

Florida Law

WE HAVE just been advised by Rev. Marie Wilson, president of the Florida State Spiritualist Ministerial Association and pastor of the Elizabeth Memorial Church, Miami, Florida, that Florida Senate Bill No. 145 (Chapter 28289) has been amended.

This bill definitely effects the Spiritualist mediums and differentiates between them and fortune-tellers.

This amendment labeled section 6 reads: "This act does not apply to Christian Churches who heal the sick by prayer or to regularly ordained ministers of churches who are members of Florida State Spiritualist Ministerial Association whose charters are filed in the Library of Congress and on record in the state Capitol in Tallahassee."

This amendment was filed in the office of Secretary of State of Florida June 15, 1954 and "became a law without the Governor's approval."

Five Lies

ON PAGE 20 of the Prophetic Voice Magazine, 516, 8th Ave., West, Calgary, Alberta, Canada, there is an article, "Departed Cannot Communicate With The Living."

The editor says: "Two striking incidents recently occurred which demonstrate the utter inability of departed spirits to communicate with persons on earth. The first is the report of the late Mrs. Houdini. Before her husband, Harry Houdini—the world renowned magician—passed away in 1926, he made a death-bed pact with her that he would try somehow to reach her from the other world.

"For ten years she kept a lighted shrine at his picture in her Hollywood home; and every year, on the anniversary of his death, she held seances trying to communicate with his spirit.

Turned Out The Light

"None succeeded, and in 1936, she turned out the light she had kept burning for him. She scoffed at her magician friends who claimed they had communicated with Houdini. (Lie No. 1).

"Why should Harry be having tea with anyone else, when he could have tea with me?" she asked.

"Why should he call me Agnes when he called me Bess?"

"No one has ever had any communication with Harry since he died." (Lie No. 2).

"Before her recent death, she said, 'When I die, even if I should have the supernatural power to come back to the world, I shall never, never come back.'

"So if Spiritualist mediums claim they have heard from me, I say, brand them liars."

"The second incident is in connection with Clarence Darrow, the famous criminal lawyer. (Lie No. 3).

Nothing Happened

"In 1932, Darrow and Howard Thurston, the late magician, agreed with Claude D. Noble, a magician still living, that the first to die would try to communicate with the others.

"The communicant was to stand at the deceased's grave on the anniversary of the death and hold an object familiar to all three.

"The spirit was to knock the object out of the holder's hand.

"As on the previous occasions, nothing happened. Why?

Destiny of Spirits

"In the divinely-inspired account Con't Page 5, Col. 1)

Japanese Psychic Researcher Visits Chesterfield Camp

Spiritualism's Phenomena Investigated

By R. G. PRESSING

DR. KOHEI ANDO recently spent one week at Chesterfield Spiritualist Camp, Chesterfield, Indiana. He is a Professor of Electrical Engineering, Osaka University, Japan; also a member of the Japanese Psychic Research Society, carrying a recommendation from Shouichi Yoshida, 1561, Fujimidai, Meguro-ku, Tokyo, Japan.

When Dr. Ando arrived at Chesterfield he handed his letter of recommendation to the editor of *Psychic Observer*. This letter, signed by Mr. Yoshida, read: "Permit me to introduce to you Dr. Kohei Ando, of our member, professor of Osaka University, one of the biggest national universities. He is now going to Europe and America. When he calls upon you, I hope you will show him your particular favour and attention about materialization seance."

Immediately upon his arrival, Dr. Ando was introduced by R. G. Pressing to Mable Riffle, camp secretary who made every effort to cooperate. As a result, the *Psychic Observer* made the proper reservations with mediums for Dr. Ando and the editor personally conducted him to the seances attended.

Numerous seances

During the course of his stay, Dr. Ando was privileged to attend both private and group seances with Clifford Bias, Charles Swann, Gloria Taber-Braxton, Lula Taber, Austin Wallace, Edith Stillwell, Pansy Cox, Dorothy Hiett, Loretta Schmitt, and Fanchion Harwood-Dorsch.

In addition to the seances where Dr. Ando witnessed various phases of physical phenomena, he was also privileged to attend public demonstrations of mediumship in the auditorium and the grove.

At these meetings, he witnessed demonstrations by John W. Bunker, Mable Riffle, Mildred Schulz Austin, Bernice Brock, Pearl Crain, Clara Medcalf-Haines, Nellie Curry-Hickock, Mable Horton, Lillian Dee Johnson, James Laughton, Mable B. Schulz, Ruth Walling and Homer Watkins.

The Japanese visitor also heard lectures by Lytle Sensabaugh and Juliette Ewing Pressing. During his visit, Dr. Ando took photographs, both in and outside the seance room, having previously been well-equipped with expensive Japanese and German cameras.

In addition to the photographs taken by Dr. Ando, other photographers were present during the experiments and the best of all these photographs will be published in articles to appear in later editions of this journal.

Many Difficulties

Few realize the difficulties confronting those speaking foreign languages—especially when they expect spirit communication in their native tongue. However, in view of these difficulties, marvelous results were forthcoming. Thousands of psychic researchers and Spiritualists in America have often wondered why it is that foreign languages are seldom spoken to those who don't speak English.

The answer: there are few poly-

TABLE-TIPPING on television created something of a sensation in Los Angeles recently, but this somewhat elementary demonstration of psychic phenomena was unfortunately discredited in the minds of many viewers by a bit of pseudo-scientific hocus-pocus with a lie detector.

Not that the lie detector expert wasn't doing his job according to the rules of his trade. It just happened, because of the particular circumstances of the unusual television program, that nobody got around to explain how the lie detector could have produced such negative results in the face of such positive visual evidence.

The program, called "Confidential File," was one of a series presented by Paul Coates, columnist for the Los Angeles Mirror. He has tackled some very delicate and controversial subjects at various times on the program, and so he faced up to the problem of spirit return with commendable enterprise.

First, however, he made some disparaging preliminary remarks

about mediumship, implying a large amount of fraud in the manifestations, and he pointed with horror to the dangers implicit in the rising tide of spiritual healings.

Coates then described two experiments conducted with Sophia Williams, both of them being reproduced on film which was run for the TV audience. The first experiment involved a table-tipping seance in the light. Coates described the test conditions under which this was arranged and expressed amazement at the gyrations of the light table, which performed

very well for the camera.

The second experiment was conducted in the dark—another table-tipping affair, this time with a much heavier table, one that obviously could not be easily lifted. Again every precaution was taken to prevent fraud, but the participants were unable to see all that took place. Instead, a movie camera equipped with infra-red film "saw" for them, and the television viewers thus were able to see clearly that this table also lifted, tipped and gyrated like a thing alive.

Coates admitted there was no physical explanation.

Detector Test

Following the showing of the films, the columnist described cursorily Mrs. Williams' famous direct voice phenomena, but—probably due to strain and nervousness during the TV appearance—no direct voice was produced on the program. Brief mention was made of Mrs. Williams' famous experiments with the late novelist Hamlin Garland and the mystery of the buried crosses.

(Note: Garland used a microphone and loud speaker hookup which picked up the direct voice from one room, where Mrs. Williams was isolated, and transmitted it to another room, where Garland carried on long conversations with various entities. Mrs. Williams, of course, was unable to hear his end of the conversations, but they nevertheless continued intelligibly, with many questions and answers. A large number of strange artifacts, cruciform in appearance, were found in different parts of Southern California by Garland under direction of the voices).

The big climax to the show was the lie detector test. The operator, described as a leading expert in the field, explained that the tests were started earlier and that viewers would see the final phase. Two series of simple questions were asked. Some dealt with patently true facts, such as the medium's birthplace and other data calculated to produce no great emotional response.

The vital questions called for Mrs. Williams to answer "yes" or "no" as to whether she had communicated with spirits and whether there had been deception in the table-tipping demonstrations. On the basis of his charts, the expert concluded that she was not telling the truth in reply to these critical questions.

Expert Consulted

The expert admitted the tests were not infallible, but he insisted that, based upon his experience, they were reliable. Mrs. Williams was equally insistent that she had told the truth.

As far as the television audience was concerned, she—and the case for psychical phenomena—had had it.

But there is considerably more to the story.

At my request, Radio and Television Producer Hal Styles talked to the lie detector expert, who quite frankly admitted that operators of these polygraph machines, as they are called, can be fooled on occasion, though only rarely.

"The machine is only as good as the operator," he said. Errors can occur, it seems, due to misinterpretation of data.

Thus human factor is echoed (Continued on Page 2, Col. 1)

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Did The Lie Detector Lie?

by

JAMES CRENSHAW

4312 Clarissa Avenue, Los Angeles 27, Cal.

Spiritualism a Religion?

By ARTHUR E. POWELL

6121 Hazelwood Place, North Hollywood, California

ED. NOTE: Spiritualism, rightly understood and studied, and in accordance with the National Spiritualist Association manual, is a science, philosophy and religion. The author of this article must not be confused by assuming that the phenomena of Spiritualism are separate and apart from the religion of Spiritualism.

In the event readers of *PSYCHIC OBSERVER* do not take him to task, this article will be answered in these columns. What Mr. Powell forgets is that the psychic research societies have, from all appearances, crystalized. We repeat, our columns are open for your answer. Remember, he asked for it.

I AM confident there are many who deem it a profound mistake to consider Spiritualism a religion. On what essential grounds should it be looked on as a religion, or even religious? While definitions are notoriously

difficult to make, we have to do the best we can.

To me, at least, Spiritualism has no necessary connection whatsoever with spirituality, but is the name given to the production and study of phenomena associated largely, but not wholly, with the seance-room: such as trance conditions, clairvoyance and clairaudience, teleportation and apparitions, materialization and dematerialization, communication with discarnate entities, movement of tables and other articles by abnormal means, raps and other sounds made abnormally.

There are many other phases of mediumship: automatic writing, drawing, painting, appearance at a distance of the 'spirits', 'astral bodies', or whatever you like to call them, of living people, ghosts, apparitions, foretelling the future, reading the past, spiritual healing,

(Continued on Page 4, Col. 3)

Japanese Professor Meets Mable Riffle



Juliette Ewing Pressing and R. G. Pressing, editors of *Psychic Observer* (left) introduce Dr. Kohoe Ando (right center) Professor of Osaka University, to Mable Riffle, secretary of Chesterfield Spiritualist Camp (right). The photo was taken on the entrance patio to the new offices of *Psychic Observer*, now located at Chesterfield, Indiana.

and re-echoed in the authoritative literature on the subject.

Second, he stated that Mrs. Williams was a generous willing and co-operative subject but was extremely nervous (not necessarily an invalidating factor). Furthermore, he noted that her allegedly deceptive answers were all consistent.

Third, he conceded that he had no experience in testing the variety of mediums and that was one of the "toughest" cases to evaluate he had ever encountered.

Then he made a curiously paradoxical remark: He said it was his opinion that Mrs. Williams believed what she was saying but that, based on his long experience in detecting scientific evidence of deception, he still thought she was lying!

Styles then asked him if it were not true that a person questioned under such conditions about a subject in which few others believed would not respond emotionally so as to invalidate the test results. The expert conceded this was possible.

Faced by crucial questions about beliefs contrary to the general opinion of the mass of people composing the television audience, the medium could well have reacted sharply—and aggressively—so as to produce a misinterpretation of the readings, Styles contended.

Change in Respiration

To see how this would be possible and how such questioning differs from ordinary criminal investigation, the machinery of lie detection must be understood.

What is a lie detector?

As generally used by present-day operators, it is composed of three pieces of apparatus for measuring emotional responses in terms of involuntary physiological reactions.

First, there is a device for recording "psycho-galvanic reflexes," developed principally at Fordham University by the Jesuit psychologist, Father Walter E. Summers. Changes in the sweat secreted by the skin are measured electrically and are presumed to indicate truth-telling or deception.

However, this is considered by most authorities to be the least reliable of the three instruments which make up the polygraph or lie detector and is used mainly to supplement or corroborate the other records.

Second, changes in the respiration of the subjects are recorded. This breath measurement device is considered second in importance but again is mainly supplementary and corroborative of the greater effort or "peaks of ten-

sion" during deception as shown by the third method.

The third part of the polygraph is simply a refined method of measuring and continuously recording blood pressure.

Blood Pressure

Generally an operator in testing criminal suspects encounters fear reactions—drops in blood pressure—and, if there is deception, sharp rises at the moment of answering critical questions. The liar, it is theorized, reveals his aggressive "coverup" emotions at the point of lying, presenting what is called a kind of "dominantly defensive behavior."

And there lies the clue to the misinterpreted case against TV table-tipping.

The expert on Coates' show appeared to be most impressed by the blood pressure reactions during the test, pointing out that the stylus practically jumped off the chart because the blood pressure went so high.

Whether or not the fact that Mrs. Williams is well-known as a determined and aggressive protagonist of the validity of spirit communication has a bearing on the polygraph results, any researcher

JAPANESE INTEREST

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

got mediums in America, or in the world for that matter. I dare say if an American were to travel to Germany, Sweden, or Japan, foreign mediums in those countries would be able to bring through messages to them in English. It appears the public expects everything to happen in America.

Fortunately, Dr. Ando can read English fairly well. He also speaks fairly good English but it is difficult for him to understand, for instance, when I or the spirit entities carried on a conversation with him. The reason is: pronunciation and the swiftness of speech. In order to eliminate misunderstanding in this respect it must be stated here that even if possible, the speaking of foreign language in seances is usually forbidden even were it possible in some instances.

And so, in future editions of this journal, our job will be to present seance, by seance, the results obtained by Dr. Ando with Chesterfield mediums.

This will take some time because much of the data will have to be rechecked with Dr. Ando who, ere this is written, will have returned to Japan.

in this field can verify that his blood pressure often rises when confronted by inane hostility to the subject.

A little polygraphic research probably would also reveal that the blood pressure goes up meaningfully whenever a "believer" is asked a question by a "non-believer," particularly the type of question which so often assumes by the nature of its asking that there is no reasonable answer.

It also seems possible that any member of a minority group, in the face of hostile—to his mind—questioning about his beliefs and under circumstances of strain such as that faced by Mrs. Williams, would display emotional reactions that might be misinterpreted—in terms of systolic blood pressure, the ration of inspiration to respiration in breathing and the amount of sweat secretion in a skin area.

One wonders what judges of the Inquisition might have been able to do with a three-way lie detector if they had had one during the Middle Ages. We can imagine clammy-handed heretics with their breathing coming in gasps and their blood pressure alternating between fear stimuli and "dominantly defensive peak tensions" as they "aggressively" invited martyrdom for their convictions. What a case the judges could build from their charts!

"Scientific Evaluation"

All this is not to say that the lie detector or Keeler Polygraph, as most of the best instruments are called—after Leonard Keeler, one of the pioneers in the field—has no great value. Actually it has been found highly reliable in many criminal investigations and, contrary to general belief, results have been accepted in court on some occasions.

However, it is one thing to test a possible murderer or even a suspected bank employee or to use the machine for psychological analysis, say, in marriage counseling, and entirely a different one to measure emotional responses to questions bound up with generally unaccepted political, religious or quasi-scientific beliefs.

The television audience in the case of Mrs. Williams was left with a crushing verdict of scientific finality with no understanding of its unreliability in a new, unexplored field—a field in which the operator freely conceded he had no experience.

Moreover, this "scientific" evaluation of kindergarten-grade evidence without reference to the vast amount of testing done by others could only result in an erroneous conclusion.

Styles, for instance, tells of this provocative test administered to

The Lord's Prayer

as spoken by Burning Sand through Louie Hill

"OUR FATHER, Who art in Heaven, we recognize Thou art all Holy, and loving, and merciful, and that we are Thy children, and not the subservient, sinful and depraved creatures that our teachers would have us believe. We recognize that we are the greatest of Thy creation, and the most wonderful of all Thy handiwork, and the objects of Thy great soul's love and tenderest care!

Thy will is that we become as one with Thee, and partake of Thy great love which Thou hast bestowed upon us through Thy mercy and desire that we become, in Truth, Thy children, and not through the sacrifice and death of any one of Thy creatures even though the world believes that 'One' Thy equal and a part of Thy Godhead.

We pray that Thou wilt open up our souls to the inflowing of Thy love, and that then may come Thy Holy Spirit to bring into our souls this, Thy love, in great abundance, until our souls shall be transformed into the very essence of Thyself; and that there may come to us faith—such faith as will cause us to realize that we truly are Thy children, and one with Thee in very substance and not in image only.

Let us have such faith as will cause us to know that Thou art our Father, and the bestower of every good and perfect gift, and that only we, ourselves, can prevent Thy love changing us from the mortal to the immortal.

Let us never cease to realize that Thy love is waiting for each and all of us, and that when we come to Thee, in faith and earnest aspiration, Thy love will never be withheld from us.

Keep us in the shadow of Thy love every hour and moment of our lives, and help us to overcome all temptations of the flesh and the influence of the powers of the evil ones which so constantly surround us and endeavor to turn our thoughts away from Thee, to the pleasures, and allurements of this world.

We thank Thee for Thy love and the privilege of receiving it, and we believe that Thou art Our Father—the loving Father who smiles upon us in our weaknesses, and is always ready to help us and take us into Thy arms of love.

We pray thus with all the earnestness and sincere longing of our souls, and, trusting in Thy love, we give Thee all the glory, and honor and love, that our finite souls can give."

THE LONDON SPIRITUALIST

Mrs. Williams: To make sure the direct-voice which speaks through her mediumship actually was independent of her own body, he once insisted that she eat a ham sandwich and drink a bottle of soda water while the voice kept on talking without interruption some distance her her. Styles' wife, meanwhile, was listening to the medium's chest, and at one point, Styles held the medium's throat. Still the voice continued from the thin air—as far as six feet away.

Furthermore, he communicated with persons he had known in their lifetimes, each speaking by means of direct-voice and carrying on conversations which included evidential material, some known to himself, as well as other information known only to the communicator or third persons and not confirmed until later.

Proof Positive

"I had one particular experience with Mrs. Williams," Styles told me, "that was no lie. Shortly after my daughter Patricia, a motion picture actress, passed away, what I believed was her intelligence came through. I had alone prepared an eight-letter code, meaningless to anyone except me. It was in my wallet. The 'voice' gave the first six letters of the code, and in checking it later (I had purposely not even attempted to remember it), the letters more in exact order, and they revealed a dramatic story, since my daughter had no previous knowledge of this code or its meaning. It had been prepared by me after her 'death.'"

"On this same occasion, I asked if she knew who now had a ring I had given her. I had removed it from her finger and given it to her mother, who was now in the East. The voice said the ring was being worn by her sister, April, then a senior at Pomona College, 50 miles distant. Mrs. Williams had no knowledge of April's existence.

"Here I suspected deception, but an hour later I had April on the long distance telephone. She confirmed the fact that she was wearing the ring. Her mother had given it to her before she left for the East following Patricia's passing.

"On another occasion I had similarly convincing evidence

through Mrs. Williams. An intelligence via the 'voice' stated it was my late friend Tommy Lee, former president of the Lee Broadcasting Company, and spoke to me concerning his will, which was in some dispute in the courts. Mrs. Williams could have had no knowledge whatever of the matters revealed to me, and neither did I at that time. Tommy Lee was certainly unknown to Mrs. Williams. Yet the information given, when later checked, was found to be substantially true."

