

"In My Own Home"

ACCORDING to Two Worlds, a weekly Spiritualist journal published in London, Mrs. W. K. Brewster, Stamford, Connecticut says: "I have witnessed about 2,000 demonstrations of individual materialization—all in my own home. I could not count the number of direct spirit voices I have heard."

Mrs. Brewster goes on to say that she has attended seances conducted by Bertie Lillie Candler, Miami, Florida; Ethel Post-Parrish, Camp Silver Belle, Ephrata, Pennsylvania; Lula Taber, San Bernardino, California; and Raymond E. Burns, Stamford, Connecticut.

Rinehart Knew

MARY ROBERTS RINEHART, noted American writer, was a skeptic until her husband contacted her after his death. So says a leading article published on the front page of *Psychic News*, London Spiritualist journal.

Psychic News goes on to say: "A non-believer in spirit communication, and even averse to it,



MARY RINEHART

she studied psychic phenomena with her husband, Dr. Rinehart, who did believe in the possibility of communication after death.

"He promised he would get in touch with her after his passing—and kept that promise.

"At a sitting Mary Rinehart had with a reputable medium, Dr. Rinehart not only contacted her but was able to lend his voice and mannerisms to the medium.

"Amongst other details mentioned were the circumstances of his own death, at which only his wife had been present. The medium was not aware of the identity of her sitter, reports the South American 'Cosmos,' of Puerto Rico."

"Bible-bangers"

MORE left-handed remarks regarding Billy Graham's religious crusade in London, come from Shaw Desmond, England's militant Spiritualist propagandist.

Before a large audience, Desmond spoke at a meeting sponsored by the Marylebone Spiritualist Association, London, and really put it on the line—and he is never at a loss to be blunt.

Among other things, Shaw Desmond said: "What is the matter with Spiritualism? There must be at least two or three million, directly or indirectly, (I choose my words carefully)—interested in psychics. Why, then, are our papers not full

(Con't Page 2, Col. 1)

PSYCHIC OBSERVER

TRUTH

SPIRITUALISM'S PICTORIAL JOURNAL

No. 387 JAMESTOWN, N. Y., AND CHESTERFIELD, INDIANA, OCTOBER 25, 1954

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Noted Puerto Ricans Visit Chesterfield Spiritualist Camp and Psychic Observer



Photograph above, taken in the offices of *Psychic Observer*, shows an interview with prominent Puerto Rican Spiritualists who spent a week at *Chesterfield Spiritualist Camp*, Chesterfield, Indiana, during the month of August.

Left to right: R. G. Pressing, LCDO Angel M. Villamil, San Juan Puerto Rico; Victoriano M. Fernandez, Santurce, Puerto Rico, Judge of the District Tribunal of Puerto Rico; Luis M. Martinez, prominent Puerto Rican merchant, Puerta de Tierro, San Juan; background, Juliette Ewing Pressing.

HEALING IN SWEDEN

By Rolf Carlson

Practitioners Advertise But
Healer's Work Is Under
Vigilance of the Law.

REGARDING the gift of spiritual healing "We would not have ye ignorant," to quote the words of St. Paul in connection with Swedish Spiritualism. Yet Swedish Societies will not officially sponsor this most important activity.

To understand the position, one must note certain legal restrictions in this country. Healing demonstrations are held to be illegal without a special permit from the Board of Health—which, most likely, would never be granted. A test case in 1938 made this evident, the result was a fine for infringement of the law against public demonstrations of "hypnosis and allied phenomena."

Unorthodox healing—chiropractic, homeopathy, etc.—is allowed and practitioners advertise freely in the public press. Yet their work is under the vigilance of the law. Any practitioner guilty of treating a patient having cancer and certain other ailments will be fined and, should a patient die, serious consequences may result for the healer. Stronger measures restricting this kind of work are being prepared.

Danish Healer

Generally speaking, certain types of spiritual healing would be permitted by law. For some reason, however, several members of the medical profession have become active opponents to healing in Sweden, and it would only cause them further ire if we began to prey on their precincts.

A Danish medium, Mrs. Iversen, had obtained a good reputation as a spiritual healer, and treated hundreds of patients daily in Copenhagen. Somehow or other, her healing work became news, and the papers wrote long articles about her.

A few weeks later she was invited to Stockholm and a hall was hired where she could meet some of the patients she had been asked

Portrait In Oil, Painted by Materialized Spirit Artist of Materialized Subject

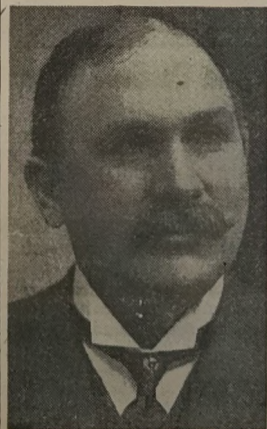
Notarized Letter, Dated 1897, Attests Fulfillment of Promise of Wife in Spirit to Early Canadian Psychical Researcher

by Russell G. MacRobert, M. D.
555 Park Avenue,
New York, New York.

THE following narrative describes how a famous early American painter, Benjamin West, materialized through a Mabel Aber Jackman, noted Chicago medium, at Lily Dale, in August 1895, and painted a large oil portrait of the materialized form of Elizabeth Gawley MacRobert, my father's first wife.

After Five Years

The portrait was painted in my father's presence, with canvas, colors and materials supplied by him. Both spirit forms, artist and



EMERSON J. MACROBERT, Avocation: Psychical Researcher; 1858-1909

model, stood fully materialized for forty minutes. The picture was the result of my father's five-year quest for fulfillment of a spirit promise made in a seance elsewhere.

A carbon copy of a letter to the medium, Mrs. Jackman, written by my father at a later date forms the basis of this report. The stationery is signed by the fire which in 1912 destroyed the beautiful portrait of Elizabeth.

Benjamin West (1738-1820) the spirit artist, was an American portrait painter born in Springfield, Pennsylvania, of Quaker parentage. At the age of 16 he painted his first historical picture, "The Death of Socrates."

At age 22, Mr. West went to Italy to study, and was elected a member of the Academies of Florence, Bologna and Parma.

Noted Canadian

At 25, he went to England, and there spent the rest of his life. His paintings attracted the attention of King George III who was his steady friend and patron for forty years, during which time the artist sketched or painted four hundred pictures.

An exhibition of many of his paintings was held in the Franklin Museum in Philadelphia in 1937.

Among his famous works are "Penn's Treaty with the Indians," "Christ Healing the Sick," "Death on the Pale Horse," and "Battle of La Hogue."

My father, Emerson J. Mac-

(Con't Page 2, Cols. 3-4-5)

Life, earlier this year, printed a long review of Dr. J. B. Rhine's "New World of the Mind" from the pen of Aldous Huxley, and the article was packed with what Spiritualists would call psychic references. It seems that in America you can get almost anything printed, so long as you end it all with a large question mark. Here are some extracts:

By A. W. AUSTEN

MRS. A. woke up one morning during World War II—the morning of November 18—sobbing, "Jack is dead." Jack was her son, a soldier. Five days later she again woke up crying, again insisted that the boy was dead. A few hours later a telegram arrived reporting Jack's death on November 17.

An Englishwoman, Mrs. Atlay, wife of the then Bishop of Hereford, dreamed that after the family morning prayers she went into the dining room and saw an enormous pig near the sideboard. She told the dream, before prayers, to her children and their governess. After prayers she opened the dining room door and there was a pig exactly where she had dreamed it was. It had escaped from its

sty during the prayers.

The first of these anecdotes is cited in the *Journal of Parapsychology*; the second is told in the *Proceedings of the Society for Psychical Research*. Both have been vouched for by reliable witnesses, and there seems to be no good reason for doubting that they actually did occur. How can they be explained?

BUT psi is not exclusively a form of knowing. There is some evidence that it is also a form of doing. Dr. J. A. Hadfield, an English psychiatrist, hypnotized a sailor, Leading Seaman H.P., and informed him that his arm was being seared with a red-hot iron



Dr. J. B. Rhine, who has popularized psychic research by giving it a scholastic aura and calling it "psi."

and that a blister would form at the point of contact. Actually Dr. Hadfield merely touched H.P. with his finger and bandaged the arm.

When the bandage was removed six hours later, a small blister had formed. By the next day, Dr. Hadfield said, "there was a large quantity of fluid, giving the exact appearance of a blister produced by heat." The body had acted—with no physical reason for it to act.

How can events in a mind foretell the fall of a card? We cannot say. But can we say how events in the mind can raise a blister on the arm of a hypnotized sailor? Can we say what hypnosis is?

Evidence amassed to date about psi points to the following conclusions:

Some people can become directly aware of events taking place in other people's minds.

Some people can become aware of events taking place remotely from them.

Some people can become aware of events, either mental or physical.

(Con't Page 2, Col. 1)

(Con't Page 4, Col. 4)

of Spiritualist matters? "By Spiritualism, I mean the truths which Jesus taught,—that man and woman survive the death of the body and that we are surrounded by angels days and night. "The Spiritualist is the only person who demonstrates we speak with our dead, have always spoken with our dead and will always speak with our dead. And, to put it in an Irish way, there are no dead and never will be.

SPIRITUALISM WITH (?) MARK

cal, which have not yet taken place.

Some people can influence the behavior of matter with which they are not in contact.

Another problem presenting itself to psi researchers is that of human survival after death.

If all mental events depend completely on physical events, survival is out of the question.

But if some mental events do not depend completely on physical events, survival certainly becomes a possibility.

"HARBINGER OF LIGHT"

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

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WRITE FOR THE
PSYCHIC OBSERVER
BOOK CATALOGUE

"How are we going to get a hall like the Albert Hall (10,000 seating capacity) packed and with people fighting to get in? Why do we leave it to 'bible-bangers' of a rather frantic type? (Meaning Billy Graham).

"Remember, occultism lies behind all the other sciences. Scientists are turning to it so they can open the fourth- and fifth-dimensional doors and uncover the secrets of atomic power."

'Exploring The Mind'

FOR years, millions have been reading Dr. Albert E. Wiggam's syndicated column, "Exploring The Mind."

In his column, aided by pen-sketches, answers to three questions are included daily.

In the August 18th release, Wiggam attempts to answer the question "Can immortality of the soul ever be proved scientifically?" Instead of giving a curt yes or no, Wiggam says: "What evidence science has developed is summed up in 'Immortality: The Scientific Evidence' (\$3.00; Psychic Observer, Inc.) by Rev. Alton J. Smith. It relates the work on telepathy, clairvoyance, spirit communication, and psychical research at Duke, Princeton, Harvard, Utrecht, Munich, Freiburg, Denver, and Innsbruck and is for thinking people who wish to know the latest data in this eternally interesting field."

Anthony Controversy

GORDON COLLIER, author of the book, "Will You Be Alive in 1965?" has been taken to task because in one of the chapters, "Human Dynamo," the name of Susan B. Anthony was mentioned for her interest in Spiritualism.

Collier was challenged by Rose Arnold Powell, 3709 12th Avenue, South, Minneapolis 7, Minnesota. She wrote to Collier as follows: "Your book 'Will You Be Alive in 1965?' was given to me recently. I beg leave to bring to your attention an inadvertent misstatement of fact, no doubt based on misinformation.

"In naming the leaders of Spiritualism who visited your parents' cottage at Lily Dale, you include Susan B. Anthony. As one who has read and re-read the three-volume biography, 'Life and Work of Susan B. Anthony' by Ida Husted Harper, I am thoroughly conversant with her long history.

"Mrs. Anthony was of Quaker parentage, and in Rochester, N. Y., where her home was for most of her life, she attended the Unitarian Church. She and Anna Shaw lectured on woman suffrage,

at Lily Dale, on Woman's Day, and enjoyed the hospitality there.

Her breadth of view prompted her to speak to any group of women but she was in no way connected with the denomination. I, too, am tolerant of all faiths but I do stand for facts in statements given to the public.

"If you have access to the Harper biography, under the Index in Vol. II the subject of Spiritualism may be found with pages of reference.

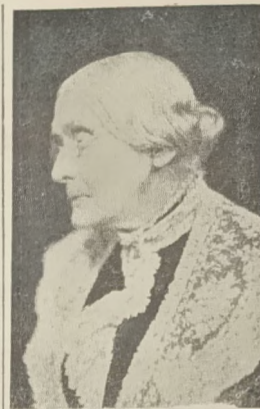
"I trust this correction will not offend you. Could you remove Susan B. Anthony's name?"

Dear Mrs. Powell:

Your kind letter sent to Gordon Collier, Tarrytown, N. Y., was referred to me.

I note you take exception to the fact that he referred to Susan B. Anthony as a Spiritualist. It is true that Harpers "Life and Work of Susan B. Anthony" (1898) did not mention the fact that she was interested in Spiritualism but prior to her passing in 1906, Mrs. Anthony made several trips to Lily Dale where she sat in numerous seances and, according to my own mother, she was enthusiastic over the evidence received and publicly stated from the rostrum she was well aware of the truths of Spiritualism.

Of course, the biography did not



SUSAN B. ANTHONY

include this any more than the biography of Mackenzie King, Canada's late Prime Minister, and the biography of Abraham Lincoln, included their interest and conviction of spirit communication.

In short, you were not at Lily Dale between the years 1900-1903 and my own mother, now 92 years old, was. The fact of the matter is I recall, at the age of 10, the

time my mother had Susan B. Anthony to dinner at her cottage in Lily Dale. The reason I recall the incident was because, at the time, I sold water lilies. The pink water lilies were rare but I found one to put in a bowl and place near her plate as my tribute to a great woman.

Personally, I cannot understand why some people are loath to accept the fact that great personalities have shown interest in Spiritualism. This, in my opinion, does not lessen the great work they may have done in other fields. Whether these people are Spiritualists, in the sense that they belong to the Spiritualist Church or call themselves Spiritualists, is beside the point. The important thing is that they knew and accepted the truth of personal conscious survival after the change-called death.

I trust this will clarify the whole matter regarding Susan Brownell Anthony's interest in Spiritualism. Even Quakers have been convinced of the truths of Spiritualism. By the way, to keep the records straight, Harpers "Life and Work of Susan B. Anthony" was a 2 volume set and not a three volume set. It is always well to adhere to facts when taking people to task. It is therefore, unnecessary to remove Susan B. Anthony's name from the book, "WILL YOU BE ALIVE IN 1965?"

PORTRAIT IN OILS—Continued from Page 1, Col. 4

Robert (1858-1909) prominent and respected citizen and businessman of London, Ontario, Canada, was one of the early Canadian psychic researchers. He founded a Society for that purpose. He and his associates were contemporary with the "hey-day" of the British Society for Psychical Research.

Dr. John S. King, one time president of the Canadian Society for Psychical Research, in his book "The Dawn of the Awakened Mind," (Toronto, 1920) credits my father with introducing him to his first materialization seances. This remarkable series of full-form materializations, held in my father's home with the American medium Effie Moss, is fully reported in Dr. King's book.

Knew Many Mediums

My father had a wide acquaintanceship among Spiritualists and frequently visited Lily Dale. On various later occasions, I accompanied him there. The mediums of that day were his friends. Many were guests in our Canadian home. Maggie Waite, Maggie Gaul, Pierre L. O. A. Keeler, John Slater, E. L. Weidert, were names, with many

others, familiar to us children, and as children we saw excellent and beautiful seance phenomena.

