ph. D.

AFTER WE SAID goodbye to Ralph and Juliette Pressing at Camp Chesterfield, Indiana, we started west by automobile. At Indianapolis we picked up U.S. highway No. 40 en route to Denver, Colorado. Traveling west in good weather, we reached St. Louis in time for a late dinner and then decided to drive on for a while before stopping for the night at some comfortable motel.

It was 8:30 P. M. Central Daylight Time, and we were about 50 miles west of St. Louis, Missouri, still on U.S. No. 40. The sun had set but there was a beautiful twilight haze over the horizon, and good visibility.

Saucers Appear

Suddenly, as I peered ahead with the fixed attention gained from long years of driving thousands of miles throughout America, I saw what looked like two skyrockets soaring upward, but at a great distance. Instantly there flashed into my mind that we were seeing two "unidentified flying objects," more popularly known as flying saucers!

For more than four years in our travels, I had been scanning the skies for just such an appearance, and here at long last the phenomena were within vision!

In some excitement, I called the attention of Mrs. Holloway to the two soaring objects, which she immediately saw and recognized as unusual aerial phenomena.

Quickly I pulled the car to the side of the road, stopped and stepped outside. I removed my driving glasses, rubbed my eyes and peered intently to make sure that I was not seeing "spots before the eyes," hallucinations or other optical aberrations so favored by those who seek to explain away the flying saucers as non-existent. But they were still there, and here is what we saw.

Phenomena Described

It is very difficult to judge precisely the distance and altitude of objects that are far from one, but the UFO (saucer) on top seemed from eight to ten miles distant, and at a height of four to five thousand feet. The second or lower saucer seemed to be about 1500 feet below the upper one. Both were moving upward with considerable rapidity, and left behind them a streaming colored exhaust that made me think of large skyrockets at a country fair.

They were obviously not any conventional aircraft that I had ever seen in the skies; they did not look like weather balloons or similar man-made phenomena. The top one remained within view for about 40 to 60 seconds, while the lower object was seen for about two minutes.

I had the impression while watching the lower object that it was whirling rapidly in flight, but of course it is difficult to be sure of such an observation at a distance of several miles.

Where Did They Go?

The fault with many observers of saucer phenomena is that they have no theoretical background or "frame of reference" upon which to hang their perceptions. Fortunately, this was not a weakness of mine as I have been studying the saucer stories and literature intently for several years, and am aware of existent explanations.

So while watching the objects fade from view there came to mind this insistent yet unanswered question: Did the saucers simply rise out of sight because of their altitude and distance from us, or DID THEY MOVE INTO ANOTHER DIMENSION?

Interdimensional Hypothesis

One of the most fascinating aspects of the bizarre flying saucer mystery, from the point of view of the science of Psychics, is the possibility that these pesky craft originate from and return to another dimension of the universe, or from some plane of the Etheric world! Such a possibility seems like madness to the typical scientist or

TRUTH WAYS

with

Dr. HOLLOWAY



academician, but have these worthy gentlemen made any real headway with the saucer mystery? Are they giving any enlightenment to an eagerly waiting public, after seven years of this extraordinary situation?

The answer is negative. Material science seems unable to comprehend the strange objects in our skies, and is hiding behind the subterfuge of military secrecy—hiding in the main its ignorance and philosophical poverty, one deeply suspects!

I reached the conclusion long ago that the flying saucers can never be understood apart from the traditions of psychic and occult science. The etheric hypothesis of their origin is the only explanation that covers all the facts established to date—including their fantastic speeds up to 46,000 miles per hour, their astonishing angular turns at high speeds, and their seeming ability to appear and disappear at will, and before the eyes of amazed observers.

Saucers Now Landing

We now move into a great new phase of the saucerian saga. For seven years they have been seen in our skies in great numbers. Now they are beginning to land and make contact with the sons of men. George Adamski met a spaceman, purportedly from Venus (or Venus Etheria) in November of 1952. Truman Bethurum had a number of contacts with space people from the planet Clarion, as yet unknown by our astronomers because it is reported to be behind the moon.

There is a rumor, as yet unverified, that five space ships landed several weeks ago at an air base in the West, and that our top scientists and officials are being instructed in the mysteries of space craft and their flight. All of this seems to be cloaked in tight censorship. One interesting part of the story is that many of our scientists were in a state of collapse when they beheld these craft appearing and then disappearing before their eyes, and under control!

There is nothing in the latest physics textbooks to explain this, although they could find at least beginning explanations in our volumes of psychical research, if they would only open their minds and look well!

Be Prepared For Contacts

The next phase, if I read the signs aright, will be when the saucer or space people begin to make landings or contacts with the average citizens of this world. This is probably closer than we think, so it is the duty of writers and teachers to prepare the public for such eventualities.

The movies are doing the public

welfare a great disservice by playing up in recent cinemas the horrendous possibilities of such visitation. They are playing upon base public fears, and not upon our wisdom and spiritual courage.

The space craft, or certainly most of them, are not hostile and should not be considered such. They are here to warn of impending disasters if we continue detonating atom and hydrogen bombs—also to study the conditions of planet earth. They are not here to "invade" or despoil us, or to try to wrest control of what we hopefully call civilization.

The Future Prospects

So, returning to our thread of narrative, as the saucers faded from sight I was thankful for the opportunity of finally seeing them, and as our car carried us on westward across Missouri my mind seethed with thoughts and emotions. Now that I had SEEN a space machine, would my next contact be with one of its occupants or pilots? Would I have the philosophic calm and understanding to assimilate such an experience?

Most of us should be asking such questions of ourselves, because ere long hundreds and perhaps thousands of citizens of earth will have the privilege of direct contact with their COSMIC NEIGHBORS!

This is all part of the higher plan for the Aquarian Age, which is a spiritual, airy, etheric and psychic age. We must expand our minds and be ready for a vast influx of new information; because the philosophy and religion of the Etheric Guardians of earth is as advanced as their science—which is admitted to be centuries ahead of our own.

We who are devoted to spiritual science, mysticism and occultism have an extraordinary opportunity in the near future. Everything in the world of thought is "coming our way" because the New Age signals the death of materialism, and all mankind will soon be reaching upward for a higher synthesis of spiritual thought.

Hail, Friends of Space and the Ethers! We await your coming with eagerness, and promise our sincere cooperation with all Good that you propose for humanity!

BOOKS ABOUT FLYING SAUCERS

1. Aboard A Flying Saucer, \$3.00, by Truman Bethurum; 2. Flying Saucers Have Landed, \$3.50, by Leslie & Adamski; 3. Flying Saucers from Outer Space, \$3.00, by Donald Keyhoe; 4. The Flying Saucers Are Real, \$1.00, by Donald Keyhoe (pocket edition); 5. Flying Saucers, 50c, by Gilbert Holloway; 6. I Rode a Flying Saucer, \$1.00, by Van Tassell; 7. Coming of the Space People, \$1.00, by Gilbert Holloway; 8. Flying Saucers from Outer Space, \$1.00, by Keyhoe (pocket edition). Order From: PSYCHIC OBSERVER, INC., Chesterfield, Indiana

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More Recent Spiritualism

CHAPTER V PART III

THE NEXT important event in Spiritualism after the publication of Stead's book was the announcement by Sir Oliver Lodge of his acceptance of the doctrine of Spiritualism and the publication in 1909 and 1916 respectively of two books, "The Survival of Man," and "Raymond, or Life After Death."

Sir Oliver Lodge, we remember, had been one of the earliest workers in the field of psychical research in England, having started his work about the same time as Myers, Gurney and Hodgson.

At the beginning, Sir Oliver had inclined towards the telepathic hypothesis as an explanation of the messages and other phenomena of Spiritualism; but, as time went on and he gained more experience with the phenomena, he found the telepathic theory and that of the subliminal consciousness unable to cover all the facts and he consequently decided in favor of the spiritualistic hypothesis—namely, that the phenomena were caused by spirits as claimed.

Sir Oliver first announced this decision of his in "The Survival of Man," a work which summed up the results of spiritualistic inquiry at that time. In remarks concerning his acceptance of the spiritualistic belief he says:

Raymond Lodge

"Not easily or early do we make this admission. In spite of long conversations with what purported to be the surviving intelligence of these friends and investigators (Gurney, Myers, Hodgson), we were by no means convinced of their identity, by mere general conversation.

"We were not convinced even when of a friendly and intimate character, such as in normal cases would be considered amply and overwhelmingly sufficient for the identification of friends speaking, let us say, through a telephone or a typewriter. We required definite and crucial proof—a proof difficult even to imagine as well as difficult to supply.

"The ostensible communicators realize the need of such proof just as fully as we do, and have done their best to satisfy the rational demand. Some of us think they have succeeded."

The most important of Sir Oliver's books was, "Raymond, or Life After Death," published in 1916. Raymond was a son of Sir Oliver's who had been killed in the World War in 1915. Shortly after his death, Sir Oliver began receiving what purported to be messages from him through various mediums. Some of these messages contained very convincing proofs of identity and Sir Oliver was convinced that they actually came from Raymond. He collected the messages, together with other material, and published the whole in a book which he entitled, "Raymond, or Life After Death," (Psychic Observer, Inc. \$2.50—good used copies).

The principal medium for these communications from Raymond was Gladys Osborne Leonard, a well-known and reputable medium, and the intermediate sender of the messages was Feda, the girl control of Mrs. Leonard. Raymond did not control the medium himself, but gave his messages to Feda, who repeated them through Mrs. Leonard's mediumship.

Feda Speaks

The messages of Raymond contain test matters and accounts of his life in the spirit world. The test matters were chiefly of a private nature, relating mostly to matters known only to Sir Oliver and to the other members of his household. On this account they were regarded as excellent and convincing proof of identity both by Sir Oliver and the other members of his family.

A good example of these tests is afforded in the following communication from Raymond in reference to a sand boat—a boat built on wheels with a sail to run

on the sand—which he and his brothers had built at a summer resort in England shortly before he entered the war. In the communication Feda, the control, speaks for Raymond, sometimes also speaking for herself.

Feda. Now he is showing Feda a yacht, a boat with white sails.

Lodge. What about the boat with sails; did it run on the water?

Feda. No. (Feda, sotto voce,—"Oh, Raymond, don't be silly." He says, no. (Feda—It must have done). He's showing Feda like a thing on land, yes, a land thing. It's standing up like edge-ways. A narrow thing. No it isn't water, but it has got nice white sails.

Lodge. Did it go along?

Feda. He says it DIDN'T. He's laughing. When he said didn't he shouted it. Feda should have said "he laid particular emphasis on it." This is for the boys.

Lodge. Had they got to do with that thing.

Feda. Yes, they will know, they will understand. Yes, he keeps on showing like a boat—a yacht, he calls it a yacht.

Sir Oliver explains regarding this incident: "All this about the boat is excellent, though not outside my knowledge. The description of the scenery showed plainly that it was Woolcomb sands that was meant—which the family had gone in the summer for several years. As for the sandboat, it was a thing they had made at Marie-mont and carted down to Woolcomb. A kind of long narrow platform or plank on wheels, with a rudder and sails.

"I believe it went along the



GLADYS OSBORNE LEONARD
Lodge's Medium

sands very fast occasionally, but it wouldn't at right angles to the winds as they wanted. They finally smashed the masts by sailing in a gail with three passengers. There had been ingenuity in making it, and Raymond had been particularly active over it, as he was over all constructions. On the whole, it was regarded as a failure; the wheels were too small; and Raymond's DIDN'T is quite acceptable."

Another very interesting test of Raymond's identity was afforded in a message from him in reference to a peacock belonging to the family named Mr. Jackson.

Lodge. Do you remember a bird in our garden?

Feda (sotto voce). Yes, hopping about.

Lodge. No, Feda, a big bird.

Feda. Of course, not sparrows, he says! Yes, he does. (Feda. Did he hop, Raymond?) No, he says you wouldn't call it a hop.

Lodge. Well, we will go on to something else now. I don't want to bother him about birds. Ask him, does he remember Mr. Jackson.