Haunted House

All this, of course, is time-consuming data to try to put across in the few minutes allowable on a television program, but viewers of Coates' "Confidential File" show might be interested in a snippet of confidential information not generally known to his fans, viz.: he once lived in a "haunted" house!

Coates told Styles all about it—the unexplained knockings and rappings and strange unidentified footsteps which, to say the least, "disturbed" him and his family. Finally they learned how to live with the ghost and presumably became well acquainted, but Coates candidly stated he believed at the time the house was haunted.

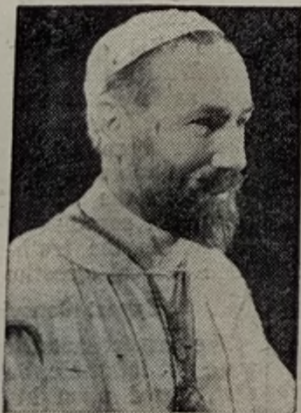
He has added the lie detector to the permanent staff of his program and recently tested a man who claimed to have ridden in a flying saucer—but who admitted his experience could have been an hallucination and that he was only telling the truth to the best of his ability.

Regardless of the true facts, if the theory outlined above regarding minority opinions is valid, the test results would inevitably prove negative. They did. The expert said the machine indicated deception.

Furthermore, the expert said he had tested two other persons who claimed to have had flying saucer experiences. Naturally, their charts—as interpreted by the operator—showed they, too, had lied.

OR COULD IT BE THAT THE LIE DETECTOR LIED?

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH
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(P-388)

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THREE HUNDRED EIGHTY-FIVE

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Worship Of Mediums

IT IS OUR desire at all times to be fair with mediums, and in all fairness, we touch upon a subject that should not be neglected. That subject is the blind worship of mediums by their flocks.

So far as our observations have led us, mediums are human, subject to human tendencies, and not at all outside the mortal pale. We believe that between abject flattery on the one hand, and hard slams on the other, they have been unable to bring out the best in them.

We have heard a medium say, "If I told any of my people to roll a peanut around the block, they would not question me, but would obey, knowing that there must be some good purpose in it."

Alas! Such power does not belong to human beings, and can produce no good results when entrusted in their care. We fail to see why any grown-up, thinking, real, live human man or woman should be inspired to do such a thing.

To volunteer to give any mortal power over you, is quite contrary to all human experience. We may go farther, and say it is equally wrong, unless your work is that of being a medium, to give any being, anywhere in the universe, except God Himself, dominion over you.

One of the most successful message and trance mediums we know, said to us, "When my work is done, my guides know that they are not welcome to come in and use me as they wish. And they know that I am not holding open-house for any spirit who wishes to come in and control me. I propose to be in charge of my own body, excepting when directly and legitimately doing the work of the spirit-world."

If you believe that you are expected to get down on your knees to any medium, stop it now! God never has said, in any of the promises He has given to His children, that they must come through a medium's love.

Such practice is harmful to the medium. It does her—or him—no good. We know of some mediums—and we wish all were like that!—who immediately discourage any effort on the part of others to worship them.

Every Spiritualistic quarrel which we have witnessed, has had its start in medium-worship. For a time, the medium is God translated into a mortal. That is productive of too close association, and familiarity continues to breed contempt. The thicker the friends, the more violent the explosion.

The time may come when something will occur in a seance-room that sets a person to doubting, and then that person begins to resent everything that seems to have taken on the guise of friendship between himself and the medium. When he strikes, he hits hard. He strikes with the venom of one who is angry to the core.

We try to treat mediums like persons—not as gods, and not as demons. And we believe that most mediums prefer this kind of treatment.

The same sad results that are found in Spiritualism, through this over-indulgence, will be discovered in all churches. God help the pastor who becomes the bosom friend of a few of his flock, and who is worshipped by them. Some day that poor fellow is going to slip, and when he slips, his former friends will make his fall memorable.

When we hear Spiritualists begin with, "Our beloved medium," we wonder when the next scandal will be due! It will come, as sure as fate!

We do not envy the lot of mediums. We know that their way is difficult, and their problems are many. We regret that some of them will divulge seance-room secrets of their sitters. If Catholic priests did the same thing with relation to confessions, there would not be a Catholic church today!

Familiarity is bad. Worship of anything or anybody excepting God, is dangerous. The medium never lived who would succeed in resisting this power thrown upon him or her.

Treat mediums honestly and fairly, but not as demigods. Treat them as mortals, and escape much of the trouble that follows hard in the wake of over-adulation.

NEAREST INCINERATOR

I wish to tell you of my appreciation of your excellent paper which has become even better since you moved to Chesterfield. Apparently you are now in an area where the forces of our unseen friends are strong and are guiding you to greater achievements.

There is an occasional black spot, however, which I hope can be deleted in the future. I refer to the articles which Rev. Converse Nickerson writes regarding reincarnation. In these articles, he sounds off like a madman wanting to choke his opinion down our throats.

You have published some truly scholarly articles both for and against this subject of reincarnation from which we can learn much. Mr. Nickerson's works are not among these. His writings are crude, uncouth and downright ridiculous when his topic is reincarnation. Each succeeding article on this theme shows a heightened blood pressure, and one of these days he may die of a cerebral hemorrhage. Don't you be the cause of his demise by putting these articles into print. Instead, let them find the nearest incinerator.

MILDRED B. FORD

1864 Sherman Ave.,
Evanston, Illinois.

RUDY NEEDS HELP

I am eleven years old and am writing to you because I would like very much if you would pray for my dog, Rudy. He is a collie and very smart. Rudy is going across the street to see a dog and a car came and knocked him unconscious. Now he has a snapped nerve or a bone out of place in his leg. He walks on three legs. Please pray for him. My grandmother has been taking *Psychic Observer* for a long time and believes in it very much.

BARBARA TEALE.

93 Chilton Ave.
Mansfield, Ohio.

LIKES DECKER

I wish personally to express to you and *Psychic Observer* my deepest appreciation. It was through your columns I was introduced to Frank Decker of New York City.

Over a period of time, I had sat with a good many mediums, however, I remained a skeptic. I was the prototype with whom very medium is acquainted. Since my meeting with Decker, my approach to and my understanding of spirit communication has changed.

For several months, I have sat in his development classes and regularly attended his Friday night seances. I have personally received irrefutable proof of personal conscious survival.

During these months, I have seen people heartbroken and weeping attend seances, and have seen these very same people leave the seance room as laughing happy people. They had not only engaged in conversation and received personal evidential messages from their loved ones and friends, but they had also been enfolded in their very arms.

The departed members of their families encouraged them to feel the solidity of their forms—told them to run their hands through their hair, had them feel a scar or some identifying body marking known only to themselves and the sitter. Then they would recall to the sitter how the scar or body marking had been received.

Recently, during one of our sittings, a young husband and wife held a double slate tightly together in their hands during the course of an entire sitting, to find at the conclusion of the seance that Patsy, Decker's control, had signed it "Patsy xxx."

This slate had not been removed from their hands or touched by any other hands during the course of the seance and all of us, some twenty people, had carefully inspected the slate previous to turning out the lights.

Patsy has entertained us innumerable times by playing the harmonica. Twice he has played mine, while I had it rolled up in my skirt—so tightly clasped it could not have been taken from my grasp without a struggle. Still no one touched me—but Patsy played the harmonica, and the music issued forth from the folds of my skirt.

There seems to be no end to the varying types of phenomena we witness—indeed, voice, trumpet, partial materialization, trans-

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.

figuration, apport, and polygot. All phenomena manifests with tremendous force.

Last week we had a wonderful example of polygot. A Polish entity came through identifying himself as Stashu, a Pole. He conversed in fluent Polish for approximately ten minutes with two sitters who were not acquainted with one another, but who spoke Polish fluently. The same evening we had various other visitors who spoke French, German, Arabic and Gaelic.

Decker is a man I assume to have little formal education. Any one knowing him—even a hardened skeptic will have to admit that, by no stretch of the imagination, would he be likely to dash out to a Berlitz School and bone up on a dozen or more languages.

The fact that the entities, speaking the various tongues, spoke fluently, and are also able to converse at great length in regional dialects, eliminates the possibility that Decker would burden himself with the basic study of many languages.

Of course, if personal evidence is not enough to convince the skeptics—they can seek comfort in the reassuring fact that Decker is a test medium and has been scien-

give it my personal attention. Thanks for your aid and we hope, if we have to go it alone, that our paper will not hurt you too greatly.

C. E. LAY

1757 Rose Ave.,
Long Beach 13, California.

I trust you will be able to raise a sufficient amount of money to publish a Spiritualist journal. If the purpose of this journal is to print articles or carry on a drive for funds such as you outline, that, of course is your privilege.

It will cost in the neighborhood of \$25,000 to \$30,000 to launch a Spiritualist newspaper. I have no way of knowing how wealthy you are and, if wealthy, how much money YOU will be willing to invest in such a project. All of this of course, is YOUR OWN AFFAIR and I wish you well.

What you do not realize is that, at the present time, there are 28 Spiritualist organizations and every one lacks sufficient finances to carry on in accordance with the projects outlined in your letter. If you can be the means of founding an organization which will be "a pillar of strength" you will be the first, in the last 100 years, who has been able to raise the kind of money necessary for such a project.

"JEST BILL"

The article on reincarnation by "Jest Bill" contains arguments against reincarnation advanced already which are quite old and familiar. They are all good to look superficially. But there is no substance in them. The semblance of historicity given to the first argument is not well founded.

Before men can come to the stage of understanding, "Reap as you sow," they have to develop some idea as to the continuity of Life. And this basic principle can apply and contain within itself both the ideas of "Reap as you sow" as well as the idea of the Law of Grace—repent and be forgiven.

Neither of these two ideas excludes the other and the mistake is to think that they are mutually exclusive. Till you repent and are forgiven "Reap as you sow" has to prevail.

Similarly the argument about not knowing what one is punished for, forgets to understand what reincarnates. How can the physical memory of one birth retain the impressions of a former birth, when the present birth takes up an entirely new body including a new physical brain which is the temporary store-house of the physical memory, while the permanent memory is stored somewhere else.

This permanent store-house can also be tapped under certain physical conditions e.g., of trance. This clearly shows that there was a past which regulates the present.

K. S. D. AYER

Spiritual Healing Center
R. S. Puram, P. O.
Coimbatore, S. India.

INCARNATION?

Why not for a change have somebody well acquainted with genetics explain to us the fixation of the spirit's projected pattern of human life upon the cell, before the chromosomes have started to pair along.

JOSETTE THOMAS

1733 MacAllister St.
San Francisco, California.

Let "X" equal the "fixation"; "Y" the "chromosomes" . . . now what do you have? . . . "Sweet mystery of life" whose wonders are seen but we know them not.

I trust the readers of P. O. do not waste their time trying to answer wordy and meaningless questions.

TOO TRUE

I have long believed that to classify mediums as honest or dishonest is about as naive as to classify, say, businessmen; or men in general as virtuous or vicious.

C. J. DUCASSE

I am entering my busy time and want this procedure running smoothly before then, so I can Providence 12, Rhode Island

LADY in GREY

Read this thrilling true psychic story
of the theatre told by
RUBY MILLER

* "The ghost walks" is a phrase commonly used in the theatrical world with anything but a psychic meaning. The following story by a famous actress, however, is a factual account of strange phenomena which occurred during the performance of a play.

"FOR goodness sake give me a drink! I've had the most awful experience," Evadne Price, the famous author-ess and playwright who wrote *Through the Door* (a psychic mystery play in which I star as the medium, Madam Barrymore), rushed into my dressing-room at the Theatre Royal, Bath, and sank into an armchair. Her face was chalk-white, and this pallor was emphasized by her black startled eyes and raven's-wing hair.

My dresser, Mrs. Hurst ("Hurstie" to all who know her in the profession) gave Evadne a glass of brandy which she swallowed in one gulp.

Still petrified with terror, she seemed unable to speak, so I watched and waited until a little colour had crept back into her cheeks, and then asked her what had happened.

"I was sitting in a box at the back of the dress circle," she whispered, "watching that new scene I've written for you, when suddenly I heard the rustle of a dress and felt someone sitting beside me."

She stopped talking and closed her eyes, and I noticed her hands were trembling. Hurstie watched, too, and handed her a bottle of smelling salts and another sip of brandy. (Although I never drink alcohol, I usually keep a little in my dressing-room in case of sudden illness in the company. I was thankful I had some handy on this occasion).

Who Was It?

After a few minutes, Evadne continued in awed tones:

"Ruby, not only did I sense a presence—I distinctly heard someone breathing! My heart was pounding, but somehow I managed to rise and back out of the box. As I got to the door, something seemed to rush past me and disappear into—of all places!—the fire extinguisher! It was a perfectly ghastly experience. What or who was it, do you think?"

I didn't enlighten her immediately, as I felt she needed more time to recover from the shock.

Evadne at that time had only begun to investigate psychic phenomena, and was not as well-versed in the subject, or as immune to its influences, as she is now. So I left her in Hurstie's care while I returned to the stage to play the final scene.

I must mention here that Jack and Daphne Barker (the cabaret stars and very fine stage and film artists as well) were playing two of the leading roles.

Daphne is my niece, and I flatter myself she gets her histrionic ability from "Auntie!"

Jack was playing the part of "Nick Torrens," a reporter who tries to unmask the medium as a fake. In one scene Nick has to move Madam Barrymore's special chair about the stage to find out if any tricks are concealed in it.

Telekinesis

As the final curtain fell on this particular evening, he turned to me with a very pugnacious expression on his face. "Any more fun and games with that chair, Ruby, and I'm walking out of the show."

I stared at him in amazement. "What are you talking about?" I asked.

I noticed his hands also were trembling.

"As if you didn't know!" he exploded. "When I started to do my usual business of moving the chair around, the darned thing moved across the stage on its own! You tell your pet spooks to lay off that lark, or I won't go on playing the part. It's lucky for you I didn't

rush off the stage and right out of the theatre—I've never had such a fright in my life!"

In spite of my disclaiming any knowledge or part in the chair's antics, I knew Jack didn't believe me. He stalked off to his dressing-room in high dudgeon.

(You will gather from this that he is a down-to-earth young man, and highly suspicious of anything bordering on the uncanny.)

On the way to my dressing room, Daphne stopped me.

"Darling," she said in her attractive husky voice, "when I ap-



RUBY MILLER

peared as the ghost in the last scene tonight, I suddenly felt an icy wind blowing through my hair, and the company say the table was levitating with such force they all had to lean on it to keep it down. What do you think caused that to happen?"

Daphne was quite calm, and not in the least scared. She has always been very psychic—which is not surprising, since she was born under my sign of the Zodiac, Cancer the Crab.

She was very interested, however. So I called all the company to my dressing-room where Evadne was still waiting anxiously for me to elucidate the mystery.

I told them all that during my speech about psychic power I had felt an icy psychic breeze rush past me, and when I looked into the auditorium I saw "The Grey Lady."

She appeared to be attired in the habit of a nun, and was walking about the back of the dress circle. Finally she disappeared.

They Saw Her!

I ascertained later that the fire extinguisher Evadne had mentioned was screwed to a door which had once been used but was now permanently closed and papered over.

"The Grey Lady" had been accustomed to using this doorway—which explains how, to Evadne's eyes, she had apparently disappeared into the fire extinguisher!

Undoubtedly the vibrations arising from the plot of the play, added to my own mediumistic powers, had allowed her to build up sufficient ectoplasm to appear, and she had been responsible for all the other psychic phenomena which had occurred on the stage during the performance.

I told the artists not to worry, as my "Guide" would keep her under proper control. Then I made inquiries of the theatre management.

They asserted that a grey lady haunted the theatre. Many had seen her stalking about at the back of the dress circle, but nobody seemed to know why, or anything of her history.

The following evening I went early to the theatre, at a time when the place was deserted backstage, before the staff arrived to prepare for the evening performance.

In my darkened dressing-room I sat with a writing pad and pencil and waited. After a few minutes my arm grew cold, as it invariably does when I am expecting auto-

matic writing to begin. Then words began to form.

During this phenomenon, my hand flies over the pages, taking messages quicker than a typewriter. The words are all linked together without punctuation, and are difficult to decipher when the writing ceases and the pencil drops from my hand. (Always a pencil in a wooden case, by the way.)

What She Said

As soon as the writing stopped, I switched on the light, and after some concentration was able to read the following message:

"I am known as the Grey Lady. This playhouse stands on the ruins of an earlier playhouse which was burnt down, and in its turn had been built on the site of a convent wherein I dwelt when I lived on the earth as a nun. I committed a venial sin, and was made to suffer severe punishment. It told on my mind and there are periods when I am drawn to visit my old habitation, but now I cannot find my cell to continue my repentance. The convent is no more, and play-actors fill what were the cloisters. You possess much power, and I was able to make my presence felt. I meant no harm. Do not be distressed for me as I am not unhappy. If you search you will find a drawing of me in this city. I will not disturb you and those about you again. Good night and God be with you."

That was all.

Nothing unusual happened during that evening or subsequent performances, but a few days later I visited some people who were interested in psychic phenomena.

They spoke of "The Grey Lady" haunting the theatre, but I did not speak of our experiences. I asked if they knew the history of the Theatre Royal, and they said the theatre's predecessor, which had been destroyed by fire, was built on the site of an ancient convent.

Then they showed me an old engraving, which reproduced the cloisters of a convent, and nuns dressed in grey habit walking in single file.

I scanned their faces carefully, and recognized in one "The Grey Lady!"

SPIRITUALISM ... A RELIGION!

(Con't from Page 1, Col. 4)

and other psychic phenomena of many kinds.

In plain terms, Spiritualism means to me primarily observation and investigation of all these unusual phenomena, inexplicable by our normal laws of nature and science.

Having made investigation, and records of same, our next step is to study these, with a view to finding out how the phenomena are produced, what are the natural laws governing and determining them. As with all other sciences, this work is speculative, theoretical, and consists in devising, inventing, elaborating working hypotheses, and testing these again and again against the phenomena themselves.

When we find a hypothesis or theory, which fits all the known facts, or at least most of them, then we are entitled to 'accept' (in the Fortean idiom) such theories as, for the moment, true, being always ready to discard our theory the moment it fails to cover the phenomena, or to modify it until it does fit them.

Personally, I cannot see that all this has anything more to do with religion, let alone theology, or even ethics, than the study of radio, atoms, auras, geology, the growth of cells, intelligence in animals, or in fact any other science whatsoever.

Specialized Religions

I am quite sure that to proclaim Spiritualism a religion is to scare away many people, more especially objective scientists. It is quite clear to me that a man could be a Spiritualist and at the same time an Atheist, a Theist or Deist, a Christian, Moslem, Hindu, Vedantist, Buddhist, Kahuna, Confucian, Zoroastrian or what-have-you.

All these particular, specialized religions are to me utterly irrelevant: more often than not a hindrance and handicap rather than a help, something that narrows rather than expands and widens one's views, and tends to prejudice rather than to develop

What are ELEMENTALS?

by TERENCE NORFOLK

ELEMENTAL spirits are those who have never known an earth life and are not likely to do so. They are the true angels.

They are creatures of pure spirit; creatures whose origin is unknown to earthly man, and who appear to know neither beginning nor end.