The long scientific and professional training for medicine, and my first decade of practice in New York as a specialist in neurology and psychiatry, almost caused my early experience with seance phenomena to fade into a background of vague unreality. But this was not to be for long.

Definite Limits

About 1923, my interest was reawakened and I visited Lily Dale again and saw Keeler and Slater. (That is another story.) About this time, with the assistance of Sir Oliver Lodge, I relocated temporarily Mrs. Weidert, the great direct-voice medium. But later my active interest lapsed again, to be curiously and forcibly reawakened in 1946. (Again—another story.)

Immanuel Kant, greatest of modern philosophers, who can also be considered the first psychic researcher, maintained that there are definite limits to scientific knowledge and scientific methods.

and that there is an extra-scientific realm with which we have an acquaintance of a different kind, and, if it is to be called knowledge, a different kind of knowledge.

The phenomena of psychical research prove this vividly.

Visitors to Chesterfield, Indiana, familiar with the phenomena demonstrated through the mediumship of Fanchion Harwood, Clifford L. Bias, James Loughton, Edward Mackey and other fine mediums, will not be astonished at the experience my father describes in the letter (See this page).

But many interested students have no conception as to what extent these phenomena are demonstrable with powerful mediumship, under proper conditions, but perhaps always with a purpose, in response to some real need. This report is made for their benefit.

WRITE FOR LATEST BOOK
CATALOGUE

7 July, 1897

Mabel Aber Jackman
2732 Prairie Avenue
Chicago, Illinois.

Dear Friend—

Having been asked by you and hundreds of others for a statement of how I obtained the oil portrait of my wife, through your mediumship at Lily Dale in August, 1895, I have pleasure in making the following explanation.

In 1890, I attended a seance, where my wife gave me a communication, saying if I would get a canvas she would be able to give me an oil painting of herself as she had met a friend in the spirit world who would paint it. I got the canvas, but did not succeed in getting the portrait and the matter was dropped.

In 1893, I visited Lake Brady, Ohio, where I attended my first materialization seance and was very skeptical. However, my wife materialized perfectly, but like many others of today, I denied it was she and said she was mistaken.

She spoke of many incidents to convince me, among others she related my experience in trying to obtain her portrait, and said she hoped yet to succeed in getting it for me, which I never expected she would, having no faith, believing it impossible to get an oil painting of any disembodied spirit.

In August 1895, I went to Lily Dale and visited the rooms of Pierre L. O. A. Keeler, where I received a message from my wife in spirit, asking me to visit the rooms of Mr. A. Campbell, Spirit Artist, where she hoped to be able to give me the long promised portrait.

I went to Mr. Campbell, and after three sittings, succeeded in getting a beautiful picture of another spirit; however I said nothing to any living mortal that I was looking for or expecting a portrait of my wife.

A few evenings after, I attended with some friends, a materialization seance at the parlors of Mrs. Gillett, in the Grand Hotel where my wife materialized and told me she was sorry that she was unable as yet to give me her portrait, but that now she believed she had found a place where we would be able to get it.

She asked me to visit the rooms of Mabel Aber Jackman. I went to one of Mrs. Jackman's seances where my wife again materialized. She told me that Benjamin West, a spirit artist, who had recently painted a picture for Mr. Shippen of Louisville, Kentucky, had promised to paint her portrait for me, and told me to get a piece of canvas, which I did.

For several days, I visited the parlors of Mrs. Jackman and held the canvas, together with her, in a fairly good light when the spirit who gave the name of Benjamin West materialized and rubbed the canvas with his hands. This was repeated on nine occasions, when on Wednesday evening, August the 30th, 1895, my wife, together with Benjamin West, materialized, and told me he would paint the portrait after the seance.

The seance being over, the canvas was placed against the back of an ordinary wooden chair with another beside it on which was placed a number of paints, driers, and brushes; and I together with Mr. and Mrs. Jackman took chairs immediately in front of the canvas and about two and a half feet from it.

Mr. West, the spirit artist, at once materialized together with my wife, she standing beside the chair. Mr. West started at once to paint and worked very rapidly, asking me to hold my watch, which I did, the painting being finished in 40 minutes. He kept up a conversation with me all the time.

Before the veil was put on, he asked me how it suited me. I said it was beautiful, and asked him not to put on the veil, as it might injure the appearance. He said it would not, and immediately put it on in my presence, there being no lamps burning during the entire time.

When he finished I thanked him for his trouble. He then said, "Good evening," and dematerialized at my feet. My wife then took a chair beside me and talked over many incidents of our youth for nearly ten minutes when she told me she was becoming weak, and dematerialized at my feet while I held her hand, it being the last thing visible.

The picture is now in my home, 507 Queen's Avenue, London, Ontario. The most beautiful work of art it has ever been my pleasure to own.

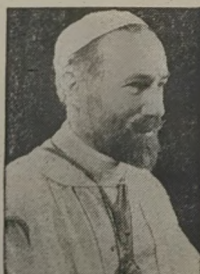
And I make this solemn declaration, conscientiously believing the same to be true, and by virtue of an Act passed in the Thirty-seventh year of Her Majesty's reign, entitled "An Act for the suppression of voluntary and extra-judicial oaths."

Signed: E. J. MacRobert

Declared before me at the City of London in the County of Middlesex, Province of Ontario, this 7th day of July, A. D. 1897.

(Signed: C. A. Kingston, Commissioner

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That Library Proposition

ON A RECENT issue of *Psychic Observer*, we notified all Spiritualists in the United States to the effect that we would enter a year's subscription to *Psychic Observer* for the public library in their vicinity. All we asked was that they obtain permission from the librarian—not only that the library would accept delivery of *Psychic Observer* regularly for one year but also that the journal be placed with other periodicals.

To date, not a single Spiritualist has given us the name of a single library to which our journal can be sent for free. Either all the Spiritualists in the United States are snoring or else they do not care. It seems that those enthusiastic over spreading the truth would not miss this opportunity to do their part to spread Spiritualism.

In all fairness, however, the case of Elizabeth Tischler, 539 Pennsylvania St., Denver 3, Colorado, should be cited. After reading the notice in *Psychic Observer*, Mrs. Tischler spoke to the librarian at the Denver Public Library and asked for permission to enter for them a year's subscription to *Psychic Observer*. The librarian, requested her to leave a copy of *Psychic Observer* so that she could submit it to the library board, who she claimed made all the decisions.

A week later when Mrs. Tischler returned for her answer, she was told *Psychic Observer* could not be considered because "lack of room." Mrs. Tischler says, "I did not believe that to be the real reason and asked the librarian how come the monthly magazines published by the Rosicrucians and Theosophists were displayed."

The librarian curtly replied "There was no call for *Psychic Observer*" to which Mrs. Tischler countered, "I'm sure it will be called for if it is displayed."

Situations of this kind may be amusing to some but really this is a serious matter. Mrs. Tischler suggests a larger library be built in Denver, but of course, everyone knows that would not be the answer.

I firmly believe if enough Spiritualists wake up to the point where they knew what was actually going on, they would press the matter and make a concentrated attempt to see what can be done.

Hardly a day goes by that someone, who cannot afford a subscription to our journal, asks why *Psychic Observer* cannot be found in their home library. Well, now you have the facts and whether or not the situation is changed rests with the Spiritualists themselves. We stand ready to send a year's subscription to your library but there is no point in sending it if, when received, it is not displayed.

And that is not all. I know of an instance, namely Prendergast Public Library, Jamestown, N. Y., where all of the books of psychic science were relegated to the basement to gather dust. I know because I was called to haul them away. The librarian in that town, a staunch Orthodox Scientist, personally banned the books written by Andrew Jackson Davis. She would neither place them on the shelves nor catalogue them... shades of Christian Brotherhood!

There is no need for us Spiritualists to keep kidding ourselves, there is no freedom of religious thought as far as most public librarians are concerned. Each librarian is a judge and a jury whether they have a board of directors or not. Do you think you can change this? If so, it might be worth a try. If you do meet with success and can persuade your home library to display *Psychic Observer*, it would be front page news in any Spiritualist journal.

FOR THE BOOK

It will be greatly appreciated if you will kindly let me have the following information:

1. Is there a genuine and honest trance medium in Cleveland. If so, will you please advise me the name and address? I should like to see, and talk with, two members of my family who have passed on. Is this possible?

2. I have been a student of metaphysics and a sincere seeker of the Truth for a number of years, and for the last eight years, have been a member of The Rosicrucian Order, A.M.O.R.C., of San Jose, California. Have you ever been a member of this Order? If so, what do you think of their teachings?

3. If you are, or were, a member of any organizations (other than A.M.O.R.C.) that teach the esoteric teachings, will you please be good enough to advise the names of the organizations? In your opinion, which organization has the best teachings?

4. A Spiritualist medium (aged 74, who states she was born psychic), recently told a man (the medium cried while saying this): "Jesus' disciple Paul is with you, also Jesus and David—like a fire over your head. A High Spirit of the Spirit world is Paul. Paul is your Guidance from the Spirit world. You also have David. You have a tongue of fire over your head. Paul is your Guide." Can all this be true? Can a medium see a person's Guides? Can a man have three such High Guides? Or, was the medium trying to make her client feel good?

The medium referred to in "4" advised that because of having a heart condition, she now is unable to go into a trance and produce manifestations of Spirits of persons who have passed on. She stated her heart would not stand it now.

LEWIS R. MOKREN

2862 East 99th St.,
Cleveland, 4, Ohio.

DEBUNKING THE CHURCH OF CHRIST, LUBBOCK, TEXAS

I would like to comment upon the "HEALER'S CHALLENGE" appearing in the August 25 issue of *Psychic Observer*.

The Challenge to Spiritual Healers is accredited to the Christian Church of Christ group, Columbus, Ohio, who claimed that the Church of Christ of Lubbock, Texas, had a standing offer of \$1000 for any group or individual who could heal.

This ridiculous offer at once brands that group with the Scribes and Pharisees who could only reason through the senses of flesh and blood. Reasoning with only a finite mind, they hope to confound or render judgment against God, who is Infinite Spirit. They have not yet come to realize that *Man is Spirit* with a body of clay, not that *Man is A Body* with a spirit.

They do not seem to realize that God gave to the Spirit all power over the physical. It evolves to this conclusion: They are betting a thousand dollars that the disciples of God cannot, through the power of Divine Spirit, materialize a healing.

No Healer claims to cure or heal any one, but only claims that the healing is done through the Father or Spirit within him. This is definitely in keeping with the teachings of Christ. We must admit, no Healer can heal except through the Father within him.

To me, this offer is not a challenge to the spiritual or Psychic Healers, but to God and His Power to heal and repair this physical body which He created. One might as well say that the man who created the automobile cannot repair it or rebuild it. To prove their contention, they further propose that medical doctors diagnose the ill, and when the repair is completed, judge whether or not the job is done.

How can we be sure they will judge impartially? Some physicians are outspoken foes of any healing art other than medicine. And further, doctors are rightfully jealous of their reputation. We must recognize the fact that they will not let anything cast reflections on that reputation. For example:

One year ago a divine Healer was called to a distant state to treat a personal friend suffering from Leukemia. His physicians, in making the diagnosis, informed him that in order for him to live out the remaining three months of his life, he would have to submit

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.

to the usual series of blood transfusions used in the treatment of that disease.

The patient, a civil engineer, whose nature was to be very accurate and systematic in all things, requested and was given a record of his hemoglobin concentration, red blood-cell count, and white blood-cell count. He made a chart of the rise in his count after each transfusion.

When spiritual treatments got under way, the hemoglobin concentration rose from 60 per cent to 70 per cent. This rise remained after the normal effects of transfusion had worn off. When the hemoglobin passed a concentration of 80 per cent, he ceased all transfusions and depended entirely on spiritual treatments which he received once or twice each day.

Instead of being dead in three months, he was steadily gaining in weight and strength and began doing his work again.

After he had been receiving spiritual treatments for six months, he was told by a medium who happened to visit him that he did not

copal Church originated a special commission made up of medical doctors and clergymen to investigate spiritual healing and report. The following report of the commission was made and signed by the noted surgeon, Dr. Charles H. Mayo. The report said:

"Christian healing has passed beyond the stage of experiment and its value cannot be questioned. Spiritual healing is no longer the hope of the few, but the belief and practice of a large and rapidly increasing number of persons." If the Church of Christ is so anxious to accept the word of a medical man, what better authority than this?

The New York American in summing up their report said, "It was the essence of the early Christian religion to save from sickness as well as sin. Christ's life is a long record of healing disease and raising from the dead. We have been calling His acts miracles. Now, modern science and religion begin to suspect that He was demonstrating the operation of a principle which is eternal. Indeed, Christ told His disciples to go forth into the world and demonstrate this principle."

Yes, and, in our opinion, SPIRITUAL or SPIRIT HEALING is older than the ken of man, old as God, and will continue for all eternity.

JAMES W. JOHNSON, DKD

Kosmon Healing Sanctuary,
Box 821, Emmett, Idaho.

"CHAPEL" APPRECIATION

Once again, publicity the Chapel of Truth received through the *Psychic Observer* was most gratifying. We refer to the article written by young high-school student, Gail Owen, of Burlingame. Gail tells me that persons interested in her underwent the Spiritualist written her letters expressing their admiration and happiness that one so young has been given the opportunity to reach the public.

Naturally Gail is excited and happy about the whole thing and when she returns to school, she will give a copy to her English teacher.

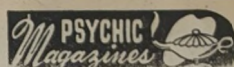
We returned from our vacation in Southern California. While there, the Chapel of Truth served at the Harmony Grove Spiritualist Camp.

Those taking active part: ushers, Charles Ignatighen and George Cadwell; hostess: Florence Lusk; Public Address System: Floyd Green; music: Reverends George and Joy Rickard; guest medium: Mary Vieira; chairman: Cleo McRitchie; Pastor: Guita E. Prineas; associate worker: Edwina Cadwell. Last but not least, my husband, Theodore Prineas, who contributed so much in so many ways.

The camp is located in a beautiful canyon and has unlimited possibilities. The Chapel of Truth is growing steadily and, through proof, the healing service is attracting many people. One year ago, on September 18th, the Chapel opened its first meeting in the Burlingame Women's Club. A special service will be observed this month by a naming and baptismal ceremony for those who wish it.

REV. GUITA PRINEAS

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Further OBSERVATIONS, REFLECTIONS AND PHOTOGRAPHS AT A Mitchell Seance

Retired General Electric
Research Chemist and
Ten Others Attest To
These Phenomena.

by
J. GILBERT E. WRIGHT
111 Union St.,
Schenectady, 5, N. Y.

IN MY last article, *Psychic Observer*, June 25th, 1954, I described how a past event was photographed, an event which no human eye had seen. I also hinted that the philosophical implications of such a feat were astounding to say the least, for it means that nothing is ever lost; every event is stamped indelibly on 'something', call it the *Akashic Scroll*, the *Astral Light* or *Nature Memory*, as you will.