Feda. Yes, going away, going away, he says. He used to come to the door. Feda (sotto voce). Do you know what he means? Anyone can come to the door. He used to see him every day, he says, every day. What did he do, Raymond? He says he fell down. He's sure of that. He hurt himself. He builds up a letter T, and he shows a small gate—looks like a

THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM IN THEIR RELATION TO ACCEPTED PHILOSOPHY AND SCIENCE

—by—

JOHN C. LEONARD

For over twenty years this book has been out of print. Good used copies of "The Higher Spiritualism" by John C. Leonard have sold as high as \$15. As a result of thousands of requests, We are publishing the entire volume. Chapter V, Part II appeared in August 25, 1954, edition.

★ foot path — Pain in hands and arms.

Lodge. Was he a friend of the family?

Feda. No, he says no. He gives Feda feeling of tumbling. Feda thinks Raymond's joking—he laughed. He was well known among us, he says, and yet, he says, not a friend of the family. Scarcely a day passed without his name being mentioned. He's joking, Feda feels sure. He's making fun of Feda.

Lodge. No, tell me all he says.

Feda. He says, put him on a pedestal. No, that they put him on a pedestal. He was considered very wonderful. And he spec's that he wouldn't have appreciated it, if he had known; but he didn't know, he says. Not sure if he ever will, he says. It sounds like nonsense, what he says—Feda has got an impression that he's mixing up with the bird, because he said something about "bird" in the middle of it—just while he said something about Mr. Jackson, and then he pulled himself up and changed it again. Just before he said pedestal, he said, "fine bird" and then he stopped. In trying to answer the one, he got both mixed up, Mr. Jackson and the bird.

Lodge. How absurd! Perhaps he's getting tired.

Feda. He won't say he got this mixed up. But he did. Because he said "fine bird" and then he started off about Mr. Jackson.

Raymond's Messages

Sir Oliver then gives the following explanation regarding Mr. Jackson: "The episode of Mr. Jackson and the bird is a good one. Mr. Jackson is the comic name of our peacock. Within the last week he has died, partly I fear, by the severe weather. But his legs have been rheumatic for some time; and in trying to walk, he of late, has tumbled down on them.

"He was found dead in the yard on a cold morning with his neck broken—Lady Lodge had sent to take the bird's body and have it stuffed and had shown a wooden pedestal on which she thought it might be placed. . . . The jocular withholding from Feda of the real meaning of Mr. Jackson and the appropriate remarks made concerning him which puzzled Feda were quite in keeping with Raymond's vein of humor."

Not all of Raymond's messages were tests, however, and in other messages, he has a lot to say regarding his life in the spirit world and about conditions there. Through Feda he gives a description of the house in which he lives and of the general mode of life in the spirit world. Everything there is real and tangible, he says.

What he principally wanted to say was about the place he is in—he felt rather upset at first. The great thing that made him reconciled to his new surroundings was—that things appear so solid and substantial . . .

What I am worrying about (Feda speaking for Raymond) is how it is made, of what it is composed. I have not found out yet, but I've got a theory. It is not an original idea of my own; I was helped to it by words let drop here and there.

People who think everything is created by thought are wrong. I thought that for a little time, that one's thoughts formed the buildings and the flowers and the trees and solid ground; but there is more than that. He says something of this sort:

There is something always ris-

ing from the earth plane—something chemical in form. As it rises to ours, it goes through various changes and solidifies on our plane. Of course, I am only speaking of where I am now.

He feels sure that it is something given off from the earth that makes the solid trees and the flowers, etc.

The Spirit Body

He does not know any more. He is making a study of this, but it takes a good, long time.

In another message, he says: My body's very similar to the one I had before. I pinch myself sometimes to see if it's real, and it is, but it doesn't seem to hurt as much as when I pinched the flesh body. The internal organs don't seem constituted on the same lines as before. They can't be quite the same. But to all appearances, and outwardly, they are



SIR OLIVER LODGE

the same as before. I can move somewhat more freely, he says.

Since the publication of "Raymond, or Life After Death," in 1916, Sir Oliver Lodge has published several other works of a scientific nature bearing on Spiritualism, among which are, "The Making of Man" (1923) and, "The Ether of Space" (1924).

Lodge's Books

In "The Making of Man," Sir Oliver deals chiefly with the problem of the relation of mind to body. He takes the stand of the "Animists" that mind is joined to the body by a third or intervening principle which he calls the etheric body. At the death of the body, he holds, with other Spiritualists, that the etheric body then becomes the body of the mind or spirit and is the body which man uses after death.

Sir Oliver Lodge has given a large portion of his long scientific career to the study of Spiritualism and he is regarded as its most distinguished representative.

The period during the war and shortly afterward produced some important and interesting works on Spiritualism both in England and America. The interest in Spiritualism during this period appears to have been greatly stimulated by the loss of so many lives in the war, which caused the relatives of the dead ones to give

more than the usual amount of reflection to the subject of life after death. This interest was also doubtless the cause, both directly and indirectly, of the large amount of literature produced on the subject.

Of the many books produced on Spiritualism in England during this period, one particularly calls for more than passing notice. It is the book by the Rev. G. Vale Owen, entitled, "The Life Beyond The Veil," in four volumes.

Books by Owen

The four volumes, published separately, bear the sub-titles of, "The Lowlands of Heaven," "The Highlands of Heaven," "The Ministry of Heaven," and "The Battalions of Heaven." (Each volume \$2.00—Psychic Observer, Inc.)

The book was produced through the mediumship of the Rev. Owen, who was a minister of the orthodox religion in England. The form of mediumship employed was that of automatic writing, as in the case of W. T. Stead.

The four books consist of communications in the form of written lectures from a group of spirits in the spirit world, principals among whom were: Mr. Owen's mother; an Englishman of the seventeenth century who used the name of Astriel; an intermediary communicant by the name of Kathleen; and two advanced spirit guides by the name of Arnel and Zabdriel.

Kathleen, it was explained, was a young woman spirit who acted as a sort of intermediary between the medium, Mr. Owen, and the group of higher spirits. This was necessary in order to filter the thoughts and modes of expression of the higher spirits downward, as it were, to the thoughts and expressions of Mr. Owen. Kathleen, in earth life, had been a seamstress in Glasgow.

Religious Side

Sometimes she writes for herself, but usually acts simply as an intermediary for the higher spirits.

Arnel, one of the two spokesmen for the higher spirits, was described by Kathleen as an Englishman, who in consequence of religious persecution had to flee to Florence, Italy, and who lived there in the English colony during the early days of the Renaissance.

Zabdriel, the other spokesman for the higher group and the most advanced spirit of all, declined to give any details of his earthly life, stating that such knowledge was unimportant.

He wrote: "My mission is of more importance than my personality, which will best be delineated by the thoughts that I am able to give you. The world is suspicious of one who claims more than they can understand. They believe when they read I am Gabriel who stand in the Presence because that was said long ago.

"But if I should say to you 'I am Zabdriel, who comes to you from High Places with a message from those who are accounted in the Heavenly Realms as Holy Ones and Prince of Love and Light—well, you know, my friend and charge, what shape their lips would take.

The matter in the four volumes covers a variety of subjects, philosophical, scientific and religious. The religious side, however, is mostly stressed, chiefly, perhaps, because of the vocation and interests of the Rev. Owen. The tone of the religious discussions is usually along rational lines; but the Rev. Owen, being at first, it appears, an orthodox minister, with fairly orthodox ideas, the communicating spirits had to be careful not to offend him by utterances too much at variance with these views.

The whole book is, therefore, very much of a concession to the orthodox point of view, especially regarding the emphasis and importance it gives to the person of Christ in the scheme of things. But one may read between the lines and see that the communicators meant that much that they did not dare say.

Thus the discussion of the

(Con't. Page 7, Col. 1.)

HIGHER SPIRITUALISM

LIFE IN THE SPIRIT WORLD

Continued from Page 6.)

Divinity of Christ is given in a way to suit both sides. Zabdriel says that Christ was the Divinity itself, but qualifies it by saying that the Divinity dwells in all men and in no one wholly.

The language and style of the communications are good, and from a literary point of view, the book has considerable merit. It makes highly entertaining, as well as instructive reading. It contains a preface by the late Lord Northcliffe, editor of the London Times, and an introduction by Sir A. Conan Doyle.

Ether and Matter

The book, as before stated,

they have not yet ventured farther than the vestibule. There lies ahead of them the Temple and within the Temple the Sanctuary. When they have ventured beyond the vestibule of the material into the temple of the ether, then, and not until that time, will they begin to understand that this Sanctuary is the dynamo from which the ether, and through it matter also, is energized. The Sanctuary is the abode of Spirit.

And so you get the scheme of this affair in its due order, namely, Spirit impinges upon ether dynamically from the outside, that is, from the real which is superior, both in powers as in degrees of sublimity as to its basic substance. It energizes ether, which, in turn, acts on and refines those particles, which, with itself, make up

DOYLE AND OWEN CHECK EVIDENCE



This photograph, taken in England, shows two of Spiritualism's greatest propagandists, Sir Arthur Conan Doyle and Rev. G. Vale Owen, checking evidence after a seance with Gladys Osborne Leonard.

treats on a variety of themes, philosophic, religious and scientific, and usually from the spiritualistic standpoint. One may gain some excellent suggestions from its philosophic and scientific matter, although these matters are clearly beyond the scope of orthodox science and philosophy of the present time, and cannot, therefore, be verified.

But, nevertheless, both of these branches of knowledge may profit by seriously considering and making use of these suggestions, as least as working hypotheses. Take for instance the following communication from Arnel on the ether and its relation to matter:

The ether suffuses matter. But not that alone. The ether acts upon the substance of matter, and according to the inherent properties which energize through this ether, so does matter become transmuted into a more sublimated substance. These properties come upon ether from the outside of it, invade it, and, using it as a medium between themselves and matter, act upon matter through the ether.

The material particles are held in solution in the ether, as your men of chymics have told. But

the substance matter.

But this action is not automatic, it is wilful. Where will is, there is implied personality. It is individuals expressing their personality who give character to the ether, and the consequence is faithfully carried on into matter.

On this same subject, Astriel in Book I, says: "What we want you to understand is that there is no such thing as blind or unconscious force in all God's kingdom of creation. Not a ray of light, not an impulse of heat, not an electrical wave, proceeds from your sun or any other star, but is the effect of a cause and that cause is a conscious cause; it is the will of some conscious being, energizing in a certain and positive direction."

Sorrow Necessary

In another communication, Arnel gives a discourse on the nature of light and darkness in the spirit life and their relation to the growth and development of the unprogressed spirits in the lower spheres.

Arnel says: "Light and darkness are states of the spirit, as you know. When those dwelling in the darkness cry for light, that means that they are become out of touch with their environment. So we send them what help is needed; and that is usually direction by which they find their way—not into regions of light, where they would be in torture, and utterly blinded, but—into a region less dark, and tintured by just so much of light as they can bear until they outgrow that state and cry in their longing for more."

"When a spirit leaves a dark region for one less dark, he experiences an immediate sense of relief and comfort by comparison with his former state. For now his environment is in harmony with his own inner state of development. But as he continues to develop in aspirations after good, he gradually becomes out of harmony with his surroundings, and then, in ratio to his progress, so his discomfort increases until it becomes not less than agony."

"Then in his helplessness, and approaching near to despair, having come to that pass where his own endeavors can go no further, he cries for help to those who are able to give it in God's name, and they enable him one stage onward nearer to the region,

where dimness, rather than darkness reigns. And so he at last comes to the place where light is seen to be light; and his onward way is henceforth not through pain and anguish, but from joy to greater joy, and hence to glory and greater glory still.

"But oh, the long, long ages some do take until they come into that light, ages of anguish and bitterness; and know all the time that they may not come to their friends who want them until their own unfitness is done away; and that those great regions of darkness and lovelessness must first be trod."

"But do not mistake my words of their meaning. This is no vengeance of any angry God, my ward and friend. GOD IS OUR FATHER; AND HE IS LOVE. All this sorrow is of necessity, and is ordered by those laws which govern the sowing, and the reaping of that which is sown."

Serving the Father

"Even here, in my own place, where many things both wonderful and lovely we have learned, yet not yet have we attained to plumb and sound this mystery to its lowest depth. We do understand, as we were unable when in the earth life, that it is of love that these things are ordained."