The elementals appear to be good or bad—clear cut. There does not appear to be anything of half measures in them.

The good ones are pure of spirit, radiant, creatures of light and, I believe, they are those who are recorded down the pages of history as angel visitors to earth.

The evil ones are devilishly evil and are the demons, imps and devils of mythology and theology.

The evil elementals are those who are supposed to work in association with black occultists, witch doctors and evil magicians.

The good elementals, I am convinced, are associated with some of the miracles of healing which are reported frequently from healing centers.

I believe that there is danger of contacting evil elementals and that such danger is open to those who dabble in occultism for motives of curiosity or self-aggrandisement.

And the power of an evil elemental spirit is so great that once a human being comes within its orbit he or she cannot escape mentally unharmed.

That is where the grave danger lies to the uninitiated, inexperienced dabbler.

How is it that there can be such things as elementals? The answer is to be found in the Bible and in many other religious works, which state that there was a spirit kingdom long before there was ever a material kingdom.

I conclude the present series of articles of question and answer with the question to end all questions: "How much do we human beings know of anything?"

The mighty Cosmos is: Very little—proportionately smaller than a grain of sand compared with the desert of which it is a part.

"DESTINY"

complete broad-and open-mindedness.

For purposes of illustration, permit me to be personal for a moment: I am a confirmed Spiritualist: yet I have long ceased to 'believe' (a word for which I have little use) in any specific religion, certainly in my mother-religion, Christianity.

My religious 'faith' could be summarized in three words which, I have read, are the sum total of the religion of American Indians: THE GREAT SPIRIT. Take one tiny step more, and you plunge into theology, where all is guesswork, speculation, fog.

My ethic also can be summarized in three words, gratefully borrowed from Huna: DO NO HARM. A logical mind needs no more for its fundamental ethic.

Love in Action

The application of this all-embracing ethic must be determined by examination and appraisal of the actual conditions of each particular situation or problem. This calls for no belief, no faith, no commandments, but only clear, clean thinking, devoid of every trace of selfishness. It is a matter of intelligence.

As I think William Blake said: "No fool, however, holy, can enter the kingdom of heaven." No truer words were ever spoken.

Love alone is almost useless: it is blind. Love is a force that has to be guided and directed. And intelligence is the director.

As George Bernard Shaw remarked, the human race needs mainly not goodness, but intelligence. The race is not so much bad as plain stupid. To be actively, practically good, needs intelligence, intelligence of the highest order. Nothing can replace intelligence.

Any fool can be good: to be actively helpful, to apply love in action (and what good is it if it does not act?) is the one and only purpose of life.

All the love in the world will not tell you how to tie up a cut finger or help an old lady across

the street. You must know how to perform these services. Essentially, they are a matter of technique. Commonsense, glorified intelligence, alone can direct you how to act helpfully. If you are ignorant of technique, you may do more harm than good.

Remember the bear guarding the sleeping form of his adored pal—a man. A fly alighted on his friend's face. The bear took a rock, smote the fly—and killed the man. Great was his love: but profound his ignorance. (Apologies to Bruin: I am sure no bear would be so stupid!)

Oliver Twist

Many of us, however, act as the bear is alleged to have done. We love, which is easy. No trouble at all. But often we do not act wisely: usually because we are too lazy to acquire knowledge, to study, to learn, to perfect ourselves in skill, all of which means hard work, which so many of us loathe.

If this essay is ever printed (which I doubt), I look for howls of indignation. So much the better. Let's not hide our differences of view, but bring them out where they belong—into the open. Let's thrash them out and not pull punches.

One thing only I beg of you, who so deeply disagree with me. Give me the same credit for absolute honesty and integrity as I give you. I promise you that, if your reasoning seems more valid than mine, then I will accept yours, realize I have been a fool, and be eternally grateful to you.

Then, like Oliver Twist, I will ask for more enlightenment to correct more of my stupidities.

Pardon continuance of the personal note, but in this instance it is more forceful to be that way. My sole object in life is to help: all else is futile, dust and ashes. To help, I must have knowledge, forged into skill-in-action, sublimated into wisdom. He who knocks the nonsense out of me, corrects my twisted thinking, adds to my knowledge, sprouts in me one little grain of wisdom, is my dearest friend.

Broad Platform

As before mentioned, I will provide the love: no trouble there. Pure hedonism! Hate is vile and makes misery: love alone makes happiness. The simplest and most platitudinous observation in philosophy!

If I am, ignorantly, doing the wrong thing, will you tell me? If I am acting stupidly, help me to act sensibly and with wisdom. In so far as I am capable, naturally I will do the same to you. Maybe that is my 'religion'!

Returning to our muttons, as the French say, will you tell me, and others, WHY Spiritualism should be regarded as a religion? Heavens above, and hell below, have we not more than enough religions already? Must we add to them? Do you really propose to raid other sects for recruits to your sect?

Would it not make more sense to disregard all sects and sectarianism, schisms and fragmentations? (One of the curses of the modern world, especially the scientific.)

We could offer a broad, wide platform of organized research, planned investigation, scrupulously careful, logical thinking and theorizing, about this amazing mass of Spiritualistic or psychic phenomena which is daily growing.

And this evidence is drawing the attention of more and more millions, among them even those arch-dogmatists with scientific degrees, and which, to those who study them, are clearly destined before long to be the most staggering news of all time. And it is startling news: the existence, right here and now, of a world, probably many worlds, which, with their inhabitants, closely affect our own little world, and must inevitably affect it more and more every day, every hour, every minute.

This Is Our Task

Surely, as Spiritualists, our task and privilege is, first and foremost, to gather facts and more facts: to find out all we can about these other inter-penetrating worlds, their conditions, their scenery and phenomena, the nature and powers of those who live in these other worlds, and above all to learn how we can best improve our communications with them, to their benefit and ours.

That is why (dear Editor, with your permission, and all the good (Con't. Page 5, Col. 1)

SPIRITUALISM ... A RELIGION?

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

wishes in the world) I for one would like to see the **Psychic Observer** far more objective, far more phenomena-hunting, a little less personal-gossipy, loving objective, scientific data — on far more related subjects than are usually dealt with in this journal — more than passing personalities. That, perhaps, is a theme on which someone might contribute a valuable, constructive thesis some day? Spiritualism is here. Soon it will be a flood. Much debris, especially religious, it will sweep away. We Spiritualists are fostering that flood. Great is our responsibility. Constantly must we demand of ourselves: Are we prepared for the flood? Do we know enough of the laws of psychic hydrostatics to control and direct the floodwaters? Granted, if you will, we wish well, our hearts are rightly oriented, but what about our knowledge?

Do we know enough? Certainly not. No one can ever know enough. "Light, more light," said the dying Goethe. Did he not mean "Knowledge, more knowledge"? And more knowledge means more facts.

Only on facts can knowledge be built. Knowledge plus love produce wisdom. Only wisdom can make this shocking world of today less shocking. Facts are the nutriment of wisdom. Let us have facts and facts and facts and more facts. Then foundations are solid.

Like all else, religions need foundation. Let that foundation be **FACTS**: not 'belief' (another word for a guess), not hope, not 'faith' but the only things that finally persist—**FACTS**. Religions come and go. **FACTS ENDURE**.

WHAT I OBSERVE

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

the dissolution of the body and the departure of the human spirit, Solomon said:

"Then shall the dust return to the earth as it was; and the spirit shall return unto God Who gave it." (Ecclesiastes 12:7).

"The 'Father of spirits' assigns the spirit to the destiny for which it is prepared.

"The wicked shall be turned into hell, and all the nations that forget God" (Psalms 9:17).

"As for believers in the Lord Jesus Christ, they can say: 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens . . .

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord' (2 Corinthians 5:1-8).

"Once the spirit leaves the body, it cannot do as it wishes. There is frightful disobedience to the Lord's will in this world — but not in that world.

"The risen, glorified Christ said: 'I am alive for evermore, Amen; and have the keys of hell and of death', (Revelation 1:18).

He Holds Keys

"He is Lord and Master of the life beyond! He has the keys and none can leave that world for this without His permission.

"And that He does not give permission to departed human spirits to communicate with persons living on earth to manifest from the fact that He condemns all forms of spiritism and forbids patronage with it and says all consultants with spirits are 'an abomination unto the Lord' (Deuteronomy 18:20-12).

"Rest assured that He will not tolerate the working of an abomination in that world!

"There are spirit communications, but they are from 'seducing

spirits . . . speaking lies in hypocrisy.' (Lie No. 4).

"Such seducing spirits are emissaries of Satan, the arch-deceiver; and they impersonate the dead. (Lie No. 5).

"There is further reason why departed human spirits do not communicate with persons living on earth — it is unnecessary!

"Everything essential for humans to know regarding Heaven and Hell is revealed in the Holy Scriptures.

No Purpose In Return

"The argument was advanced that if some one from the dead came back to speak to persons living on earth, the message would produce repentance.

"But the answer was: 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead,' (Luke 16:19-31).

"In other words, if the Scriptures do not produce repentance, nothing else can.

"We are assured that even if an angel from heaven preached any other Gospel than that preached by the Apostle Paul, he would be accursed. (See Galatians 1:8-9).

"The Gospel which Paul preached was all about the death of Christ for our sins, His burial, His resurrection, His ascension, His present session and His promised return.

"That Gospel is 'the power of God unto the salvation to everyone that believeth.' Don't be deceived by 'seducing spirits' into believing anything or anyone else; for 'there is none other Name under heaven given among men whereby we must be saved'. (Acts 4:12)."

Dear Editor:

Over a period of 15 years, it has been amazing to note how misinformed some editors seem to be. As everyone knows, Houdini was a magician and spent his life fooling people and it looks as though you yourself have been taken in.

If you really want to read the facts of the Houdini message, kindly read the booklet, "Houdini Unmasked," or September 10, 1954, **Psychic Observer**.

It is needless to go into the details because people like yourself are only interested in the negative side of the case and, even if true, you wouldn't like the other side. If you want to continue to spread lies in your otherwise creditable journal, "Prophecy Voice Magazine," it is all right with me.

By the tone of your article, on page 20 of your June-July issue, it appears that you are now in the state of chaos and it looks like you can be classified as a kettle who calls the pot black.

R. G. P.

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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How To Obtain Good Psychic Counsel

PART I

Visiting A Trance Medium

—by—

GILBERT N. HOLLOWAY
D.D., PH.D.

FREQUENTLY persons come away from a psychic or spiritual interview feeling disappointed. Perhaps they failed to "reach" the persons whom they desired to contact in the World of Spirit, or the information was not satisfying, or something else was wrong. It is a human tendency to blame the medium or sensitive counselor, whereas often the real fault lies with the one who sought the interview.

Preparatory Steps

It is highly desirable that a condition of sympathetic harmony exist between the medium and the sitter. Do not seek counsel from persons of whom you disapprove or where any antagonism exists. Any negative vibrations in the thought atmosphere during the interview can open the way for "interference" from forces of deception or untruth.

Inquiry into the reputation of your prospective counselor. Weigh carefully the comments you hear from reliable persons who have had experience with his or her spiritual work. As in most fields of human endeavor, satisfied clients are the best advertising and publicity media. If the comment is adverse, see why it should be so, and do not expose yourself to bad advice if the counselor has a poor record of helpfulness.

Etheric Appointments

Assuming that you have selected a reliable medium and your mind is wholly satisfied on this point, then you should mentally prepare for the interview or trance sitting. Go into meditation and visualize the spirit people or etheric loved ones from whom you would like to hear, if possible, during the course of the sitting. Mentally project the thought to them in their astral environment that you are going to be in the presence of an "etheric telephone", say, on Saturday at 2 P. M., and would like to hear from them at that time if convenient.

Now, it may well be that all of your etheric friends cannot keep this appointment, but in all probability some of them can and will do so. Two years ago in New York City, I used this technique before a trance sitting with Arthur Ford, and had a satisfactory contact with one dear friend from Etheric. Inquiring from the guiding Intelligence, Fletcher, if it would be possible to talk with a certain other friend, I was soon told, "No, Mr. B is very busy today and cannot be here at this time."

Clear Questions

Some people go into a psychic interview "without a thought on their minds." This is often due to mental laziness. It is assumed that you have problems, else you would not be seeking advice from supernatural sources. Clarify these questions and problems in your own mind. Reduce them to writing if possible. Take into the interview a number of clear, definite questions in writing.

During the course of the sitting, the guides will, in all probability, permit you to voice your questions, so be ready for this opportunity. I am reminded of a noted Columbia University professor of some years ago who frequently admonished his students, "Ask me a clear question and I'll give you a clear answer."

Obtain permission, if possible, to take notes during the interview; or even better yet, record the entire sitting on a tape or write recorder if the medium does not object. You will have to abide by the expressed wishes of the spiritual counselor in this regard. It is unethical to record an interview without permission.

This happened to me once last year in New York City. A client

TRUTH WAYS

with

Dr. HOLLOWAY



innocently brought in a briefcase with him and put it on the floor. At the close of the interview he opened it and played back to me the entire interview from an enclosed wire recorder! Had he been an unfriendly person, this might have caused difficulty, as it was done quite without my objective knowledge.

The Sitting Begins

Sit quietly and calmly as the medium becomes entranced. Keep your mind open, your critical faculties alert, your consciousness spiritually attuned and "hoping for the best." Pray if you like that the Forces of Light and Truth will reach you with good advice through this mortal instrumentality. As the medium's guides or controlling intelligences greet you, respond courteously and pleasantly. Keep up your end of the conversation, much as if you were talking with a person "in the body pent."

During the first part of the sitting let the guides and etheric people do most of the talking. Listen well and take notes. Respond intelligently and quickly if questioned. From the point of view of scientific research and tested supernatural information, see how much information they can and will give you without your supplying "leads" or details. However, do not play a cat and mouse game with the guides or intelligences. Be honest and sincere, and assume good-will from all parties.

Emotions Under Control

Sometimes the sitter will lose control of his emotions, and this disturbs the thought atmosphere and makes communication more difficult. While it is only natural to feel and express emotion when contacting someone "presumed dead", yet keep the emotional forces within check. Otherwise you may spoil the sitting.

Try to make your questions as intelligent and sincere as possible, and carefully note the answers you receive. **DO NOT ARGUE OR COMPLAIN DURING THE SITTING.** If you have some doubts or mental reservations, it is best to hold them and think them through carefully at your leisure following the interview.

Good Conversationalist

This may sound rather odd, but the rules of good conversation obtain in this world and the next! First of all, let the Etheric Forces do most of the talking. You are there primarily to listen and to learn. You are not there to "instruct" them unless certain information is requested. **BUT DO YOUR PART TO MAINTAIN AN EVEN, STEADY, NORMAL FLOW OF WORDS.** Don't just sit there

"like a bump on a log," as mothers say to phlegmatic children. Do not wander. Keep to the main points or problems under discussion.

If one entity has concluded his thoughts, then be receptive to the entrance of other Intelligences who may wish to speak to you. Sometimes you will hear from many astral persons in one sitting if you do your part skillfully, and co-operates with a positive and helpful attitude.

Testing the Information

At the close of a trance sitting, the Controls withdraw and the medium regains normal consciousness. If he or she has been deeply entranced there will be no knowledge of what has transpired during the interview, so it is idle to question the medium further. Express your thanks and appreciation for the privilege of "conversation between worlds" and leave with a positive thought of your approval, if it can honestly be given. Mediums, like all mortals, like to know that their work is appreciated and is beneficial to their clients.

Then proceed at your leisure to test the information you have received. All counsel from any sources derived must ultimately face the pragmatic test: **DOES IT WORK? IS IT TRUE WHEN APPLIED IN MY LIFE AND THOUGHT?** You will have plenty of time in which to analyze, compare and make your careful evaluations. If predictions have been given they can only be tested in the alembic of time. Watch for results, and be grateful for all help that comes to you from the Higher Worlds.

★
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"More Recent Spiritualism" "The HIGHER SPIRITUALISM"

PSYCHIC OBSERVER, SEPTEMBER 24, 1954

CHAPTER V Part IV

TURNING now to Spiritualism in America for these more recent years, we find there have been some very good books produced. One which merits particular notice is Dr. Carl Wickland's "Thirty Years Among the Dead," which deals with various phases of obsession and contains some very interesting communications from spirits on the other side. Dr. Wickland's researches and experiments showed conclusively that many of the so-called incurable mental maladies and cases of insanity were the results of obsessions of the patients by spirits on the other side. His book enumerates a great many cases and contains some very remarkable spirit messages

SUMMERLAND

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

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

COURTNEY, Harold P. (73) Escondido, California, June 4th; survived by wife, Rev. Lillian R. Courtney; former officer of Minnesota State Spiritualist Association; former trustee of the National Spiritualist Association. At the time of his passing, he was President of California State Spiritualist Association; Mitzie Monroe, Rev. William C. Donovan, and Rev. Mae M. Taylor officiated.

FULLER, Hattie L. (77) Waterville, Maine, June 8th; charter member of the First Spiritualist Church; Reuberta S. Byam officiated.

GAWHEN, Zilla (90), March 13, Fort Wayne, Indiana; pioneer medium and healer; over 50 years in the field of Spiritualism; survived by four children; Rev. Dallas Crider officiated.

GEORGE, Llewellyn (89) July 11th, Los Angeles, California; Rev. Robert G. Chaney and Manly P. Hall officiated; founded Llewellyn Publications, Inc.; internationally-known authority on Astrology and allied subjects.

GOULD, Charles B. March 30; member of Camp Etna for many years and a trustee of the camp; survived by wife, Molly West Gould.

HAILMANN, Sophia (84), June 11th, Chicago, Illinois; last of the charter members of the Church of the Spirit; Rev. E. A. Schoenfeld officiated; survived by four sons, three grandchildren and five great grandchildren.

HALLOWELL, Julia Barker (90) June 4th, Augusta, Maine; life-long member of the Progressive Spiritualist Church, Augusta.

LAWRENCE, Lottie, June 26th, Chicago, Illinois; member of the Society of Spiritualists, Chicago; certified medium of the I.S.S.A.; survived by one sister and one niece; Catherine B. Chadwick officiated.

ROEMER, Margaret W. (64) Cleveland, Ohio, March 4th; survived by husband, Howard and two sisters; graduate of the courses of the National Spiritualist Association; ordained minister of that Association and National Spiritualist teacher; member of the Spiritualist Church, Kent, Ohio.

SCHNEIDER, Anna, Syracuse, N. Y., July 6th; survived by two sons, three daughters, eleven grandchildren and eleven great grandchildren; charter member and former president of the Golden Rule Spiritualist Church, Syracuse; Rev. Joseph LaBarr officiated.

SPITTLER, Elizabeth (87), Paterson, N. J., June 17th; charter member of New Jersey State Spiritualist Association; survived by three sisters; Rev. Ida M. Demopoulos officiated.

STEELE, Rev. Martha (52), June 25th, McKeesport, Pennsylvania; survived by husband, Boyd, one daughter and three grandchildren; Rev. R. J. Macdonald officiated.

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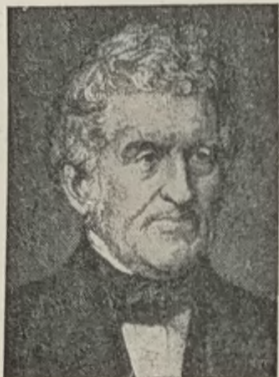
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which were obtained during these investigations.