The FACT cannot be disposed of. It follows that, theoretically at least, we may yet obtain a photograph of the fate of Amelia Earhart; that no crime, however well-concealed, need go unpunished; that the cause of major disasters may be brought to light if we have the co-operation of the invisibles and are worthy of it.

The facts observed in the Mitchell seance room are FRONT PAGE STUFF whether in a popular journal or a scientific periodical and frankly, I think, deserve editorial comment. Their importance to Spiritualism and psychic research cannot be over-estimated and more is in the offing which I hope to have the privilege of reporting from time to time.

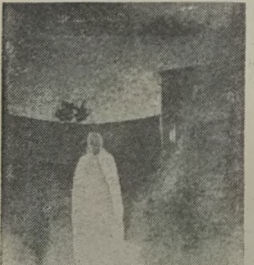
John Henry Foley

It is admitted by the invisibles that what is being done is the result of the combined efforts of a group. First in importance are the medium and his spirit collaborators. Then there is the spirit photographer. Then there is the spirit photographer himself. Albion Morger Windhorst, now familiarly known to us as 'Uncle Ben' and attracted to the circle by his niece, Viola Sanders.

Incidentally, research within the family has disclosed that he was an ordained minister of the Kosmon Universalist Spiritualist Church in California (Ordination, March 10th, 1940).

Next, there is 'Rajah', the medium's 'apport' control, and 'Club 7', a group of distinguished men, literary and scientific, who have

Photograph No. 3



assembled to help the writer. Their spokesman is John Henry Foley, R.A., the distinguished Irish sculptor.

They seem to act as an advisory committee and finally, the humble photographer on our plane whose sensitized paper has been 'pilfered' for the occasion. It would appear that the services of the last-named may soon be dispensed with.

Two photographs have now been obtained on ordinary scratch-pad paper, similar to that which the medium uses for his 'billet-reading'. They are not so detailed as those produced on ordinary and standard sensitized paper but the direction in which the invisibles are working is clearly indicated. I now give a clear account of

how a photograph was obtained in the absence of any photographic equipment. We were having a seance for materialization. The materialized form of Mr. Foley was in front of the curtain; Mrs. Mitchell, to his left and I to his right.

Said Mr. Foley: "Uncle Ben is here tonight and is about to take my photograph."

"That's interesting," I replied. "Now I will not conceal from you that an invisible photographer with an invisible camera, loaded with an invisible plate or film, to be subsequently placed in a bath of invisible developing solution and then in a 'spirit' fixing bath, does not make any sort of sense to me. However I never quarrel with facts. Let us make this a test case."

"We know no one in this small room has a camera and no 'black-out' photoflash lamps have been popping. Let us all assure ourselves that this photograph about to be taken, is taken in this room, at this time and nowhere else at any other time."

"I am going to hang up my handkerchief and if my handkerchief is depicted in the photo-

Photograph No. 2



graph we may all be assured that the picture was taken at this moment."

Foley agreed and in a moment announced that the scene had been 'snapped'. The finished photograph was promised at an early date.

Those present at the seance held April 9, 1954: Viola S. Walker, 31 Orchard St., Bloomfield, N. J.; Rachel Sheldon, 1668 Lenox Road, Schenectady, N. Y.; Ida E. Smith, 89 Cliff St., Canajoharie, N. Y.; Emma B. Naegele, 80 Moyer St., Canajoharie, N. Y.; Ethel Hodoba, 758 State St., Schenectady, N. Y.; Ruth van Steenberg, 64 Fox St., Gloversville, N. Y.; Margaret Blackwell, 55 Bleacher St., Gloversville, N. Y.; Jane Hemming, Nott Terrace, Schenectady, N. Y.; Arthur Parker, 2220 Clifton Park Road, Schenectady, N. Y.; Phoebe Parker, same address; Ida Allen, 410 12th St., Schenectady, N. Y.; Otto Insel, Best Ave., Schenectady, N. Y.; Ida Zehler, 20 Mynderse St., Schenectady, N. Y.; Lena Brown, Delanson, N. Y.

Two weeks later on May 14, 1954, we had another seance for materialization. Foley came thru early and announced that he 'had a surprise for us'. He said they were now ready to deliver the photograph taken two weeks previously and regretted that Uncle Ben had not been able to include me in the picture but that the handkerchief showed! It did, indeed!

The Medium's Wife

At the close of the seance, we were asked to find one of the trumpets, the largest, and to hold the wide end between the parting of the curtains. Mrs. Mitchell found the trumpet and I, after assuring myself that it was empty, held it as requested. What we obtained is reproduced here.

It is a 7" x 5" matte-surface print. My handkerchief is clearly discernable even to the torn and pendent hem which I did not dis-

Photograph No. 1



cover until I was about to throw the handkerchief in the laundry basket.

Another point to be noticed is the shadow at the bottom of Mrs. Mitchell's skirt which indicated that the source of light was from a point identical with or close to the red seance room light. It must have been a potent ray as well as invisible for the features of Mr. Foley have begun to dissolve.

I do not pretend to speculate on the process used to produce this photograph. We can only hope that future photographs may bring further enlightenment. Uncle Ben had promised to photograph each member of the class.

They Swear

The following persons were present when Foley's promise was fulfilled: Ruth H. Barclay, Schenectady, N. Y.; Ruth van Steenberg, 64 Fox Street, Gloversville, N. Y.; Grace Hammersmith, Ext. Easterly St., Gloversville, N. Y.; Margaret Blackwell, 55 Bleacher St., Gloversville, N. Y.; Lily Gifford, 73 East Pine St., Gloversville, N. Y.; F. Harrison, 15 4th Ave., Gloversville, N. Y.; Jane Hemming, 213 Nott Terrace, Schenectady, N. Y.; Otto Insel, Best Rve., Schenectady, N. Y.; Ethel Hodoba, 758 State St., Schenectady, N. Y.; Ida M. Zehler, 20 Mynderse St., Schenectady, N. Y.; Laurence Peterman, 800 State St., Schenectady, N. Y.

The other exhibits are photographic in their nature although not produced on photo-sensitized paper. Microscopic examination reveals that the paper is the same as that used by the mediums for the making out of billets. The medium, himself, suggested this. In one case a frayed edge indicates where it had been torn from the adhesive tape which holds the pad together.

These pictures are about 2 3/4" x 2 3/4" which shows that a certain shrinkage has taken place. This is what one would expect, for in both cases the pictures when received were soggy and slimy as though they had been saturated with some viscous liquid.

Some Unidentified

The color of the pigmented portions is sepia.

No. 2 was received one evening in class by Laurence Peterman. He was told that when he found the trumpet floating near him, he was to grasp it and keep it between his knees until the close of the seance.

The photograph depicts a Chinaman, allegedly, a certain Chung Ling, who comes to him on occasion. Notice the well-marked eyebrows, moustache and beard.

No. 3 came to me in the same manner as No. 1. I was asked to take one of the trumpets, insert my hand to be sure there was nothing concealed therein and then place the wide end between the curtains.

This is a portrait which I recognized as that of Sir William Crookes and my guess was confirmed at the next meeting. He is one of the members of 'Club 7'. There is no indication as to when these photographs were taken. The place, however, is certain. It is the opposite corner of the room to that in which the cabinet for materialization is invariably placed.

Across it, on class nights only, a black curtain is stretched enclosing a space capable of concealing a small table. The curtain is about 5 1/2' high. There is a small triangular shelf placed about the same height at the abutment of the walls and capable of supporting two small flower vases.

No one has yet identified the two

HEALING —IN— SWEDEN

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

to treat. News of this visit leaked out, and on the morning of her arrival in Stockholm literally thousands of people were queuing outside the hall, blocking traffic. Police had to be called out to maintain order.

The poor medium did what she could with the hundreds that were able to get inside, while the telephone exchange of the hotel where she was staying was blocked with applicants wanting treatment. This could not go on, and the Police advised her to leave town. But she was not fazed!

Parish the Healer

The Stockholm Society did not care to have such disturbing incidents and the above course was decided upon.

Yet healing still goes on in Sweden.

R. H. Saunders was one of the first British healers to bring healing to our notice. In the early 'thirties he lectured on his co-operation with the Persian Abdul Latif, from whom he received help through Mrs. Roberts Johnson and other mediums. While here he volunteered to assist Swedish patients in this manner.

Then the great work of William (W. T.) Parish became known. Many Swedes visited his Sanctuary at East Sheen and many more applied for absent healing.

The advent of Harry Edwards, which, it would seem, brought healing to the forefront of our movement in Great Britain, also had its repercussions in Sweden.

In 1947, I had the pleasure to visit "Burrows Lea" and witnessed a healing session. I was invited to examine the patients before and after treatment—while I am not a medical man, the conditions were such that I could easily determine improvement in several cases.

Swedish Healer

Needless to say, I was impressed, and I well remember the radiant face of a young woman who had only come to thank the healer for his help during the previous months. She had been given a short time to live by the doctors—tuberculosis—but now she was well and happy, very happy, as she was about to be married. Her gratitude was genuine and obvious.

On my return to Sweden I lectured on "Spiritual Healing." My wife had visited Parish; I had met Edwards and read his books—I did

peculiar formations which seem to be resting on this shelf. They have never been present on class night and no one has even seen anything remotely resembling them on other nights when the curtains are not hanging. These photographs could not have been taken in any normal way during class for the medium always sits with his back to this improvised cabinet and would therefore occupy the same position as the 'ghost'.

My present guess as to *modus operandi* would be something like this:

(1) Paper is torn from the pad on the table behind the curtains.

(2) It is saturated with a form of ectoplasm from the medium's body thus rendering it sensitive to light in proportion to the light action.

(3) The image is projected on to the sensitized surface.

(4) Coloring matter apportioned from the surroundings (They are predominately brown) is then precipitated on to this surface and the excess removed.

It is very probable that the process is closely related to the production of 'flower writing', the pictures that often appear on cards of 'slate-writing' mediums and to the pictures obtained on silk handkerchiefs by mediums of another sort.

Why the figures are clothed in an ectoplasmic shroud, is difficult to understand. Its presence would imply that the medium was in trance at the time and hence unavailable as photographer. Further, it would seem to imply the usual seance-room conditions, that is to say, the absence of white light.

my best to bring over some of the enthusiasm I felt. Honorable mention should be made of the training given during the early War years, by Mrs. E. G. Urch, wife of *The Times* Correspondent, who worked here as a medium and was extremely interested in healing. One member of her group was Dr. Folke Bergman, of whom mention will be made later on in this article, and another, the mother of one of our most famous writers, who continues to give healing to a limited number of friends and patients, although she herself is nearing the eighties.

The main activity in healing has been centered around the mediumship of Ernst Broberg. He is versatile. The development of his mediumship, which it has been my privilege to witness during 14 years, has been one of the mainstays in my conviction of the reality of Spiritualism.

As in many other home-circles, medical advice would be given, one of our regular sitters, a nurse, seemed to specialize in this. We were also directed to give absent healing, and in some cases we were able to check up on the results. Later, when I had left the Circle, the healer and some of his friends decided to sit regularly for healing twice a month.

Gothenburg Reports

At first only instructions were given and the sitters asked to concentrate on absent healing. This was meant to be training ground for future healing work and, after some months or years, some of the participants were ready to start "on their own."

Thus one member, Miss Karin Strandberg, began to give healing treatments in her home. She gets diagnosis and is directed to the spot where she is to concentrate her power.

As a rule, she treats by the laying of hands, devoting 10 to 15 minutes to each patient, dependent on the trouble and the impression she gets, and will take up to 18 patients on the one day of the week she sets aside for this purpose. An assistant, "Miss H.", who has met Harry Edwards, is being trained and takes "easier" cases.

I could go on and on, telling about the activities of other "amateur" healers. Interesting reports have been received from Gothenburg about a medium living in a neighboring town, whose work has been examined by the very critical chairman of one of the Gothenburg societies, and I have occasionally heard other healers mentioned within our ranks.

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TRUTH WAYS

with
Dr. HOLLOWAY



Mountain Reflections

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

Go To The Heights For
Spiritual Refreshment
and To Attune With
The Noblest Cosmic
Forces.

IN THE spiritual history of mankind mountains have played a prominent and inspiring role. Teachers, sages and prophets have found it necessary to leave the busy haunts of mankind to seek spiritual refreshment in mountains, deserts and the "wilderness." There, far removed from the gross vibrations of the mass of humanity, they cleanse, purify and rededicate themselves to lofty missions of service and enlightenment. Particularly in these times when there is so much talk of war, and vibrations of discord and negative consciousness so afflict the mass thinking of humanity, it is important for sensitive minds to "draw apart for a while" and seek peace in untroubled surroundings.

Climbing Shasta

My first experience with mountains was in August of 1943 when I climbed Mt. Shasta, "California's mystery mountain," in the company of two high officials of the Rosicrucian Order. Ours was primarily a vacation trip, but we also had in mind the many legends and mystical stories surrounding this snow-capped peak in northern California.

One of the most persistent stories, as many of our readers may know, is that communities exist in or near Shasta peopled by descendants of the ancient Lemurians. From time to time these mystic people are said to descend from their mountain retreats for certain supplies, and then quietly disappear.

We parked our car on the east slope of Mt. Shasta and began the climb with heavy packs upon our backs.

The first night was spent at about 8,000 feet, sleeping Indian-fashion around a campfire, with the moments before slumber enlivened with stories about "white-robed brethren" and other interesting people said to frequent these sacred environs.

The following day we climbed to the snow line at 10,000 feet, and while the spiritual vibrations of the surroundings were simply marvelous, and all three of us felt wonderful exhilarations, in all candor I must declare that no mysterious persons accosted us and we beheld no golden Temples either of this plane or the Etheric!

Rapture of The Heights

On the third day, following a very cold night during which icy winds howled about us during our futile efforts at slumber, we climbed upwards through volcanic ash, rock and snow to a point just short of the peak. Had it not been late afternoon we could have gone all the way to the top, but we knew that it was unwise to attempt the ascent after sundown.

From this great elevation we felt what some climbers have termed the "Rapture of the Heights." There is a wonderful expansion of consciousness, and a feeling of moral elevation quite in keeping

with the physical heights attained.
Scaling A Peak

Eleven years later, almost to the day, I climbed one of the highest peaks in southern California in the company of my elder son, Gil, now 13 years of age and a very athletic lad. Our goal was Mt. San Jacinto peak, which towers almost 11,000 feet above the hot desert sands below.

Early in the morning we left the mountain resort of Idyllwild and began the long climb.

In an hour and a half of steep climbing up rough trails we reached the "Saddle" where trails branched off to Tahquitz Peak and other less formidable heights. We had come three miles, but six more remained! The trail to San Jacinto Peak seemed very lonely and untravelled, as only the strongest climbers were advised to attempt it.

In contrast to Mt. Shasta, which is mostly volcanic rock, ash and snow from 10,000 feet upwards, the heights of San Jacinto have many trees and heavy underbrush nearly to the top. In fact, only the final 800 feet are solid rock, and there is no snow in the summertime. We saw several deer, including a startled doe with fawn who leaped high out of the brush before us. There were many ground squirrels, chipmunks, lizards and other forms of life in nature.

Lessons Learned

At about 8,000 feet, Gil's head began to pound and he developed

a rather severe headache. We stopped, rested, and I showed him some breathing exercises, also treated him metaphysically. The last two thousand feet were quite difficult for him, but he hung on courageously and we made the summit.

