

"I talked To King"

FROM all parts of Canada, numerous clippings have been received explaining in detail the psychic experiences of Percy Philip, former New York Times correspondent. It seems that Philip was, for many years, a friend of the late W. L. Mackenzie King and that last June he had a conversation with the former Prime Minister of Canada who passed away some four years ago.

The Toronto Daily Star carried a full page (Sept. 25th) with photographs of Mackenzie King, his home, his study and ample proof that Philip, the newspaper man,



PERCY PHILIP, a former reporter, New York Times

did indeed hear a voice talking to him and that, according to Philip, the voice was Mr. King's.

In the article, Mr. Philip said he was sitting alone on a park bench when suddenly he became aware of a "presence" beside him.

Ben Rose, author of the story which originated in Ottawa, quotes Philip as saying, "there were no sighs or lightning flashes such as mark a spirit's arrival on the Shakespearean stage. There was, if anything, a deep peace."

Rose says Philip did not turn his head but as naturally as he could, spoke out "Good evening, Mr. King."

Immediately the reply "Good evening Philip, I am so glad you spoke to me."

Rose goes on to say that Philip told him that all this started a long conversation ranging from politics to international affairs.

At this point, a statement made by Hanneb Swaffer comes to my mind, "We must accept statements from men who could not lie."

From the Spiritualist point of view, Philip's psychic experience can be classified as objective clair-audience, mainly because Philip does not say he sensed what was being said but that he actually heard the words.

All this lent an added shock to Canadians outside the field of Spiritualism. No less than a year or two before, they were told that their late Prime Minister was, during his term of office, a Spiritualist—not a believer in Spiritualism but a Spiritualist. He is reported to have attended numerous seances, not only in Canada, but in England and America.

In the Rose story, Philip is made to say that he is not a Spiritualist. Well, he may not be a Spiritualist but he most certainly has been endowed with mediumship. The fact that he does not belong to a Spirit-

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

PSYCHIC OBSERVER

TRUTH

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TWENTY CENTS

INDEPENDENT, AUTOMATIC AND SPIRIT SLATE WRITING

THROUGH THE MEDIUMSHIP OF
REV. GLORIA TABER-BRAXTON

This is the second in a series of articles covering the psychic experiences and demonstrations witnessed by Dr. Kohei Ando at Chesterfield Spiritualist Camp during the recent 1954 summer season.

The first article in the series (Nov. 10, 1954) described seances with Rev. Clifford L. Bias.

TO DESCRIBE and classify the various phases of phenomena witnessed during seances with any medium is possibly the most difficult assignment confronting even experienced sitters. No one is qualified to definitely and finally catalogue any type of phenomena but they can present fairly clear explanations which, in every instance must be limited by the ability of the writer to put down on paper his findings in direct relation to his past experiences.

When the terms: independent, direct, and automatic slate writings are used, the thousands of words of explanation set down in print can only present a clear picture to a few—those who have had vast experience in the field of psychic science.

In an attempt to explain the phenomena witnessed by Dr. Kohei Ando and myself after attending a seance with Rev. Gloria Taber-Braxton, I must try to avoid high-sounding phrases and technical words that would be confusing to the lay reader. I will leave the involved explanations to those associated with psychic research societies.

To be specific, the seance we attended, with eight other sitters, lasted a little over an hour and, during that time, each member of the circle received some writing pictures or symbols on their slates.

Noted Mediums

Before attending this seance, I was not aware of the fact that I could have instructed Dr. Ando to buy his own set of slates and initial them. This he could have done as a test. Two of the other sitters, who attended the circle, knew this and brought their own slates.

Before the seance began, all in attendance sat in a semi-circle. The cabinet, a black curtain, the same type used in a materialization seance, extended 15 or 20 feet across one corner of the room. On a table, in front of the cabinet, a

quantity of double slates rested. Added to this stack of slates were the slates brought by two of the sitters.