A spirit purporting to be Freda Lesser who was killed in Los Angeles manifested through Mrs. Wickland's organism and stated that her supposed murder in Los Angeles by her sweetheart, was in reality an accident. Referring to the affair, for which her sweetheart had just been convicted and

His Experiments



PROFESSOR ROBERT HARE
1781-1858

sentenced to ten years in prison, she said:

Spirit. He hasn't done anything; it was my foolishness.

Dr. Wickland. What did you do?

Spirit. I fought with him. I got hold of the revolver and was going to fool him. He tried to take the revolver from me, and we both fought for it. I was only trying to fool him. I go to see him, but I don't know what to do.

Dr. W. Did you fire the revolver?

Spirit. He tried to take the re-

... He did not do anything. He was a good fellow.

Only Imagination

Among the score or more of other messages received was one from Mary Baker Eddy, the founder of Christian Science. Mrs. Eddy appeared quite perturbed and was very anxious to correct the mistakes in her teachings during her life. She said:

"I knew about the wonderful life beyond. I knew it well while in life, but I shut the door because I wanted a religion of my own. Spiritualism belonged to the past days. I wanted something new, something higher, something better than spirit return. I shut the door to the spirit world and was selfish—that was I. I had the truth of healing the sick."

"I denied matter, but friend, as I told you one time, I had a vision, and I saw how they treated patients in the other world but, at that time, I thought it was a dream. 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. You should overcome and develop the spirit within you.'"

"I thought that the vision meant 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 took this and taught it and started on my work. It was so misunderstood because I could not myself explain why matter was not."

H. Dennis Bradley

Other spirits well known during earth life also manifested and gave messages, among whom were Dr. James M. Peebles, the noted Spiritualist and Madame Helena Petrovna Blavatsky, the founder of Theosophy. Madame Blavatsky wished to correct the error of reincarnation included in her teachings while on earth.

In closing this review of the more recent literature of Spiritualism, mention should be made of a recent book which appeared in England, namely, H. Dennis Bradley's, "Toward the Stars." Mr. Bradley's book concerns his own

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 III, appeared in September 10, 1954, edition.



investigations with mediums in proving the truth of Spiritualism. It is a remarkably interesting and convincing book.

We cannot close this chapter without reference to the great work done for Spiritualism in the last several years by Sir Arthur Conan Doyle. Sir Arthur has taken upon himself the great task of furthering the cause of Spiritualism before the world and to popularize its doctrines. He is perhaps the most active prominent worker in the field of Spiritualism today. His classic, "History of Spiritualism," in two volumes is a "must" for serious students. (Used sets, \$15.00, available from **Psychic Observer, Inc.**, Chesterfield, Indiana.)

Physical Phenomena

CHAPTER VI

Part I

SO FAR, we have dealt chiefly with the general history and literature of Spiritualism. We have now to consider the phenomenal or external side.

The phenomenal side of Spiritualism deals with the purely physical manifestations, with experimental investigations into the facts of mediumship, with questions of evidence and proof.

This side may be roughly divided into two headings: 1. The manifestations, and 2. evidence or proof or survival. In this chapter, we shall devote ourselves to a study of the physical manifestations.

These manifestations embrace those phenomena which are more distinctly physical in their nature, in contrast with the phenomena of the so-called more intellectual phases of mediumship.

Hydesville Rappings

Among physical manifestations are included: raps, table-tipping; ouija-board; movement of bodies without visible or direct contact; playing of instruments without visible means; levitation of objects and persons; phenomena of direct-voice and trumpet-speaking, both produced without the ordinary physical organs of speech; etherealization; materialization of parts and of the whole body; slate-writing; and spirit-photography.

In dealing with the physical manifestations, we shall have to content ourselves with descriptions of a few of the most noteworthy and well-known cases and examples of physical manifestations and with citing the authorities for them.

It must be understood that the physical phenomena of Spiritualism are, and always have been, the most common phase of Spiritualism and that they have been observed by hundreds and even thousands of investigators. There is no need to cite the hundreds of cases in which the various phenomena have been observed or to give a long array of names of reputable and even noted men who have witnessed them and vouched for their genuineness.

The best method to pursue in dealing with them is to select the best and most well-known cases and to consider them as representatives of the phenomena as a whole.

The physical manifestations of

Spiritualism had their start at the very beginning of Spiritualism. We have already seen how the raps at the house in Hydesville, and later in Rochester, really started the movement of Spiritualism, and how, later, physical manifestations of various kinds occurred in the house of Dr. Phelps at Stratford, Connecticut, which caused such widespread interest and attention.

Physical manifestations, at this period, caused very great attention and interest, because they were regarded then, more uncritically than now, as direct evidences of spirit power and therefore as proof of the existence of the spirit beyond the grave.

There was not, at this time, a long list of psychic researchers, with scientific reputations at stake, who could muddle the issue with their talk of the subliminal consciousness and the activity of the unconscious; hence spirit phenomena of that period, when known to be genuine, were taken very much at their face value, namely as manifestations of spirits.

Hare Converted

One of the first important experimental investigators in the field of phenomenal Spiritualism, as well as in its more philosophical and religious side, was Professor Robert Hare, author of the book which we have already noticed, "Experimental Investigations in the Spirit Manifestations."

Professor Hare was Professor Emeritus of Chemistry in the University of Pennsylvania, and, like Professor William Crookes after him, endeavored to apply his experimental knowledge in the spiritual manifestations. It was in the course of these tests, with his own specially devised apparatus, that Professor Hare became converted to Spiritualism.

Professor Hare, having heard much of the spiritual manifestations and having witnessed several instances of the phenomena, decided that he would put the matter to a test by devising a special apparatus of his own which the spirits could employ in giving their messages. He accordingly invented what he called spiritoscope, which was a revolving disk with letters on it, much as the ordinary wheels of chance.

The disk was operated by a pulley of strings, out of the reach of the medium and in plain sight of all the spectators. The letters were also out of sight of the medium, so that he could not tell which letter was indicated. The spirit power was supposed to revolve the wheel and make it stop at the desired letters, thus spelling out messages.

Apparatus Used

Professor Hare tried his apparatus with several mediums, some with whom he was personally well acquainted and obtained successful results. The apparatus spelled out messages from his father and from his uncle, and from these messages, Professor Hare was convinced of the reality of the spirit phenomena.

The apparatus, however, was not uniformly successful and some spirits communicating through other methods, stated that it was difficult, if not almost impossible, for spirit power to operate Professor Hare's apparatus. Professor Hare then received messages from his father which stated that, notwithstanding the initial success of the apparatus, it could not be generally operated by spirits, because the spirits have to use the eyesight of the medium to locate

the letters in spelling out the words.

It was explained that the spirit controlling the medium does not perceive by spiritual light, but by natural light, and has therefore to see the letters in order to spell out messages with them. The father of Professor Hare explained the first successful tests of the apparatus by saying that, in these cases, the controlling spirits were using the eyes of Professor Hare himself to locate the letters and were therefore, in a way, independent of the medium.

"Experimental Investigations"

He further explained that they had brought about the first successful tests expressly for the purpose of converting Professor Hare. Whatever the subsequent fate of the spiritoscope happened to be, therefore, it was successful for the first several attempts and was the means of converting Professor Hare to Spiritualism.

Professor Hare devised a great many other apparatuses and experiments for testing out the spiritual phenomena, and in most of these he arrived at what, to him, were successful and convincing results. The experiments and descriptions of the various apparatuses are all contained in his book, "Experimental Investigations," now out of print and available only in the larger libraries.

Professor Hare's investigations and experiments were in the nature of a forerunner to those of Sir William Crookes (then Professor) Crookes in England, which took place about fifteen years later, around 1870. The investigations of Sir William Crookes in the phenomena of materialization we have already considered in Chapter IV, although they perhaps might more appropriately have been included in this chapter.

There are abundant cases and investigations of materialization, however, and we shall not lack material for a study of this phase. Sir William Crookes, however, did not confine his investigations of Spiritualism to materialization only, but instituted investigations and experiments in all the other phases of the physical phenomena and his results in this line were quite as impressive as those of materialization.

William Eglinton

In these experiments, he established the reality of psychic force, as a separate and distinct force in nature and as allied to the forces of magnetism and electricity, and it was through this psychic force, Sir William Crookes showed, that the physical phenomena of Spiritualism were caused.

Most of Sir William Crookes' experiments were conducted with the American medium, Daniel Dunglas Home, who was then staying in England, although he tells us also of experiments with Kate Fox, of Rochester, who was connected with the raps there, and with William Eglinton and others.

His best recorded experiments, however, were with D. D. Home, whom he had at his house and laboratory as a guest and whom he had every opportunity to study under the best test conditions. During these experiments, Sir William learned to know Home very well and formed a very high opinion of his character.

The results of his investigations he published in his "Researches in the Phenomena of Modern Spiritualism," already referred to. The record covers practically the whole of the physical manifestations of Spiritualism, and though published more than fifty years ago, it is as appropriate and applicable today as when it was written.

TO BE CONTINUED: The next installment of "Higher Spiritualism" will cover Sir William Crookes' classification of the phases of physical phenomena, together with the results of some of his experiments and investigations.

BOOK MENTIONED

"Thirty Years Among The Dead" by Dr. Carl A. Wickland (\$3.50).

Order from **Psychic Observer, Inc.**, Chesterfield, Indiana.

OUR DECLARATION OF PRINCIPLES.

Exposition of the Principles Adopted by the
National Spiritualists' Association.

By THOMAS GRIMSHAW

ED NOTE: Since Grimshaw's passing, another principle has been added. Number 9 reads: "We thus affirm our belief in and acceptance of the truths which are contained in the Bible and assert that Prophecy and Mediumship are not unique nor of recent occurrence alone, but that they are universal and everlasting, and have been witnessed and observed in all ages of the world."

IT IS THE proud boast of many Spiritualists that they are not creed-bound, that in fact they have no creed. This statement is liable to be misleading—surely you would not have people think you have no thought, no definite ideas, no principles, nothing fundamental upon which you as Spiritualists are agreed.

What our people who talk this way mean, is that they have no restrictive creed, no stakes set about their thought, they are progressive and believe the mind should be left free to grow, free to change its opinion and views. We endorse this position most heartily; yet we realize that no movement, secular or religious, could possibly exist without having some platform, making some declaration of the principles for which the organization stands.

Spiritualism is no exception to the rule. If we are to have an organization worthy of serious consideration; that organization must stand for something definite, and we must express that something in no uncertain terms. What does Spiritualism stand for?

That is a very hard question to answer, because it represents different things, to different minds. Spiritualism *per se* embraces a great volume of truth, but it is utterly impossible for the student to grasp all this truth at once.

Purest Ethics

The investigator starting out upon his investigation of this great subject is apt first of all to be impressed with its phenomena; they are so strange and marvelous that for the time being he can see nothing else, it is all so very wonderful that he finds it difficult to reason upon his experiences; usually his mental balance is restored, and he begins to try and decipher the meaning of these phenomena, begins to ask questions as to how they are produced, what part spirits play in their production, what part the sitters play in their production, and gradually it dawns upon him that there is a wonderful science in Spiritualism.

He continues to grow and ask questions, and it dawns upon him that Spiritualism is not only a science, but a great philosophy, a philosophy of life both here and hereafter. He may delve deeper still and find in Spiritualism the purest ethics and the sweetest religion the world has ever known.

You do not become a Spiritualist by merely attending a few seances, and becoming converted to the fact, or belief, that the spirits of the departed can hold converse with mortals; becoming a Spiritualist is a matter of spiritual growth.

While the Spiritualists do not have a set creed (cannot possibly have in view of what we have already said), we do have a Declaration of Principles, which was adopted by a large body of representative Spiritualists assembled in convention, in the city of Chicago during the year 1899.

This Is the Platform

Let me try and explain to you further who these Spiritualists were. Some years before, Spiritualists representing various Spiritualistic societies throughout the United States, met in Chicago, and formed what is known as the National Spiritualists' Association; each year delegates representing various auxiliary bodies (of which there are now some six hundred) meet in annual assembly to elect officers, and consider matters that they believe will further the interests of the Cause.

It was one of these delegate conventions which may fairly be said to represent the organized Spiritualists of the United States, which adopted the following Declaration of Principles:

1. We believe in Infinite Intelligence.
2. We believe that the phe-

nomena of Nature, physical and spiritual, are the expressions of Infinite Intelligence.

3. We affirm that a correct understanding of such expressions and living in accordance therewith constitute the true religion.

4. We affirm that the existence and personal identity of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden

Former V.P. of N.S.A.



THOMAS GRIMSHAW
1867 - 1938

Rule, "Whatsoever ye would that others should do unto you, do ye also unto them."

7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

8. We affirm the doorway to reformation is never closed against any human soul, either here or hereafter.

Such is our platform of principles. Standing upon it we are prepared to challenge the attention of the thinkers of the world. Remember we do not offer it as final; we recognize it as subject to change by amendment, or addition, in the light of a better understanding of the truth, and would not attempt to coerce any human being to accept it contrary to their reason and best judgment.

Why We Believe

Our intention is to take up the different items in this Declaration of Principles and endeavor to analyze and explain them from our point of view. We will content ourselves with a consideration of the first two items, which read:

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of Nature, physical and spiritual, are the expressions of Infinite Intelligence.

We think that as a literary production the declaration would be improved (without altering the sense) by combining the two items, making it read:

We believe in Infinite Intelligence, and that the phenomena of Nature, physical and spiritual, are the expressions of such an Intelligence.

Spiritualists have frequently been charged with being Atheists; here in this statement we have a public repudiation of the charge. Let us however try and make its meaning clear.

We find in it no endorsement of the Anthropomorphic idea of God taught by the orthodox Christians. It does, however, imply a belief in the existence of a purposeful, intelligent power imminent in, and manifesting through the phenomena of Nature, physical and spiritual.

In this declaration, we have not attempted to define Deity, except to say we believe that purposeful power to be Infinite. What do we mean by the term Infinite? Merely limitless, immeasurable, beyond

the measurement of the finite mind.

Finite beings cannot possibly comprehend the Infinite; all that we can truthfully say is, that as we study the phenomena of Nature, we are forced to conclude that behind, or above these phenomena there is a somewhat, a power with evident purpose; purpose implies intelligence, the scope of this intelligence is so vast, we call it Infinite.

Are we justified in assuming that there is purpose in Nature? Let us turn first of all to science for an answer. Of course we all know science does not approve of the orthodox idea of God; but the whole fabric of modern science is based upon the idea that Nature works to a purpose; there is constancy, order, harmony; given the same conditions, the same results are sure to follow.

Truth of Evolution

The astronomer can predict an eclipse, or the return of a comet scores of years in advance. The physicists can combine oxygen and hydrogen in certain specific quantities to form water, and boldly declares these elements or gases always have and always will combine in those same proportions, and no other.

Law is only another name for regular order; the laws of Nature are the regular constant methods Nature has in doing things.

There is another point we wish to impress upon your minds, namely: Nature is not only orderly, constant, unvarying in her methods, she is progressive.

Granting the theory of evolution is true, the planet upon which you live has been evolved from a state of chaos; to a state where it is capable of bearing and sustaining human life: first the mineral, then the vegetable, then the animal, and finally the human. In these upward steps of Nature's evolutions, we can see wondrous evidences of purpose.

As we study the human organism, the fact is forced upon us still more strongly that Nature employs means to serve definite ends; and to attribute all the wondrous adaptations of Nature to chance, or the fortuitous action of blind mechanical laws, is, to say the least, not reasonable.

Add to these intimations of purpose to be found in the physical phenomena of Nature, the further proof offered by Spiritualism, namely, the fact that the thinker goes on living, and progressing after the destruction of his physical body, and the position of the

PSYCHOMATIC HEALING

by HARRY BENJAMIN, M.B.N.A.

Harmony with higher law—is essential if one wishes to be healthy on the physical as well as higher levels of one's being.

There is also need for adherence to the laws governing physical health.

THE phrase psychomatic healing is very much to the fore these days in medical circles, and it is also heard quite a lot in the Press, too.

If the public but realized it, it is quite a revolutionary thing for the medical profession to be using the term psychosomatic healing, because the word psychosomatic means mind-body, and psychosomatic healing implies the healing of certain body diseases by treatment of the mind (or psyche).

It is, therefore, a very big step forward for doctors now to admit that certain diseases can have their origin in disturbed mental and

materialist is entirely overthrown.

Purpose implies intelligence. We are not so egotistical as to think we can define just what that Intelligent Power in Nature is like, in a way that will satisfy you. This is just the position taken by organized Spiritualists: Being finite, we cannot fully comprehend the Infinite, therefore we say, "Don't let us quarrel about definitions of Deity."

Let us give to each individual the liberty of forming his or her own conception of God; permit each individual to realize as much of this God Power as he can. Without wishing to speak arbitrarily, or claiming to speak as the authorized spokesman of the organized Spiritualists of the United States, we desire in conclusion to present to you a brief statement (Con't. Page 8, Col. 2)

emotional states, and it brings this latest development in the medical field right into line with occult teaching.

It has long been acclaimed by occultists and those interested in the spiritual and mental aspects of man's constitution that disorders in these levels of his being can express themselves on the physical level by means of bodily disease. Now we have medical confirmation of this long-held contention.

By using the term psychosomatic in regard to certain types of disease, the medical profession now fully admits that in certain instances mental and emotional disturbances and conflicts can result in bodily disorder. They also admit that only by resolving the mental and emotional disturbances and conflicts can the diseases so caused be cured.

This is surely getting away from drugs and sera with a vengeance, and gives cause for rejoicing among those who have all along adopted the occult and esoteric viewpoint.

But, unfortunately, it is only a relatively small fraction of disease conditions that the term psychosomatic is applied — although there are good grounds for believing that the range of applicability will be gradually widened as time goes on.

At Their Peril

It is an excellent thing that medical men should have begun to realize that disease often has its roots in the non-physical aspects of man's being; but danger lies in people assuming that disease in the physical body can be cured by attention to the mind or spiritual aspects of man's nature alone, and ignoring the purely physical side entirely.

This is the viewpoint held by Christian Scientists, mind healers, faith healers, etc., and it is most important fully to realize its implications. It is one thing to know that disease can have origins other than purely physical ones, but one must not rush to the other extreme and assume that disease has only such non-physical origins.

This view, if true, would mean that man can with impunity ignore all the everyday laws of physical well-being and still enjoy perfect health, so long as his mental and spiritual condition is in harmony with higher law.

We agree that such harmony with higher law is essential if one wishes to be healthy on the physical as well as higher levels of one's being, but there is also need for adherence to, and conformity with, the laws governing physical health.

Otherwise it would mean that a person could eat what he likes, drink what he likes, have little or no rest or sleep, take no outdoor exercise, have no fresh air, etc., and still be perfectly healthy. This is surely a fallacy.

Although some fortunate people may do this sort of thing with seeming impunity for a time, eventually they have to pay the price of such violation of natural law, and find themselves suffering perhaps from cancer or other serious chronic malady which no amount of faith or mind healing can cure for them.

We have physical bodies, and we must ever guard and preserve those bodies through strict adherence to Nature's laws governing that realm of being.