During the final ascent, I talked with him in informal and kindly fashion about physical conditioning—explaining the importance of natural foods, of abstinence from tobacco, liquor and excessive meat and animal foods.

Fortunately, I was able to show him a good example of my "preachments," for while he was growing weaker and less able to ascend, I seemed to be waxing stronger and felt a powerful upliftment from the heights.

As we doggedly jogged along the upward trail I did some more breathing exercises and we repeated many affirmations, such as "God is my health; I am all health"; "I am strong in body, mind and spirit; I am gaining strength and spiritual will each step upward along the way"; "God is guiding and protecting us; The Forces of Light are with us, and ALL IS WELL!"

Etheric Reflections

The evening before the climb, during the course of reading several articles in different publications, I noted in *Valor* magazine a statement by George H. Williamson to the effect that "Flying Saucer" bases are reported in the San Jacinto mountains.

So partly in fun, yet with overtones of seriousness, I called out to "my friends the Saucerians" and invited them to come and see us! When Gil's strength was waning badly at one point, I suggested that perhaps a flying saucer would come along and take us with ease to the summit!

The idea is gaining strength among occultists, Spiritualists and esoteric thinkers that the flying saucers, in the main, originate from and return to certain planes of the Etheric world. In other words, the discs and other mysterious aeriforms are not so much interplanetary craft as they are interdimensional!

At a height of 11,000 feet one feels powerfully the vibrations of the Etheric and the thought of flying saucers and other space craft seems much less incredible than in the much lower vibrations of our teeming cities.

Rapture of the Depths

Dr. Gerald Light, noted Los Angeles occultist and spiritual scientist, states in his writings that the planes of Etheria are felt not only in mountainous heights but also in watery depths. This helps to explain some of the sensations experienced by those who plumb the ocean depths.

"Skin-divers" or those who love to dive for fish or underwater plant life, report that a greater depths there is a wonderful feeling of peacefulness, coupled with a desire not to return to the surface! This feeling was dubbed by a poetic French skin-diver "the rapture of the depths." A number of divers who have gone below one hundred feet have failed to return, and it is speculated that at least some of these remained below in Davey Jones' locker out of definite preference!

Underwater Saucers

I dislike the thought of wearing our readers with frequent reference to the flying discs, but it may well be, as Major Donald Keyhoe suggests, that the coming of the saucers is actually the greatest story since the birth of Christ. If so, there ought to be a full discussion of these strange aeriforms and their phenomena.

The newest sensation in saucer circles is that many of these craft have been reported at various depths of the oceans, also they have been seen entering or leaving the surface of the sea. The philosophic, open mind is always seeking integration of ideas, and to draw all phenomena into an inclusive frame of reference. So if the flying discs are of etheric origin, their appearance in mountainous areas and at various levels beneath the seas is entirely compatible with what we are coming to learn of the actual mysteries of Etheria.

One other item of etheric interest before returning to San Jacinto. The climbers of Mt. Everest in the Himalayas, and Tibetan dwellers, have reported an "abominable snow man" who is reported to dwell in the Himalayan fastnesses.

HERBERT N. FELL

Pioneer Crusader for Spiritualism

Passes Away At Hollywood, California

by NELL D. KERR ★

HERBERT N. Fell, father of the Baby Bond, adopted by our government in 1935, founder and executive secretary of the Thrift and Security Foundation of New York and Washington, a non-profit organization dedicated to saving, and one of our oldest and most fearless believers in communication with the departed, passed away recently at his home in Hollywood, California.

Mr. Fell, born in Prescott, Ontario in 1871, began his business career as an insurance salesman in Delaware and New York at an early age. At that time he knew no more of the science of communication with the world of spirit than any other youth of his day. He was brought up in the conventional way of Sunday School and church going. During the years following, through the vicissitudes of his religious life, he served for a number of years as treasurer of famed St. Marks-in-the-Bowery Episcopal Church and, at another time, as deacon in the Broadway Presbyterian Church, both of New York City.

It was not till some years later that Mr. Fell became interested in Spiritualism and after thorough investigation which convinced him beyond doubt that the science was sound, he became an enthusiastic and tireless worker in the field.

An Ardent Believer

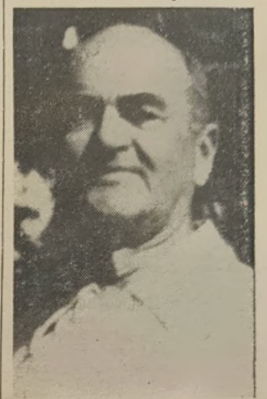
With the same zeal and persistence by which he'd risen from private secretary, to salesman, to general agent and manager of the Massachusetts Mutual Life Insurance Co. for the New York area, a post he held at the time of his retirement in 1932, he devoted perhaps as much time and energy to the cause of Spiritualism as any single individual in the country.

His ardent belief in its truth and his absolutely unwavering devotion to furthering it in spite of the obstacles and bitter opposition with

which he met on all sides during the almost fifty years of his life as a believer, mark him as one of the most outstanding exponents of and contributors to the science in the history of modern Spiritualism.

Helping promote the work of worthy mediums constituted the major part of Mr. Fell's work in the field. According to his way of thinking, no individual was ever

Father of "Baby Bond"



HERBERT N. FELL

too high or too low to be enlightened by personal contact or otherwise on the subject of communication with the invisible world,—a belief he carried out to the letter as long as he lived.

At one time he sponsored single handed an exhibit of spirit paintings at the Anderson Art Galleries in New York City.

A friend to all, Herbert N. Fell, whose constant purpose was one of usefulness, not only in the field of Spiritualism but wherever he felt he could help, will be missed in this world. From the next with which he had conversed so often, we believe that his influence will go on and we bid him Godspeed.

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Physical Phenomena

CHAPTER VII—Con't.

WE WILL begin our consideration of the phenomena of materialization with the experiments of Professor Charles Richet, Professor of Physiology in Paris. Richet has conducted experiments in psychical phenomena for over thirty years, as his recent book, "Thirty Years of Psychical Research," published in 1923, bears witness.

It was Richet who created the term "ectoplasm" to describe the plasmic structures previously considered, and this term is now the one generally accepted and used by investigators of such phenomena. Richet gives a complete account of his psychical activities in the book above referred to, and it is from it that we draw our account of his records of materialization.

The Algiers Seance

The first materialization seance described by Richet was one that took place in 1905, in Algiers, Africa, where he had been invited by friends to observe the phenomenon. The medium was a young lady by the name of Marthe Beraud, who had been betrothed to the son of General Noel, one of the investigators.

The son had died in the Congo before the marriage took place. Marthe is described by Richet as "an intelligent and lively young



CHARLES RICHEL
(1850 - 1933)

lady, who wears her hair short and is a bright eyed brunette." He adds that she was the medium later studied by Mme. Bisson and Dr. Schrenck-Notzing.

At the seance in Algiers, there were present General and Mme. Noel, Mlle. X. M. Delanne, editor of the Revue De Spiritisme, Professor Richet and two younger sisters of the medium, Marie and Paule. Light was given by a photographic red lamp. Everything in the room could be seen perfectly well.

The materializations produced, during the seance, were very complete. The figure of Bien Boa, an Arab, appeared with a helmet, five or six times, under the most satisfactory test conditions.

Rare Phenomena

Professor Richet remarks that it was inconceivable that the materialized figure could be the medium, because both Marthe and the materialized figure were seen at the same time, and Marthe in order to masquerade as the figure, would have to have brought the helmet to the room and concealed it afterwards, all of which was impossible under the conditions of the test.

In the seance, Bien Boa walked and moved about, his eyes could be seen looking round and when he tried to speak his lips moved. He seemed so much alive that they could hear him breathing.

Professor Richet writes: However striking this was, another experiment seems to me more evidential. Everything being arranged as usual, after a long wait, I saw close to me, in front of the curtain which had not moved, a white vapor, hardly sixteen inches distant. It was like a white veil or handkerchief on the

floor. This rose and became spherical.

Soon it was a head just above the floor; it rose up still more, enlarged and grew into a human form, a short bearded man dressed in a turban and white mantle, who moved, limping slightly, from right to left before the curtain. On coming close to General Noel, he sank abruptly to the floor with a clicking noise like a falling skeleton, flattening out in front of the curtains.

Three or four minutes later, close to the General, not to me, he re-appeared, rising in a straight line from the floor, born from the floor, so to say, and falling back to it with the same clicking noise.

Materialized Hair

Several photographs were taken by Delanne and myself, stereoscopic and other. They show some interesting details on which Sir Oliver Lodge has made acute criticisms, saying that they were the best metapsychic photographs he had seen.

Richet goes on to give an account of another interesting seance with Marthe Beraud at the Villa Carmen in Algiers. At this seance, Bien Boa appeared and brought with him an Egyptian girl from whose head Richet clipped a lock of materialized hair.

He says: On the next day, preceding my departure, after a long stay at Algiers, Ben Boa, speaking by the voice of Marthe said, in order to detain me, "Stay! you will see her whom you desire." It will be easily understood that I stayed.

On the next day, as soon as the curtains were drawn, they were re-opened, and between them appeared the face of a young and beautiful woman with a kind of gilt ribbon or diadem covering her fair hair and the crown of her head. She was laughing heartily and seemed greatly amused; I can still vividly recall her laugh and her pearly teeth.

Microscopic Examination

She appeared two or three times showing her head and then hiding it, like a child playing bo-peep. The General said to me, "Put your hand behind the curtain and you can touch her hair," which I did. . . . I then received a light tap on the back of my hand and a voice from the curtain said, "Bring scissors tomorrow."

I brought the scissors next day. The Egyptian queen returned, but only showed the crown of her head with very fair and abundant hair; she was anxious to know if I had brought the scissors. I then took a handful of her long hair and was about to cut a lock high up, when a firm hand behind the curtain lowered mine, so that I cut only about six inches from the end.

As I was rather slow about doing this, she said in a low voice, "Quick, Quick," and disappeared. I have kept this lock; it is very fine, silky and undyed. Microscopic examination shows it to be real hair. Marthe's hair is very dark and she wears her hair rather short.

All this, of course, seems more like fiction than fact; but we must remember that these things were carried on under very strict test conditions and that Richet has himself taken part in perhaps a hundred like seances under the same strict test conditions and with other trained investigators.

Crookes Relates

Practically all of these investigators have agreed that the phenomena are genuine; so much so indeed, that they are no longer primarily concerned about proving the genuineness of the phenomena, but rather in finding out the details of the manner of their production and the nature of the ectoplasmic matter through which they are produced.

In the light of these later experiments, therefore, there is no good ground to doubt that the things described by Richet actually did take place and that the lock of hair was in reality a lock of spiritual hair materialized for the purpose.

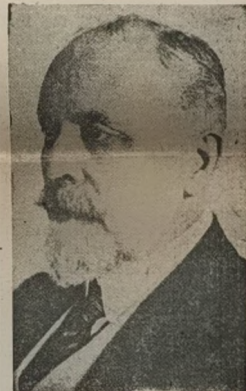
There have been many other instances of locks of hair being cut from heads of materialized spirits, as well as spirit drapery, clothing, etc., cut from the ma-

terialized drapery and clothing of spirits, and all these cases seem to be very well authenticated, as to their genuineness. Sir William Crookes himself relates instances of this kind, experienced by himself.

The fact that the hair proved to be real hair, like the fact that the drapery frequently cut from materialized drapery proves to be real substantial drapery, appears at first sight to jar rather unpleasantly upon the mind of the would-be believer.

Spiritual Counterparts

Such a would-be believer would, perhaps, rather expect to find the lock of hair to be of a very artificial and insubstantial nature, and such as to gradually dissolve and disappear after being kept a short while. But it is a well-established



Baron Von Schrenck-Notzing
(1862 - 1929)

fact that all things produced at materializations, together with the so-called "appings," prove to be real and substantial and in no way differing from the ordinary real things.

By hypothesis, this is so because the actual spiritual counterparts of these objects, by means of the connecting link of ectoplasm, simply take on material substance and thus become actually materialized. The lock of hair cut off was, therefore, a lock of the spirit's real hair which had taken on sufficient ectoplasm and other matter to become normally material.

Perhaps the most complete and conclusive experiments in materialization, however, were those conducted jointly by Mme. Bisson and Baron von Schrenck-Notzing in Munich, Germany, between the years 1911-1913. The medium was the same one that Richet had experimented with in Algiers, Marthe Beraud, but in the experiments of Schrenck-Notzing and Mme. Bisson she is referred to under the pseudonym of "Eva C."

The "Eva C." Seances

This was in order to shield the medium and her family from undue notoriety. The records of the experiments are contained in two books, one by Mme. Bisson, *Les Phenomenes dits de Materialisation*, and the other by Schrenck-Notzing entitled, "Phenomena of Materialization," published in 1913.

Baron Schrenck-Notzing's work is a large one, containing a record of over a hundred seances and an equal number of excellent photographs, which reproduce the various materializations in excellent detail. The book is unquestion-

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

—by—

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ably epoch-making in this line of research, and an earnest perusal of the records and a study of the photographs cannot fail to impress anyone as to the actuality of the phenomena.

The seances described in Schrenck-Notzing's book were held in the home of Mme. Bisson, with usually only Mme. Bisson, Schrenck-Notzing and one or two other trained investigators, besides the medium, present. The Medium, "Eva C." (Marthe Beraud) served in an entirely unprofessional capacity, accepting no fees for her services, and acting simply from a desire to serve Mme. Bisson.

Every possible precaution was taken to prevent deception. The medium was actually undressed before each seance and carefully examined, and then clothed in a tight fitting dress. In the seances alone with Mme. Bisson, she was entirely nude.

White Forms Visible

The cabinet was carefully examined before every seance and many other precautions taken, some of which appeared entirely unnecessary and superfluous. During the seance, the light in front of the curtain was sufficient to allow large print to be read. Behind the curtain there was a red and a white light that could be turned on at will. Three cameras were focused on the cabinet, ready to be worked at a signal.

The phenomena which followed from these conditions were most remarkable. Forms and faces were seen partially and completely formed, and all stages of the process of materialization observed.

First, the white fleecy ectoplasm could be seen emerging from the body of the medium, usually from the mouth, hands or shoulders, and, collecting in a waxy mass in the lap or one of the shoulders of the medium, would gradually be built up into a luminous form or face of a person.

All the processes of the appearance and disappearance of the ectoplasm were observed, together with its forming into figures and faces, and all these stages are clearly and distinctly seen in the photographs. An account of one of the sittings, which took place on November 22, 1911, is thus given by Schrenck-Notzing in his book, "Phenomena of Materialization."

The account reads: Immediately after the beginning of the sitting, a white mass, the size of her two hands, appeared in Eva's lap. . . . to the left of the medium in a corner, a white form was visible resembling a pile of white stuff. . . . the mass was about 5 or 6 feet from the curtain and 28 inches from Eva's face, and appeared to assume a head-like form, but the curtain closed again.

When the curtain was again withdrawn, the incident light seemed to illuminate a female face, which shyly and slightly exposed itself to the light and approached us. The apparition was on the medium's left.