At no time during my experiences in seances with mediums who possessed the phase of mediumship, known as slate writing, have I witnessed a like demonstration or any phenomena which would come in this particular category.

Now for a moment, I will digress and cite mediums of yesteryear who were classified as slate

By R. G. PRESSING

writers. First, we have the medium known as William (Willie) Eglington, an Englishman born in Islington in 1857. He was heralded as possibly one of England's greatest slate writing mediums. His phase, known as independent slate-writing, is described by John S. Farmer in his book published in 1886, entitled "Twixt Two Worlds."

This book contains dozens of photographs of his slate writing phenomena and is today possibly one of the greatest classics ever written about any slate writing medium.

Then we have elaborate records describing the mediumship of the late Laura Pruden, Cincinnati, Ohio. Her independent slate writing phenomena was witnessed by numerous notables including Sir Arthur Conan Doyle, William T. Stead and others.

The most noted slate writer, in the past 75 years, was the late P. L. O. A. Keeler who passed away at Washington, D. C., at the age of 94. For over 50 years, he practiced his slate writing mediumship at Lily Dale, N. Y., and Washington, D. C.

I have sat with Keeler on numerous occasions. In fact, when a boy, I used to call at the freight office at Lily Dale and pick up large boxes of school slates and tote

(Con't. Page 2, Col. 3)

Slate Writing At Chesterfield



The photograph above shows members of the group which attended a seance with Dr. Kohei Ando. Some of the group brought their own slates. The medium: Gloria Taber-Braxton.

The International Spiritualist Congress, Amsterdam, Holland

NUMEROUS accounts have been received regarding the recent International Spiritualist Congress, held at Amsterdam, Holland, beginning Sept. 11th and lasting one week.

These reports show that only four Americans were present. They were: Rev. Melvin O. Smith, Columbus, Ohio; Rev. Kroon, Minneapolis, Minnesota; and Dr. S. M. and Rev. Jacoba Van Duyzers, Bradford, Penna.

Representatives of twenty-one countries assembled the first day

for registration in the auditorium of the Tropish Museum.

In addition to the business meetings held throughout the Congress, public demonstrations were scheduled afternoon and evening.

According to the Van Duyzers, Amsterdam's Rev. Spee delivered the opening address the first day of the convention. Others featured during the Congress: Rev. Melvin O. Smith; Peter Van Der Holk; Bertha Harris, London; Jacoba Van Duyzer; Mrs. Van Der Wall; Mr. Dumas, France; and David Bedbrook, London, who acted as chairman. Being familiar with the Dutch language, the Van Duyzers served as interpreters.

Delegates Assembled At International Spiritualist Congress



The photograph (above) taken September 11, 1954, on the steps of Tropical Hall, Mauritskade, Amsterdam, Holland, shows delegates assembled; M. Munnas and Mme. St. Claire, France; Ralph Rositter, Miss A. Hutton and Harry Dawson, Great Britain; David Bedbrook and Leonard Lloyd, South Africa; Rolf Carlson, Sweden; M. Achille Biquet, Belgium; Rev. Melvin O. Smith, U.S.A.—all members of Executive Council. Others in picture: Dr. and Mrs. Van Duyzers, Bradford, Penna; Horace Leaf, Great Britain (extreme right).

Israel Spiritualist Visits N. Y. C.

ENG. M. BAHARAV, president of the Israel Spiritualist Movement, arrived in New York City recently (Oct. 8th). Mr. Baharav says that he attended the International Spiritualist Congress at Amsterdam on his way to the United States. He is manager of the Sodom Salt Mines Ltd., and the purpose of his visit was to carry on business for this concern.

Mr. Baharav was convinced of the truths of Spiritualism during the Israel-Arab controversy, having served as an officer in Israel's Army. He stayed with friends at 46 Ft. Washington Ave.