That means: eating rightly; having enough sleep and rest; getting sufficient fresh air and outdoor exercise, etc. Otherwise we may find our physical vehicle letting us down just when we need its support the most!

The wise will pay heed to this caution; the not-so-wise can ignore it at their peril!

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OUR DECLARATION OF PRINCIPLES

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

of our conception of Infinite In-
telligence and world government.

First let us assume the exist-
ence of a spiritual element in
Nature; if there is no such ele-
ment, if the materialistic monist is
correct when he says: "There is
only one substance, matter," then
all our preaching and theorizing
is in vain.

Living means more than know-
ing or believing; we must live ac-
cording to Nature, act out daily,
hourly, our highest understand-
ing. If you know it is an abuse
of your body to eat certain kinds
of food, you must cease to do evil.

The development of latent
powers of your spiritual nature
will enable you to overcome, be
master of the body. It is really
more of a religious act to over-
come a bad habit than to go to
church, or make a long prayer.

A part of our religious worship
consists in venerating, holding as
sacred the physical body; it is the
temple of the living spirit; the
soul's kit of tools, its needs, must
be studied, its powers cultivated,
the harmony of its members pre-
served.

Potential Powers

It must be used properly, intel-
ligently, not abused. We believe
the time will come when Spirit-
ualists will be ashamed to admit
they are sick, because our religion
rightly understood and practiced
will enable people to acquire such
a mastery over the body that it
will always be well.

We would not say this spiritual
element is all, for we recognize
matter to be a reality. Spirit is
immanent in the universe, is
everywhere present, in the fire-
mist as in the perfected world.
The seeds of perfection lie within
the spiritual element; All spirit
is potentially, relatively perfect,
contains intent within it the at-
tributes of thought, reason, individ-
uality, will, love, wisdom.

The spiritual element in the
fire-mist, or in the imperfectly de-
veloped world, is in the germ
state; the development of the
planet represents the more per-
fect at-one-ment of spirit with
matter.

Slowly the potential powers, the
latent attributes of spirit are being
developed; higher and higher
forms of life appear, the human
is born; in the human we see a
manifestation to some degree of
the attributes of thought, reason,
individuality, self-consciousness.

The man dies, but does not cease
to exist; he simply shuffles off the
mortal coil, passes to the realms
of spirit-life.

The spirit monad, or soul, or
spirit, or whatever you choose to
call it, continues to unfold its
latent attributes, express its pos-
sibilities; it advances from sphere
to sphere, from realm to realm,
growing more intelligent, more un-
selfish, loving, spiritual; from man
to spirit, from spirit to angel,
from angel to celestial being, from
celestial being to God.

Supreme Spirit

The higher the soul rises, the
more fully in at-one-ment it be-
comes with other highly developed
souls, until there comes a time
when ten thousand times ten thou-
sand souls are able to voluntarily
blend their forces and intelligence
to assist in the development of
worlds.

A great community of harmoni-
ous souls acting in unison attach
themselves to some planet in the
process of formation and consti-
tute the God of that planet, they
decree and work out its destiny;
just as lesser spirits become na-
tional gods, and the guides of me-
diums.

As to there being one Supreme
Spirit over all we know nothing;
we know no mortal, or spirit who
does know anything; therefore let
us be broadminded and tolerant
enough not dogmatize upon mat-
ters of opinion, or belief.

If it will make a man a better
man to believe in a personal God,
a heavenly Father, let him; it is
his privilege. The God at whose
shrine we worship is Spirit, the be-
coming God of the spiritual forces
in Nature; includes, humanity on
earth; the humanities of the spiri-
tual realms; all the angels and arch-
angels and gods of all the
heavens; is more than personal, in
fact includes all personality, all
intelligence, all love, all wisdom.

Realizing that no man can love

the God whom he has not seen,
until he first learns to love his
brother man whom he has seen,
we plead for the brotherhood of
man, as a stepping stone toward
the recognition of the Fatherhood
and Motherhood of God.

Religion of Modern Spiritualism Is Spiritualism a religion?

No question which has arisen
for the consideration of Spiritual-
ists has given to a greater diver-
sity of opinion than the one before
us. We believe in the right of
private judgment; we would not
attempt to coerce a solitary human
being to believe as we do; yet we
feel that upon the answer we give
to this question depends the very
existence of our movement. If
**Spiritualism is not a religion, then
it can never fully satisfy the needs
of man.**

Man is naturally a religious be-
ing; he craves for at-one-ment
with the Divine; if there is noth-
ing in Spiritualism to satisfy this
soul hunger, then as an organized
movement it is bound to be a
failure.

The organized Spiritualists of
the United States of America have
given their answer to this vital
question; it is to be found in the
third article of our Declaration of
Principles which reads: "We af-
firm that a correct understanding
of such expressions (the expres-
sions of infinite Intelligence as
revealed in the phenomena of Na-
ture, physical and spiritual) and
living in accordance therewith
constitute the true religion."

Here you have in a nutshell our
views of religion. It is without
doubt a revolution in the concept
of what religion really means, and
what man's religious duties really
are. Many people have believed
that in order to be religious, they
had to belong to some church, sub-
scribe to a creed, believe in a
personal God, a personal devil,
an fallible revelation, vicarious
atonement, a literal heaven and
hell, and so forth.

Nothing of the kind is involved
in the view of religion as here set
forth. Let us analyze the state-
ment a little more closely. In the
first two items of our declaration
we have presented our conception
of God as an intelligent power im-
manent in Nature; this power is
revealed through the phenomena
of Nature, physical and spiritual.

Handiwork of God

Now we affirm that in order to
be truly religious we must live
in accordance with Nature; seek
to understand the purpose of God
as expressed in and through the
phenomena of Nature.

Nothing about believing; noth-
ing about belonging to a church
(not even a Spiritualist church);
but it is imperative you should
become conversant with Nature's
laws, learn what she demands of
you, for Nature's demands are
God's commands.

How can this understanding be
acquired? There is only one way;
you must become a student. How
much do you know about the mag-
nitude, the grandeur, order and
harmony which prevails amidst the
starry orbs of space; remember
these stars, suns, systems and
planets are all expressions of In-
finite Intelligence, the handiwork
of God the Spirit.

No man can study astronomy
without being inspired with a
greater and grander conception of
the universe, in which he lives.
Turn from the stars above to the
earth beneath, study its formation,
read its history, as written in the
rocks, you cannot fail to be filled
with wonder and awe.

From a conception of the rocky
ribs of the old earth, the moun-
tain peaks, the valleys, the
streams, rivers and oceans, turn
your attention to the floral and
vegetable kingdoms, study the mon-
archs of the wood, then the beau-
tiful flowers, the little daisy even
has a wondrous story to tell to the
mind that is prepared to hear it.

Next turn your attention to the
animal and human kingdoms, lis-
ten to the sweet songs of the birds,
study animal life, and above all
study yourself; your physical
bodies, the houses in which you
live. Study the mind with its
marvelous powers, bring out your
spiritual microscopes and tele-
scopes, for our religion involves a
knowledge of the spiritual as well
as the physical.

The physical, magnificent as it
is, is only one side of the shield
of Nature, the rough side; the
brighter side, that expression
which reveals more clearly the
purposes of Infinite Intelligence,
is as yet largely hidden from the
imperfect vision of mortals.

Wondrous indeed are the powers

THIS THING CALLED LUCK!

by I. G. HAYES

THE NUMBER of people who believe in luck—as such, must num-
ber some hundreds of thousands, and maybe those who be-
lieve in some kind of charm or mascot as a luck-bringer, num-
bers considerably more.

Many people have made and are
still making a good living out of
the manufacture of these so-called
luck-bringers, and their variety
and shape is truly astonishing. I
have seen the queerest luck-bring-
ers, from a piece of string with
seven knots in it, which had been
carried by a sailor all over the
world, to the shrivelled ear of an
elephant kept under a glass cover
by a woman who believed that the
shadow of an elephant protected
her wherever she went.

Weird Collection

I had occasion recently to visit
a man nearing his ninetieth birth-
day. He was an old soldier who,
during his Army life had collected
nearly a hundred charms and mas-
cots from different parts of the
world. He had these neatly ar-
ranged on an old dresser, and the
collection was about the most
weird I am ever likely to see.
Strange and fascinating were the
stories connected with some of
these objects, and many had cost
a good deal in money and in risk

of man the spirit, you must needs
get acquainted with them, with
your spiritual selves; develop the
marvelous possibilities of your in-
ner nature, before you are able to
live to your highest life.

Religion as we interpret it
means to scale the heights, ex-
plore the depths, in search of
knowledge; it comes to break
rather than forge fetters about
men's limbs. The fear of an angry
God, and terrible devil; the re-
striction of man's honest thought
by narrow dogmatic creeds, has
made a fearsome thing out of re-
ligion; but it will not always be
so, the light of a brighter day
is dawning upon the world, and
religion is destined to become
sane, rational, natural.

The first step in our religion
as we have already shown, con-
sists in acquiring an understand-
ing of Nature; of the laws gov-
erning our physical bodies; it fur-
ther indicates that we must live
in accordance with that under-
standing.

Living means more than know-
ing or believing; we must live ac-
cording to Nature, act out daily,
hourly, our highest understanding.
If you know it is an abuse of your
body to eat certain kinds of food,
you must cease to do evil.

The development of latent pow-
ers of your spiritual nature will
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served.

It must be used properly, intel-
ligently, not abused. We believe
the time will come when Spirit-
ualists will be ashamed to admit they
are sick, because our religion
rightly understood and practiced
will enable people to acquire such
a mastery over the body that it
will always be well.

Real Knowledge

Ignorance is incompatible with
our concept of religion; how can
we understand what Nature's de-
mands are, if we are ignorant, if
we fail to cultivate the powers of
the mind; how can we cease to do
evil and learn to do well, until we
know what evil is?

This involves the development
of the knowing powers of the soul.
The development and culture of
the mind is essential to the truly
religious life.

The next step is the develop-
ment of your latent psychic facul-
ties, which will enable you to en-
joy a higher degree of suscep-
tibility to the finer, subtler forces
in nature. The progress of civil-
ization represents the development

(Con't. Page 9, Col. 3)

of life to secure. But to each indi-
vidual charm or mascot in the col-
lection, the old fellow attributed
some particular power, and accord-
ing to him his collection was price-
less, though in fact many of the
objects were completely valueless.

It is difficult to believe that in
this enlightened age there are peo-
ple who sleep with a raw potato
under their pillow believing it will
influence for the good their chan-
ces of winning a sweepstake. Yet I
am told there are some who actual-
ly resort to this practice when a
big prize is in the offing. What
happens if the big prize doesn't
come off is answered by saying
that sufficient faith in the raw
potato was lacking.

How far charms and mascots
can influence a person's life, de-
pends on the mind of the person.
Actually such objects have no sig-
nificant value as luck-bringers.
Their value can only be sentimental
at most. Luck is something far
more than belief in a bit of wood
carved in the shape of a fantastic
idol, or the carrying of a rabbit's
foot or a piece of coal. Luck is a
matter of individual effort, and de-
pends largely on how much faith
you have in yourself and in your
ability to achieve the goal you wish
to reach. Some folk say they never
have any luck. This often depends
on what they call luck.

To be happily married with fine
healthy children is to be lucky.
To have a good position in life and
a future that is secure is also to
be lucky, but in each case the luck
is the type that has come of in-
dividual effort and achievement,
and it has not been arrived at by
wishing on a so-called charm, or
because a horse-shoe has been hung
over the door.

Not Lucky

There is however the instance of
the person who fills in a football
coupon—knowing nothing what-
ever about football—and pulls
the first prize and is called "a
lucky." This however is not luck
but pure chance.

Then again we have the case of
the ten applicants who waited for
an interview for the big job which
was to change their whole lives.
Each applicant thought himself
the man for the job, and no doubt
went in for the interview hoping
for success. But when it came to
the ninth man and the job was still
open, did the tenth man get but-
terflies in his stomach? The an-
swer is NO. He went in and got
the job, and the unsuccessful nine
called him "dead lucky." But was
he? Certainly not! He had a natu-
ral deep-rooted belief in himself
and his ability to succeed. The
more difficult the prize the more
dynamic his faith. His courage and
manner carried such conviction
that the interviewers soon conclud-
ed that he was their man. The
other nine might have carried
every kind of mascot or lucky
charm, but such things never turn
the wheel of fortune.

It is a matter of faith in oneself
and in one's ability to achieve. In
finding sufficient courage to plod
on in face of every obstacle. The
renewed effort needed to meet
every disappointment, and the ac-
ceptance of each defeat as a chal-
lenge.

The success which is won by
these sterling qualities must never
be termed luck, but the reward of
persistent and undiminished effort.

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The spiritual element in the firemist, or in the imperfectly developed world, is in the germ state; the development of the planet represents the more perfect at-one-ment of spirit with matter.

Slowly the potential powers, the latent attributes of spirit are being developed; higher and higher forms of life appear, the human is born; in the human we see a manifestation to some degree of the attributes of thought, reason, individuality, self-consciousness.

The man dies, but does not cease to exist; he simply shuffles off the mortal coil, passes to the realms of spirit-life.

The spirit monad, or soul, or spirit, or whatever you choose to call it, continues to unfold its latent attributes, express its possibilities; it advances from sphere to sphere, from realm to realm, growing more intelligent, more unselfish, loving, spiritual; from man to spirit, from spirit to angel, from angel to celestial being, from celestial being to God.

Supreme Spirit

The higher the soul rises, the more fully in at-one-ment it becomes with other highly developed souls, until there comes a time when ten thousand times ten thousand souls are able to voluntarily blend their forces and intelligence to assist in the development of worlds.

A great community of harmonious souls acting in unison attach themselves to some planet in the process of formation and constitute the God of that planet, they decree and work out its destiny; just as lesser spirits become national gods, and the guides of mediums.

As to there being one Supreme Spirit over all we know nothing; we know no mortal, or spirit who does know anything; therefore let us be broadminded and tolerant enough not to dogmatize upon matters of opinion, or belief.

If it will make a man a better man to believe in a personal God, a heavenly Father, let him; it is his privilege. The God at whose shrine we worship is Spirit, the becoming God of the spiritual forces in Nature; includes, humanity on earth; the humanities of the spiritual realms; all the angels and archangels and gods of all the heavens; is more than personal, in fact includes all personality, all intelligence, all love, all wisdom.

Realizing that no man can love

the God whom he has not seen, until he first learns to love his brother man whom he has seen, we plead for the brotherhood of man, as a stepping stone toward the recognition of the Fatherhood and Motherhood of God.

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No question which has arisen for the consideration of Spiritualists has given to a greater diversity of opinion than the one before us. We believe in the right of private judgment; we would not attempt to coerce a solitary human being to believe as we do; yet we feel that upon the answer we give to this question depends the very existence of our movement. If Spiritualism is not a religion, then it can never fully satisfy the needs of man.

Man is naturally a religious being; he craves for at-one-ment with the Divine; if there is nothing in Spiritualism to satisfy this soul hunger, then as an organized movement it is bound to be a failure.

The organized Spiritualists of the United States of America have given their answer to this vital question; it is to be found in the third article of our Declaration of Principles which reads: "We affirm that a correct understanding of such expressions (the expressions of infinite Intelligence as revealed in the phenomena of Nature, physical and spiritual) and living in accordance therewith constitute the true religion."

Here you have in a nutshell our views of religion. It is without doubt a revolution in the concept of what religion really means, and what man's religious duties really are. Many people have believed that in order to be religious, they had to belong to some church, subscribe to a creed, believe in a personal God, a personal devil, an fallible revelation, vicarious atonement, a literal heaven and hell, and so forth.

Nothing of the kind is involved in the view of religion as here set forth. Let us analyze the statement a little more closely. In the first two items of our declaration we have presented our conception of God as an intelligent power immanent in Nature; this power is revealed through the phenomena of Nature, physical and spiritual.

Handiwork of God

Now we affirm that in order to be truly religious we must live in accordance with Nature; seek to understand the purpose of God as expressed in and through the phenomena of Nature.

Nothing about believing, nothing about belonging to a church (not even a Spiritualist church); but it is imperative you should become conversant with Nature's laws, learn what she demands of you, for Nature's demands are God's commands.

How can this understanding be acquired? There is only one way; you must become a student. How much do you know about the magnitude, the grandeur, order and harmony which prevails amidst the starry orbs of space; remember these stars, suns, systems and planets are all expressions of Infinite Intelligence, the handiwork of God the Spirit.

No man can study astronomy without being inspired with a greater and grander conception of the universe, in which he lives. Turn from the stars above to the earth beneath, study its formation, read its history, as written in the rocks, you cannot fail to be filled with wonder and awe.

From a conception of the rocky ribs of the old earth, the mountain peaks, the valleys, the streams, rivers and oceans, turn your attention to the floral and vegetable kingdoms, study the monarchs of the wood, then the beautiful flowers, the little daisy even has a wondrous story to tell to the mind that is prepared to hear it.

Next turn your attention to the animal and human kingdoms, listen to the sweet songs of the birds, study animal life, and above all study yourself; your physical bodies, the houses in which you live. Study the mind with its marvelous powers, bring out your spiritual microscopes and telescopes, for our religion involves a knowledge of the spiritual as well as the physical.

The physical, magnificent as it is, is only one side of the shield of Nature, the rough side; the brighter side, that expression which reveals more clearly the purposes of Infinite Intelligence, is as yet largely hidden from the imperfect vision of mortals.

Wondrous indeed are the powers

THIS THING CALLED LUCK!

by I. G. HAYES

THE NUMBER of people who believe in luck—as such, must number some hundreds of thousands, and maybe those who believe in some kind of charm or mascot as a luck-bringer, numbers considerably more.

Many people have made and are still making a good living out of the manufacture of these so-called luck-bringers, and their variety and shape is truly astonishing. I have seen the queerest luck-bringers, from a piece of string with seven knots in it, which had been carried by a sailor all over the world, to the shrivelled ear of an elephant kept under a glass cover by a woman who believed that the shadow of an elephant protected her wherever she went.

Weird Collection

I had occasion recently to visit a man nearing his ninetieth birthday. He was an old soldier who, during his Army life had collected nearly a hundred charms and mascots from different parts of the world. He had these neatly arranged on an old dresser, and the collection was about the most weird I am ever likely to see. Strange and fascinating were the stories connected with some of these objects, and many had cost a good deal in money and in risk

of man the spirit, you must needs get acquainted with them, with your spiritual selves; develop the marvelous possibilities of your inner nature, before you are able to live to your highest life.

Religion as we interpret it means to scale the heights, explore the depths, in search of knowledge; it comes to break rather than forge fetters about men's limbs. The fear of an angry God, and terrible devil; the restriction of man's honest thought by narrow dogmatic creeds, has made a fearsome thing out of religion; but it will not always be so, the light of a brighter day is dawning upon the world, and religion is destined to become sane, rational, natural.

The first step in our religion as we have already shown, consists in acquiring an understanding of Nature; of the laws governing our physical bodies; it further indicates that we must live in accordance with that understanding.

Living means more than knowing or believing; we must live according to Nature, act out daily, hourly, our highest understanding. If you know it is an abuse of your body to eat certain kinds of food, you must cease to do evil.