At our request, Eva, who herself wished for a good photograph, caused the phenomenon to take up its position on the right side of the head, so that it could be taken simultaneously by the several cameras. . . .

After the interruption caused by the flashlight, a head, apparently freely suspended, approached the opening of the curtains and was clearly recognized by Mme. Bisson and myself. In size, it resembled a child's head, which was clothed

(Con't Page 7, Col. 2)

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DEAD PARSON GIVES SPIRIT SIGNATURE

YET NO HUMAN HAND HELD THE PENCIL OR PAD

by MAURICE BARBANELL

SHERWOOD EDDY'S

SITTING WITH

ARTHUR FORD

NO earthly hands held the pencil or touched the notepad, yet the message and signature were in the identical writing of a parson, which his daughter confirmed. And this clergyman, in the last letter written on his death-bed, had said, "The dead do not return."

This is one of the dramatic experiences described in a new book, where the author concludes: "My whole spiritual universe has been immensely enlarged. It is near and immediate. Optimism seems too pale a word for my new outlook."

In these words Dr. Sherwood Eddy sums up his 13 years' painstaking investigation into Spiritualism, after he had been reluctant to delve into the subject. Eddy is a distinguished American author with 35 books to his credit, a famous international lecturer specializing in social and religious questions, who was for many years Y.M.C.A. secretary in Asia.

Caused a Stir!

It was only the persistence of a Quaker friend that started him on a psychic quest which embraced remarkable trance, direct voice and materialization seances. Because of the author's wholehearted testimony to Proved Survival cannot be gainsaid.

It appears in his book, "You Will Survive Death," (Psychic Observer, \$2.50); an English edition also has just been published. The book created a stir when it appeared in America four years ago.

Eddy describes his investigation as one of the greatest adventures

of his life. He came to London in 1938, when I suggested that he should witness the healing of W. T. Parish, then at the height of his powers, and have sittings with Pamela Nash and Arthur Ford, the famous American medium who happened to be in London.

Tributes to Mediums

Naturally he was impressed by Parish. Through Mrs. Nash, he obtained excellent evidence from five of the seven members of his family who had passed on. Ford was also highly successful. Eddy summarizes his Ford sitting by referring to 53 correct statements he received, seven of them being personally highly evidential.

Two years later, Eddy happened to be in California and learned that Ford was at Los Angeles. At this time, he met Gerald Heard, famous author and philosopher. He suggested that Heard might like to accompany him, especially as he was a perfect stranger to the medium. After a quarter of an hour's conversation, they left for the seance.

Outstanding evidence was received by Eddy and Heard. One communicator was George Russell, the Irish poet, whose statements through the entranced medium were "startlingly evidential."

Of Russell's communication Eddy states, "George Russell himself is the only human mind in the universe that knew that he knew us both. Neither Gerald Heard nor I knew that the other knew him."

Evidence for Heard

Another evidential communication came from Havelock Ellis, the author who achieved fame with his penetrating insight into human relationships, whom Eddy knew. Heard received a mass of accurate information about family matters which he volunteered was evidential.

"Two Worlds"

"Higher Spiritualism"—(Con't from Page 6)

like that of a nun with a small veil.

During these creations, Mme. Bisson, as if moved by an unconscious impulse, suddenly seized Eva's hand. At the same moment, I saw the head, which was on the medium's left, sink to the ground with lightning speed and disappear.

Successful Photographs

When the little head showed itself again, the author heard Eva speak at the same time. She wished that Mme. Bisson should cut a lock of hair off the head. As the apparition approached, Mme. Bisson took with her left hand, a pair of scissors which I held out to her and then, under my eyes and while I could observe everything quite closely, took a lock of hair and cut off a length of about 4 inches. She at once gave the hair to me and I took charge of it.

The materialized structure suddenly disappeared in the direction of the medium, accompanied by a scream from Eva. It seemed as if the substance dissolved and was reabsorbed by the medium's organism.

As the successful photographs show, Eva has widely opened the curtains with her right hand, so that her whole body is visible. Her face, bent towards the left and front, is painfully contracted. . . . In spite of the smallness of the materialized face, it corresponds more to the type of a young woman's than a child's face.

The pretty mouth, with the dimples in its corners, the slender and regularly built nose, the rounded and rather broadly developed chin, the well-nourished curve of the cheek, together with the vivacious expression of the eye, express a certain brightness and contentment which might correspond to an age of 20 or 24 years.

Another sitting, held on May 8, 1912, is described as follows: (Pres-

ent, Mme. Bisson Schrenck-Notzing and his wife.) At the opening of the curtains, a masklike face was seen attached to the medium's back hair. It resembled a half soft pulp, traversed by softer material, and kneaded into shape. Only the forehead and eyes were recognizable, which gave the impression of a female face.

The shape was seen, sometimes to the right and sometimes to the left of the medium (on her shoulders), and sometimes appeared to detach itself from her body and remain freely suspended, while her head and hands were under visible control. The structure moved forward once as far as the curtain.

Once it subsided on Eva's head. While the lower part touched her hair, the upper part sank slowly backward, as if the formation was about to flatten itself out and cover Eva's head as with a veil. I succeeded in photographing the peculiar formation on Eva's right shoulder.

The photographs show a remarkable half-finished structure arrested in its development. It is fastened to the hair of the back of Eva's head on the right, and does not appear to exceed in size the face of a new-born baby or a fairly large doll.

The experiments of Mme. Bisson and Schrenck-Notzing, substantiated by the hundred or more of most remarkable photographs, may be said to have established the fact of materialization and that of the agent of its production, ectoplasm, on a firm scientific basis, so that they have the same claim to recognition as other scientific facts.

The experiments proved conclusively that the ectoplasmic substance emanated from or oozed out of the body of the medium. As to the ultimate cause of the phenomena, that is, whether they were

caused by spirits or not, the investigators preferred to suspend their judgment, committing themselves to only that which they positively knew.

Geley's Famous Book

After Mme. Bisson and Schrenck-Notzing's experiments with Eva, she was taken charge of by Dr. Gustave Geley of Paris for further experiments. He had her for three months in his own laboratory, and, under the most careful precautions, succeeded in getting phenomena of materialization equal to those of Mme. Bisson and Baron Schrenck-Notzing.

Dr. Geley's investigations are of special importance from the fact that he made a special study of the ectoplasm observed in the formations and perhaps gained better knowledge of it than any other previous investigator.

In his book, "From the Unconscious to the Conscious," he includes the results of his experiments with Eva and his conclusions regarding the nature of ectoplasm.

Following is his summary of the experiments: After my study of Eva, for three consecutive months in my own laboratory, I can now give a synthetic resume of my experiments and records:

I have been able to see, to touch and to photograph the materializations of which I am about to write.

I have frequently followed the event from its beginning to its end, for it was formed, developed and disappeared under my own eyes. . . .

With Eva, the mode of operation necessary to produce materialization is very simple; the medium, after having been seated in the dark cabinet, is put into the hypnotic state slightly, but enough to involve forgetfulness of the normal personality.

Nature of Ectoplasm

This dark cabinet has no other purpose than to protect the sleeping medium from disturbing influences and especially from the action of light. It is thus possible to keep the seance room sufficiently well lit for perfect observation.

The phenomena appear after a variable interval, sometimes very brief, sometimes an hour or more. They always begin with acute sensations in the medium. . . . The substance exudes specially from the natural orifices and extremities, from the top of the head, and the ends of the fingers. The most frequent and most easily observed origin is from the mouth; the substance is then seen to proceed from the interior surface of the cheeks, the roof of the palate and the gums.

The substance has variable aspects; sometimes it appears as a plastic paste, a true protoplasmic mass; sometimes as a number of fine threads, sometimes as a wide band, sometimes as a fine tissue of ill-defined and irregular shape.

The quantity of the substance externalized is very variable; sometimes there is extremely little, sometimes it covers the medium completely, like a cloak. . . .

Experiments With Bisson

It seems soft and somewhat elastic while spreading. . . . Sometimes it feels like a spider's web touching the hand of the observer. . . . It is mobile. Sometimes it is slowly evolved, rises and falls, and moves over the medium's shoulders, her breast or her lap with a crawling reptilian movement; sometimes its motion is abrupt and rapid; it appears and disappears like a flash.

It is extremely sensitive, and its sensitiveness is closely connected with that of the hyper-aesthetised medium, and touch reacts painfully in the latter.

The substance is sensitive even to light rays; a light, especially if sudden and unexpected, produces a painful start in the medium. However, nothing is more variable than light effects; in some cases, the substance can even withstand full daylight. The magnesium flashlight causes a violent start in the medium, but it is borne and allows of instantaneous photographs. . . .

On many occasions, these (ectoplasmic) representations have been formed from beginning to end under my own eyes. I have, for instance, seen the substance issue from the hands of the medium and link them together; then, the medium, separating her hands, the substance has lengthened, forming thick cords, has

MEDIUMSHIP—THE WAY TO SUCCESS

THERE is but one course of procedure for the successful attainment of excellence in any field of labor or thought and that is by study and training, by observation, by persevering application and determined effort, by readiness to learn and responsiveness to every influence which will help to smooth the pathway to the desired success.

The intelligent medium who follows this course will not go blindly on groping in the obscurity of the psychic realm and becoming the tool of unseen and unknown agents, but will unfold his powers and, by co-operating with them, will learn to know and trust his preceptors until he may possibly become as a spirit among spirits, the conscious possessor of such knowledge regarding his own spiritual nature and powers that he will be a ready instrument in the hands of enlightened spirit people with whom he can knowingly work for human good.

From "A Guide to Mediumship" by E. W. and M. H. Wallis. Price \$5.00; Order from Psychic Observer, Inc., Chesterfield, Indiana.

spread and formed fringes, like epiploci fringes.

Lastly, in the midst of these fringes, there has appeared, by progressive representation, perfectly organized fingers, a hand or a face.

These experiments of Dr. Geley, together with those of Richet, Mme. Bisson, and Schrenck-Notzing, would seem to leave not the slightest doubt as to the actuality of the phenomena of materialization, and these phenomena may now be said to be established scientific fact.

Practical Theories

All the investigators were unanimous in the opinion that the phenomena were actual and genuine phenomena. But as to the exact explanation and significance of the phenomena, the investigators were not always of the same mind. Mme. Bisson, Baron Schrenck-Notzing and Dr. Geley withheld their opinion as to the ultimate explanation of the phenomena, but many others of the experimenters and witnesses were of the opinion that the phenomena were just what they claimed to be—namely, evidences and manifestations of departed human intelligences.

The ectoplasm they, like all the others believed came from the body of the medium, but the form and shape of the ectoplasm—the materialized faces, hands and other forms—they believed came from the direct activity of spirit intelligences, which moulded the ectoplasm into the shapes and forms described.

Such is the theory held by most of these investigators and prac-

tically all the points in this theory seem borne out by the facts. The other investigators who do not wholly accept this theory, hold that while the ectoplasm is unquestionably real and exudes from the body of the medium, nevertheless the resulting forms are not to be considered as necessarily produced by spirit activity, but that they may be produced either by some unknown and unconscious force or intelligence existing in the body of the medium or in universal nature outside of it.

(To Be Continued)

TOO LATE TO CLASSIFY



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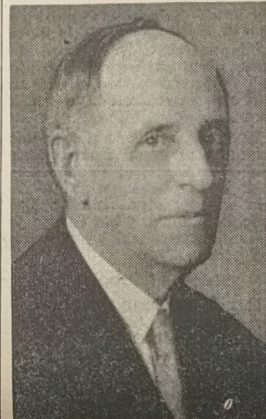
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Christians have claimed that there could be no morality without a belief in the Bible as the infallible word of God; Jesus Christ as the only son of God, and our only means of salvation; though your sins be as scarlet they shall be as white as snow, though they were red like crimson, they shall be as wool; on the other hand, without this saving grace all our good works were as filthy rags.

What is morality? We interpret it as a recognition of our duty toward others. All dispositions and acts which tend to permanently benefit and bless others are right, and moral; inversely all acts which tend to harm others, deprive them of their rights as human beings to life, liberty and the pursuit of happiness, are wrong, immoral, or immoral. In other words, the moral man is he who lives not merely for self but for the good of all.

The Golden Rule

As a general rule of life the Spiritualists accept the Golden Rule. "Oh, yes," say our unfriendly orthodox Christian critics, "you had to fall back upon Jesus after all."

We beg your pardon, we are not falling back upon Jesus; we are simply accepting what is claimed to be his interpretation of a certain principle.

Jesus did not make nor was he the first discoverer of the principle of morality embodied in the Golden Rule; the principle has been expressed in slightly different form, from age to age; he simply gave it the stamp of his wonderful personality; clarified the principle, made it more impressive because of the positive way in which he affirmed it.

To accept the Golden Rule as our standard of morals is not to accept Pagan Christianity; the fact of the matter is, very few so-called Christians of the present day practice the Golden Rule; very little consideration is given and practiced the principle of morality embodied in that rule; we should have an ideal civilization, we should never cheat, bear false witness against, misrepresent, or oppress our fellows.

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Of course not, and yet the industrial system of this so-called Christian land, with the majority of the people professing to be Christians, is founded upon a principle which is entirely opposite to the Golden Rule.

We believe that all people, Christians and non-Christians alike, want to do right, want to be fair and just, want to observe the Golden Rule. Why don't they? Because they have not yet grown up to it, realized it within themselves, humanity is still in the green state of its development.

The Immortal Man

How may the principle of right living be made operative? That is the vital question. Our answer would be, not by belonging to any particular church, subscribing to any particular creed; but through personal effort and development.

Man is primarily a spiritual being, an offspring of the Divine Spirit; this spiritual kinship with the Infinite is intuitively felt; this recognition of oneness with all life is the foundation of permanent social and ethical unity.

The savage, like the animal, is unmoral; there can be no morality without thought; moral codes represent the fruits of human experience. The moral sense is subject to growth. Primitive men were not immoral, they were simply unmoral; they did not know any better.

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Standards of Morality

Man is subject to three forms of interpretation. The materialist represents him as being purely the product of matter and her forces. He is the effect, the result of organization; the adjustment of internal states to external environments result in that balancing of forces we represent as organic life.

In other words man is just what circumstances and environment have made him. It takes away all responsibility from the individual for his acts, in reality he has no power of choice; he does as he must; morality represents those acts which through a long line of hereditary experience human beings have come to do naturally.

Standards of morality, so-called, are what experience has taught us it is the best thing to do. If

the individual falls short of the standard set up, punishment may prove a stimulant; cause him to fall in line. As a factor in the higher development of the units of society, materialism suggests the improvement of environment. Better the environment, better the man.

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As a result of their transgression, all the generations of human beings since born, have been born with depraved natures, prone to do evil, and yet, strange to say, sending them out into this world with this handicap, God is represented as holding them responsible for their every act.

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Our churches are endeavoring to teach the wonderful truths of the Fatherhood of God and the Brotherhood of Man, and from first to last the Bible does that if we interpret it in the broad sense that Jesus interpreted it. The Gospels are accounts from various viewpoints of the life of that wonderful man; and if, as has been stated, we have no proof of his having lived then it is still a splendid collection of the highest principles that mankind has ever followed.