Universal Prayer For Peace

"Peace, perfect profound peace. As these words ascend into the Ether, may they gather unto themselves all thoughts, all hopes, all prayers for peace (and healing). And as they encircle this Universe as a robe of Light and Love, may they penetrate into the hearts and consciousness of all who dwell thereon, from the North to the South, from the East to the West.

Peace, perfect, profound peace."

523 Springfield Ave.,
Newark, N. J.

Dorthea A. Morris
Psychic Science Mediator

WHAT I OBSERVE

(Continued from Page 1, Col. 1)

itualist church will never alter that.

According to the report, the conversation lasted two hours and when questioned about this spirit interview Philip said, "I don't just think I did, I am convinced that I did and, I repeat, it seemed to be a normal and natural thing to do although I knew perfectly well the former Prime Minister had been dead for four years."

It is amusing to note that, on the same page carrying the King communication, the Toronto Daily Star could not help inserting an article about Houdini and his usual slurs and denial of the truths of Spiritualism.

But this is to be expected when a popular daily paper prints one side—a side they do not believe, they always try to combat such a story with an anti-article. This is what they call fair handling of news stories . . . printing both sides.

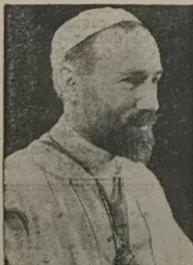
Would that this same Toronto Star carried a Spiritualist point of view every time they printed stories knocking the religion of Spiritualism. So long as public opinion, to the tune of 95%, remains adverse to the truths of Spiritualism just so long will newspapers take such an attitude.

All Spiritualists, especially those in Canada, can be thankful that the stories about Mackenzie King

Don't miss "What I Observe," December 10th edition, when the Editor interviews Mary Talley, nicknamed by Dorothy Kilgallen as "The Modern Cassandra."

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(P-394)

BISHOP ROBERT RALEIGH
STAR ROUTE, CALABASAS, CALIFORNIA

SIATE WRITING

(Continued from Page 1, Col. 3)

them, on my little express wagon, to his home on Cottage Row.

Keeler's mediumship stood the test of many years even though he was condemned on occasion like all the rest. An account of his mediumship was published by Anna Louise Fletcher, wife of Senator Duncan U. Fletcher, Washington, D. C., in the books: "Death Unveiled", 1929, and "Between the Slates" in 1936.

Defies Cataloging

In his latter days, Keeler classified his own mediumship when he advertised: "Independent writing, impressional writing and automatic writing."

The history of slate writing mediums would not be complete unless I mentioned William Hart and "Norman" who used to demonstrate their mediumship at Chesterfield, Indiana.

In the history of this phase of mediumship, there were probably three or four more outstanding slate writers but, in almost every instance, the work of these medi-

She Was The Medium



REV. GLORIA TBAER-BRAXTON
San Bernardino, California

ums, even though classified as slate writing, was described by various adjectives: automatic, independent, direct, impressional and so forth. And so, with this explanation the story of the demonstration of slate

CLOSE-UP OF ANDO'S SLATE



The photograph above (left to right) R. G. Pressing, Dr. Kohei Ando and Rev. Gloria Taber-Braxton, was taken after a demonstration of slate writing at Chesterfield Camp, Chesterfield, Ind., last summer. Dr. Ando is holding the slates received through the mediumship of Rev. Taber-Braxton.

writing witnessed by Ando and myself, will be continued.

In short, the phenomena demonstrated by Gloria defy cataloging, mainly because the entire demonstration took place in a semi-dark room. There was some light but not enough from the red bulb to afford clear vision . . . the kind of vision sometimes made possible in the usual materialization seance.

W. W. Aber's Book

As a matter of fact, the demonstration itself could be described as a regular materialization seance plus slate writing phenomena because, in the case of each sitter, a materialized form, either teacher, guide or relative, did the writing on the slate where they could be seen by each sitter in turn.