"I say we are able to understand where formerly we were able but to say we trusted and believed. Yet little more of this awful mystery do we know; and are content to wait until it is made more plain to us. For we know enough to be able to believe that all is wise and good; as those in those dark hells will know one day."

"And this is our comfort that they will and must be drawn onward and upward into this great and beautiful universe of light, and that they will confess, not only that which is just, but that it is of love and wisdom too, and be content."

"Such have I known, and do know and am of their number in the service of the Father."

Spiritualist Lyceum

By CLYDE A. DIBBLE

N.S.A. LYCEUM SUPERINTENDENT
1912 Easton Drive, Burlingame, California

Davis' Teachings

DO YOU BELIEVE that the religious education of today is successful with our youth? Is it making religion a practical power and help with daily problems, or is it leaving it in their minds as an abstract symbol, supported by a vague hope or indefinite belief?

If religion is successful, why do we have so much juvenile delinquency, irresponsibility, insecurity, and broken laws, both man-made and God's?

Is it possible that more emphasis should be placed on performance than creed, on the spiritual meaning than the ritual?

Do we teach our children how to pray? Have we made ourselves examples of inner conviction of the advantages of the spiritual life? Have we made it clear to our children why character, virtue and principle are lasting realities, more to be achieved and sought after than temporary fame, worship of personality, or doing things just because the race mind says it is the fashionable thing to do?

Did Jesus Say It?

How can our children find God? Can they find it in a form of religious education, that, while ascribing all Good to this Higher Power, tells youth they are born in sin, and can only be redeemed by acceptance of a Saviour? Is not this teaching confusing, and placing a mental handicap in their minds?

Did Jesus ever say he came to solve all of our problems, to assume our responsibilities, without spiritual effort and growth on our part? Did He say all we had to do was believe in Him?

Actually, his words placed much

more emphasis on the extent we understood the inner meaning of His teachings, and applied them in daily living.

He said, "I am the light, the truth and the way," and "the things I do, ye, too, shall do, and even greater" and "Ye shall know the truth, and it shall set you free" and "I come to teach you how to have life more abundantly."

He never said, "because I die, ye, too, shall live." What he said was, "because I live, and demonstrate the spiritual life, so shall ye, too, live."

Did he not then actually teach and demonstrate what appeals to our reason: that God is not a far off deity, capable of anger and



CLYDE DIBBLE

SPIRITUALISTS AND THE BIBLE

Positive Proof And

Divine Inspiration

— by —

RICHARD T. IRELAND

(See photo Page 15)

IN THE first few years after the "Hydesville Rappings," the clergy in referring to Spiritualism (if at all) asserted that Spiritualists were infidels and atheists, and that their religion had no basis for either the phenomena or philosophy in the Bible.

While the Bible is not the infallible book many suppose it to be, no one can deny it is a great book, however many who embraced Spiritualism had very little knowledge of the Bible. They were believers in the phenomena of our religion, or having studied the Bible they were prompted by Orthodox belief and many concluded the Bible was opposed to Spiritualism.

Others were satisfied to accept the living truth, having no particular need for the Bible. Many more Spiritualists, at that time without due consideration, were told to reject the Bible.

Bible—The Key

In most places, this era has long since passed away and Spiritualists (numbering 1,287,123 and at least a million fringe adherents in the United States alone) are reading the Bible in a different light of the New Dispensation, finding a storehouse of knowledge and recorded phenomena with which to better understand the phenomena of today and can now batter down the walls of Orthodox superstition and ignorance.

The Bible, when used as a key with which to unlock our thoughts and inspirations, is a grand book. When used as a cell in which to confine our thinking, it is indeed a

dark and gloomy prison.

Inspiration in one age does not shut off the inspiration of other ages. While we may profit by the inspiration that came to Abraham, Moses, Isaiah, Jesus or Paul, we cannot live on their inspiration more than we would live on the food they ate. The sun shining on the people of past ages does not warm us, nor does their inspiration.

Divine Inspiration

John R. Shannon D.D. of the Episcopal church, once said to a Denver audience: "Divine inspiration is not monopolized by this library of Hebrew literature. Inspiration has not ceased; the visions of Hebrew seers and prophets are not simply a past possession of the world; they are the possession of the world now, if there be those to receive these visions. Today men can see God and know God and receive revelation from God, even as in old times. Moral inspiration has to do with all nations; it has to do with all ages; it is universal; it takes in all those of the human race that are open or competent to receive divine impressions."

So today Spiritualists, the world over, receive divine inspiration and offer this proof to those who come seeking, for when the sacred light of Spiritualism is applied to the Bible it becomes indeed a lamp that will light to our path.

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arousing fear, but an Infinite Intelligence and Power of Good working through all the kingdoms of Nature, including the human; that Heaven is not a particular place, but a state of consciousness induced and discovered by purity of thought, word and deed; that the only hell and devil we shall ever find is that found in wilful slavery to greed and selfishness.

Can a religion be successful that leaves faith, prayer and miracles of the spirit as matters of mystery, and unknowable, while at the same time, uttering lip of service to, "ye shall know the truth, and it shall set you free?" Can God be taught and found easier through fear or Love?

Andrew Jackson Davis

Did Jesus proclaim that God favored only one race or one church? Did He not say the most important thing was to worship God in Spirit and Truth?

Harken, then, to the modern, yet ancient and timeless system of spiritual education of the Lyceum, wherein God is taught in a constructive, natural manner.

In the words of the Lyceum's founder, Andrew Jackson Davis: "A child is the repository of infinite possibilities. Enfolded in the human infant is the image of an imperishable and perfect being. Theology teaches that the little foibles are peevish pranks of the infant and early workings and manifestations of corrupt and depraved human nature."

"Our Lyceum starting point is radiant with the gospel of good news, that the life of a child is a pure stream—flowing unceasingly from the God fountain of infinite perfection; that the human soul is the product of an infinitely wise and good Father."

The children of today greatly need the constructive spiritual education which is offered in the Lyceums. If there is no Lyceum in your vicinity, teach the children in your own home; better still, start a Lyceum of your own.

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THE TRUTH ABOUT HOUDINI'S SPIRIT MESSAGE

ROY NASH, film critic of the London "Star," said in his notice of the new Houdini film that the conjurer "left his wife a ten-word key message which he promised to try to transmit to her from the spirit world. The message never came."

Roy Nash is wrong. The code message was given through Arthur Ford, the famous American medium. On this page we reproduce Mrs. Houdini's sworn testimony to that effect.

Mother Comes Back

All the facts about the Houdini spirit message were published as long ago as 1929 in a booklet written by Francis Fast, a well-known American Spiritualist.

The story begins in February, 1928, two years after the illusionist's passing. At a private sitting, Fletcher, Ford's control, described a "dead" woman who said she was the mother of Harry Weiss, known as Houdini. This spirit communicator said:

"For many years my son waited for one word which I was to send back. He never got it. He always said that if he could get that he would believe."

"The code which he gave to his wife can come from none save himself, yet the conditions which have developed in the family make it necessary for me to get my code word through first. If the family acts upon that he will be free and able to speak for himself. This is the word, 'Forgive.'"

She Made It Public

She added that the only person in the world who knew that word was Houdini's wife. When Beatrice Houdini was told about this spirit message she issued a public statement that it was "the sole communication received among thousands up to that time that contained the one secret key-word known only to Houdini, his mother and myself. I can say that had it but come to Houdini in his lifetime, it would have changed the whole

CODE ARRANGED BEFORE HIS PASSING WAS RECEIVED THROUGH MEDIUM

course of his career."

There were other statements contained in this message of an intimate family nature which were also confirmed by the late Mrs. Houdini.

Nothing more was heard until November of that year, when a series of sittings started at which the Houdini code was given. All told there were eight seances covering a period of two and a half months.

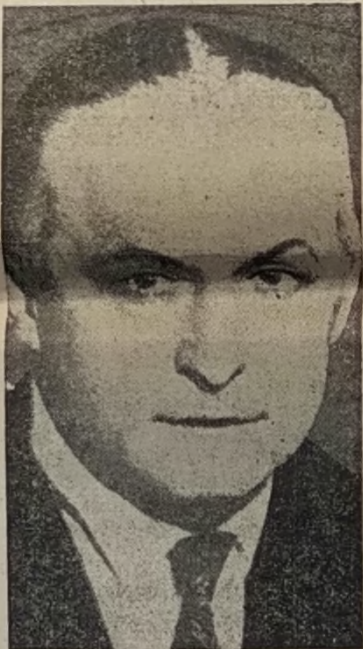
The first word given was "Rosabelle." Another word given the following month was "look," which Fletcher said was the sixth word in the code. Various other words were added. Then at the final sitting in January, 1929, Fletcher declared:

"A man who says he is Harry Houdini, but whose real name was Ehrich Weiss, is here, and wishes to send to his wife, Beatrice Houdini, the ten-word code, which he agreed to do if it were possible for him to communicate."

"She Will Be Happy"

"He says you are to take this message to her, and, upon acceptance of it, he wishes her to follow out the plan they agreed upon before his passing. This is the code: ROSABELLE — ANSWER — TELL

He Returned



HARRY HOUDINI

— PRAY — ANSWER — LOOK — TELL — ANSWER — ANSWER — TELL"

Houdini declared that this code was known only to him and his wife and there was now no one on earth but his wife who knew it.

"I know that she will be happy," he said, "because neither of us believed that it would be possible."

This was not the end of Houdini's spirit communications, for he insisted that Mrs. Houdini should sit with Ford. After he had repeated to her through the medium the code message, she was to return to him a code which would be understood by her and by him alone.

Together the two codes would spell the word which summed it all up, and that word was the message he wanted to send. He refused to give the word until Mrs. Houdini had completed the message with her half of the code.

Two of the sitters went to Mrs. Houdini—all those who had been present at the seances were strangers to her—and showed her the message that had been received.

"It is right," she declared. "My God! What else did he say?" After being given more details concerning the message she agreed to carry out the plan mentioned by her husband.

Significance of Ring

Two days later Ford went to Mrs. Houdini's home and gave her a trance seance. In a short time, Fletcher declared that Houdini was present.

"He wants to repeat the message she replied:

WIFE GIVES TESTIMONY

and finish it for you," he said. "It is one that you used in one of your mind-reading acts. Repeating the ten words, he added, 'He wants you to tell him whether they are right or not.'"

"Yes," replied Mrs. Houdini, "they are."

"He tells you to take off your wedding ring and tell them what Rosabelle means," said Fletcher.

Their Clue

She took off the ring and sang a verse of four lines:

"Rosabelle, sweet Rosabelle, I love you more than I can tell; O'er me you cast a spell, I love you! My Rosabelle!"

"The first time I heard you sing that was in our first show together years ago," said Houdini. His wife nodded her head in assent.

Fletcher went on: "There is something he wants to tell me that no one but his wife knows. He shows me a picture and draws the curtain, so." This was apparently a cue, for Mrs. Houdini responded in French.

Intricate Test

"The nine words beside 'Rosabelle' spell a word in the code," he said.

Then Fletcher, quoting Houdini word for word, explained the code: "The second word in our code was 'Answer.' B is the second letter of the alphabet, so answer spells B. The next word in the code is 'tell,' and the fifth letter of the alphabet is E. The 12th letter in the alphabet is L, and to make up 12 we have to use the first and second words of the code."

Continuing in this intricate way to the end, he said: "The message I want to send back to my wife is 'Rosabelle believe.' Is that right?"

"Yes," answered Mrs. Houdini, with great feeling.

The message regarding the code does not seem at first sight to make sense, but in Fast's booklet the code is outlined. When the message is compared with the code used by Houdini and his wife for their mind-reading acts, the interpretation is quite clear.

The code was so much of a secret that Mrs. Houdini has said, "Even the stage-hands wherever we appeared knew the words, but no one except Houdini and myself knew the cipher or the key to the code which we had arranged from these ten words, and its complete application."

From the moment when Mrs. Houdini pronounced the message genuine, there began attacks from all sorts of people. "All weapons from bribery to blackmail were brought into use," declared Francis Fast.

Money Offered

There was even a fictitious story in an American paper alleging that Ford had confessed to the messages being fraudulent in front of three of that paper's representatives. Money was offered members of Ford's group for false testimony that the code had been known by one or another of them and was divulged.