Can we do better than direct our hearers to their familiar Bible and point out an interpretation a little more understanding than they might previously have heard, instead of antagonizing them by discarding from our services the one book which, although they neglect it, has their inborn reverence?

There are many truths in our Master's teachings which prove our cause and which we still have to learn to live up to.

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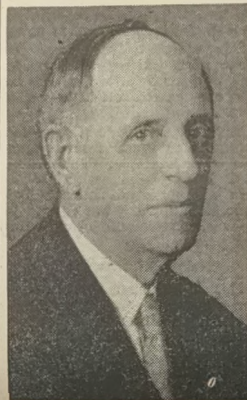
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Our Declaration Of Principles

(Con't. From Page 8)

ualism for the moral regeneration of the race. First, let me say it has no word of blame for the sinner; it does not seek to make men better by appealing to their fears and threatening them with dire punishment hereafter if they fail to do thus and so; on the contrary it appeals to the highest and best there is in man.

It says to the sinner: "My friend, you are an immortal soul." Nay, it does not stop by merely telling him this, it demonstrates it as a fact. It says you are going to live forever. You could not die, cease to exist, if you wanted to. Your future, however, will be just what you make it.

Cause and effect are inseparable; whatever you do will affect your future; you will reap as you sow; you cannot possibly cast the burden of responsibility upon others. Now, my friend, as an immortal soul, you are a repository of infinite possibilities; there is no limit to the power that is lying latent within you.

Force of Circumstances

Study yourself; get acquainted with these powers; God is not afar off; God is within your soul, not in some place beyond the stars; lean on the God within; develop confidence in yourself; your power to do. Don't always be a leaver.

In saying you reap as you sow and cannot possibly cast the burden of your responsibility upon others, we do not wish to be misunderstood; we are not intimating that there is some power, or person outside of yourself who holds you responsible for your acts and punishes you for your shortcomings.

The term punishment, as here used, is somewhat of a misnomer, a better term would be retribution. Let us see how retribution or the law of cause and effect works. If for any reason you live a low grade life on earth; your actions have been of the earth earthy; then you cannot legitimately expect that your next stage of life will be bright and beautiful.

No amount of sacrifice made by another entitles you to the happiness you have not earned. If, however, the evil of your life is due to the force of circumstances over which you had no control, then after death you readily throw off the Karma which is not your own; the God within is judge, and determines the enormity of your guilt.

Spiritualism, through its phenomena and teachings, gradually arouses man to realize the divine possibilities of his soul. How can the phenomena be of any service in this work? Let me show you. Suppose we tell you that you are more than a creature of flesh and blood, and you are a soul inhabiting, manifesting through a body.

Moral Development

You answer: "That is a pleasing statement, but how am I to know that what you say is true?" We point you to the phenomena, you begin to investigate, you witness a demonstration of clairvoyance, the clairvoyant reads the contents of a sealed envelope or reads for you the paragraph of some book chosen at random from your library.

Why, you are made to say this woman can see without her eyes, therefore it is not the eye that sees, seeing or sight is a power belonging to something back of the eye, a something that for want of a better term we call the soul. Following along the same lines, you experiment with telepathy.

You witness the various manifestations occurring in the presence of mediums, all of which tend to strengthen your position and help you realize that you are a soul and have spiritual powers.

Another factor in moral development is spirit communion. Let me give you an illustration. Here is a young man inclined to be wayward; but who nevertheless loves his mother; his mother passes away; later she is able to manifest him and comes with this message: "My boy, I have not gone away, I am with you, but, Oh! my son, I can see what you are doing, the kind of life you are living, and it makes me unhappy."

"I am praying for you, striving to help you. The next time you are tempted, won't you please remember I am looking on, grieving

over your failures, rejoicing over your successes." I ask you if the consciousness of this fact would not strengthen the moral backbone of any man? I believe that in it there is to be found the greatest moral reformatory agent the world has ever known.

Personal Responsibility and External Progress

In Articles 7 and 8, we have an example of the rule laid down in our first lecture, namely: "No statement is to be considered as final, but subject to change by amendment or addition. These two items are additions to the original Declaration of Principles adopted in 1899, adopted ten years later, in the year 1909, and were intended to clarify our position upon two important questions. They read as follows:

"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, here or hereafter."

The questions of free will and moral responsibility have always been perplexing, and seem as far from solution now as ever. Is man a free agent? Does he have power to choose between good and evil?

These questions are exceedingly difficult to answer. Every man likes to think of himself as a free man. How eloquent men have grown in speaking of liberty, and yet we are confronted with certain ugly facts.

In the first place, man starts out on his earthly pilgrimage as a puny infant, the most helpless creature one can imagine. He has eyes, but cannot distinguish colors; ears, but cannot distinguish sounds; he has limbs, but cannot walk; he is largely if not wholly what heredity and environment have made him. If his parents were diseased in body, or mind, he inherits weaknesses that are a great handicap to him.

Freedom of Choice

Immediately he finds himself impinged upon by innumerable forces and influences, buffeted about by circumstances he had no part in making. He finds himself bound and fettered by customs and institutions established long before his advent into the world. How can we call such a man free? He is not; the assumption is contrary to the facts, absurd. But you will question. Has man no power of choice?

Most certainly within certain limits; you can for instance jump over a puddle of water in the gutter, but you can't jump over the Atlantic Ocean; and so in the moral world man has power to resist small temptations; but is overcome by larger ones.

This freedom of choice, this power to resist temptation varies with different individuals, no two of us having exactly the same measure of power, or freedom; it is a matter of individual development; we each live in a world or sphere of our own.

The American citizen who has had the advantages of living in a country where the individual enjoys more personal liberty; where the opportunities for self improvement are greater, lives in a far larger world than does the Chinese man who has had little of these advantages.

However if men are wholly what their circumstances have made them where is the justice of blaming them for shortcomings? We do not blame them; our religion teaches us to condemn the sin, but to be charitable to the sinner.

Personal Responsibility

We take the position that every criminal, in fact every sinner, is either ignorant, or vicious; he is undeveloped; no punishment is justifiable which is not remedial in its character, and which does not tend to benefit the one who is evilly inclined.

But, say some, if we did not hold men personally responsible for their acts and punish them for wrong doing it would be impossible for society to exist. We are not saying one word against the right of society to protect itself; the criminally inclined should be restrained and educated, rather than punished out of a feeling of revenge.

We do not accept the idea that man is wholly a victim of heredity and environment; we contend that

'And Some See Visions...'

GEORGE EDWARDS discusses famous visions, and puts forward some new theories regarding their origin

THERE ARE DREAMERS of dreams and seers of visions, but of these two, only the seers of visions can really claim any permanent niche in history.

Dreams are peculiarly personal things—and even when we tell others about them, they are at best second-hand accounts.

Visions, on the other hand, although frequently of a personal nature, are more likely to be shared.

The true nature of a vision has never been clearly defined.

Is it something that is objective, visible and tangible, a thing temporarily of our earth dimension, or is it some nebulous nothing, that is merely a part of the imagination?

I feel that it is neither. I feel that a vision is a psychic phenomena that is for a few moments shared by a large number of people.

And let me make it quite clear that I am writing of the collective vision, as opposed to the personal vision, when I make that statement.

Biblical Days

One can go back to Biblical days for accounts of visions. There is the vision of the shepherds to whom the angel appeared with the tidings of Christ's birth; there is

man is a soul entity, embodied in the flesh.

The fleshy body he has derived from his parents, or external Nature; the soul is of God the All Spirit. The soul may be and often is for a long time a mere reflector of external influences and conditions; but there comes a time when it is aroused, asserts a degree of its Divine inheritance, begins to project itself, manifest its power to change circumstances, alter environment, make conditions which will prove favorable for the further unfoldment of the powers of the soul.

With this development of soul comes improvement of the life of the individual, his world grows larger, his freedom greater.

In taking up the question of man's moral responsibility, we do it from a natural, rather than a theological point of view. In studying man's relationship to Nature we find he is a part of it, and that he is governed by certain immanent, unchangeable laws; his physical well-being depends upon his conforming to those laws; put your hand in the fire, it burns; put improper food into your stomach and you will be sick.

Ignorance No Excuse

Your being ignorant will not excuse you from the consequences; but this suffering is educational. Nature is teaching you the lesson that fire burns, and eventually through sad and painful experiences you grow wise to the fact that your physical well being, your happiness, depends upon your conforming to law.

We hold there is a right and a wrong way to live. We are parts of one stupendous whole. We are related, inseparably related to one another; the moral laws of this universe, the laws which govern our relationship to each other as human beings, are fixed; just as constant and immutable as are the physical laws of Nature, and if we intend to be happy, either here or hereafter, we must study to learn what that relationship is, what those laws are, and conform to them.

Just as surely as the transgression of physical law brings its retributive punishment, just so surely will transgression of moral law bring its punishment. In speaking of retributive punishment let us draw a clear line of distinction between the judgments of men and what we call the judgments of heaven; in the judgments of men prejudice is apt to make itself manifest; we have been condemning men to hell because they did not think or believe as we did.

The crimes committed against us, or the members of our families,

the vision of St. Paul, and there is also the story of the writing on the wall.

Let us regard the three of them. The angel's appearance to the shepherds was something that was "seen" and "heard" by all of them. But did the angel really appear as a physical manifestation, or was it something which superimposed itself upon the consciousness of the men?

The vision of St. Paul was something entirely personal and was, I believe, a vision of the spirit—in other words an example of clairvoyance and clairaudience of an extremely high order.

But the writing on the wall. Was the writing actually on the wall, or was it something which was impressed upon the minds of those who thought they saw it?

In other words is this sort of vision a form of mental projection?

Does the vision actually appear in the place in which it is seen, or does it superimpose itself upon the minds of those who see it and merely appear to be in that place.

I believe myself that the vision is something which is seen with the psychic eye rather than the physical eye.

Vision at Lourdes

Take for instance the famous vision of Bernadette in the grotto at Lourdes.

The child said that she had seen the Mother of Christ, and persisted in her story and was able to describe everything about the vision and the words it said.

Accompanied by a crowd at a later date, Bernadette again went to the grotto and obviously became very much affected by what she saw.

The crowd who were there saw nothing, but Bernadette bowed before the presence, and the crowd was so moved that they too knelt in reverence. But they saw nothing.

This seems to prove that the vision in this case was something entirely spiritual on a plane away from the physical and was only seen by the child who was spiritually "in tune."

But much different from this was the vision of the thousands of people in Italy for whom the sun swept close to the earth and which has been immortalized on celluloid in the film "The Day the Sun Stood Still."

Angels of Mons

Then there is the story of the Angels of Mons, seen by hundreds of soldiers on the Western Front in the 1914-1918 war and which will be a talking point wherever veterans of the battlefield meet.

Were there actually fiery angels towering over the battlefield in the sky, seen by hundreds of men, or was there some strange psychic occurrence which, brought on by the emotion and tension of battle, impinged simultaneously upon their minds?

These are just a few of the better-known visions seen by large numbers of people, but what about the personal visions; what about the appearances of angels to men and women who have attained a high degree of spirituality, and perhaps most argued point of all, what about the visions of Christ which people claim to have seen.

There are many who deny the possibility of Christ showing Himself to ordinary men and women, but I believe they are just the people who would be most likely to see Him, because it was the ordinary folk He loved so much when He was on the earth—yes, even though He knew that the time would come when they would crucify Him.

Is there a purpose in these visions? I would say "yes." They usually come at a time of stress or strain. They usually provide a great source of comfort to those who see them.

And, as we obviously know so little of the origin and the cause of these things, it ill-behoves any of us who have not had an experience, to belittle or pour scorn upon those who have.

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Our Declaration Of Principles

(Con't from Page 9, Col. 4)

our country, our religion, we have considered far more deserving of punishment than the crimes committed against others. We have too often been guilty of making God the executioner to carry out our vengeance.

In the judgments of heaven, God, or Nature, no such prejudices are manifest. The question is not what have you believed; but what have you really done, and what were your motives. You are happy or unhappy here or hereafter as you have obeyed Nature's laws.

There is no escaping this; you are the transgressor, you are to bear the penalty; you have sown the seed, you are to reap the harvest. No exceptions to this rule are possible.

It may be a relief to think that vicarious atonement can be made for your sins; but it all a mistake; such mistakes may happen in men's judgments, but never in the judgments of heaven. You are the responsible party; immediately you do wrong you lay the foundation for the punishment. You must work out your own salvation.

But, says someone, "I want to do right, but I can't withstand temptation. Heaven help me if I am to be responsible for all my shortcomings." Have you done the best you could? If you have, you need not worry about the future; we do not mean to say it will be all sunshine; but there will be no one to condemn you.

You will not suffer except in the sense that you cannot possibly rise to heights of great bliss until you have learned to come in at-one-ment with the All Good.

At this point let us turn our attention to the eighth section of our Declaration of Principles, which reads:

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

What blood-curdling sermons have been preached by the theologians of the past about "Lost Souls," and being "Too Late." Many a mother has been driven to the verge of insanity contemplating

"One Minute Treatments" Weeping Willows or Sturdy Oaks

By ALBERT E. SCHEFFLER

PEOPLE, it seems, need a convenient shoulder to cry on. If one isn't handy about the home, they will go elsewhere to seek one. It is strange that a ready shoulder should be a sort of clearing house for human troubles.

Distressed people often go far out of their way to peddle their worries, to reduce heart-breaks, to seek help and moral courage.

With them a broad support for a drooping head is considered a way of easing human miseries that have been "curing" in the brine for years.

The most frequent weepings come from those who have to decide in the later years of their lives, how to triumph over bad habits which involve them in traits of irregular behavior—the result of trying to go along with the crowd.

One of the surprising statements coming from a counseling service specialist is: "An estimated 95 per cent of middle aged people blame either their parents, school, or church for their current periods in their 40's, 50's or 60's." The first disillusionment, he said, is when they discover that their youth has passed them by. The second is when they refuse to act their age.

We cannot solve such problems

ing the fate of her wayward son.

The darling baby she had nursed so fondly at her bosom, and lavished her motherly affection upon, had grown to manhood and become wayward; but he was still her boy and she loved him and prayed for his reformation. He was cut down in the midst of his sins, unrepentant he died, and according to the old theology he was doomed to spend eternity in hell; failing to repent before death there was no hope beyond the grave.

What a terrible, terrible doctrine is false, the doorway of reformation for the wicked. Modern Spiritualism declares the doorway is false, the doorway of reformation is never closed against any human soul; no matter how wicked and depraved they may be, they will have another chance. It is never too late to mend, even though the mending may be deferred until after death.

The wayward boy will not escape the legitimate consequences of his transgressions; the law of retribution is sure; but he will have another and another chance to make good.

now, thou fond mother, that boy that will sometime cease to do evil and learn to love the good; he will rise from out of the gloom which his unfortunate mistakes have created about him, into the light of spiritual existence, where he will live in at-one-ment with God, and experience the joy of the blessed.

Life after death is not a fossilized stream; eternity is not to be spent in idleness. It is a world of progressions—the good man will grow better; he will have wondrous opportunities for doing good; all the faculties of his mind shall find employment; all his legitimate ambitions will be realized; and the sinner—even the worst of sinners—shall not remain in sin.