The development of latent powers of your spiritual nature will enable you to overcome, be master of the body. It is really more of a religious act to overcome a bad habit than to go to church, or make a long prayer.

A part of our religious worship consists in venerating, holding as sacred the physical body; it is the temple of the living spirit; the soul's kit of tools, its needs, must be studied, its powers cultivated, the harmony of its members preserved.

It must be used properly, intelligently, not abused. We believe the time will come when Spiritualists will be ashamed to admit they are sick, because our religion rightly understood and practiced will enable people to acquire such a mastery over the body that it will always be well.

Real Knowledge

Ignorance is incompatible with our concept of religion; how can we understand what Nature's demands are, if we are ignorant, if we fail to cultivate the powers of the mind; how can we cease to do evil and learn to do well, until we know what evil is?

This involves the development of the knowing powers of the soul. The development and culture of the mind is essential to the truly religious life.

The next step is the development of your latent psychic faculties, which will enable you to enjoy a higher degree of susceptibility to the finer, subtler forces in nature. The progress of civilization represents the development

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of life to secure. But to each individual charm or mascot in the collection, the old fellow attributed some particular power, and according to him his collection was priceless, though in fact many of the objects were completely valueless.

It is difficult to believe that in this enlightened age there are people who sleep with a raw potato under their pillow believing it will influence for the good their chances of winning a sweepstake. Yet I am told there are some who actually resort to this practice when a big prize is in the offing. What happens if the big prize doesn't come off is answered by saying that sufficient faith in the raw potato was lacking.

How far charms and mascots can influence a person's life, depends on the mind of the person. Actually such objects have no significant value as luckbringers. Their value can only be sentimental at most. Luck is something far more than belief in a bit of wood carved in the shape of a fantastic idol, or the carrying of a rabbit's foot or a piece of coal. Luck is a matter of individual effort, and depends largely on how much faith you have in yourself and in your ability to achieve the goal you wish to reach. Some folk say they never have any luck. This often depends on what they call luck.

To be happily married with fine healthy children is to be lucky. To have a good position in life and a future that is secure is also to be lucky, but in each case the luck is the type that has come of individual effort and achievement, and it has not been arrived at by wishing on a so-called charm, or because a horse-shoe has been hung over the door.

Not Lucky

There is however the instance of the person who fills in a football coupon—knowing nothing whatever about football—and pulls the first prize and is called "lucky." This however is not luck but pure chance.

Then again we have the case of the ten applicants who waited for an interview for the big job which was to change their whole lives. Each applicant thought himself the man for the job, and no doubt went in for the interview hoping for success. But when it came to the ninth man and the job was still open, did the tenth man get butterflies in his stomach? The answer is NO. He went in and got the job, and the unsuccessful nine called him "dead lucky." But was he? Certainly not! He had a natural deep-rooted belief in himself and his ability to succeed. The more difficult the prize the more dynamic his faith. His courage and manner carried such conviction that the interviewers soon concluded that he was their man. The other nine might have carried every kind of mascot or lucky charm, but such things never turn the wheel of fortune.

It is a matter of faith in oneself and in one's ability to achieve. In finding sufficient courage to plod on in face of every obstacle. The renewed effort needed to meet every disappointment, and the acceptance of each defeat as a challenge.

The success which is won by these sterling qualities must never be termed luck, but the reward of persistent and undiminished effort.

"DESTINY"

COMING EVENTS

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.

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

January 11-12: Annual convention of The Spiritual Science Churches, McAlpin Hotel, New York City; For information write: Rev. Glenn Argue, President, Studio No. 1010, Carnegie Hall, 56th & 7th Ave., N.Y.C.

OCCULT EVOLUTION

By D. JEFFREY WILLIAMS

Karma means cause as well as effect; sowing as well as reaping

IN ROGET'S famous *Thesaurus*, now issued as a Penguin book, the word *Karma* is listed along with words like effect, result, upshot, fruit, and so on. That seems strange in view of the generally accepted view, in the East at any rate, that Karma means cause as well as effect. It means the sowing as well as the reaping.

Of course, we often hear people say that such and such a thing is my fate or my Karma, and in a rough and ready sense the word then has the meaning of effect and what is felt to be due to one.

In a deeper and more philosophic sense, the word means law, universal law. It has been even described as the law of laws. It is often held to be an eternal Law. Sometimes, it has been said to be a universal condition, to be absolute harmony in both the material and the spiritual worlds.

We talk about the force of gravitation, and yet gravitation can be described as a universal condition as well as a law of nature. We have to take the law of gravity for granted whatever present-day scientists may say about it.

Bradley's Views

In much the same way we tend, more or less unconsciously, to take the law of universal harmony for granted. We feel that we live in a universe where "order" or harmony, as the poet put it, is God's first law. In such a phrase we imply the existence of a law or a condition of things that brings about what we feel is due to us in some way.

The implication of a law of harmony or moral order which can be violently thrown out of balance and adjustment runs through the plays of Shakespeare, especially in what are called the great tragedies.

Hamlet strongly feels the times to be out of joint, and thinks it is a cursed spite that he is born to put it right.

That great Shakespearean writer, A. C. Bradley, puts forward the view that in the plays of Shakespeare the catastrophe is, in the main, the return of the action on the head of the agent.

"It is," he says, "an example of justice; and that order which, present alike within the agents and outside them, infallibly brings it about, is therefore just. The rigor of that justice is terrible, no doubt, for a tragedy is a terrible story; but in spite of fear and pity we acquiesce, because our sense of justice is satisfied."

The hesitating Macbeth feels that:

"this even-handed justice
commends the ingredients to
our own lips."

Bradley thinks that is chiefly evil that violently disturbs the moral order of the plays of Shakespeare and, if that is so, he goes on to suggest that that "order" cannot be friendly to or even be indifferent to evil.

Karmic Action

It is evil that upsets the balance and harmony of that world so vehemently and ruthlessly at times, and when it does so the reaction and result is relentless and incapable.

That, after all, is but another way of saying that Karma, as the *Secret Doctrine* suggests, "guards the good and watches over them in this, as in future lives..."

That may sound strange doctrine in a book that insists that "the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of Matter

as it is in the world of Spirit." But it is not Karma that rewards or "punishes," but "it is we who reward or punish ourselves, according as we work with, through and along with Nature, abiding by the laws on which that harmony depends, or—breaking them."

We may be said to see karmic action and results in Shakespeare's tragedies work themselves out in the short space of a single lifetime.

Occultism reveals a far wider life-span of the spirit during which mortal lives are passing days. At the end of each such larger day there is some small progress due to the process of evolution.

There are three things which must be regarded as fundamental: (1) the law of evolution in the sense of an evolution in consciousness, that is, moral and spiritual advancement; (2) the law of Karma or adjustment, and (3) the power of free-will in man.

The power of free-will is used in the lower stages of human growth in violent and selfish ways, and a huge debt, as it were, is thereby accumulated which one day has to be repaid.

Why We Suffer

We act, feel and think, in selfish and inconsiderate ways, in our present life, and to the extent that we do so, we do not make the slate as clean as it might be if we were less selfish and more kindly in our thoughts, feelings and actions.

Karma ever allies itself with the law of evolution in order that we shall make progress in a moral and spiritual sense, and so the "paying off" of Karma is first and foremost a factor making for our growth and development. Our thoughts are more important in this respect than either feeling or actions.

Our thoughts have in them relatively a much greater force-value, and in matters of Karma-making and Karma-readjustment that should always be taken into account. Thoughts are the pounds in relation to the karmic account, while the feelings and actions respectively, the five shillings and the two-and-sixpences.

Thoughts that are essentially unselfish and idealistic, thoughts which have the good of others and world welfare as their inspiration, will, figuratively speaking, be notes of one hundred pounds in value.

We suffer as a result of our own mistakes and shortcomings. Happily, we learn as well. We learn eventually to cooperate rationally and willingly with the law of unfoldment within and without ourselves.

Has not Yoga been defined as "the rational application of the laws of the unfolding of consciousness, self-applied in an individual case"?

Laws of Evolution

The general laws of the evolution of form in the universe and of the unfolding of consciousness in man are the same, and the yogi is he who knows that secret and puts it into practice in his own case.

A. C. Bradley, in his studies of Shakespearean tragedy, seems to suggest that "order" which, is the background of the plays, an order which reacts against evil in various forms, is an order which "seems to be animated by a passion for perfection."

Perhaps some of us would rather say that it seems to have a passion for improvement and unfoldment.

Yet there seems to be a firm core of truth in that suggestion. The laws of evolution and Karma also seem to be animated by a passion for our own individual advancement and ultimate perfection. These work for our salvation, so to speak, from outside, and will continue to do so until we can take the matter of our own salvation into our own unfaltering hands at some future time.

Our Declaration Of Principles

Con't From Page 8

of sensitiveness to these finer forces.

The horizon of your consciousness will thereby be broadened; you will transcend physical sense, and realize the spiritual; to all such immortality becomes not a mere matter of faith, but knowledge.

Spirit communion, through the channel of mediumship, is a grand agency in religion. All religious movements at their inception have been accompanied by spiritual manifestations.

Some people labor under the misapprehension that the religion of Spiritualism is founded upon revelations from spirits; in fact is the worship of spirits; just as Christianity is supposed to be founded upon the Bible and Jesus Christ; it is a mistake, all true religion is founded upon the spiritual nature of man.

The soul naturally, intuitively yearns for at-one-ment with the Great All, the Infinite; revelations, avatars, religious observances, the study of Nature, the development of the intellect, the unfoldment of the latent psychical faculties, and communion with spirits, or angelic beings, are only to be reckoned as factors, or agents, in the promotion of this at-one-ment with the Divine.

Spirit communion is valuable inasmuch as it demonstrates:

1. The fact of the continued existence of the thinker after the change called death.

2. From communications received you learn of the sequential character of the life after death. You are to live after your physical bodies have ceased to exist.

You, your real self, with your strength of mind, or your weakness of intellectual development; good or bad, wise or foolish as the case may be; your happiness, or misery will depend, not upon what you have believed; but upon what you have done, and the motives which have prompted you to act.

Religious Sense

The innocent cannot suffer for the guilty, each man must become his own savior, work out his own salvation.

This information concerning what actually happens at, and after death, is very valuable in assisting man to acquire a better understanding of himself, and the part he is playing in the great drama of nature; but do not make the mistake others have done before you, in accepting the authority of spirits for truth; communications purporting to come from spirits (it matters not how high and exalted they may be) should be presented before the bar of reason, analyzed, the wheat sifted from the chaff; whatever of truth these communications contain, use it for the up-building of your own spiritual nature; be warned—do not exchange Jesus for the spirits, and expect them to carry your burdens, do your work, be your savior.

Another important factor in the development of the religious sense in man, and helping to bring him more in accord with Nature and the Divine, is prayer; we believe Spiritualists have been making a serious blunder in ignoring the agency of prayer.

Someone rises to inquire what is the use of prayer in a world governed by immutable and unchangeable laws? Such an attitude displays a want of thought, or an incorrect understanding of the true nature of prayer. You possibly have in mind the old idea of prayer, wherein the supplicant appeals to God to miraculously interfere with the operation of natural law in order to answer his prayers; we have no such idea in mind when we advise the Spiritualist to pray.

Meaning of Prayer

The poet represents our idea of prayer pretty well, when he speaks of it as the "Soul's sincere desire;" aspiration, an elevation of the thought; praying does not change the laws of Nature (there is no miraculous intervention of Providence); it simply changes the mental attitude; the mental atmosphere of the one who prays; makes him more receptive; and if the prayer is a worthy one, you send

out a vibration, a call for help; this call may reach some spirit, who will delight in trying to help you.

There is nothing unworthy, humiliating, irrational in this kind of prayer; any more than there is in inviting your friends in the physical to co-operate with you in some good work. If we could but induce the Spiritualists to establish a family altar in every home, and the members of the family spend a few moments, morning and evening, in the silence, asking for help and guidance from above, I believe it would prove of incalculable benefit.

Public worship is also an important factor in promoting the spiritual life; I am sorry to admit that all too frequently our public services have been looked upon as places of entertainment; where the curious were regaled with exhibitions of fortune-telling.

An ideal spiritual service would be, where the people would be invited to assemble in a clean, sanitary hall, to listen to some instructive, inspiring, uplifting discourse; accompanied with good music, and whenever possible followed by messages given by a medium; who was fully qualified to appeal to the intelligent, cultured investigator; such a service would be dignified and sure to impress favorably, the spiritual minded, intelligent inquirer; further it would promote a spirit of harmony, and unity of feeling.

Spiritual At-oneness

No one can fail to be benefited by sitting for an hour in the midst of a company of men and women whose thought is centered upon spiritual things; a condition of responsiveness to the higher influences is being induced.

Such is our conception of the religion of Modern Spiritualism, and our interpretation of the third article of our Declaration of Principles.

THE SCIENTIFIC ASPECT OF MODERN SPIRITUALISM

4. We affirm that the existence and personal identity of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

These two items in our Declaration of Principles are without doubt distinctive of Modern Spiritualism. No other religious movement is in a position to speak with such assurance.

Let us note what these statements involve: First, we affirm that the individual man or woman goes on living, after the destruction of their physical bodies; they not only live, but retain their identity. You are to live after death.

You will not by some miraculous process be changed into a strange monstrosity with wings, nor into a being with horns and hoofs and caudal appendage, but will still be human. We don't merely say we believe this about man's future. We declare we know.

How, or upon what grounds does the Spiritualist make this bold claim? He knows whereof he speaks, because he has communicated with the so-called dead.

"I don't believe it," says the opponent who has not investigated. We are not asking you to believe. It is not a matter of belief, it is a matter of fact. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

After 2000 Years

These phenomena have been and to a certain extent are now a bone of contention. Some of our religious friends would gladly extend the right hand of fellowship to Spiritualists if we would consent to exclude phenomena from our religion; they think it is low and vulgar, lacking in tone to associate phenomena with religion.

They say Christ brought immortality to light, proved that death is not the end of life, by rising from the dead himself; but the Christian does not know this to be a fact; he may believe it implicitly, but he may be mistaken; the witnesses to that great demonstration of the power of the spirit over death have all passed away from earth life, there is no way to cross-examine them (unless you admit spirit communion), and communicate with them as spirits.

The Spiritualist rises to say: "I can readily believe that Jesus (granting he lived) rose from the dead, because my own friends who

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Our Declaration of Principles

(Con't. from Page 9)

have died, have proved to me quite conclusively that death did not destroy them, and as we believe the laws of nature never change, the same laws were in operation then as now; now as then.

If Jesus rose from the dead two thousand years ago, he did so, not miraculously, but in accordance with law. If he appeared to his disciples in the upper room when the doors and windows were barred, he did so in conformity with law, and it is possible for your friends to do it today.

Thousands of people in all walks of life, from the peasant in the fields to the king upon his throne; men and women prominent in science, art, literature, lawyers, doctors, legislators testify that they have held converse with their departed friends; surely they are not all fools, the dupes of wily tricksters; the supposition is absurd.

The phenomena do occur; the good people have seen something, witnessed phenomena that has proved to their satisfaction, that the so-called dead live. Whether the evidence has been sufficient to warrant us in claiming the fact has been demonstrated scientifically is another question.

Many Theories

What do we mean when we say a fact has been demonstrated scientifically? We mean that it has been demonstrated, strictly adhered to, takes nothing for granted;

it does not decide in advance what is, and what is not possible. It does not set limits to the possible, but investigates without prepossession or prejudice; first observes, then verifies, then discusses the cause or causes.

We claim that the phenomena do occur; rappings are heard, ponderable bodies are moved, intelligent messages purporting to come from spirits are received; sensitive people are controlled presumably by some outside intelligence; clairvoyants see forms, or imagine they do, which strikingly resemble dead friends.

Voices are heard; people write automatically; writing appears between slates, written independently, or without mortal volition; apparitions are seen, and so forth. It is these phenomena which entitle Spiritualism to become the subject for serious scientific inquiry.

Admitting that some of the phenomena are genuine, we still have to take into account counter theories or hypotheses, introduced to explain away the facts.

Some of our opponents admit the phenomena occur, admit that mediums are not all frauds; but they say the phenomena can be explained without admitting spirits have anything to do with them. Can they? Let us note a few of these counter hypotheses.

First, we have Faraday's explanation of table tipping, namely, animal magnetism or muscular energy, the magnetism from the bodies of the sitters permeated the pores of the table and was the force responsible for its movement.

Modicum of Truth

When confronted with intelligent communications, and the query whence this intelligence, Professor Carpenter came to the rescue with the theory of Unconscious cerebration. He claimed that the sitters, sitting in a state of expectancy, with their hands upon the table, furnished answers to their own questions.

These theories fell to the ground immediately tables moved without contact, and information was given that was unknown to any of the sitters, but which was subsequently verified as correct.

The latest theory evolved to account for physical manifestations, even including materialization, is that of Animic Emanations; that is to say, it is claimed that when four of you go into a room, lock the doors and bar the windows and a fifth form makes its appearance in your midst; that form is an emanation from the body of the medium—the medium, perhaps unconsciously, is projecting a part of himself or herself, and in some way not understood the material thus projected assumes a form which strikingly resembles your dead friends.

There is no doubt this theory contains a modicum of truth, the substance out of which the form is builded does emanate from the bodies of the medium and sitters; but it requires something more than animic force, or unconscious cerebration to build up a form that can walk and talk intelligently.

Of late years, we have heard much of telepathy, thought transference and the dual mind, the subjective and subliminal selves, to account for the mental phenomena of Spiritualism. What is telepathy? Communication from afar, without employing any of the known material means of communication.

Telepathy—A Fact

Fifty years ago this theory would have been scouted as preposterous by the old school of psychologists, who contended that the only channels of communication between mind, or the outer world and mind, were the five senses.

You must touch, taste, hear or see, in order to get in communication with; the suggestion that two peoples a thousand miles apart could communicate their thoughts to each other without employing some material agent, such as a letter, telegram, telephone, and so forth, would have been laughed to scorn; and yet it is generally accepted as a fact today.

The theory is being overworked to such an extent that it is being used by the ignorant and those prejudiced against the spirit hypothesis, to account for all the purported communications from departed spirits.

Telepathy is a fact; mind can communicate with mind independent

ent of the physical senses; but this faculty has its limitations, and while it will account for some (believed to be) spirit communications, it falls very far short of explaining them all.

Our next theory is that of the dual mind. This theory assumes that man has two minds; the objective, normal mind, and the subjective mind. The objective mind is the mind you use in your waking state, the one you use to gather facts fresh from the mint of conscious experience.

The other, the subjective mind, is the mind underneath, your soul mind. Its powers are marvelous; its memory is perfect; it can reach out telepathically and explore the minds of other people to gather information; for instance, you go to have a sitting with a medium; he passes into an abnormal state, his normal objective mind stops working; his subjective mind however is wide awake, it gets in rapport with your subjective mind and he can read your past life like an open book; anything you have ever dreamed, or thought, or done is known to the man in that state; nay, more, he is not limited to what you know; he can reach out and pick the mind of any living person.