Mrs. Houdini's attitude at that time was that of an honest skeptic who had no alternative but to accept the message, as it was the one agreed upon. She issued a sworn statement:

"Regardless of all statements to the contrary, I wish to declare that the message, in its entirety, and in the agreed-upon sequence, given to me by Arthur Ford, is the correct message prearranged between Mr. Houdini and myself."

She maintained that no one but herself could possibly have known the contents of the message which was sealed in her vault. When close friends urged that she must deny the message, as it would undo all that her husband had stood for,

What He Wanted

"It was what he wanted me to do, and I am doing it. Nothing will change my belief until it is proved some other way."

She affirmed that no one but her husband and herself could possibly have known details of the code and that neither "overtly nor covertly could it have been gleaned."

Of all the attacks on herself and Ford, after her acceptance of the message, Mrs. Houdini remarked: "They accuse me of betraying the most sacred trust of my life, and of making a fool of the man I loved. There was no break in the happiness of our 37 years of married life." As a complete answer to the suggestions of collusion, Mrs. Houdini sent to Walter Winchell, the famous American journalist, the following, which was printed in the newspaper that had made the attack:

"This letter is not for publicity. I do not need publicity. I want to let Houdini's old friends know that I did not betray his trust."

"I am writing you personally because I wish to tell you emphatically that I was no party to any fraud."

"Now regarding the seance: For two years I have been praying to receive the message from my husband; for two years every day I have received messages from all parts of the world."

"The Real Message"

"Had I wanted a publicity stunt I could no doubt have chosen any of these sensational messages. When I repudiated these messages no one said a word, excepting the writers, who said I did not have the nerve to admit the truth."

"When the real message, THE message that Houdini and I agreed upon, came to me and I accepted it as the truth, I was greeted with jeers. Why? Those who denounced the entire thing as a fraud claim that I had given Arthur Ford the message. If Mr. Ford said this I brand him as a liar. Mr. Ford has stoutly denied saying this ugly thing, and knowing the reporter as well as I do, I prefer to believe Mr. Ford."

"Others say the message has been common property and known to them for some time. Why do they tell me this now, when they know my heart was hungry for the true words from my husband?"

"The many stories told about me I have no way to tell the world the truth of or the untruth, for I have no paper at my beck and call;

everyone has a different opinion of how the message was obtained. With all these different tales I would not even argue."

"However, when anyone accuses me of GIVING the words that my husband and I labored so long to convince ourselves of the truth of communication, then I will fight and fight until the breath leaves my body."

"If anyone claims I gave the code, I can only repeat they lie. Why should I want to cheat myself? I do not need publicity. I have no intention of going on the stage or, as some paper said, on a lecture tour."

"My husband made it possible for me to live in the greatest comfort. I do not need to earn money. I have gotten the message I have been waiting for from my beloved, how, if not by spiritual aid, I do not know."

No Betrayal

"And now, after I told the world that I had received the true message, everyone seems to have known of the code, yet never told me. They left it for Mr. Ford to tell me, and I am accused of giving the words. It is all so confusing."

"In conclusion, may I say that God and Houdini and I know that I did not betray my trust. For the rest of the world I really ought not to care a hang, but somehow I do, therefore this letter."

A year later there was circulated in America a statement that Mrs. Houdini had renounced all belief in the possibility of communication with her "dead" husband. But again Mrs. Houdini made it clear in an interview with the "Brookland Daily Eagle" that "the secret message we had agreed upon was finally transmitted to me by Arthur Ford."

Confirmed Again

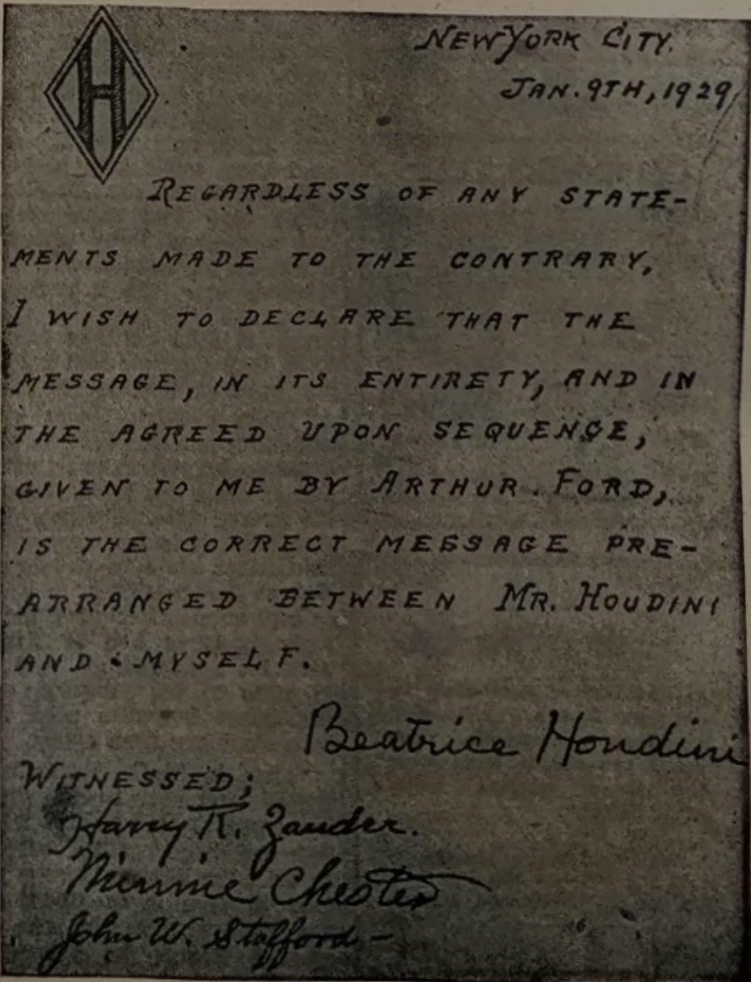
In 1937, some American newspapers again alleged that Mrs. Houdini, in connection with advance publicity for a film about her husband, had denied the authenticity of the message received through Ford. She was interviewed by Ralph G. Pressing, Editor of America's "Psychic Observer."

Again she confirmed her acceptance of the message. Her only complaint then was that she could not get into direct communication with her husband without the use of a medium.

American conjurers made many attempts to explain away the receipt of Houdini's code through Ford's mediumship. They tried to get her to declare that her sworn testimony made no declaration of any psychic or Spiritualistic origin. But Mrs. Houdini's testimony, which we have reproduced, allows of no equivocation.

"Two Worlds"

THE STATEMENT



COMING EVENTS

May 29th-August 30th: Annual sessions Edgewood Spiritualist Camp, Edgewood, Washington; under auspices of State Spiritualist Association of Washington; for 1954 program, write: Edgewood Spiritualist Camp, Route 2, Box 539, Tacoma, Washington.

June 20 - Sept. 12th: Official summer sessions at Lake Brady Spiritualist Camp, Brady Lake, Ohio. For 1954 programs write: Della Kingsbury Brady Lake, Ohio.

June 25th to August 22nd, 1954: Official summer sessions at Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1954 program, write: Secretary, Mable Ruffe.

June 26th-Sept. 6th: Official summer session at Camp Silver Belle, Mountain Springs Hotel, Ephrata, Penna.; Sec'y. Ethel Post-Parrish.

June 26th-October 3rd: Seventh annual season of The Hydesville Spiritualist Camp, Hydesville (Newark) N. Y.; for 1954 programs, write: Rev. Margaret Lewis, Box 169, Rensselaer, N. Y.

June 27 - Sept. 5: Annual sessions of Freeville Spiritualist Assembly, Inc., Freeville, N. Y. For 1954 program, write: President, Elmer W. Alvord, 407 Hector St., Ithaca, N. Y.

July 3rd-September 5th: Annual sessions of The Connecticut Spiritualist Camp Meeting Association, Pine Grove, Niantic, Connecticut; Sec'y: Alice M. Dayton.

August 1st-August 29th: The 72nd annual convocation of the Mississippi Valley Spiritualist Association at Mt. Pleasant Park, Clinton, Iowa. For 1954 programs write: Grace L. Struve, 2423 N. 3rd Street, Clinton, Iowa.

Aug. 22nd - Sept. 5th: 78th annual session Etna Spiritualist Camp, Etna, Maine. For 1954 programs, write: secretary, Myra L. Burgess, 41 Vaughn St., Dover-Foxcroft, Maine.

Aug. 23rd-Aug. 29th: The Spiritualist Episcopal Institute; study courses, classes; Chesterfield Spiritualist Camp, Chesterfield, Indiana; For prospectus, write: Pauline Swann, Chesterfield, Indiana.

August 26, 27, 28: Annual Convention State Spiritualist Association of Washington at Edgewood, Washington.

September 7, 8, 9, 10, 11, 12: The Second annual session of classes sponsored by the Institute of Universal Science, Mountain Springs Hotel, Camp Silver Belle, Ephrata; for program of courses write, Institute registrar, Camp Silver Belle, Ephrata, Penna.

Jan. 1st-March 31st, 1955: Annual session of The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida; President: Ray B. Bahcock.

January 11-12: Annual convention of The Spiritual Science Churches, McAlpin Hotel, New York City; For information write: Rev. Glenn Argoe, President, Studio No. 1010, Carnegie Hall, New York City.

SEANCES have been held in Buckingham Palace and in Windsor Castle. Several members of the British royal family are interested in Spiritualism. Two of them have received spirit healing from Harry Edwards, regarded by many as the world's greatest healer.

Etiquette forbids the telling of the whole story concerning living members of the royal family but sufficient can be related to indicate their close interest. I know the names of the present members of the royal family receiving healing but as these were given to me in confidence I cannot disclose them.

In one case, it was suggested to Edwards that he visit the royal personage in her home but he replied that all healing was done at his Sanctuary in the country about 20 miles from London. He would concede giving her private healing there, and she came on more than one occasion.

So successful was the result that she recommended a number of her friends to apply for healing, which they did. On her last visit to the Sanctuary she told Edwards of four cases of outstanding healings that had followed her request for treatment to friends.

King George VI

Edwards commented that such healings were seen with many people, whereupon she interrupted him and said, "These are my people and my proof of what your healing can do." The royal visitor added that, knowing of the illness of the wife of one of her secretaries, who had had a stroke, she made inquiries as to how the patient was progressing.

The husband replied: "A miracle has taken place. She has recovered in a wonderful way. She can go out and do her shopping. It is only her voice that is a little weak."

The secretary went on, "You may not believe it or credit it but we put her recovery down to a healer in Surrey."

Imagine the secretary's surprise when she replied, "You mean Mr. Edwards. He is helping me, too."

It was from Lionel Logue, the Australian speech expert who cured King George VI of his stammer, that I learnt how he had discussed the subject of Spiritualism with the King. Logue was not only one of the King's closest friends but, as one leading British newspaper declared, the names of the two men are inseparable.

Logue's interest in Spiritualism was aroused by the passing of his beloved wife — such a shattering blow that he contemplated suicide. Having heard that Hanne Swaffer, the famous journalist, was a convinced Spiritualist, Logue called on him for help.

Swaffer arranged for the Australian to have a sitting with Lilian Bailey and took all precautions

Members of England's royal family have received advice and comfort from the spirit world during—

Seances in BUCKINGHAM PALACE

by Maurice Barbanell

to ensure that his identity would not be known to her. As Logue's portrait of that time had never appeared in newspapers, Mrs. Bailey could not have known him.

Directly the seance began, and before she went into a trance, Mrs. Bailey looked embarrassed. "I do not know why it is," she said, "and I scarcely like to tell you but King George V is here. He asks me to thank you for what you did for his son."

The medium was surprised when Logue answered, "I quite understand."

That was almost all that happened on this occasion and another sitting was arranged. It was at this second seance that Logue received evidence that completely convinced him of his wife's survival. After that he arranged for a monthly sitting which continued for seven years with Lilian Bailey.

Being a forthright Australian, Logue could not conceal from King George VI the evidence of Spiritualism that had transformed his life. On several occasions he told the King what transpired at his seances and never met with hostility.

King Edward VII

You must remember that his father, King George V, was no stranger to the subject of Spiritualism. He was a great friend of King George of Greece, who used to show him the spirit messages he received at seances he attended regularly for 14 years. This in itself is a fascinating story.