They may find themselves for a time dwelling amidst the shadows, the karma of their mispent earth life; but they will not remain there forever; the time will come when they will hear the voices calling for them to come up higher and ministering angels will lead the way.

Oh, the joy of awakening to the newer life; soon they will find work to do, employment for the mind and spirit; slowly they will climb higher and higher, from sphere to sphere, from height to height, until at last the worst of men will come to realize they are sons of God and arrive at perfect at-one-ment with the Divine.

By dampening the shoulder of another person. Occasionally human creatures, who reason they have "missed the boat" and feel they can now take it on the chin, dry-eyed, can find a world of new ideas for themselves through the influence of springily leaning on others until they learn to walk alone all over again.

One thing is sure, we cannot solve problems in our adult years the same as we did when we were children—by crying loud and long.

Very definitely, a weeping consciousness can be as significant as a soul prayer, just as intensive and accorded a perfect divine guidance. A reading of the Bible will reveal that Jesus indulged in both and found them a profound help. No one can sustain his Christian soundness who does not hold dear some outward evidence of a penitent heart in the hope that he may be kept from further soul-injury.

Sense of Humor
Haunting friends on every turn, skimping on personal performance and living mainly on hope will not "move mountains," nor will tears float them aside. This is like trying to sneak dawn past a rooster.

There is always something about a sobbing body to indicate it has little power of its own to meet a crisis. Figures reveal that since we use only 20 per cent of our mind capacity, this fact contributes much to our insistence upon trying to make our objective in life armed with tears as a weapon.

Public tantrums may never be fully abolished or even withheld, even if they are neutralized by greater mind power. Often a sympathizing tear, or an emotional outburst may flush out a blind spot in our thinking and be the means of strengthening an unsteady balance or provide a chance to practice self-discipline. Such an aggressive commitment will take heads off strange shoulders and set them squarely upon their spinal bases, like fashioning Weeping Willows into sturdy Oaks.

Few people can solve their problems alone, but most of us can get helpful help from seasoned friends. If a person still has a beating heart, a smiling face and a nice sense of humor, then the most profuse nasal drip will dry up at the source.

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Dorothy Highbaugh
Only commission expires, July 29th, 1958.

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AUSTIN, Clarence Edward (51) Chesterfield, Indiana. Serv. 1st; born Philadelphia, Penna., survived by wife, Mildred Schultz Austin.

McCLUSKEY, Susan (73) May 22nd, Chicago, Ill. Rev. Albert A. Soch, Francis Williams, Julia B. Jones, Max E. Scharf and Aureo Rivera, officiated.

MEIER, George (61) Grand Rapids, Mich.; Rev. Ernest Gleason officiated.

SPERRY, Rev. Ethel M. (58) Hartford, Conn.; acting pastor Church of Divine Light; Rev. Bertie M. Sperry, Chicago, Ill., officiated.

WALTERS, Ellen (53) Aug. 21st, Wheeling, W. Va.; member of Way Memorial Temple; Rev. Floyd A. Thornton officiated.

WIEGEL, Mrs. Hedwig (63) 21 W. 62nd St. N.Y.C., Sept. 7th, 1954. Rev. Richard Renardo, minister Cathedral of Faith, officiated.

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Birmingham: Church of Spiritual Science, 2524 North 7th Ave.; Services: Sunday 3:15 and 7:15 P. M.; Minister: Rev. George Deane Baker; Phone: 41071; Asst. Minister: Rev. Nell McWhiter; Sec'y: Beulah Kennedy; 3501 North 17th Ave.

ARIZONA

Phoenix-Harmony Chapel (Spiritualist) 621 N. 5th Ave.; Services: Sun. 9:45 & 11 A. M.; 6:30 & 7:45 P. M.; Healing: Wed. & Sun. 7 P. M.; Minister: Rev. Edwin W. Ford, N.E.T.; Phone: ALpha 1-1990.

ARKANSAS

Hot Springs-Ch. of Spirit and Truth, 1000 Pineau St., S.E.; Sun. 8 P. M.; Wed. 8 P. M.; Rev. Julia Martin, Phone: 6-612.

CALIFORNIA

Alameda-Brotherhood Spiritualist Church, 1407 9th St. Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. Manning; Phone: LA 2-3116.

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: ALpha 2-8633.

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

Escondido: Universal Spiritualist Church, 240 South Broadway; Woman's Club House; Services: Sun. 7:30 P. M.; Sec'y: Ann Collins, 405 North Juniper Ave.

Manford: Church of Revelation, Inc., 1306 12th Irwin St.; Sun. & Thurs. 8 P. M.; Class: Monday & Tuesday evening; Rev. Janet Stine Wolford; Phone: 1738.

Hollywood, California: Spiritual Science Ch., 904 North Argyle Ave.; Rev. Mae Taylor.

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

Temple of Cosmic Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M.; Sunday Services: 7:30 P. M.; Pastor: Rev. Lola Redding; Phone: 6-2316; Rev. Lola Redding; Phone: 99-214.

Temple of Spiritual Science, Town Hall, 1000 Locust Ave.; Services: Sunday 7:30 P. M. at 527 W. 4th St.; Pastor: Rev. Rosa Locke; Phone: 2-254.

Yuma: Temple of Science, 235 Renondo Ave.; (U.C.S.) Services: Sun. and Wed. 7:45 P. M.; Minister: Rev. Stephen Paul Dougl- son; Phone: 5-9075.

"The Penthouse Chapel in the Sky," Suite No. 1601, Villa Riviera Hotel, Spiritual Science No. 216; Services: Sun. & Thurs. 8 P. M.; Minister: Rev. Sylvia Minugh; Phone: 6-7261; Organist: Edith Murphy.

Los Angeles, California: Agatha Temple of Wisdom, Inc., 460 North Western Ave. (2 blocks north of Beverly) Services: Sunday 8 P. M.; Founder: Rev. Richard Zenor; Phone: Hollywood 4-6252.

Astara Foundation, 261 South Mariposa Ave.; Services: Sun. 11 A. M. & 8 P. M.; Ministers: Rev. Robert G. Chaney and Dr. Earlyne C. Chaney; Phone: DUinkirk 4-3427.

Moses Temple of Science, 1031 1/2 West Jefferson Blvd.; Services: Sunday 7:30 P. M.; Wed. 7:45 P. M.; Minister: Rev. Manilla Moses; Phone: REpublic 8-8931.

Spiritualist Church of Divine Light, 837 South Parkway St.; Services: Sun. 7:30 P. M.; Messages: Wed. & Thurs. 7:30 P. M.; Minister: Rev. Beulah England; President: Dr. Gerald Light; Phone: DUinkirk 1-9596.

Gahpe Student Group, Sam Weller Room, Mezzanine Floor, Hotel Mayfair, 1526 West 7th St.; Sunday 7:30 P. M.; Sec'y: George B. Williams, 4028 Randolph Ave., Los Angeles 32, Cal.

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

Church of Revelation, Embassy Auditorium, 639 South Grand Ave.; Sunday & Thursday 2 & 3:30 P. M.; Minister: Rev. Minnie M. Sayres, 1807 West Fica Blvd.

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

Holloway School of Philosophy & Religion, Dr. Gilbert N. Holloway, Rev. Mercy Holloway, For counsel, descriptive literature, lecture tour programs, write: DR 9896, Los Angeles, 27; Phone: NORmally 2-4404.

Sylvia Spiritual Center, 142 West 85th Place; Services: Sunday 8 P. M.; Problem Solving, Tues. 1 P. M.; Minister: Rev. Sylvia Evelyn Allinger; Co-pastors: Rev. Paul Allinger and Rev. Mason Lowell Chambers; Phone: PLeaasant 7-097.

Church of Spiritual Philosophy, 2522 West 8th St.; Religious services Sun. 2 P. M.; Thurs. 7:30 P. M.; Thurs. 2 P. M.; President: Rev. Jane M. Sipe.

Oakland, California: First Temple of Spiritualism, 2014 8th Ave.; Services: Sun. 11 A. M. & 8 P. M.; Minister: Rev. Miltie Monroe; Phone: Templebar 4-9285.

The Spiritual Army of God, Inc., Ebell Hall, 1440 Harrison St.; Services: Friday 7:45 P. M.; lecture, healing and messages; Social Night—Last Friday each month; Divine Healer: Rev. James M. Fritchman; Sec'y: Elna Bolton.

Sacramento, California: First Spiritualist Episcopal Church, I. O. O. F. Bldg., 34th & W. Hwy; Sun. 7:45 P. M.; Minister: Rev. Wilson H. Besore; Phone: HUdson 1-1895.

Divine Inspiration Center, 1526 "N" St.; Services: Sun. & Wed. 7:30 P. M.; (U.C.M.) Minister: Rev. John E. Evadell; Phone: HU 3-5057; Church Phone: HU 4-3831.

SAN DIEGO, CALIFORNIA

Inspirational Church of The Master, 2730 "A" St.; Services: Sun. 11 A. M. & 8 P. M.; Thurs. Circle: 8 P. M.; Sec'y: Rev. G. Kel- ler; 1st Jct. Elsie Fudge, 7428 Eads Ave., La Jolla, California.

Universal Chapel, 1112 "A" St.; Services: Sun. 2:30 & 8 P. M.; Co-pastors: Rev. Eula Perryman Goff & Rev. Walter H. Goff; Phone: MIsmion 96633.

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

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

The First Spiritualist Church of San Diego, 3777 42nd St.; Services: Sunday 7:45 P. M.; lecture, 8 P. M.; Minister: Rev. Emily G. Davis; Phone: 4-4960.

Fraternal Spiritualist Church, 1502 Second Ave.; Services: Sunday 11 A. M. and 8 P. M.; Divine Healing: Sun. Tues. and Thurs. 7 P. M.; Minister: Rev. Lillian Greer; Sec'y: Ann E. Wilson.

The San Francisco Harmony Center U. M. C., 47, Spiritualist 715 Valencia St.; Services: Sun. 7:45 P. M.; Thurs. Circle: Tues. 8 P. M.; Fri. 2 P. M.; Billet Reading: Wed. & Thurs. 7:45 P. M.; Rev. Louis Mur- ray; Phone: Market 1-0298.

Golden Gate Spiritualist Church, (N.S.A.) 1901 Franklin St. (cor. Clay), Services: Sunday 8 P. M.; Wed. 7:30 P. M.; Minister: Rev. Florence Becker, 1901 Franklin St.; Phone: JUmpier 7-4600; Sec'y: Donald H. Haddock; Treasurer: Charles Ross McKendry; Church Phone: HUdson 1-990.

The Little Church of St. Andrews (Spiritualist) 875 Valencia St.; Services: Sunday 7:45 P. M.; Thurs. 2 and 7:45 P. M.; Unfoldment Class: Tuesday and Wed. 7:30 P. M.; Minister: Rev. Alda Scheleman; Phone: Underhill 3-4586.

First Spiritualist Temple, 324-7th St., East Mission; Sun. & Wed. 7:30 P. M.; Minister: Julia Bramah; Sec'y: Gaynell Peacock.

Christian Spiritualist Church of San Francisco, 7th & Van Ness; Sun. & Wed. 7:30 P. M.; Sec'y: Leah Cornwell.

The Spiritualist Church, 414 Mason St.; Sun. 7:30 P. M.; Sec'y: James J. Taylor; Minister: Mary E. Taylor; Phone: JUmpier 7-1212; Vice President: N. B. Williams.

U. M. C. OAHSPSE, 450 Geary St., Studio City, 102 Meeting every Monday 8 P. M.; Welcome to learn about OAHSPSE, a road map to Health, Happiness and Security; Phone: WA 1-2563 and MA 1-6720.

San Jose, California: Grace Spiritual Church, Inc., I. O. O. F. Bldg., 1000 Locust Ave.; Services: Sunday, Messages 2 P. M.; Healing, Meditation and Lecture 8 P. M.; President: Rev. Lola Redding; Phone: 2-254.

Church of Spiritual Prophecy, 65 South 7th St.; Services: Sat. 7:30 P. M.; Minister: Rev. O'Dell Brown.

Santa Barbara: Universal Chapel of Light, 1000 Locust Ave.; Sun. & Wed. 7:30 P. M.; Friday 8 P. M.; Minister: Rev. Johanna Ruhbau; Phone: 26344.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St.; Services: Sunday, Healing 7:30 P. M.; Lecture 8 P. M.; Messages 8 P. M.; Minister: Rev. M. L. McCreary; Phone: 32285; Sec'y: Cecelia Isert; Phone: 22365.

Venice: Church of Universal Light, 142 Lincoln Blvd.; Services: Sunday and Tuesday 7:30 P. M.; Minister: Rev. Harry McNutt and Amy E. McNutt, 1032 Electric Ave.; Phone: EXbrook 6-8174.

COLORADO

Denver, Colorado: Star of The East Spiritualist Church, 1379 1/2 West 7th St.; Services: Sunday 7:30 P. M.; Tues. & Sat. 8 P. M.; Grd. Sat. Social; Minister: Rev. Frieda Nicklas, 3440 Zuni St.; Phone: Glendale 7244.

Spiritual Science Association, 321 Taber Bldg., 18th & Curtis; Services: Sun. 7:30 P. M.; Fri. 8 P. M.; Tuesday, & Thurs. 1:30 P. M.; Minister: Rev. Beulah Bunch; 3222 Market St.; Phone: 32285; Sec'y: Cecelia Isert; Phone: 22365.

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

Pueblo: First Spiritualist Church (N.S.A.) 212 1/2 North 7th St., K. P. Hall; Services: Sun. 11 A. M. & 8 P. M.; Thurs. 7:30 P. M.; Minister: Carolyn G. John; Healer: W. J. Hansen; Pres: Elmer John; Sec'y: Hattie Christian.

CONNECTICUT

Hartford, Connecticut: The First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 2:30 & 7:30 P. M.; Wed. 8 P. M.; Minister: Rev. Mary Hanson; Sec'y: Wilma Doucette, 108 High St., Manchester, Connecticut; Phone: Manchester 2-1854.

Hartford Spiritualist Temple, Inc. (N.S.A.) 758 Asylum Ave.; Services: Sun. 7:30 P. M.; Thurs. 7:45 P. M.; Pres. & Pastor: Grace Hoxie; 86 Giles St.; Sec'y: Shirley Gustafson, 501 Hilliard St., Manchester, Conn; Treas: Anna P. Nadeau.

New London: New London Spiritualist Temple, Inc., 60 Blackhall St.; Services: Sun. 2:30 & 7:30 P. M.; Thurs. 7:30 P. M.; Sec'y: Katherine Turner; Phone: Gibson 3-4629.

Norwich—First Spiritual Union, 20 Park St.; Sun. 2:30 & 7 P. M.; Pastor: Rev. Mayle W. Wheeler; Sec'y: Otis Branford; Phone: 3-1854.

Stamford: Albertson Memorial Church of Spiritualism, Inc., 485 Summer St. (N.S.A.) Services: Sunday 4 P. M.; Thurs. 8 P. M.; Minister: Rev. Raymond E. Burns; Sec'y: Harry T. Todd; Phone: LIndale St. Phone: 3-0275; Church: 3-3411.

DELAWARE

Wilmington: First Spiritualist Church of Delaware, 901 Taylor St.; Services: Sun. 7:45 P. M.; (N.S.A.) Minister: Laura M. Shilling, 105 Marsh Road; President: Peter DeLuxe.