Although I have no way of knowing definitely how to classify the phenomena yet it appears that, since each materialized spirit actually wrote on the slates while out in the room, the proper classification could be: **direct spirit slate-writing.**

In the case of Dr. Ando, when the seance was over and he had examined his slate, there was a face drawn on one side which looked to be a Japanese man. As yet I have not been informed whether the face was recognized. Other writing appeared on the opposite side of Ando's slate and the evidential content of the message must also be decided upon by Dr. Ando.

Before the seance closed, all the slates were on the floor in the center of the room and, at the end, when the lights were turned on, they were opened by Gloria and passed to the proper sitter.

In all the records through the years, I cannot find an instance where slate writing demonstrations occurred in a similar manner. There are, however, almost parallel phenomena described in William Aber's book: "Rending The Veil," (1899).

In the case of all the other mediums of like phenomena in the past, most of their sittings were held in the light; the phenomena occurring, according to reports, within the darkness of the slate.

Static Cycle?

It would appear that various phases of phenomena including slate writing, occur in cycles. At times throughout the years, due to the number of mediums possessing this phase, slate writing was prevalent and popular, in the sense that demonstrations were reported in various parts of the world.

Today, to my knowledge, there are few mediums who demonstrate any phase of slate writing. And the same is true of psychic or spirit photography. No reports of this latter phase have been recently forthcoming either from England or the United States with the exception of J. Edward who occasionally demonstrated spirit photography at Ephrate, Penna., during the Camp Silver Belle summer program; and John Myers, the English spirit photographer who has been living in the United States for the past 15 years.

Mr. Myers, a successful business man has not conducted public or private demonstrations for over five years. Robert G. Chaney who used to demonstrate spirit photography at Camp Chesterfield has,

as we understand, discontinued this phase of his work.

As for slate writing phenomena, with the exception of Rev. Gloria Taber-Braxton, there are no slate writers in America who demonstrate, let alone specialize solely in this type of mediumship. Incidentally, Rev. Gloria Taber-Braxton is now cooperating with her mother, Rev. Lula Taber, pastor of the Spiritualist Episcopal Church, 132 East 5th St., San Bernardino, California.

Could it be that these phases of mediumship can now be catalogued as being a static cycle? Will demonstrations of this nature gradually become extinct?

On the other hand, it may be the mediums all over the world, even though they do possess a degree of this type of psychic ability now refrain from sitting for development because of the certainty of controversy which always leads to heartaches and condemnation for the medium involved.

I am inclined to think that the reason why these two phases of mediumship, slate writing and spirit photography, may become passe is because that, throughout the years, unscrupulous and inexperienced researchers have, in most cases, torn them apart regardless of the evidence received.

Of course, I could be wrong. There may be many other mediums in the world (I have not seen and heard of them all) who are even today demonstrating certain phases of slate writing. If so, I would like to hear who they are, where they are and the nature of their work.

Independent slate writing means that the writing takes place within the darkness of two slates when held together . . . no human or materialized hands visible.

Direct writing means that the hand of the medium is controlled and the writing done direct—either in the light or dark.

Impressional writing means that the pencil is held by the medium and the writing is done—the mind of the medium being impressed to write as spirit directs.

Automatic writing, such as Stainton Moses, means that both the hand and the mind of the medium are controlled by the spirit who wishes to send the message.

Direct Writing (via materialization) means that a form materializes and writes directly on the slate.

ED. NOTE: This series of articles describing psychic experiences in the U.S.A. with two Japanese professors, will continue intermittently for many months. Stories to follow will cover Dr. Kohei Ando's seances with: Dorothy Hiett, Loreta Schmitt and other Chesterfield mediums; other articles include seances that Dr. Mochinori Goto attended, the mediums: Hazel Herrejoen, Frank Decker and Arthur Ford.

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November 25, 1954

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Light — More Light

SOMETIME ago, in this column, a number of questions were asked in the hope that some of our readers would attempt an answer. As a result, a mass of letters were received, some short and some almost endless.