King George of Greece, during the many years he was an exile in London, received constant spirit guidance through the mediumship of Estelle Roberts. In gratitude, when he discovered that he had the gift of healing, he worked under her direction and treated many patients who were unaware of his identity.

Queen Alexandra, the wife of King Edward VII, was convinced of Spiritualism. She once invited a London medium, John C. Sloan, to give a seance in Windsor Castle.

The seance in Windsor Castle was held shortly before King Edward VII's passing. It was attended by about a dozen people,

including the Queen. Some remarkable spirit messages were received. One foretold the early death of the King in the house of his birth.

When Queen Alexandra was having a holiday in Corfu the following year, news reached her that the King was not feeling well. Despite official assurances that the matter was not serious, the Queen left immediately for London and arrived in time to see King Edward on his deathbed at Buckingham Palace.

It was Lady Warwick, when I interviewed her, who told me the fascinating story of the King's



MAURICE BARBANELL

spirit return. It was natural that he should come back to her because they were very close friends.

She had invited Mrs. Etta Wriedt, the famous American voice medium, to visit Warwick Castle. When the medium arrived she was shown to her room. Waiting for her outside, Lady Warwick noticed the trumpet she always used standing on the floor. Out of curiosity, Lady Warwick picked up the trumpet.

King George V

"Immediately I heard the voice of my old friend, King Edward, talking in German," she told me. "Whenever I sat with Mrs. Wriedt," she added, "I always heard King Edward's voice, always speaking in German. He was so persistent that I got no other results; so I left off sitting."

Princess Louise, elder sister of King George V, regularly received

spirit communications from her husband, the Duke of Fife. The medium was Elizabeth Gordon, her companion-secretary who put on record: "I regularly gave the Princess, who died in 1931, messages from her husband. For two years I was the Princess Royal's inseparable companion."

The most outstanding example of British Royalty's association with Spiritualism is the case of Queen Victoria, whose interest in psychic matters began when she was 27. This was nine years after she had ascended the throne and six years after her marriage to Prince Albert.

Queen Victoria

After her husband's passing she was inconsolable. Soon she received spirit messages from him that came through R. J. Lees, one of Britain's most outstanding mediums. She was so impressed that she offered the young medium a post in her employ—she wanted him to be in close attendance.

The medium's guides would not allow him to accept this invitation because they had other work for him to do. They revealed, however, that the Queen had another medium nearer at hand. This was John Brown, one of her Scottish gillies, who gladly helped.

Through Brown, Queen Victoria regularly received advice and comfort from her dead husband. It is a matter for regret that her diaries, in which these were recorded, could not be made public as she wished and that it was not possible for the monograph she wrote on Brown after his passing to be printed and given wide circulation. Opposition came from church circles.

When Brown died, the Queen herself ordered an inscription on his tombstone in which she referred to him as having represented God's blessing to her. Her private secretary recorded that when Brown died, "The Queen's grief at the loss of one on whom she depended for daily and almost hourly attendance was very deep."

Japanese Interest

Kohoe Ando, professor of Electrical Engineering, Osaka University, Japan, spent one week at Chesterfield Spiritualist Camp, Chesterfield Indiana recently as a guest of Psychic Observer. Seances and demonstrations witnessed by Dr. Ando will be published in early editions of this journal. Dr. Ando is a member of the Japanese Psychic Research Society.

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Write to ANTARCTICA DEVELOPMENT INTERESTS, Box 417, Port Angeles, Washington. (P-384)

AN APPORT—what is it? An apport is an article brought into the seance room by invisible forces from any place on earth. These are generally small articles such as roses, Indian arrowheads, and bits of jewelry. They seemingly pass through walls and floors and land in the seance room where they become materialized. They might come from ancient tombs left in Egypt by the pharaohs of old.

The word apport itself designates what an apport is. The last syllable port means to carry something. The vowel 'A' means not; so an apport is a Not-carrier. That is to say it is a not-carrier in the materialistic or third dimension point of view.

The material of the object (apport) is withdrawn, and the esoteric or psychical mold, or matrix of the article is carried even from long distances through the air, through the obstructing walls or floor to the designated spot where a group of spiritualistic mediums are awaiting it.

Jesus Said It

These mediums have raised their consciousness above the third dimension of length, breadth and thickness to the etheric or fourth dimensional level of cosmic level of vibration. They are in tune with the cosmic essence of vibratory action.

The forces of Nature are ever ready to help in the progress of a true occult student. Or, as Jesus expressed it, "What man is there of you, whom if his son ask bread, will give him a stone? Or if he

PSYCHIC PHENOMENA

The Riddle Of The Apport

—by—
PROF. JEAN CHAUVENET
2520 West Seventh St., Los Angeles, 57, California

ask fish, will he give him a serpent?" Matt. 7:9.

Before trying to understand apports, one must have faith that this phenomenon does actually occur. The present writer has a friend who witnessed the work of a certain lady-medium in Germany. This friend's mother was interested in growing a certain kind of roses which she wished reproduced in quantity, so she obtained the services of a noted medium and had her perform before a group of 25 friends.

Roses Apported

The medium was accompanied by a secret policeman who had come to see and witness the phenomena and afterwards to arrest the medium. The seance was opened by the medium by first reading from the Bible which was followed by prayer. Then the large table was immediately covered with fresh roses. The guests were then invited to take home as many of the roses as they wished.

The policeman then arrested her

and took her in his buggy to go to jail. It started to rain. The police then said he had left his umbrella somewhere. Where did he leave it? The medium told him he had left it at a certain house. She told him exactly where it was. This proved to be correct.

The policeman then released her and said, "You are no fakir. You go free."

Chaney Said It

Robert G. Chaney was asked by the writer as to the mechanism or operation of an apport production. Chaney said: "We now live in a three dimensional world. The production of apports is performed through a four dimensional world or universe. In other words, we can conceive of an X-ray force penetrating matter, but we cannot conceive of a metal doing the same thing."

"To produce an apport, it must be first clarified or dematerialized from a material to an etheric state, then the etheric-mold, matrix of the skeleton, as it were, can be

easily passed through matter such as a floor or wall. After this, it becomes an easy matter to materialize or solidify it in the seance room."

Many people all over the world are receiving apports. They are uninteresting to others only as they become mounted as an emblem. The Ridgeley Jewelers at 130 S. Vermont Ave., Los Angeles 4, Calif., are devoting all their time to mounting apports with original designs, and are called upon not only by people locally, but from all over the world.

Modus Operandi

No two molecules touch and therefore there are in reality no solid objects. So says physical science. Apports are demonstrated in Nature. The sun causes water to vaporize. This vaporization corresponds to the etherization of the apport.

Next, in Nature, the vapor is collected in clouds. This state corresponds to the travel of the apport in the seance room.

Lastly, the clouds turn to rain. This condition is likened to the materialization of the apport in the seance room which is viewed by all the mediums present. Mind you, there is nothing lost—nothing gained by this transformation.

It is simply a change of the rate of vibration. When the water becomes steam, the essence of the water still exists and can blow the lid of the tea kettle off. The power is still there.

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REV. MARGARET LEWIS

To Every Creature

None of us fail to feel the presence of our creator. When we do wrong, either intentionally, or unintentionally, we always are annoyed by a troubled conscience.

—by—

IRMA A. BUCHANAN

Every one has a conscience but many fail to heed it.

NEVER a soul, never a creature, comes to earth without a spark of religion. In some it may be obscured by unawareness caused by lack of spiritual enlightenment. It may be overshadowed by evil deeds. It may be repelled because of prejudice and erroneous teachings. Whatever may cause it to remain unrecognized, the time will come when it will be drawn upon as the greatest asset in life, even though that time be but fleeting. In many cases it is only slightly apparent until the time of transition draws near.

However evil the person, there is, somewhere deep down in his being, a spark of Divinity. He may not know this, but he will find it out some day—seek it out probably. Perhaps subconsciously, he has known it all along without fully realizing it, or he may be determined to ignore it. If the latter case is true he is fighting a losing battle, for no one can hold out against it throughout life.

None of us fail to feel the presence of our Creator from time to time. When we do wrong, either intentionally or unintentionally, we always are annoyed by a troubled conscience. Some say, "Oh, but some persons have no conscience!" This is a statement never to be taken literally. Everyone has a conscience. The difference is that some refuse to heed it. The hardened criminal may be conscience-stricken in a lesser degree than those unaccustomed to evil, but it is there, and it is religion.

Divine Power

Conscience is Divine Mind speaking within us; Divine Mind is God, and God is epitome of religion. Therefore, there is no denying the existence of some degree of religion, either accepted or rejected, in every creature.

It may be the last thing some would admit, but it is there just the same. No matter how strenuously any man denies God, he knows in his secret heart that God exists. He feels the chiding when he breaks even the least of Divine laws, or Natural laws if one prefers. He may stubbornly continue to break them, and even on a greater scale, in an attempt to have his way and to defy, but he never can get away from his conscience which is merely another name for God—another demonstration of Divine Mind—all powerful, ever present. His knowledge of this is religion, and every man has that knowledge, admitted or not.

That this spark is in all animals is known to all who ever loved, studied and understood the so-called lower animals. They seldom intentionally do wrong. Practically every animal tries to please its master, and exhibits shame and sorrow when he fails.

Every creature on earth responds to love if it recognizes it as such. Love is Divine Power. Recognition of Divine Power is religion. Every creature has been given this blessing, in some degree, at its creation.

The Spirit World

Just as every creature has the spark of religion inherent, so do all have insight into the Spirit World. Many of those who deny psychic science the most strenuously, unknowingly speak more Spiritualism than confirmed and proudly acknowledged Spiritualists do. They refuse, however, to admit that what they say is Spiritualism.

It must be in the consciousness of all, because the Spirit World is all around and about each of us; yes, even within us. Its existence is not contingent upon our credulity. It is there, whatever we believe or refuse to believe. Each learns the fact at transition if not before.

Those who hold out against the truth until transition, deprive themselves of much benefit and help from our angel loved ones, both while in the physical body and afterward. With no knowledge of the next plane of existence they are plunged into a confused state after passing, and must so remain until they learn what they might so easily have learned while in the mortal body. This is not punishment inflicted by God. It is simply a natural consequence of our own way of life.

What Religion Is

That the lower animals are psychic is evidenced in many ways. They "see," they "hear," they know when their master sorrows, they know when "death" is approaching. Thousands of animal lovers, especially those who have made comrades of dogs, will testify to this. This all is religion, whether it is in man or in beast. It is the Divine Spark and the knowledge of the presence of Deity Who made every living thing, and Who gave to every creature the knowledge that He is.

Morning, noon and night we should thank God for this blessing. Otherwise, it would be impossible for the creatures of earth to live together on the same planet. Otherwise our enjoyment of one another would be non-existent.

Man may deny God but he cannot deny the things God has done and is constantly doing. He looks at the feather of a bird, for instance, and knows that other birds of the same species will have the same shape and coloring of feathers. He may say anything, but he knows that only God could make those feathers or follow that pattern in millions of birds. Trees, flowers, humans, other animals, planets, everything in the universe is evidence likewise.

The man who denies God knows, despite his denial, that God lives and is his Creator and Benefactor. That knowledge may be buried so deep and be so unaccepted that he never has put it into words, but, at least, in his subconscious mind, he does know it—and knowing it he is, in just that degree, religious.

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Christian Light Church of Divine Healing, 7 4th St., N.E., American Legion Hall; Services: Sunday 8 P. M.; Minister: Rev. Millie Thrash, 23-4th St., Apt. 4; Phone: LI4-3270.

FLORIDA

Bradenton: Universal Spiritualist Church, American Legion Auditorium, 607 13th St.; Sunday: Healing, 7:30 P. M.; Services, 8 P. M.; Minister: Rev. C. Reaumanie King, 8918 13th St., Tampa; Phone: Tampa 33-4365; Sec'y: Eleanor Abrams, Route No. 2, Box 42, Palmetto, Florida; Phone: Palmetto 4-1499.

Cassadaga: The Southern Cassadaga Spiritualist Campmeeting Association; Services: Sunday 7:30 P. M., Rev. Eloise Page; Seance Wed. 8 P. M.; President: Ray B. Babcock.