DISTRICT OF COLUMBIA

Washington, D. C.: 1st Spiritual Science Church, 1900 "F" St. N.W., Park Central Apartment Hotel; Sun. 11 A. M. & 8 P. M.; Minister: Rev. Tull, and Thurs. 8 P. M.; Rev. Alice Tull; Phone: MEtropolitan 0540, Ext. 604.

Christian Light Church of Divine Healing, 7 1/2 St. N.E.; Sun. 11 A. M. & 8 P. M.; Minister: Rev. Millie Thrash, 3410 1st St. Apt. 4; Phone: 14-7270.

Ch. of Two Worlds, 2460 16th St. N.W.; Services: Sun. & Wed. 8 P. M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EMerson 9010; Sec'y: Freda Drott, 520 Alaska Ave., N.W. Washington 121.

First Spiritualist Ch., 131 "C" St. N.E.; Sun. 8 P. M.; Minister: Rev. Alfred H. Terry; Phone: LIncoln 3-1572.

FLORIDA

Bradenton: Universal Spiritualist Church, American Legion Auditorium, 607 13th St.; Sunday: Healing, 7:30 P. M.; Services: 8 P. M.; Minister: Rev. Raymond K. 8918 13th St., Tampa; Phone: Tampa 3-3353; Sec'y: Eleanor Abrams, Route No. 2, Box 42, Palmetto, Florida; Phone: Palmetto 4-1499.

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

Coral Gables (Miami): Universal Church of The Master, No. 406, 1320 San Remo Drive, Apt. No. 1; Services: Sunday and Thursday 7:45 P. M.; Minister: Rev. Mary Shillito; Phone: 67-7272.

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

Fort Lauderdale: Beckoning Light Spiritualist Church, Woman's Club; Services: Sun. 8 P. M.; Minister: Rev. Jewell Williams, 200 N.E. 4th St.; Phone: 2-2432.

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

Jacksonville: Friendship Spiritualist Temple, 2663 Spencer St.; Services: Tues. & Thurs. 8 P. M.; Minister: Rev. Martin C. Held; Phone: 88-1612; Sec'y: Beulah Myers, 64 West 55th St., Jacksonville, 8.

Jacksonville: United Spiritualist Church, 125 Market St.; Services: Sun. 8 P. M.; Circ. Wed. 8 P. M.; Minister: Rev. J. M. (United Bible Spiritualist Ass'n.) Minister: Rev. Etta Gardner; Phone: 60351; Asst. Pastors: Dorothy Steedly and Joe Connolly.

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

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

United Bible Temple, N.W. 71st St. & N.W. 4th Ave.; Services: Sun. 8 P. M.; Minister: Rev. Murray 1-4577.

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

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

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

ST. PETERSBURG, FLORIDA

Church of The Beloved (Spiritualist) 2806 Central Ave.; Sun. 7:30 P. M.; Religious Study Class: Tues. 8 P. M.; Minister: Ethel Post-Parrish; Phone: 3-1454; James M. Par- ish and Lena Barnes Jeffa; Phone: 7-4134.

People's Spiritualist Church, 1011 Ninth Ave. North; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Clifford L. Bias.

Church of Spiritual Philosophy, 1715 Tan- gerine Ave., South; Services: Sunday & Thursday 7:30 P. M.; Minister: Rev. M. McBride Panton; Phone: 3-9155.

Temple of Truth Spiritualist Church, 308 1/2 W. 1st St.; Sun. & Wed. 7:30 P. M.; Minister: Rev. Mac Merritt.

TAMPA, FLORIDA

Shrine of The Master Spiritualist Episco- pal Church, 1308 Memorial Highway; Sun- day 7:45 P. M.; Minister: Rev. Dorothy Graff-Flexer; Phone: 312-7411.

Universal Spiritualist Church, 8701 Tampa St.; Services: Sun. 7:30 P. M.; Mes- sages: Wed. & Thurs. 7:30 P. M.; Classes daily; Minister: Rev. Nellie Cherry; Phone: 916371.

ILLINOIS

Alton: Alton Illinois Spiritualist Church, 1019 State St.; Services: 1st Tues. of each month; Leader: Elsie Andrus, 3816a North 9th Ave., St. Louis, 7, Illinois; Phone: 9-8744.

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

Chicago, Illinois: First Church of The Spiritualist, 219 South Water St.; Services: Sun. 11 A. M. & 8 P. M.; Sec'y: Mildred Philbeck; Pres: Earl Beghler; Phone: 6-1510; Guest work- ers welcome.

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

Chicago, Illinois: First Roseland Spiritualist Church, 10937 59th Street; Services: Sunday 7:30 P. M.; Minister: Rev. E. S. Smith; Sun. 11 A. M. & 7:30 P. M.; Messages: Wed. 7:30 P. M.; Minister: Dean Fry; Phone: Pullman 2-2905.

Ayers Memorial Spiritualist Church, 1645 North Cleve Ave.; Services: Sun. 7:45 P. M.; Minister: Rev. Harriet Crane, 224 North Menard Ave.; Phone: ES 3-0016; Sec'y: Rev. Marie Bell, 585 North Lock- wood Ave., Chicago, 44.

CHICAGO—Continued

First Church of Spiritual Science, 8330 Stony Island Ave.; Services: Sunday 4 & 8 P. M.; Monday and Friday 8 P. M.; Min- ister: Rev. Charles Chambers & Rev. Crawford Chambers; Phone: DR 3-0028.

Friendly Church of Christ, 1529 North Larabee St.; Services: Sun. 3 & 8 P. M.; Sec'y: 8 P. M.; Minister: Rev. Harold King- smiller; Asst. Pastor: 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 Radio: Wed. 7 P. M.; Minister: Dr. Ernest Schoenfeld, 3501 Shakespeare Ave.

First Spiritualist Episcopal Church, 721 West 31st Ave.; Worship services: Sun- day 7:30 P. M.; Message services: Wed. 7:30 P. M.; Minister: Rev. Rosemary Jackson; Phone: GRaceland 7-4220; President: Fred Hanks.

Liberal Psychic Science Church, 3449 West Algonquin Ave.; Sun. 2:30 & 7:30 P. M.; Sec'y: 7:30 P. M.; Minister: Rev. East Saturday of each month; Minister: Rev. Anthony Camarzo; Phone: CApital 7-6333.

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

Chantona of Zaya Church, 410 South Michigan Ave.; Services: Sun. Sat. 8 P. M.; Sun. 11:45 A. M.; Classes: Mon., Wed. and Sun. 8 P. M.; Leaders: Vernon Salvo.

Brotherhood Ch. of Spiritual Light, 5052 N. Merrimack; Sun. 7:30 P. M.; (Social every 2nd Saturday each month) Pastor: Rev. Albert A. Schaefer; Phone: FRance 7-Williams; Phone: ROdney 3-4422.

Spiritualist Temple of Immortality, 1700 West 51st St.; Services: Sun. 8 P. M.; Healing: Mon. & Wed. 7:30 P. M.; Class: Tues. & Fri.; Minister: Rev. Harry Erickson, 4103 Nelson St.; Asst. Pastor: Rev. Anna Smith; Phone: FRance 7-Williams & Martha Temme; Phone: Hem- lock 4-9370.

The Second Spiritualist Episcopal Church, 206 N. Michigan & Erie Sts.; Ser- vices: Sun. 3:30 and 8 P. M.; Tues. 8 P. M.; Prayer and Message service: Wed. Thurs. & Fri. 8 P. M.; Pastor: Rev. J. C. Ruth He- lmfeld and Psychic Development; Co- pastors: Sylvia and Clifford Birchfield; Phone: ANdover 3-0776.

Silent Prayer Sanctuary, 3602 West Me- loan Ave.; Services: Sunday, 7:30 P. M.; Wed. 8 P. M.; Leader: Sophia Schaffer; Phone: ANy 3-6410.

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

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvary Hall; Sun. 2:30 & 8 P. M.; Rev. Emma Blum.

Spiritual Science Ch., 1715 West 31st St.; Sun. 8 P. M.; Minister: Rev. John Skinner; Phone: HElmlock 4-9181.

Flower Candle Light Guide Spiritual Sci- ence Ch., 3034 W. 31st St.; Services: Sun. 2:30 & 7:30 P. M.; Class: Thurs. 2 & 8 P. M.; Healing: Wed. & Fri. 2 & 8 P. M.; Candle Light Service: 2nd Sat. 8 P. M.; Minister: Rev. Mary Kearney; Phone: GR 7-1707.

Englewood Psychic Science Church, White- cloud, Glendale & Cent. Sts.; Sun. South- ashland Ave.; Service: Sunday 7:30 P. M.; Healing Service: Thursday 8 P. M.; Min- ister: Rev. Harry A. Tuffs; Phone: MI- nial 5-4750.

Sunflower Spiritualist Church, 2424 North- avar Ave.; Sun. 7:45 P. M.; Wed. 2 P. M.; Minister: Rev. Lena Schaefer; Phone: ALbany 1416.

St. Paul's Spiritualist Church, 4201 W. Arml- age; Sun. 8 P. M.; Pastor: Rev. Louise Quinn; 3124 West Ohio; Phone: KEddie 3-1174.

Church of Higher Spiritualism No. 2, 549 1/2 West Cicero Ave.; Sun. 7:30 P. M.; Healing: Sun. & Wed. 7:45 P. M.; Rev. Ruth Foster, pastor; Rev. John Foster; Asst. pastor; Phone: CO 1-4249.

First Spiritualist Church of Divinity, 6148 First Ashland Ave.; Founder: Freda Brown; Services: Sun. 8 P. M.; Sec'y: Elsie Travers, 8628 South Green St.; President: Jack Bellevue, 8829 South Green St.; Phone: V 6-5016.

Scientific Center of Spiritualism, Orchard Room, Midland Hotel, 171 West Adams St.; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

Spiritualist Church of Truth, 3349 West- land Ave.; Sun. & Wed. 7:45 P. M.; Service 8 P. M.; Pres. Thers-Siera; Phone: E 5-7455.

Cicero: First Spiritualist Church, 3033 West 25th Place; Services: Sunday 7:45 P. M.; Monday, 8 P. M.; Lyceum: Sat. P. M.; Minister: Rev. Lenora Crane; Phone: TOWnshank 4-1100.

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

DECATUR, ILLINOIS

Infinite Christian Spiritualist Church, 1193 West Main St.; Services: Sunday, 8 P. M.; (U.S.A.) President: Viola Tate, 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 & Cleve- land Ave.; Sun. & Wed. 7:45 P. M.; Min- ister: Golda Rayburn; Sec'y: Clara; Asst. Pastor: Earl H. Williams, 737a Col- insville Ave.; Phone: UPton 3-4416; Sec'y: Mrs. Dorothy Droyff, R.F.D. 2, Cassville, Illinois.

Memorial Spiritualist Temple, 1120 St. Clair Ave.; Services: Sun. & Wed. 7:45 P. M.; President: Bert L. Hess, 3605 War- ren Ave.

Joliet: First Society of Spiritualists, Jas- per and Second Sts.; Services: Sunday 7:30 P. M.; Minister: Rev. Florence Fisk; Sec'y: Laura L. Davis.

Peoria First Spiritualist Episcopal Church, Ippert Temple, 400 North Jefferson St.; Services: Sun. 7:30 P. M.; Minister: Rev. Emma Kelly; Phone: 4-8320 or 2054; Guest workers welcome.

Rockford, Illinois: Psychic Science Spiritualist Church, 1507 Bruner St.; Services: Sunday, Healing 7 P. M.; regular service, 7:30 P. M.; Presi- dent: Jean D. Smith; Sec'y: Clara; Asst. Pastors: Graham, 231 Walnut St.

United Science Mission, 217 South Rock- ton Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Hilda McCall; Phone: 37912.

Stratford—First Spiritualist Episco-

Specialist Churches

(Cont. from Page 12)

OKLAHOMA

Tulsa, Oklahoma

Second Spiritualist Church, 919 South Cheyenne St. Services: Sun. 7:45 P. M. (dialing 8 P. M.); Rev. Adella Reynolds Minister.

OREGON

Gold Hill Universal Church of The Master: Services: Sunday 8 P. M.; Minister: M. M. Kruse; Dialing 1, Box 161.

Portland, Oregon

University Sanctuary of The Soul Temple, No. 3, 5729 S. E. Boise; Services: Sunday & Wednesday 8 P. M.; Minister: Jean Krause; Phone: 418986; Sec'y: Zeldia 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. R. 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 H. 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., Sts. Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

Philadelphia, Pennsylvania

Third Spiritualist Church, 3044 German town Ave.; Sunday, Lyceum 3 P. M., regular service 8 P. M.; Message 7:15 P. M.; Wed. 8 P. M. and Fri. 2 P. M.; President Joseph B. Stott; 7223 Algard St.

Universal Spiritualist Brotherhood Church, 3014 Girard Ave.; Sunday 7:45 P. M.; healing: Sun. 8 P. M.; Minister: Rev. Anna Rose, 1004 West Wyoming Ave. Philadelphia 460.

First Association of Spiritualists, Master and Carlie St.; Services: Sunday, Lyceum, 2 P. M.; lecture and messages, 3:30 & 8 P. M.; All Message Services, Wednesday evening; President: Charles H. McElwaine; Sec'y: Elizabeth H. Phillips, 2323 LeClancy Place, Philadelphia 7.

Dorothea 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: CHanille 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. Anna Neuge, 7700 LO 7-6580; Asst. pastor: Rev. Augusta Taylor.

Pittsburgh, Pennsylvania

Spiritual Church of Revelation, 114 Fed. St. (Northside) Services: Sun., Tues., Thurs. & Fri. 8 P. M.; Class for spiritual unfoldment, Fri. 8 P. M.; Minister: Rev. Katherine Fiedel Kane; Phone: ALdine 1-7768.

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

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

RHODE ISLAND

Providence, Rhode Island

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First Spiritualist Episcopal Church, 2503 Lee Ave.; Services: Sunday 2:30 & 8 P. M.; Minister: Ella Pedigo; Phone: A. M. 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 Ford; Phone: WI-1286; Church Phone: ED 3451; Sec'y: Fern O. Maguire, 1003 Elmwood; President: Zeno R. Maguire.

Christ Unity Church, 3736 Calumet St.; Services: Sun. & Wed. 7:30 P. M.; Minister: Dr. Elnora Nellis, 4408 Diaz St.; Phone: SU 4627.

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Christian Unity Spiritual Science Church, 4676 North 19th St.; Services: Sun. 10 A. M. and 8 P. M.; Wed. 2 and 8 P. M.; Minister: Dr. Walter and Dr. Ella Krahn; 3603 West Atkinson Ave.; Phone: Hilltop 5-0334.

South Side Spiritualist Church, 1228 South Sunday; 10:30 A. M.; President: A. H. Kuhlmeier; Sec'y: E. Hildebrandt.

1st Spiritualist Church of Milwaukee, 734 E. 26th St.; Sun. 10:30 & 8 P. M.; Pastor: Rev. Lorenz Lamping; Phone: HI 5-0774.

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

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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: 74833; Business, 320 Burnell St.; Phone: 3-7088.

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