Our readers were stirred up by one particular question: How can Spiritualists be persuaded to extend the knowledge of Spiritualism?

Answers to this question were many and varied. Some were of the opinion that our church leaders should encourage the reading of books and literature from the pulpits, saying that then and only then will we see progress in enlightenment.

Others went on to say that most of our mediums and ministers have little education and simply don't want any more and that they scorn any preparation for entering the Spiritualist ministry. These are harsh words but probably true if the word "some" could replace the word "most."

When speaking of Spiritualist ministers, opinions should not be formed from limited experience and based on the exception rather than the rule. Even if true, pointing out the short-comings of any minister, Spiritualist or otherwise, can serve no worthy purpose until the critic can name names and offer a solution.

Then too, some of our correspondents say that there are some Spiritualist ministers who feel their guides will teach them all they need to know. To a degree that may be true, but if the general run of the mill of the people now attending regular Spiritualist services would follow the simple teachings from the guides given through their mediums they might learn considerably more than they would were they to listen to the silly explanations some Orthodox ministers give to the text they select from the Bible.

It was Rev. Converse Nickerson who said, in fact I think he originated the phrase, "The reading Spiritualist is a thinking Spiritualist."

This is quite true because how shall anyone know anything about our subject unless they read and study some of the classics in the field of Spiritualism. If those who go to Spiritualist churches would augment the knowledge they receive from the Spiritualist minister with a little outside reading, if only Spiritualist periodicals then they would, without a doubt, extend their knowledge on the subject.

All this, added to the evidence for survival received at message services, would round out a greater knowledge,—knowledge that the Spiritualist could convey to those outside the movement who know nothing whatsoever about our truth.

The very fact that this thing we call Christianity has been preached for a hundred years, in its many forms and diversifications, is proof enough that all phases of religious thought can be gotten over to millions of people.

In comparison, Spiritualism is talked about in only a few churches as compared to the churches who profess to teach Christianity.

Now to get back to the question of extending knowledge of our subject,—others feel there should be a standard course of lessons—lessons that will be accepted by all Spiritualists everywhere. This is a big order and will never be possible until all of Spiritualism marches under the heading of one single organization.

There are others who think that knowledge of survival could be best extended by a gradual elimination of the message work. These persons point to the fact that Orthodox churches carry on without using a message service as a drawing card.

This would be fine except for the fact that the very foundation of Spiritualism rests or falls on the evidence of survival received through mediumship. We, as Spiritualists, claim personal conscious survival to be a fact and then go a step farther by saying that the truth of this statement can be found in evidence—evidence that can be received by all

HOW TO SIT

Here is the letter I wrote to Ernest Mielk, Ph.D., Box 332, Statesboro, Georgia . . . in answer to his "Letter To The Editor":

I have just read your letter in the July 10th issue of the *Psychic Observer*. I note that you are asking the same kind of question I asked, for a long time, before I began to get any satisfactory answers. With a desire to be helpful, I am volunteering my own advice on some of the points you raise.

The editor of *Psychic Observer* is right about mediumship by mail. The thing one needs most is something that cannot be given by mail, that is, absolute conviction that mediumship is genuine and that the results are obtainable. All doubt as to the validity of the phenomena must be eliminated.

To do this, one should see the work of a strong medium, and as much of it as possible. Only if one's budget is hopelessly limited should this point be omitted. The lift given by the witnessing of strong mediumship, either physical or mental is of inestimable value, especially in dark seance work.

Your next step is to fix up a room so that it can be completely blacked out. This should be so well done that you cannot see any light whatever after standing in the room ten to fifteen minutes to get accustomed to the darkness. If you want the room to be dark when it is daylight outside, this may be a big order, but fortunately seances are usually held at night.

This is very important no matter what type of mediumship you hope to get. Even mental work like message reading starts easier in the dark.

Set a definite time once or twice a week and get a group together of at least three persons, five to seven is better. I have had some interesting results at times with only myself and my wife present, but that is hardly enough.