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

FLORIDA—Continued

Coral Gables (Miami) Universal Church of The Master, No. 406, 1520 San Remo Drive, Apt. No. 1; Services: Sunday and Thursday 7:45 P. M.; Minister: Rev. Mary Shillito; Phone: 67-0672.

Daytona Beach, Florida

Hays Memorial Spiritualist Church, 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.

Jacksonville, Florida

United Spiritualist Church, 125 Market St.; Services: Sun., 8 P. M.; Home Circle, Wed., 8 P. M., at 1136 Hubbard St.; (United Bible Spiritualist Ass'n.) Minister: Rev. Etta Gardner; Phone: 61361; Asst. Pastors: Rev. Charles H. Foster, Dorothy Steedly and Otis A. De Loath.

Kissimmee: Kissimmee Spiritualist Church, Linn & Ernest Sts.; Sunday 2:30 P. M.; Healer & Medium: Archie Thompson; Sec'y: Eleanor Nardi; Phone: Kissimmee 6702.

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 399-133; 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.; Service: Friday 7:30 P. M.; Minister: Rev. Marie Wilson; Phone: 7-1411.

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P. M.; Healing Center: 7:15 P. M.; Minister: Rev. Ruby J. Schmidt; Asst. pastor: Rev. Lucille L. Wedge; Phone: 87-8486.

United Bible Temple, N.W. 71st St. & N.W. 4th Ave.; Services: Sunday 8 P. M.; Minister: Rev. Ellen Quay; Phone: 84-6254.

The Spiritual Church of Christ, 612 N.W. 65th St.; Services: Sun. and Tues., 8 P. M.; Thurs., 2 P. M.; Minister: Rev. Maude Allen; Phone: 7-0511.

Beckoning Light Spiritualist Church, 1621 S.W. 6th St.; Services: Sunday 7:45 P. M.; Wednesday and Thursday 8 P. M.; Minister: Rev. Bertie Lilly Candler; Asst. Pastor: Rev. Madge Hart.

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: Elmer Post-Farrish; Assisted by James M. Parish and Lena Barnes Jeffs; Phone: 77-4134.

People's Spiritualist Church, 1011 Ninth Ave., North; Services: Sun. & Wed. 7:30 P. M.; Ministers: Rev. Winifred M. Chase & Rev. Lloyd M. Chase; Phones: 78-8124 & 32-4456.

Temple of Truth Spiritualist Church, 3525 17th Ave., South; Services: Sunday and Friday 7:30 P. M.; Minister: Rev. Mae Merritt.

Tampa, Florida

Shrine of The Master Spiritualist Episcopal Church, 1308 Memorial Highway; Sunday 7:45 P. M.; Minister: Rev. Dorothy Graff-Flexer; Phone: 31-7341.

The Universal Spiritualist Church, 8806 Florida Ave.; Services: Sunday 7:30 P. M.; Class: Tues. 8 P. M.; Direct-Voice: Wed. 8 P. M.; Trumpet & Ballot: Thur. 8 P. M.; Minister: Rev. Nellie Cherry; Phone: 91-6371.

ILLINOIS

Alton: Alton Illinois Spiritualist Church, 1019 State St.; Services: 1st Tues. of each month; Leader: Elsie Andrees, 3816a North Grand Ave., St. Louis, 7, Illinois; Phone: 3-8744.

Berwyn: The Golden Rule Church of Christ, 1212 South Harvey Ave.; Services: Sun. 3 P. M.; Wed. 8 P. M.; Healing and messages; Minister: Rev. Anna Zalokar; Phone: Stanley 8-2344.

Champaign, Illinois

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

Twin City Church of The Spiritualist, 32 East Daniel; Sun. & Tues. 7:30 P. M.; Minister: Rev. Floyd Humble; Phone: 6-6711.

Chicago, Illinois

First Roseland Spiritualist Church, 10957-59 South Park Ave.; Services: Sunday: Lyceum 2 P. M., Worship service 3 P. M. and 7:30 P. M.; Messages: Wed. 7:30 P. M.; Minister: Deon Fry, Phone: Pullman 5-2965.

Ayers Memorial Spiritualist Church, 1645 North Cicero Ave.; Services: Sun. 7:45 P. M.; Minister: Rev. Harriet Crane, 234 North Menard Ave.; Phone: ES 8-0016; Sec'y: Rev. Marie Bell, 565 North Lockwood Ave., Chicago, 44.

First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Sunday 4 & 8 P. M.; Monday and Friday 8 P. M.; Ministers: Rev. Jessica Chambers & Rev. Crawford Chambers; Phone: DR 3-0024.

Friendly Church of Christ, 1529 North Larabee St.; Services: Sun. 3 & 8 P. M.; Tues. 8 P. M.; Minister: Rev. Harold Klingemeier; Asst. Pastor: Rev. Chonita Hardiman; Sec'y: Rev. Ed Dortmund, 2509 North Southport Ave.

First Spiritualist Episcopal Church, 721 West Belmont Ave.; Worship service: Sunday 7:30 P. M.; Message service: Wed. 7:30 P. M.; Minister: Rev. Rosemary Jackson; Phone: GRaceland 7-4220; President: Fred Haase.

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.

Belmont Spiritualist Church, 1219 Belmont Ave.; Services: Sunday 7:45 P. M.; President: Lester J. Bolman; Phone: SEeley 3-1275.

Chantao of Zaya Church, 410 South Michigan Ave., Room 812; Services: Sat. 8 P. M.; Sun. 11:45 A. M.; Classes: Mon., Wed. and Sun. 8 P. M.; Leaders: Vernon and Maria S. Carlyae.

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.

CHICAGO—Continued

Spiritualist Temple of Immortality, 1700 W. 51 St.; Services: Sun. 8 P. M.; Healing: Mon., Wed. & Thurs. 7:30 P. M.; Class: Tues. & Fri.; Minister: Rev. Harry Erickson; Asst. Pastor: Rev. Anna Smid; Healer: Frances Obecunas; Phone: Hemlock 4-9370.

The Second Spiritualist Episcopal Church, 116 South Michigan Ave., Suite 608; Services: Sun. 3:30 and 8 P. M.; Tues. 8 P. M., Prayer and Message service; Wed., Thurs. and Fri. 8 P. M., Class for Spiritual Unfoldment and Psychic Development; Co-pastors: Sylvia and Clifford Birchfield; Phone: ANdover 3-0776.

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.; McEvery 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. Tuffs; Phone: WA 5-4750.

Sunflower 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. Armistead; Sun. 8 P. M.; Pastor: Rev. Louise Quinn; 3124 West Ohio; Phone: KEdzie 3-1174.

Church of Higher Spiritualism No. 2, 549 North Cicero Ave.; Sun. 7:30 P. M.; Healing Services: Friday 8 P. M.; Rev. Ruth Foster, pastor; Rev. John Fastert, Asst. pastor; Phone: CO 1-2429.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Founder: Freda Brown; Services: Sun. 8 P. M.; Sec'y: Elsie Travers, 8628 South Green St.; President: Jack Bellow, 7829 South Green St.; Phone: VI 6-5016.

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

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. (Chicago's oldest Spiritualist Church) Services: Sunday, Junior Church, 10:30 A. M.; Evening at 7 P. M.; Message service: Wed. 7:45 P. M.; Minister: Rev. Ernest Schoenfeld, 3501 Shakespeare Ave.

Cicero: First Spiritualist Church, 5033 West 25th Place; Services: Sunday 7:45 P. M.; Monday, 8 P. M.; Lyceum: Sat. 1 P. M.; Minister: Rev. Lena Crane; Phone: TOWnhall 3-6542.

Danville: Psychic Study Club, 404 North Gilbert St.; Class for spiritual unfoldment under the supervision of Elsie L. Reed.

Infinite Christian Spiritualist Church, 1193 West Main St.; Services: Sunday, 8 P. M.; (D.G.A.S.) President: Viola Tait, 1739 Rock Springs Road.

First Spiritualist Church of Truth, 933 North Edward St.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Grace Bowman Brown, 940 North Edward.

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, 7374 Collinsville Ave.; Phone: UPTon 3-5416; Sec'y Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

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

INDIANA

Fort Wayne, Indiana

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

First Liberal Spiritual Church, 1914 1/2 South Calhoun St.; Services: Sun., Thurs. & Sat. 7:45 P. M.; Minister: Rev. Anna M. Patterson, 3409 Harvester; Phone: E-6204; Sec'y: Rev. Alma Vanderbeck, 2820 Freeman St.

Evansville, Indiana

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

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, Indiana

United Spiritualist Temple of Truth, (N.S.A.C.) 469-471 East State St.; Services: Sunday, Healing, 7:30 J. M. followed by regular service beginning at 8; Minister: Rev. Myrtle Wright, President, Emma M. Paul, 4238 Sheffield St.

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 1023.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Sun. 7 P. M.; Minister: Dr. B. F. Clark.

Church of Christ Divine Guidance, 8701 East Ivanhoe St.; Services

Spiritualist Churches

(Con't. from Page 12)

OREGON

Gold Hill: Universal Church of The Master Services: Sunday 8 P. M.; Minister: M. M. Kruse, D.D., Route No. 1, Box 161.

Portland, Oregon

University Sanctuary of The Soul Temple, No. 2, 5729 S. E. Boise; Services: Sunday & Wednesday 8 P. M.; Minister: Rev. Jean Krause; Phone: PRospect 1-8986; Sec'y: Zella Hein.

Salem: First Spiritualist Church, 1320 Madison St., Circle and Healing, Sunday 6:45 P. M.—regular services, Sunday 7:30 P. M.; President: Irving M. Zeller; Sec'y: Mildred R. Bliven, Rt. 1, Box 289, Independence, Oregon; Phone: Salem 2-1365.

PENNSYLVANIA

New Castle, Penna.

Spiritualist Church of Truth, McGown Hall, 215 1/2 East Wash. St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

Philadelphia, Pennsylvania

Third Spiritualist Church, 3044 Germantown Ave.; Sunday, Lyceum 3 P. M., regular service 8 P. M.; Message service Wed. 8 P. M. and Fri. 2 P. M.; President: Joseph B. Stott, 7223 Algard St.

Universal Spiritualist Brotherhood Church, 3012 Girard Ave.; Sunday 7:45 P. M.; Wed. 7:30 P. M.; Minister: Rev. Anna K. Rose, 1004 West Wyoming Ave., Philadelphia 140.

Pittsburgh, Pennsylvania

Spiritual Church of Revelation, 114 Federal St. (Northside) Services: Sun., Tues., Thurs. & Fri. 3 & 8 P. M.; Class for spiritual unfoldment, Fri. 8 P. M.; Minister: Rev. Katherine Fidell Kane; Phone: FAirfax 1-0766.

First Church of Spiritualists (N.S.A.), 256 Bouquet St.; Sunday: Healing Clinic 7 P. M.; Lecture and Messages 8 P. M.; President: George A. Chase; Phone: MAYflower 1-2179.

Titusville—Alliance Church of Infinite Science, 105 North Washington St.; Sec'y: Rev. Leon E. Shaw.

RHODE ISLAND

Providence, Rhode Island

W. T. Stead Spiritualist Church, Inc., 32 Haskins St.; Services: Sun. 2:30 & 7 P. M.; Wed. 7:30 P. M.; Sec'y: Olive Lowe; Phone: PLantations 1-6604.

TEXAS

Beaumont, Texas

South Park Spiritualist Christian Church, 3795 Ave. "A"; Prayer meeting and regular services: Sun., 7 P. M.; Wed., 7:30 P. M.; Minister: Rev. Katy Marsh; Healer: Abbie Womack; Phone: 5-1846.

Progressive Spiritual Christian Center, 4905 Wyatt, Apt. 4-D; Services: Sunday 4 P. M.; Minister: Rev. Ida Stransbury; Phone: 8-4485; Sec'y: Georgia Ragan.

Dallas—First Spiritualist Church (N.S.A.) 4821 Reiger; Devotional Services: Sun. 7:30 P. M.; Message service: Wed. 8 P. M.; Minister: Nancy A. Huston; Sec'y: Joseph S. Huston.