Plane of Reason

Wonderful, isn't it? It makes him a veritable God, limited by none of the limitations of ordinary mortals who are dependent upon their reason and experience for what they know. This subjective mind, however, has one great weakness, it is amenable to suggestion; suggest to it that it is Cleopatra, and Cleopatra it will be; suggest to it that it is the spirit of your sainted mother, and your mother it will be. Then there is the horrible suggestion

that this is the kind of mind you will have after you shuffle off the mortal coil. Pardon me if I speak strongly and say it would be far, far better to cease to exist altogether than to be thus afflicted forever.

Is there no truth at all in this theory? Of course there is; the mind has its different planes—the subjective, or sub-normal, the normal, and the subliminal or super-normal, and the soul may vibrate, or live in any one of them. The subjective belongs to the past; it is the plane of habit, the plane of suggestion, inferior, sub-normal, when you are vibrating upon that plane you are an inferior being; your actions are likely to be bestial.

The normal plane of mental activity is the plane of reason; the soul vibrating upon it is no longer a creature of instinct, but thinks and reasons its way out of difficulties.

The subliminal, or supernormal is the superior state; that state in which you live when you are exalted, inspired. The soul vibrating upon that plane catches glimpses of the glorious life which awaits it farther along. This is indeed the mind of the soul—nothing can enter it that is crude or degrading.

Let us close this phase of our subject by admitting that in the light of a fuller inquiry much that is now admitted as evidence of spirit return by Spiritualists will be shown to be of little or no value.

TO BE CONTINUED: In the next issue, Mr. Grimshaw will present cases proving the scientific aspects of spirit return as viewed by Crookes, Wallace, Hare, Varley, Zollner, Lombroso, Myers and Lodge.

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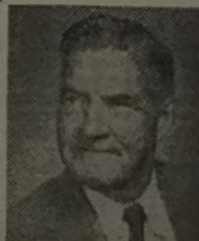
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Phoenix—Harmony Chapel (Spiritualist) 621 N. 5th Ave.; Services: Sun. 9:45 & 11 A. M.; 6:30 & 7:45 P. M.; Healing: Wed. & Sun. 7 P. M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: Alpine 4-1990.

ARKANSAS

Hot Springs—Ch. of Spirit and Truth, 908 Plateau; Sun. 8 P. M.; Circle, Wed. 8 P. M.; Rev. Julia Martin, Phone 6-632.

CALIFORNIA

Alameda—Brotherhood Spiritualist Church 1407 8th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-3216.

Alhambra: The Pyramid Church, 326 South Atlantic; Services: Sun. 7:30 P. M.; Thurs. 2 P. M.; Ministers: Rev. Emma and J. R. Kingham; Phone: Atlantic 2-8632.

Burlingame: Chapel of Truth; meetings Friday evenings at 8 in Burlingame Woman's Club; chartered by The Church of Revelation; Minister: Rev. Guila Prince; Phone: Diamond 3-8596.

Hanford: Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Class: Monday & Tuesday evening; Rev. Janet Stine Wolford; Phone: 1738.

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

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

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

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

Joshua Temple, 292 Renondo Ave. (U.C.M.) Services: Sun. and Wed. 7:45 P. M.; Minister: Rev. Stephen Paul Douglas; Phone: 8-9075.

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Altara Foundation, 261 South Mariposa Ave.; Services: Sunday 2:30 and 7:30 P. M.; Ministers: Rev. Robert G. Chaney and Dr. Earlyne C. Chaney; Phone: DUnkirk 4-3427.

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

Moses Temple of Science, 2013 1/2 West Jefferson Blvd.; Services: Sunday, Lyceum 9:30 A. M., Church 10:45 A. M. & 7:45 P. M.; Wed. 7:45 P. M.; Minister: Rev. Manila Moses; Phone: REpublic 8931.

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

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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 3-30 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.; Minister: 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 Klingemeler; Asst. Pastor: Rev. Chonita Hardiman; Sec'y: Rev. Ed Dortmund, 2509 North Southport Ave.

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.

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

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Spiritualist Temple of Immortality, 1700 West 51st St.; Services: Sun. 8 P. M.; Healing: Mon. Wed. & Thurs. 7:30 P. M.; Class: Tues. & Fri.; Minister: Rev. Harry Erickson, 4103 Nelson St.; Asst. Pastor: Rev. Anna Smid; Healers: Frances Obecunas & Martha Temme; 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.; McEvoy 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: HElock 4-9181.

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

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

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. Armitage; 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 Traversa, 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 Laney.

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P. M.; Service 8 P. M.; Pres. Theo-Siers; Phone: B. E. 5-7453.

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.

Decatur, Illinois

Infinite Christian Spiritualist Church, 1193 West Main St.; Services: Sunday, 8 P. M.; (I.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.

Memorial Spiritualist Temple, 1120 St. Clair Ave.; Services: Sun. & Wed., 7:45 P. M.; President: Bert L. Hess, 5605 Warren Ave.

Joliet: First Society of Spiritualists, Jasper and Glenwood Place; Services: Sun. 2:30 P. M.; Minister: Rev. Florence Flisk; Sec'y: Laura L. Davis.

Rockford: Psychic Science Spiritual Church, 1507 Bruner St.; Services: Sunday—Healing 7 P. M.; regular service 7:30 P. M.; President: Jennie Dudley Smith; Treasurer: Mrs. Farrell Graham, 521 Walnut St.

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. Bernice 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,

SPRITUALIST CHURCHES

(Con't. from Page 11)

Coldwater: Pearl Burns Memorial Spiritualist Temple, 14 West Chicago St. Services: Sun. 7:30 P.M.; Class: Thurs. 7:30 P.M.; Minister: Agatha Rasler, 21 South Hudson St.

Davison: Spiritual Light Church, 8291 East Atherton Road; Services: Sunday 7:30 P. M.; Minister: Rev. Elhel Bowen; Phone: (Mt. Morris) Niagara 9-7004.

Detroit, Michigan

Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner; Phone: WA-8-6756.

Center of Spiritual Hope, Berium Hotel Cadillac Square, Parlor "D"; Sunday, 8 P. M.; Minister: Hazel Damrau Ass't Pastor: Ina Stigall.

Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

First Psychic Church of Brightmoor, 21729 Fenkel Blvd.; Sun., Tues., Wed. & Thurs. 8 P. M.; Elizabeth Armistage.

Christian Universal Spiritual Church, 15756 Lamphere Road; Services: Wed. 1 and 8 P. M.; Minister: Rev. G. A. Bessie.

Followers of Christ, 1733 West Canfield Ave.; Sun. 8 P. M.; Minister: Rev. E. Mills.

Allen Memorial Spiritualist Episcopal Church, Federation of Woman's Club Building, 616 West Hancock St. (at Second Ave.) Services: Sun. 7:45 P. M.; Minister: Rev. Edith L. Green; Phone: TYler 4-1004.

St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.

Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P. M.; Minister: Rev. John Veysey; Phone: Tasnmo 5-9134.

Eaton Rapids — Spiritualist Episcopal Church, East Hamlin St., Rev. Ruth Walling.

Flint, Michigan

Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P. M.; Minister: Rev. Noah Rice, 615 West 2nd Ave.

Flint Spiritualist Church, 118 East Belvedere Ave.; Sun. 7:30 P. M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

Grand Rapids, Michigan

First Church of Truth, 26 Shelby St.; Sunday, 3:30 and 7 P. M.; Sec'y: Frank L. Witfoth, 1311 Calgary, N. E.; President: Harry Moler.

Church of Good Will, 632 Wealthy St., S. E.; Services: Sunday, 7 P. M.; Wednesday: Ladies' Auxiliary, 2 P. M., Messages 8 P. M.; Minister: Rev. Emma Farrington; Phone: G. L. 1-0721; Sec'y: Elizabeth Smith.

Jackson, Michigan

Goodfellow Spiritualist Church, 1014 LeRoy Ave.; Services: Sunday and Wednesday 7:30 P. M.; Minister: Rev. James Tingley.

Muskegon—First National Spiritualist Church, 690 Jefferson Ave.; Sunday, 3:30 and 7:30 P. M.; Dr. William R. Aldred.

Kalamazoo: Christian Spiritualist Chapel, 1417 North Westnedge Ave.; Services: Sun. 2:30 & 7:30 P. M.; President: Dr. Beth Roche; Phone: 4-2961; Sec'y: Mollie Cole, 714 North Rose Ave.

Owosso—First Spiritualist Church, 610 Clinton St.; Sun. 7:30 P. M.; Rev. Ella Riley-Sutton.

Pontiac, Michigan

1st Spiritualist Ch., 16 Chase St., Lyceum; 10:30 A. M.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Mable Barnes.

Church of The Good Samaritan, 128 West Pike St., Sunday 7:45 P. M.; (Third Thursday) Minister: Rev. Juanita Parris, 3355 Pontiac Trail, Route No. 1, Walled Lake, Michigan.

Port Huron—Spiritualist Episcopal Ch., Masonic Temple, 6th St.; Sun. 7:30 P. M.; Pastor: Bessie Thomas; Sec'y: Nora E. Baetcher, 344 N. Bailey St., Romeo, Mich.

Roseville—Church of Harmony of the C. G. of A., 17359 Roseville Blvd. (at Maple); Lyceum: Sun. 11 A. M. Services: Sun. 7:30 P. M.; Message Circle: 3rd Sun.; Rev. Christine Drake; Phone: FR. 61946.

St. Paul, Minnesota

Golden Rule Spiritualist Church, 25 East 5th St., Services: 2:30 P. M. Sunday; 1st & 3rd Wed. 1 P. M.; Sec'y: C. A. Peterson.

Order of The White Cross, Inc., 186 North Syndicate Ave.; Services: Sunday 2:30 P. M.; Sec'y: William Sharp; President: Clifford E. Reed; Founder: Clara Gathany.

Spiritual Science Church, No. 205, 310 Frontier Bldg., 4th and Robert Sts.; Sunday services, 2:30 P. M.; President: R. A. Haberton, 1040 Laurel Ave., St. Paul (4) Phone: Elkhurst 4815.

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GOSPEL ART SHOPPE

Dept. R. Keown, Iowa

MISSOURI

Kansas City, Missouri
Fruth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway; Sun. & Wed. 7:45 P. M.; Minister: Dr. Maurice D. Russell; Phone: WEstport 4723.

Ethelaine Chapel (Spiritualist) 4317 State Line; Services: Sunday 7:30 P. M.; Chartered by Science of Progressive Life Ass'n; Minister: Rev. Anna Tyler; Phone: CL 7749.

St. Louis, Missouri

Independent Assembly of Missouri, Psychic Center, 3813 Washington Blvd., Thurs. and Sunday, 8 P. M.; Minister: Rev. Ida F. Eggers; Phone: FR-1-4386.

Society of Spiritual Fellowship, 3816 North Grand Ave.; Services: Wed. 2 P. M.; Friday 8 P. M.; Leader: Elsie Andreas, member of Burkett Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge; Sunday services 10:30 A. M.

Burkett Spiritualist Church, Inc., 2633 Natural Bridge Ave.; Services: Sunday 10:30 A. M.; Acting Pastor: Florence G. Ware, (Licentiate); Sec'y: Dorothy M. Buss, 1856 Switzer Ave.

Memorial Spiritualist Science Church, Leidenkrantz Club, 2163 South Grand Blvd.; Services: Sun. 8 P. M.; Minister: William R. Fuller; Phone: FLanders 2-2436 (N.S.A.) Sec'y: Lillian Mayer, 3959 Flora Place.

NEVADA

Reno: Universal Church of The Master No. 5, Spiritual Truth Center, 419 North Virginia Ave.; Pythian Hall; Services: Sunday 7:30 P. M.; Minister: Rev. Martinez Davis; Phone: 2-7639.

NEW HAMPSHIRE

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

NEW JERSEY

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

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

Elizabeth—Seventh Ch. of Psychic Science, 415 Madison Ave.; Sun. P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 2-3513.

Jersey City, New Jersey

First Spiritualist Church, 535 Oakwood Ave.; Services: Sun. & Wed. 8 P. M.; Minister: William O. Davies, 251 Markland Ave.; Sec'y: M. Frances Morse, 152 Holland St.; Phone: 76-9290.

Grace Divine Spiritual Church, 191 Griffith St.; Services: Sunday 7:30 P. M.; Tues. and Sat. 8 P. M.; Thurs. 2 P. M.; Sec'y: Mrs. R. Koch, 702-87th St., North Bergen, N. J.

Spiritual Church of Holy Faith, Inc., 9 Stuyvesant Ave.; Thurs. 2:30 P. M.; Minister: Rev. Elizabeth Craig; Phone: UN-5-0504.

Newark: Mother Temple of Psychic Science, 532 Springfield Ave.; Mediator: Rev. Doretha C. Dencer, Tues. 1 and 7:30 P. M.; Phone: HU 2-1773; Psychic Science Temple, Services: Wed. 1:30 and 7:30 P. M.; Rev. Doretha A. Morris; Thurs. Rev. Rena L. Nagle; Friday, Rev. Doretha C. Dencer, Psychometrist; Sunday 3 and 7 P. M., guest mediums.

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

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

Teaneck: Holy Trinity Church of Psychic Science, 75 Teaneck Road; Services: Sun., Tues. & Thurs. 7:30 P. M.; Mon. & Thurs. 2 P. M.; Minister: Rev. Helen Paul; Phone: Teaneck 6-3622.

Union City, New Jersey

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

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

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

West Englewood: John's First Memorial Spiritual Church, 27 West Forest Ave., Sun. & Wed. 8 P. M.; Classes: Tues. 2 P. M.; Tues. & Thurs. 8 P. M.; Minister: Rev. M. Louise Gallo; Phone: Te 7-6335.

NEW YORK STATE

Albany, New York

First Spiritual Church, 264 Central Ave., Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Frederic B. Mantle; President: Lena B. Henning.

Ministry of Spiritual and Divine Science, (Rensselaer) 55 State Road, Hampton Manor, (Route 9-20); Services: Sun. & Wed. 2:30 P. M.; Development Class, Tuesday; Direct-Voice & Materialization, Thurs; Minister: Rev. Margaret Lewis; Phone: Albany 3-8974; Sec'y: Maud Jacobsen.

Binghamton, New York

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

Buffalo, New York

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

Sacred Heart Spiritualist Church, 89 Butler Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Rose E. Orlowski; Phone EL-7543.

Christ Unity Science Church, 34 Elam Place, Services: Sun. 7:45 P. M.; (4th Sun. Fellowship Day—3 and 7:45 P. M.) Minister: Rev. Rose Glasser, 178 Olympic Ave.; Phone: Fillmore 6223.

Lockport: Lock City Spiritualist Temple, 11 Cottage; Sun. 7:30 P. M.; Wed. 7:45 P. M.; Medium's Day—3rd Sunday 3:30 & 7:30 P. M.; Violet Southland.

NEW YORK STATE—Continued

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

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

Richmond Hill South: Church of Spiritual Guidance, 111-41—120th St., Messages: Sun. 8 P. M. & Wed. 1 P. M.; Classes for Spiritual Unfoldment and Psychic Development; Minister: Rev. Mollie Beck; Phone: Virginia 3-5979.

Cortland, N. Y.

Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (G.A.S.) Sun. and Wed. 8 P. M.; Pres.: Marjorie Newman; Phone: SK 6-2357; Pastor: Rev. George Gullmette; Sec'y: Kathryn Hall.

First Spiritual and Divine Science Church, 97 Owego St., Services: Sun. 10:30 A. M.; Wed. 8 P. M.; Minister: Rev. Kathryn Daines, 29 Clayton Ave.; Phone: S.K. 6-7188; Healer: Mable G. Smith; Phone: S.K. 6-9186; Medium: Rev. Robert Daniels, Phone: Varna 3-1763; Sec'y: Kay Updike, Phone: S.K. 6-9319.

East Aurora: First Spiritual Temple of East Aurora; Sunday, Lyceum and services 10:45 A. M.; also Lyceum and services, 7:45 P. M. after Sept. 12; Minister: Rev. Hazel Bovaniger.

New York City

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

Spiritual Temple of Light Church, 163 West 1st St. (1 flight up) East of B'way; Message services: Sun., Tues. & Thurs. 8 P. M.; Class: Saturday, 7:30 P. M.; Minister: Rev. Jean Delores Stewart.

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

United Spiritualists' Church, 300 West 56th St., Services: Sunday 11 A. M.; Message services: Sun. & Tues. 7:30 P. M.; Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sec'y: Martha Feinstein; Phone: Circle 5-4566.

Metaphysical Spiritual Science, Inc., 248 West 73rd St. (West of B'way) Hazel Watson, Director; Message services: Sun., Thurs., Fri. and Sat. 8 P. M.; Mon., Tues., Wed., Thurs. and Sat. 2 P. M.; Development Class Tues. 8 P. M.

Helen Brand Memorial Church (I.G.A.S.) Studio No. 36, 1425 Broadway Studios (near 40th St.) Services: Sunday 2:30 P. M.; Minister: Rev. Hazel Brand Herjeon.

Cathedral of Faith, 41 West 73rd St., Services: Sunday, 6:15 P. M. (Worship), 7:30 P. M. (Messages); Wed. and Sat. 1 P. M.; Wed. and Fri. 6:30 P. M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0994. (Coffee Shop on the premises).

Cathedral of God, Inc., 53 West 82nd St. (upstoop, front) Message services: Thurs. and Sun. 7 P. M.; Bible Classes: Tues. 7 to 8 P. M.; Unfoldment Classes: Tues. 8:15 to 10:15 P. M.; Minister: Rev. V. Barbara Lesnowich.

Aquarian Brotherhood of Christ, Embassy Hotel, 70th and Broadway, Suite 106. Minister: Carolyn C. Duke; Sun., 6 P. M. and Monday, 7:30 P. M.; Class: Wed., 2:30 P. M. Also services by Rev. Sylvia Greco, Wed. 6:30 P. M.; and services by Rev. Olive Kruger, Friday, 7:30 P. M.

First Spiritual Science Church of Brooklyn, Studio No. 856, Carnegie Hall, 154 West 57th St.; Services: Tuesday & Friday 6:30 P. M.; Minister: Rev. Frances H. Parker, 685 St. Marks Ave., Brooklyn, N. Y.; Phone: P.R. 8-4406.

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

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

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

Beacon Light Spiritualist Church, 123 West 94th St.; Services: Thursday 1 & 7 P. M.; Saturday 7 P. M.; Minister: Rev. Hermine Leger.

Psychic Center, Ansonia Hotel, 2109 Broadway at 73rd St., Suite 454, Classes and Semi-Private seances; Frank Decker, Leader, Phone: TRafalgar 3-9313 and Susquehanna 7-3300.

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

Fourth Spiritual Science Church, Inc., Suite 703, Steinway Bldg., 113 West 57th St.; Services: Sat. 8 P. M., Sunday 3 and 8 P. M.; Meditation for members, Monday 8:30 P. M.; Healing Circle, messages: Tues. 8:15 P. M.; Lecture on Hindu Yoga (Hall's philosophy and Oriental Symbolism), Wed. and Thurs. 8 P. M.; Astrology Classes, Elementary, Mon. 7:30 P. M.; Advanced Wed. 7:30 P. M.; Dr. Sant Ram Mandal of India; Phone: IN-5827.