This is called a development class or home circle. The procedure in conducting such a circle varies greatly and the following is to be regarded as illustrative.

Since you are going to sit in the dark anyway, you may as well sit for trumpet at the same time. If the cost of a student trumpet is objectionable, get one of the cone-shaped waxed containers in which dairy products and fruit juices are sometimes sold, and cut the bottom out. As soon as there is any evidence of trumpet activity in your circle, an aluminum one can be bought. Each sitter should preferably have his own trumpet.

Make the diameter of the circle as large as the size of the room permits, leaving one to two feet between chairs if possible. As soon as the group is seated and the light is out, say the Lord's prayer, or some other prayer, and then sing one or two religious songs.

By that time the sitters will

those who take the trouble to follow their quest for the type of proof they desire.

There are still others who state that the only difference between a Spiritualistic service and an Orthodox service is the fact that our services are followed by demonstrations of clairvoyance. This is as it should be but what almost everyone seems to forget is that people generally cannot be forced or even persuaded to extend their knowledge on any subject—ever Spiritualism.

No one can give anyone the desire to read and study but what the Spiritualist leaders and minister can do is to make it possible for those who do have the desire to be able to satisfy that desire by having in their church the proper literature available at all times.

In short, the only way Spiritualist churches, and they are the core of our movement, can further extend the knowledge of any of their congregation is to concentrate on having on hand at all times a well-stocked literature stand which can include Spiritualist periodicals, pamphlets and books on the subject.

As proof of its importance, we have only to attend other so-called Orthodox churches, Truth centers and Theosophical societies where literature stands are as much a part of their work as the meetings themselves. Furthermore, these organizations always have someone in attendance familiar with the needs of the inquirers.

And so, let's not worry about persuading people to extend their knowledge in Spiritualism but let's set about making it possible for those who desire to extend their knowledge to have an opportunity to obtain Spiritualist literature.

All of this, if done, will go further toward making Thinking Spiritualists because if given the opportunity, these people can be Reading Spiritualists.

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.

have become accustomed to the darkness and a period can be allowed in which each person can describe any impressions he gets or any lights or forms he sees. In other words, try to read messages.

These descriptions should be given as soon as the seer can break into the conversation, he should not have to wait his turn. The period of observation should be broken by frequent singing. Run for about an hour, after which the circle may be closed with prayer. All this may sound silly, but sooner or later definite results will be obtained. Their nature can not be predicted in advance. Brilliant lights may come, raps or voices may be heard, a trumpet may levitate, some one may acquire ability at message reading, or some one may trance.

It is good practice to have the group number occasionally to see if any one is "out." If a sitter appears to be trancing, questions may be asked of him to encourage him to speak in this state.

Trancing, however, is tricky and should not be encouraged in beginning classes where a competent teacher is not in the circle. I can write you in more detail about trancing if you are interested.

Each sitter should set his trumpet upright out in the circle, though my experience is that if a trumpet is laid down, the forces will sometimes set it upright. We have had this happen in a circle of seven sitters after they had been meeting for only a few weeks. A dish of water out in the circle is also desirable, and at the beginning of the class the big end of each trumpet may be dipped in it.

As soon as some one can read messages, speak in trance, or if you get raps, contact has been established, and you can seek advice from the other side as to future procedure. Also, this is a good time to seriously read some of the literature on development. Until you have had some experience of your own in the darkness, you cannot grasp fully what the authors of these books are trying to say.

Do not be too disturbed about the inconsistencies in this literature. Conditions vary so much between circles that apparently contradictory instructions come to different groups from the other side.

For example, almost every one is told to place a table in the circle to hold the trumpets during development; but we have been told that this not necessary for us, as when they get ready to use those trumpets, they will have no trouble lifting them right off the floor. I can recommend some

books if you are interested, but the first step is to get that room blacked out.

If you or your young friend wishes to write me further, I shall be glad to be as helpful as my ability or time permits.