Fort Worth, Texas

First Spiritualist Episcopal Church, 2503 Lee Ave.; Services: Sunday 2:30 & 8 P. M.; Minister: Ella Pedigo; Phone: M. A. 7575; Sec'y: Virginia Jordan, 450 St. Louis.

Third Spiritualist Church, Room No. 106, Westbrook Hotel, Services: Sunday 7:45 P. M.; Minister: Rev. Blanche Hanley; Phone: WI-1258; Church Phone: ED 3431; Sec'y: Fern O. Maguire, 1003 Elmwood; President: Zeno R. Maguire.

Houston, Texas

First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6 P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams.

Second Spiritualist Church, 4301 Ross-moys Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: LI 6229.

San Antonio

Universal Psychic Science Temple; 607 Jackson St.; Fri. & Sun. 7:45 P. M.; Rev. Clara Ann Williams; Phone: Garfield 8048.

Federation of Spiritual Church and Associations, Inc. (Book shop and Reading Room) Headquarters: 612 Travis Bldg.; Business Manager: V. R. Cummins.

Vidor: Spiritual Christian Center of Vidor, 1005 Archie St.; Services: Sat., 7:30 P. M.; Minister: Rev. Ida Stansbury; Phone: 9-2694; Sec'y: Georgia Ragan.

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VIRGINIA

Norfolk, Virginia

Light of Truth Ch., of Divine Healing, 20th & Omohundro Sts.; Wed. & Sun. 8 P. M.; Rev. Fred A. Jordan, Pres. LG.A.S.

Centralia: Temple of Truth, Centralia Hotel (Adjacent Greyhound Bus Depot) Services: Sunday 8 P. M.; Minister: Rev. Maxine Roberts; Phone: 6-5137; President: Celia Barnes; Sec'y: Evelyn D. Ronald, 420 East Maple.

WASHINGTON

Centralia: Temple of Truth; Services: Sunday 8 P. M.; Sec'y: Evelyn Ronald, 420 East Neagle St.

Seattle, Washington

Universal Spiritualist Library, 3009 Arcade Bldg.; Open Daily; Hattie La Marche, Librarian.

Mary A. Tower Memorial Spiritualist Ch., 916 E. James St.; Sun. 8 P. M.; Pres. & Pastor: Mary B. Crisp, 410 14th Ave.; Phone: EA 6021.

WEST VIRGINIA

Wheeling: Way Memorial Temple, Broadway and Maryland; Sunday Lyceum, 9:30 A. M. Regular services, 10:45 A. M.; Sec'y: Ed Schneider, 615 North Front St.

WISCONSIN

Milwaukee, Wisconsin

True Spiritualist Church, services every Sunday, 2 and 8 P. M. at 4229 West Garfield Ave.; Minister: Rev. Loraine Nesbitt; Phone: Hilltop 2-1879.

Christian Spiritual Church, 2544 North 27th St.; Services: Sunday: 9:30; 10:30 & 8 P. M.; Minister: Rev. Marie J. Hillman; Phone: Division 4-2557.

Christian Unity Spiritual Science Church, 4876 North 19th St.; Services: Sun. 10 A. M. and 8 P. M.; Wed. 2 and 8 P. M.; Ministers: Dr. Walter and Dr. Ella Krahn, 2603 West Atkinson Ave.; Phone: Hilltop 5-0334.

First Psychic Science Church, 2671 North 9th St.; Services: Sunday, Lyceum 10:15 A. M.; Regular church 10:30 A. M.; Mid-week, Wed. 8 P. M.; Joseph Sax, Pauline Bennett; Recording Sec'y: Polly Urban.

Temple of Spiritual Vision, Woodmen Club House, 734 North 26th St.; Sun. 8 P. M.; Rev. Anita Kuchler, Pastor; Phone: Division 4-0043; 1416 North 14th St.

CANADA

Brantford, Canada

Hope Memorial Spiritual Church, Chatham St. (cor. Queen); Healing, Messages & Open Circle, Sunday 3 P. M.; Worship and Messages, 7 P. M.; Pres.: W. C. Richardson; Leslie Livers, 290 West St.; Phone: 26097.

Brantford Spiritual Temple, 112 Darling St.; Sun. 3 & 7 P. M.; Minister: H. Meynell; Sec'y & Treas.: Mary McClelland, 8 Gilkison St.

Calgary (Alberta) — First Spiritualist Church, 7th Ave. & Third St. East; Sun. 8 P. M.; Alice Rushton, 1224 Kensington Road.

Edmonton: City Temple of Spiritualism, 91315-103A Ave.; Services: Sunday 7:30 P. M.; Minister: Rev. J. Gargetti; Sec'y: Ina Heath, 10737-97th St.; Phone: 74006.

Toronto, Canada

Britten Memorial Spiritualist Church, 104 Clinton St.; Services: Sun. 3 P. M. healing and messages—7:15 P. M. Divine service: Wed. 8 P. M. Trance Seance; Thurs. 2:30 P. M. healing and messages; Sec'y: Mrs. G. Chappel; Resident Minister: Rev. Mae Potts.

Church of Spiritual Upliftment, Lakeview Hall, Heale & Annetta Sts.; Open Forum & Messages, Sat. 7:30 P. M.; Healing & Open Circle, Sun. 2:30 P. M.; Lecture & Clairvoyance, Sun. 7:15 P. M.; Classes: Mon. & Fri. Evening; Minister: Rev. Elizabeth McLennan; Phone: MU 9988.

Springdale Spiritualist Church, 137 Avenue Road; Sunday 7:15 P. M. lecture, clairvoyance; Tues. 8 P. M. healing, messages; Thurs. 8 P. M. healing; Sat. 7:30 P. M. discussion, messages (week nights)—104 Clinton; Minister: William Farridge; Sec'y: Ernest Mann; Phone: MO 6522.

Albert Memorial Ch., 207 Logan Ave.; Sun. 7:30 P. M.; Open Circle Wed. 8 P. M.; President: J. Taylor; Sec'y & Treas.: Irene Donnelly.

Windsor—The Church of the Golden Chain, 638 Chilver Rd.; Sun. 7:30 P. M.; Minister: John Laidlaw, 1023 Sandwich St. E.; Sec'y: Irene Bright, 349 Oak Ave.; Phone: 42228.

Winnipeg, Canada

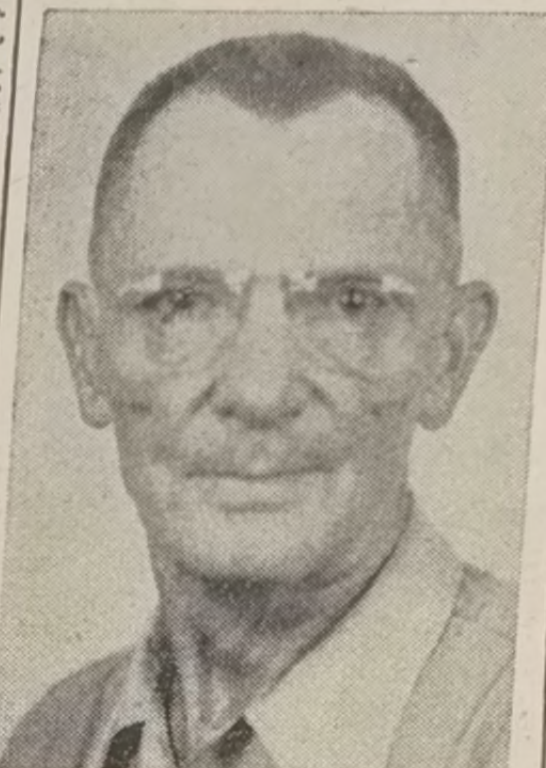
First Spiritualist Church, 371 Polson Ave., Sun. 7 P. M.; Thurs. 8 P. M.; President: A. Barker, Millan Apartments.

Winnipeg Spiritualist Church, Odd Fellows Hall, Services: Sunday 11 A. M. & 7 P. M.; President: F. W. Woodward, 633 Agnes St., Phone: 74-8653; Business, 320 Burnell St.; Phone: 3-7088.

About BOOKS

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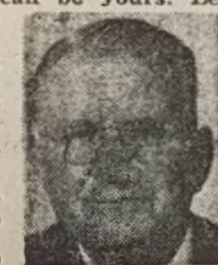
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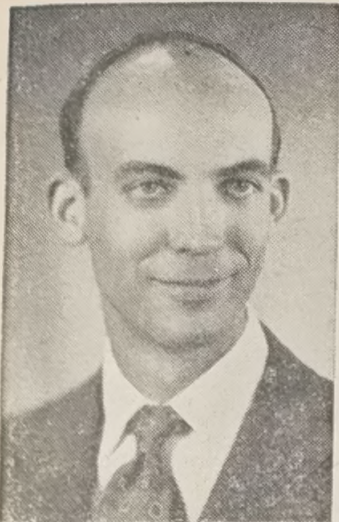
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It Pays to Advertise in These Columns



Stanley B. Matrunick (above) Psychic Artist; Missionary Ohio State Spiritualist Association; affiliated with The White Lily Chapel, Spiritualist Church, Ashley, Ohio.

Lake Pleasant, Mass: The 82nd convocation of the New England Spiritualist Camp Meeting Association opened July 31st and will close August 29th, according to president, T. C. Russell.

The camp is located between Turner's Falls and Miller's Falls; ten miles from Greenfield, Massachusetts on Route 2A; 95 miles from Boston; 35 miles from Springfield and 60 miles from Pittsfield. In addition to T. C. Russell, known as "America's Premier Psychic," featured throughout the season, other speakers and mediums listed on the official program: Alice M. Hughes, Morris Pratt Institute; Mae Sawyer, President of First Spiritualist Church, Springfield, Massachusetts; and Harold Elderson, Warren, Rhode Island.

Three services are held every Sunday; midweek services afternoon and evening every Wednesday throughout the season.

Los Angeles, California: Dr. Gilbert N. Holloway, popular Psychic Observer contributor and director of the Holloway School of Philosophy, will be guest instructor of special classes at Astara Foundation in September and October.

Dr. Holloway, who has just completed a nation-wide tour of speaking and teaching engagements, will present classes from Sept. 9th through Oct. 28th at Astara's Headquarters at 261 S. Mariposa.

These classes, open to the public, will be presented each Thursday at 1:30 and 7:30. Subjects: "Flying Saucers, Planetary Crisis, Coming of the Space People," "How You Will Live When You Die," "The Human Aura and Its Forces," and "Natural and Spiritual Therapy for Cancer and Other Diseases."

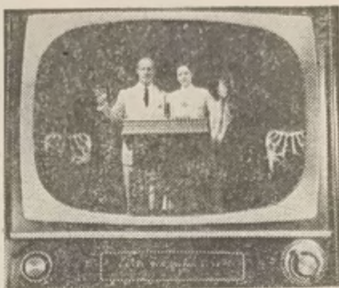
Richmond, Virginia: The Universal Psychic Science Temple, 3004 Parkview Ave., celebrated closing Sunday service of the season with a special program featuring official ordination rites at which the pastor, Rev. Amy Lucas Jefferys, and her two Temple Co-Workers, Rev. Ruby Hazel Bishop and Rev. Lester Lee Bishop, received grants of ministerial certification into the religion of Universal Psychic Science.

Rev. Helen Gerling, secretary of the UPS Ministerial Association and pastor of the UPS Centre Temple, 621-639 12th St., North, St. Petersburg, Florida officiated. The lecture and messages to the candidates were delivered by J. Bert-

CHURCH NEWS

ASTARA FOUNDATION, Inc.

THEIR NEW HEADQUARTERS At 261 South Mariposa Ave. Los Angeles, California



In Astara's auxiliary TV auditorium, Robert and Earlyne Chaney appear regularly on the RCA television set, broadcasting their services from the main auditorium.



The Astarian symbol in stained glass . . . the unfolding Lotus centered in the Seven Pointed Star . . . symbolizing spiritual unfoldment within the dedicated Self.



"The Healing Christ" portrait, luminous in the darkened church during Astara's healing services conducted by Earlyne Chaney.

Hotel according to Rev. Glenn Argoe, head of the Spiritual Science organization.

Rev. Argoe is president of the Ecclesiastical Council of Spiritual Science Mother Church, Inc., as well as the minister of the Mother church.