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Rev. ANNA B. KNESS

Route No. 1, Van Buren, Missouri

NEW YORK CITY—Continued

Spiritual Science Mother Church, Inc., Studio 1010, 7th Ave. & 56th St.; Sunday sermon. Messages: 7:30 P. M.; Minister: Rev. Glenn Argoe; Phone: CO 5-2952; Wed. 1 to 3:30 P. M., messages: Ida McGovern; Classes for spiritual unfoldment, Wed. & Thurs. 8 P. M.; Glenn Argoe; Messages: Friday, 1 to 3:30 P. M. Rev. Zara Lakes.

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

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

Rochester, New York

Church of Divine Inspiration, 27 Appleton St.; Services: Wed. and Sun. 7:30 P. M.; Friday 8 P. M.; (Medium's Day every 4th Sunday 3 P. M.) Minister: Rev. Ethel T. Andrews.

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

Schenectady, N. Y.

Universal Church of Science, 4 Eagle St., Services: Sun. 3 & 7:30 P. M.; Class: Tues. 8 P. M.; Messages: Wed. 7:30 P. M.; Minister: Rev. Frederick W. Mitchell; Phone: 7-6933.

Progressive Spiritualist Church, Inc., 6 Mynders St.; Services: Sunday, 7:45 P. M.; Messages: Tues. 8 P. M.; Sec'y: Lillian L. Weir.

Syracuse, New York

Wayside Spiritualist Church, American Pension Club, 220 East Washington St., Sunday 7:45 P. M.; President: Luania Caley; Sec'y: Albert J. Potter.

First Spiritualist Church, 535 Oakwood Ave.; Services: Sunday and Wednesday, 8 P. M.; Minister: William O. Davies; Phone: 76-9290; President: Eugene L. Morse.

Spiritual Science Church, Onondaga Hotel; East Jefferson and South Warren. Services: Sunday, 7:45 P. M.; Associate Minister: Iva Moore Thompson; Phone: 4-8385; Sec'y: Margie Moon, 708 South Beech.

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

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

Yonkers—Occult Science Society, 65 South Broadway; Sun. 7:30 P. M., Healing Demonstrations; Minister: Rev. Wilfred S. Spear, P. O. Box 386, Yonkers, N. Y.; Phone: Yonkers 57266.

OHIO

Akron, Ohio

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

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

Infinite Science of Metaphysics, 100 South Broadway; Services: Sunday 7:30 P. M.; Minister: Rev. Ethel Laurendine, 113 North Adolph St.; Phone: JE 5-5672.

Ashley: White Lily Chapel, 20 South Main St.; Services: Sun. & Wed. 8 P. M.; Minister: Margaret Fling; Church Phone: 3372; Minister's Phone: 2065; affiliated with Ohio State Spiritualist Association.

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

Cleveland, Ohio

Universal Church of Truth, 2066 West 59th St.; Sun. 7:45 P. M.; Pastor: Leonard Holzheimer, 2900 Brookpark Road; Phone: ON 1-3981.

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

Cincinnati, Ohio

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

Universal Sanctuary of The Soul Temple, 2, 5729 S. E. Boise; Services: Sunday & Wednesday 8 P. M.; Minister: Jean Krause; Phone: P-Rospect 2-8986; Sec'y: Zella Hein.

1st Spiritualist Ch. (N.S.A.), Red Man's Hall, 9th & Hawthorne Blvd; Sun: Healing 7 P. M.; Service 7:30 P. M.; Visitors welcome; Pres. Alma Gudhart; Sec'y: W. E. Kurtz.

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, McGowan 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, 8012 Girard Ave.; Sunday 7:45 P. M.; Wed. 7:30 P. M.; Minister: Rev. Anna K. Rose, 1004 West Wyoming Ave., Philadelphia 440.

Dorothy Psychic Center, 5307 Walnut St.; Message Service, Thurs. & Fri. 7:45 P. M.; Circle, Wed. 2 P. M.; Class: Mon. 7 P. M.; Minister: Rev. Ruth B. Gallagher; Phone: GRanite 2-8831.

Second Spiritualist Association, 11 East Thompson St.; Services: Sun. 7:30 P. M.; healing: Sun. 8 P. M.; lecture and messages: Minister: Rev. Alida Neige, Phone: LO 7-6580; Asst. pastor: Rev. Augusta Taylor.

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 Fiedel Kane; Phone: FAirfax 1-0766.

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

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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.) 4921 Reiger Ave.; Sunday, Junior League 6:45 P. M.; Devotional Service 7:30 P. M.; Message service: Wed., 8 P. M.; Minister: Nancy A. Huston; Treas.: 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 6P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams. Second Spiritualist Church, 4301 Rossmore Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: LI 6229.

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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.; Midweek, 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.

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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. Gargett; Sec'y: Ina Heath, 10737-97th St.; Phone: 74006.

Toronto, Canada

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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, Milan 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.

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Mediums—Continued

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CHESTERFIELD, INDIANA: Rev. Lyle Sensabaugh, 14 Parkway Drive, Chesterfield Spiritualist Camp, Chesterfield, Indiana; lecturer, mental and direct-voice medium; open for engagements; (The above is permanent address, year 'round. (P-390)

CHESTERFIELD, INDIANA: Rev. Clifford L. Blas, lecturer, teacher, mental and physical medium; Year 'round address; Chesterfield Spiritualist Camp, Chesterfield, Indiana; Phone: Anderson, Indiana exchange: 3-4884. (P-390)

CHESTERFIELD, INDIANA: Rev. Charles Swann, "Pictures on silk"; Year 'round address; Chesterfield Spiritualist Camp, Chesterfield, Indiana; Phone: (Anderson, Indiana Exchange) 2-8976. (P-390)

CHESTERFIELD, INDIANA: Rev. Loretta Schmitt, 16 Park Ave., Chesterfield Spiritualist Camp, Year 'round; Phone: (Anderson, Indiana exchange) 2-5051. (P-390)

CHESTERFIELD, INDIANA: Rev. Edith Stillwell, 18 Eastern Drive, Chesterfield Spiritualist Camp; Year 'round; Phone: (Anderson exchange) 2-2469. (P-390)

MEDIUMS—Continued

CHESTERFIELD, INDIANA: Rev. Mamie Schulz, 12 Eastern Drive, Chesterfield Spiritualist Camp, Year 'round; Phone: (Anderson exchange) 3-4883. (P-390)

CHESTERFIELD, INDIANA: Rev. Mildred Schultz Austin; Chesterfield Spiritualist Camp; Year 'round; Clairvoyant Readings daily by appointment. (P-390)

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DETROIT, MICHIGAN: Rev. Mabel Horton, 10253 Prairie; lecturer, teacher, mental and direct-voice medium; by appointment only, phone: WEBster 5441. (P-390)

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EATON RAPIDS, MICHIGAN: Rev. Austin D. Wallace, 543 Canal St.; Spiritualist Episcopal Church; during summer months, Chesterfield Spiritualist Camp, Chesterfield, Indiana. (P-390)

EATON RAPIDS, MICHIGAN: Rev. Ruth L. Walling, 517 Clark St.; lecturer, teacher and mental medium; Phone: Eaton Rapids 6514; during summer months, Chesterfield Spiritualist Camp, Chesterfield, Indiana. (P-390)

FORT WAYNE, INDIANA: Rev. Bernice Brock, Pastor Spiritualist Church of Divine Science, 1615 Wells St.; Home address: 1604 Andrews St.; Phone: Anthony 4567. (P-390)

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ST. PETERSBURG, FLORIDA: Rev. Fanchion Harwood Dorch, 1141 Tyrone Blvd., St. Petersburg, Florida; Phone: 38831 during the winter months; Summer address: 20 Parkway Road, Chesterfield, Indiana; Phone: 2-0604. (P-390)

SCHENECTADY, N. Y.: Rev. Frederick W. Mitchell, D.D., pastor of The Universal Church of Science, 4 Eagle St., Schenectady, N. Y. Services: Sunday 3 and 7:30 P. M.; All message service Wednesday 7:30 P. M. Class Tuesday evening; direct-voice and materialization seances. Friday by appointment only. Private readings daily. New York State headquarters for Universal Church of The Master, Inc. Church charter and ordination certificates when qualified. Phone: (Schenectady) 7-6933. (P-390)

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CHURCH NEWS



REV. RUTH B. GALLAGHER

Philadelphia, Penna: In a recent issue of the Germantown Post, there appeared under a four column heading, an article about Rev. Ruth B. Gallagher. This is just one of a series of articles, published by this journal, extolling the merits of Spiritualist ministers in the vicinity of Philadelphia. The article reads:

"Here are the facts concerning the remarkable psychic powers of the Rev. Ruth B. Gallagher, who is in charge of Dorothea Psychic Clinic, 5307 Walnut St.

"While conducting a regular class there May 24, the Rev. Gallagher went into a semi-trance, saw a terrible explosion and fire on a ship at sea, our boys being killed and burned. She related her 'experience' to members of her

class, predicting a great tragedy at sea.

"It came true! For, on Wednesday, May 26, a terrific explosion and fire hit the U.S.S. Bennington, off Quonset Point, R. I., taking a heavy toll in Navy men killed and burned. It was one of the greatest peacetime disasters in our Navy history.

"The Rev. Gallagher has in her possession many letters from members of that class calling her attention to the prediction of a great sea tragedy and how it came true. Because there are so many cynics in the world, these letters are available for inspection to prove how she had the prior vision of a ship exploding, the rage of fire, the loss of life and burned victims two days before the world knew of the Bennington holocaust.

"Serving humanity, Dorothea Psychic Center is open to the general public and there is no racial discrimination. Ladies Circles are held Wednesdays; regular meetings Thursdays and Fridays; Developing Class Mondays, 7:45 P. M.

"Women and men seeking renewed hope and faith, solace from their problems, are invited to attend. Wise and friendly counsel provides that desired new outlook on life. The Rev. Gallagher, with lifetime experience in such noble service, follows in the footsteps of her mother and her grandmother, who were active in this cause before her. She established the present location 15 years ago.

Englewood Psychic Science Church, Chicago



The photograph above appeared in the official program of the recent Chicago convention of the Federation of Spiritual Churches and Associations, Inc. Left to right above: Rev. Harry A. Tufts, pastor; Rev. Violet Del Rosaria, Co-pastor; and Rev. Iva Tufts, treasurer.

The Englewood Psychic Science Church, Inc., holds services every Sunday evening at 6514 S. Ashland Ave., Chicago, Ill. Other members of the Church Board of Directors: Hazel Tornquist, secretary; Myrtle Gertz, corresponding secretary, and directors: George Gertz, Harry Tornquist, Harry Boek, Audena Hadler, Marie Wugan, and Emma Hathaway.

United Spiritualist Church, Jacksonville, Florida

GARDNER ORDAINS HASELTON



The photograph above was taken recently at the United Spiritualist Church, 125 Market St., Jacksonville, Florida. Left to right above: Olen Pope, choir leader; Otis Deloach, medium; Rev. Etta L. Gardner, pastor; Rev. Walker Lide Haselton, ordained minister and Dr. C. C. Carlin, soloist.

This photograph was taken after the ordination of Rev. W. L. Haselton.

The United Spiritualist Church received their charter May, 1949 from Rev. Mary Clark on behalf of the United Bible Spiritualist Association; Rev. Gardner was ordained the previous year by the same organization.

The Church Board of Directors: Pres. and pastor, Rev. Gardner; Vice-president, Joe Connelly; trustees: Mr. and Mrs. Frank Rush; Mr. and Mrs. R. T. Strickland; and Alma Dial.

New Jersey Pastor



REV. ELSIE RICHTER

She is minister of the Spiritual Church of Divine Healing, 1000 New York Ave., Union City, N. J.; was featured during the recent Chicago convention of the Federation of Spiritual Churches and Associations, Inc. Rev. F. K. Boeck is secretary and assistant pastor of the Spiritual Church of Divine Healing.

Cassadaga, Florida: The 61st season of the Southern Cassadaga Spiritualist Campmeeting Association opens January 3rd, 1955 and closes April 3rd, according to president, Ray Babcock.

Speakers and mediums listed on the official program: **January**—Rev. Helene Gerling and Rev. J. Bertran Gerling, St. Petersburg, Florida; **February**—Rev. Ruth Walling, Eaton Rapids, Michigan; **March**—Rev. Curtis B. Morris, Columbus, Ohio.

The program schedules three services each Sunday and special evening services every Tuesday and Thursday.

Cassadaga Camp of thirty-five acres is beautifully located on high pine bluffs, overlooking a chain of lakes. The Camp is one hundred and nine miles from Jacksonville, seven miles from DeLand, one mile from Lake Helen, four miles East of Orange City, and forty miles North of Orlando.

It is within twenty-five miles of world famous Daytona Beach, and within forty-five minutes drive from Coronado Beach, New Smyrna. A round trip by auto may be made within a day to such show places as Silver Springs, Bok Tower, or The Marine Gardens.

The board of directors: Presi-

dent, Ray Babcock; Vice president, Russell Parker; Secretary, George Lingenhoe; Henry A. Schmid, Treasurer; Trustees: Henry Seaman, Herbert Hopkins and H. A. Clark.

Officers of the Ladies' Willing Workers' Auxiliary: President, Inez A. Babcock; 1st Vice president, Lucile K. Rose; 2nd Vice president, Sue Hopkins; Secretary, Doris Valentine; Treasurer, Rev. Gertrude Burke; Trustees: Margaret McGill and Mame Tracy.

During the entire season the resident mediums are: Rev. Gertrude Burke, Gladys Bessette, Rev. Eloise Page, Grace Bannister, Roy Johnson, Wilbur Hull and J. W. Bessette, Healer.

Minneapolis, Minnesota: The 57th annual convention of the State Spiritualist Association of Minnesota will be held at the Andrews Hotel, September 17th to 19th inclusive according to secretary, Faye Webster, 5621-38th Avenue, South.

Rev. Ernst A. Schoenfeld, president of the Illinois State Spiritualist Association and pastor of the Church of the Spirit, Chicago, Illinois will be the featured speaker and medium.

New Jersey Pastor



REV. VERONICA FLEISCHMAN

She is minister of the Seventh Church Psychic Science, 415 Madison Ave., Elizabeth, N. J.; was one of the featured mediums at the recent Chicago convention of the Federation of Spiritual Churches and Associations, Inc. She conducts services every Sunday evening and Wednesday afternoon at the Seventh Church Psychic Science.



REV. BERNICE BROCK

She is minister of the Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St., Fort Wayne, Indiana.

During the fall and winter months, many noted speakers and mediums will be featured: Rev. Earl Williams, East St. Louis, Illinois (Sunday, September 19th); Rev. Mamie B. Schulz, Chesterfield, Indiana (October 3rd); Rev. Virginia Leach Falls (October 17th); during November and December, Rev. Edith Stillwell, Chesterfield, Indiana; Rev. Ruth L. Walling, Eaton Rapids, Michigan; and Rev. Clifford L. Bias and Rev. Charles Swann, both Chesterfield, Indiana.

The church, founded Sept. 9th, 1945, has a seating capacity of 160; services: Thursday 2 and 7:45 P.M.; Sunday, 9:30 A. M. and 7:30 P. M.; also first and third Sunday 2:30 P. M.

Under the leadership of the Rev. Mrs. Brock and her husband, co-worker Omar Brock, the membership has outgrown the present seating capacity and plans are now being made to build a new church edifice.

Board members: Rev. Brock, president; Rex Griffith, 1st vice president; Sherman Hite, 2nd vice president; M. D. Huber, secretary; L. B. McBride, treasurer.

Philadelphia, Pennsylvania: According to Ruth B. Gallagher, 5307 Walnut St., Dr. George C. O. Haas and Rev. Beulah Thompson Haas served the Dorothea Psychic Center recently. The D. P. C. recently joined the Federation of Spiritual Churches and Associations, Inc.

Sacramento, California: A church program recently released by Nancy E. Langley, secretary, includes the August activities of the First Spiritualist Episcopal Church, Odd Fellows Building, 34th and Broadway.

Featured speakers and mediums were: Rev. Wilson H. Beasore, Dorothy Macheel, Rev. Hazel Kammer and Rev. Alice Jehly.

Delegation of Canadian Spiritualists Visit Camp Chesterfield

DONATE CHAIR FOR AUDITORIUM



The photograph above taken August 5th at Chesterfield Spiritualist Camp, shows the arrival of a bus load of Spiritualists, organized under the auspices of the Hope Memorial Spiritualist Church, Inc., Brantford, Ont., Canada.

This group of Canadian Spiritualists spent five days at the camp and were enthusiastic over the demonstrations received through the many mediums on Camp Chesterfield. The photograph shows Leslie Leivers presenting a check to R. G. Pressing for a chair for the new \$100,000 auditorium. The money for the chair was donated by members of the church, and turned over to Chesterfield Spiritualist Camp by Mr. Pressing.

The group pictured above includes: Leslie and Gertrude Leivers, Mr. and Mrs. Alfred Phipps, Mr. and Mrs. W. C. Fry, Mr. and Mrs. John Parks, Helen Fordham, Florence Nock, Mary Day, Mary Howey, Mr. and Mrs. Calvin Howden, Mrs. Charles Shillog, Mrs. Albert Neilson, Mrs. William Smith, Clara Ferguson, Clara Boyd, Alice Greenwood, Mary Herman, Ethel Ferguson, Earl Farley and William Richardson.

Says Mr. Leivers, "Our stay at Chesterfield was greatly enjoyed by our group—especially the wonderful revelations of truth—so much so that we have already made plans to visit Camp Chesterfield during the 1955 season."

DOROTHY HIETT **DR. B. F. CLARK**

CHESTERFIELD CAMP

JULY AND AUGUST

CHESTERFIELD, INDIANA

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

EDITH STILWELL **NELLIE SCHMITT**

CHESTERFIELD CAMP

JULY AND AUGUST

CHESTERFIELD, INDIANA

EDITH STILWELL: Materialization Seances, 10 A. M. and 8 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.

PANSY COX **SEE THEM AT** **MILDRED SCHULTZ AUSTIN**

CHESTERFIELD CAMP

CHESTERFIELD, INDIANA

1954 Season—July & August

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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.

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.

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Daily

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July and August

Chesterfield, Indiana

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... all daily by appointment
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Name _____

Address _____

(P-387)

Block Letters Please

CHESTERFIELD SPIRITUALIST CAMP

SATURDAY and SUNDAY
SEPTEMBER 4th and 5th
Chesterfield, Indiana

The Indiana State Association of Spiritualists is holding a mass meeting on Saturday night and Sunday afternoon. All churches whether members of the association or not are invited to participate in this "Old Fashioned Home Coming." There will be a service on Saturday night and on Sunday afternoon with lectures and messages. It will be a gala occasion and it will be a chance to get together for a grand old fashioned meeting. You will meet old friends and make new ones as all are invited to come.

Those who wish to come on Saturday and stay over night can make reservations by writing Rev. Mable Riffle for a hotel room. The camp has agreed for this occasion to only charge \$1.00 for the room on this night. Also there will be tables out under the beautiful trees to have an old fashioned basket dinner Sunday at noon. So pack up your baskets with food and come.

You could not spend a better time and have more real spiritual good time, so mark your calendars and plan to be here on both days if possible or at least on Sunday for the day. You can also visit the Bird Show that will be in session here at that time.

MABLE RIFFLE
B. F. CLARK

VISIT A SPIRITUALIST CAMP
THIS SUMMER