Muskegon, Michigan: According to Jennie Nelson, secretary of the First National Spiritualist Church, a Spiritualist Rally was held recently (May 22nd-23rd) under the supervision of Rev. William R. Aldred, pastor. Guest speakers and mediums listed on the program: Dr. Ella Cane, Howard City, Michigan; Herbert and Flossie Lovejoy, Mildred Bohnoff, Saginaw, Michigan; Dr. E. W. Meyers, Howell, Michigan; Rev. John Skinner, Chicago, Illinois; Anna and Ferris Wells, Ludington, Michigan; Ira Kinsman, Miami, Florida.

Nellie and William Norris, Los Angeles, California; Ella Black, Francis Haskins, Rev. Grace Melten, Grand Rapids, Michigan; Rev. Claudia Maubus, Battle Creek, Michigan; Rev. Norena Rasmussen, Grant, Michigan; Marvell Francisco, Hazel Goldstein, Grand

Haven, Michigan; Rev. Dorothy Bliss, Cadillac, Michigan and Rev. Ford McParland, Muskegon, Michigan.

Los Angeles, California: Home again from a successful nationwide tour, Dr. Gilbert N. Holloway, director of the Holloway School of Philosophy, Health and Religion, opens his fall series Sept. 12th in the Clark Hotel, 426 South Hill Street.

He will lecture on Sundays at 12:15 noon (Healing meditation), 3:00 and 7:45 P. M., also Wednesdays and Fridays at 7:45 P. M. These meetings are open to all inquirers and students of the fields of Spiritualism, occult science, modern metaphysics, idealistic philosophy and related fields of thought.

Rev. and Mrs. Robert G. Chaney of Astara Temple, 261 South Mariposa Avenue, have invited Dr. Holloway to present a series of talks in their temple on Thursdays at 1:30 and 7:30 P. M. beginning Sept. 9th and extending through Oct. 28th. These meetings are also open to the interested public.

Holloway endeavors in his public instruction to clarify many deep points of metaphysical and spiritual doctrine, also to suggest practical daily applications of spiritual and psychological truth.

His work also includes a ministry of counsel and healing, and at times the giving of life readings and other phases of intuitive, clairvoyant and extra-sensory perception.

He is author of five popular books in the spiritual field, the latest volume being "Living in Higher Consciousness."

All old friends of Dr. and Mrs. Holloway in the various churches and metaphysical groups are especially welcome at these meetings. New aspirants to higher vistas of consciousness will receive also every consideration in the program of lecture-demonstrations.

East Aurora, N. Y.: According to Rev. Ethel M. Squiers, retiring minister of the First Spiritual Temple, 29 Temple Place, Rev. Fred Jordan, retired Lt. Com. of the U. S. Navy, President of the International General Assembly of Spiritualist and pastor of Light of Truth Church of Divine Healing, Norfolk, Virginia, was featured speaker and medium recently (June 13th).

Others listed during this service: Lawrence Becker, Joseph Becker and Rev. Hazel Elizabeth Bovaniger, newly installed pastor.

According to the East Aurora Advertiser, Rev. Squiers completed eight years of service for the Temple. The article goes on to say:

"During her service at the local church, Rev. Squier has sponsored reconstruction, marked by physical improvements with complete redecoration of the church interior, recarpeting, construction of a new altar and a sound-proofed classroom, installation of modern restaurant equipment in the kitchen, acquisition of a new organ, new furnace, new hymnals and other equipment."

"External improvements included a new roof, new storm gutters, repointing of masonry, waterproofing of foundation and construction of a new entrance."

"Organizational improvements included increased membership,

U. P. S. ORDINATION



The photograph above was taken when Rev. Amy Lucas Jefferys, Richmond, Virginia (left) received a certificate of ordination from Rev. Helene Gerling (right) St. Petersburg, Florida. This certificate was granted by the Universal Psychic Science organization.



Rev. Richard T. Ireland (above) White Lily Chapel, Ashley, Ohio, was interviewed recently by the News Gazette while serving the Twin City Church of the Spiritualist, Champaign, Illinois.

The article, "How It Feels to Talk to Spirits" written by Don Schellie occupied four columns which include a photograph of Rev. Ireland and Rev. Floyd Humble, pastor of the church.

Spiritualists in Champaign and vicinity are proud to learn that their religion was favorably reported. Rev. Ireland is currently serving the First Spiritualist Church, 993 N. Edwards Street, Decatur, Illinois.

He received his licentiate minister certificate from Rev. Alice Lamb Towner; his mediumship papers at Youngstown, Ohio from Rev. Laura E. J. Holloway, President of The Ohio State Spiritualist Association.

According to the secretary of The White Lily Chapel, "Rev. Ireland was in his teens when he demonstrated his mediumship publicly. Since 1951, his spiritual work has been outstanding: lecturer, teacher, mental and trance medium."

He is currently serving several Spiritualist Camps: Sunflower, Cherry Valley, and Clinton.

He was born in Marengo, Ohio, the third of five sons of Margaret L. Fling, pastor of White Lily Chapel, Ashley, Ohio.

affiliation with the International General Assembly of Spiritualists, adoption of control by elective directorship, elimination of all debts and maintenance of a balanced budget.

"Also founding of a Sunday school, basic and advanced study groups for adults and the Gleaners Ladies' Aid Society, and increased participation in community affairs."

"Rev. Squier plans a long sabbatical, interrupted only by a few speaking engagements accepted some time ago. Later this year, she expects to accept another assignment in another part of the country."

Berwyn, Illinois: Anna Zalokar, pastor of the Golden Rule Church of Christ was ordained recently by Elmer Wilke. Others receiving ordination at the same time: Steve Boblick, Mary Picek and Mary Derckum.

According to Mary Picek, 1212 S. Harvey Ave., Rev. Zalokar, in addition to regular message and healing services, holds open house in its church sanctuary every Thursday from 9 A. M. to 9 P. M.

ORDAINED AT NEW YORK CITY



Photographed above are the participants in the recent ordination of Spiritual Science Institute students held recently at the Spiritual Science Mother Church, Studio 1010, Carnegie Hall, N.Y.C. Left to right seated: Rev. Frances Parker, Rev. Glenn Argoe and Rev. Zara Lakes; second row: Rev. Anita Veltman, Lillian Corbin (newly ordained ministers) Rev. Helen Marie Post, and Rev. Anna Snopek, Emily Cavan and Rev. Florence Mitchell; third row: Fannie Thomas and Rev. Jennie Moore.

DOROTHY HIETT

DR. B. F. CLARK

CHESTERFIELD CAMP

JULY AND AUGUST

CHESTERFIELD, INDIANA

SEANCES: 12:30 P. M. Independent-Voice; 4 P. M. Materialization,—Loved Ones; 8 P. M. Materialization,—Spirit Guides.

DOROTHY HIETT: Direct-Voice Private and Group seances, daily by appointment only, from 8 A. M. to Noon.

JAMES LAUGHTON

CHESTERFIELD CAMP
July and August

Chesterfield, Indiana

Direct-Voice Seances
Daily

By Appointment
Only

10 A. M. and 8 P. M.

JOHN W. BUNKER

AUSTIN D. WALLACE

CHESTERFIELD CAMP

JULY AND AUGUST

CHESTERFIELD, INDIANA

JOHN BUNKER: Apport Seances 8 A. M. daily by appointment only.

AUSTIN WALLACE: Card Writing 4 P. M. daily by appointment only.

EDITH STILWELL

NELLIE SCHMITT

CHESTERFIELD CAMP

JULY AND AUGUST

CHESTERFIELD, INDIANA

EDITH STILWELL: Materialization Seances, 10 A. M. and 10 P. M. Daily; Private group seances by appointment only; Phone Anderson 2-2469.

NELLIE SCHMITT: Materialization Seances, 10 A. M. and 8 P. M. daily; Private consultations by appointment only.

PEARL CRAIN

Detroit, Michigan

Chesterfield Camp

JULY & AUGUST

CONSULTATION
PRIVATE AND GROUP
SEANCES

BY
APPOINTMENT
ONLY

Chesterfield, Indiana

LULA TABER

GLORIA TABER - BRAXTON

CHESTERFIELD CAMP

JULY AND AUGUST

CHESTERFIELD, INDIANA

SEANCES DAILY: Pow Wow 8 A. M.; Slate Writing 10 A. M.; Materialization 12:30 (Noon); Master Materialization 4 P. M.; Materialization 8 P. M.; Private Trumpet.

Special Notice: From Sept. 1st through May 30 visit us at the church, 132 East 5th St., San Bernardino, California; Phone: 89523; or Gloria Braxton, 1963 Parkside Drive, San Bernardino; Phone 86-9286.

MEET THEM AT . . .

CHESTERFIELD CAMP

FRED L. FELIX — BRODIE FELIX

CHESTERFIELD, INDIANA

8 P. M. Healing, direct-voice (trumpet) and apport seances daily — by appointment only.

Special group seances and consultations by appointment only. Divine Healing daily, Brodie Felix.

LORETTA SCHMITT

Chesterfield Camp

JULY and AUGUST
Chesterfield, Indiana

8 A. M. — Direct-Voice
POW WOW with Spirit
Pictures.

1 P. M. — Apport Seance.

Private Consultations and
Group Seances by Appointment
only. Phone: Anderson, Indiana 2-5051.

PANSY COX

SEE
THEM
AT

MILDRED SCHULTZ AUSTIN

CHESTERFIELD CAMP

CHESTERFIELD, INDIANA

1954 Season—July & August

PANSY COX: Materialization-Master Healing, 4 P. M. daily; Materialization, 8 P. M. daily Group Seances and private consultations by appointment only. Winter Address: 1912 West 8th St., Anderson, Indiana.

MILDRED SCHULTZ AUSTIN: CLAIRVOYANT READINGS, daily by appointment; Materialization—master healing, 4 P. M.; Materialization, 8 P. M.; All seances by appointment only; Private readings the year 'round.

Fanchion Harwood-Dorsch
Juliette Ewing Pressing

MEET THEM AT

CHESTERFIELD CAMP

THIS SUMMER

Seances: 12:30; 4:00; 8 P. M.—Reservations by Appointment Only. Materialization — Direct-Voice.

SPECIAL NOTICE: During the winter months, Fanchion Harwood-Dorsch will reside in Florida; address: 1141 Tyrone Blvd., St. Petersburg, Florida; Phone: 3-8831.

MABLE HORTON

Detroit, Michigan

Chesterfield Camp

JULY & AUGUST

CONSULTATION
PRIVATE AND GROUP
SEANCES

BY
APPOINTMENT
ONLY

Chesterfield, Indiana

LILLIAN DEE JOHNSON

MEET
THEM
AT

CLARA MEDCALF HAINES

CHESTERFIELD CAMP

July and August

LILLIAN DEE JOHNSON: Card Writing Seance, 10 A. M. Daily; Direct-Voice (Trumpet) Seances, Wed., Fri. and Sat., 8 P. M. Philosophy and Spiritual Unfoldment Classes, Mon. and Thurs., 8 P. M. Private and Group Seances by appointment only.

CLARA MEDCALF HAINES: Direct-Voice (Trumpet) Seances, Wed., Fri. and Sat., 8 P. M.; Private Consultations by Appointment only.

CLIFFORD BIAS

MEET
THEM
AT

CHARLES SWANN

CHESTERFIELD CAMP

June, July, August, 1954

CLIFFORD BIAS: "Pow Wow" every morning at 8; Direct-voice seance every evening at 8; Special Classes, daily 1 P. M.

CHARLES SWANN: "Pow Wow" every morning at 8; Pictures - on - Silk — Open Seances 10 A. M. and 4 P. M. Daily. (X-380)

BERNICE BROCK

CHESTERFIELD CAMP

July and August

Chesterfield, Indiana

Clairvoyant and Trance Readings; Classes for Spiritual Unfoldment; Group Seances . . . all daily by appointment only.

MAMIE SCHULZ

MABLE RIFFLE

CHESTERFIELD CAMP

July and August, 1954

MAMIE SCHULZ: Classes for spiritual unfoldment, daily 12:30 P. M. Direct-Voice seances every evening at 8 P. M.

MABLE RIFFLE: Direct-Voice seances every evening at 8 P. M.

VISIT A SPIRITUALIST CAMP
THIS SUMMER