O. Z. BURDICK

1340 Sanford St.,
Muskegon, Michigan.

NOT A SPIRITUALIST

I am doing considerable work with preachers, and they are saturated with prejudice. I am on the lookout for books on the life of John Wesley. If you haven't any in stock, be on the lookout, for I am anxious to republish some of the facts of John and Charles Wesley. While I do not carry the label of Spiritualist, I am deeply interested in revealing the real facts as to what happens after death.

You will be interested to know that Mark Probert, trance medium of San Diego, was here a week ago. We took a tape recording of an hour and a half talk, part of which was Professor Luntz, an Episcopal minister, who said he was shocked that he couldn't find heaven when he passed over, nor God, nor even Jesus the Christ. That doesn't say that heaven does not exist; it does and God is a reality as is Christ Jesus. But the poor brother didn't have the necessary education to reach the right place.

WILLIAM KULLGREN

P. O. Box 756
Atascadero, California.

Without a doubt Mr. Kullgren and Mark Probert, the medium with whom he is associated, are doing fine work in the field of Spiritualism.

Of course, what Mr. Kullgren means is possibly that he does not belong to any particular Spiritualist church. It seems a pity that when one is immersed in the field of psychic research and Spiritualism per se that he would worry about labels. Labels mean nothing we are told, hence if they mean nothing it appears no one should go out of their way to designate what they are not.

MORE QUESTIONS

I am just beginning to find out about Spiritualism. Will you answer these questions: 1. Why are not your mediums accredited with the American Society for Psychical Research?

2. If mediums frequently help to find missing persons why don't we hear more about it? For instance, that high school girl in La Crosse, Wisconsin who was kidnapped while baby-sitting (and probably murdered) has never been found, despite a reward.

3. Why the "luminous paint" advertised in one of your ads in the paper?

4. Why has Clarence Darrow never been able to contact his friends here—or, rather, vice versa—despite the pact made before his death?

BESSIE B. CHENICK

2422 So. Central Park Ave.,
Chicago 23, Illinois.

1. The American Society for Psychical Research, 880 Fifth Ave., New York City, 21, N. Y., never recommends mediums. Evidently they think all the authentic mediums have passed away, including Lenora Piper.

2. The job of mediums is not primarily to locate missing persons although, on many occasions, they have helped the authorities.

3. The purpose of luminous paint is to outline the device so the movements of the trumpet can be discerned by the sitters in the dark.

4. The only evidence you have that Clarence Darrow never proved his identity is evidently based on the notions of Claude Noble, a magician who, not being a medium, has repeatedly failed in his yearly quest.

Whether Darrow has communicated or not makes no difference, the whole case for Spiritualism does not rest or fall on this point

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The MEDIUMSHIP of Mark Probert

THE GIFT of mediumship presents a fascinating study because of its extraordinary variety of manifestations. No two people are exactly alike in their psychic constitutions, and thus it is that the flowering of mediumship can produce such unusual differences in phenomena.

During the past four years, it has been my pleasure as a peripatetic philosopher and investigator to visit several times a modest, unassuming man in San Diego, California named **Mark Probert**. Mark was born in 1907 in Bayonne, N. J., and completed only six grades of formal education. He went to sea in the merchant marine for two years, then came to California, where he tried his hand at various jobs. He developed a talent for portrait painting, without professional instruction, and still favors creative art above any other occupation.

Psychic Gifts Unfold

There was a touch of psychism in Mark's family, and he had many curious supernatural experiences while still a boy. In 1945-46 his mediumship began to undergo a more systematic development at his home in San Diego. First there appeared an unusual degree of xenoglossy, or "speaking in tongues."

Mrs. Probert tells the story of being awakened night after night to hear her husband babbling in strange and foreign tongues! For a while it was difficult to get any communications in English, but gradually the present Controls took charge and a clear channel was opened for contact with etheric intelligences.

The Probert Controls

A band of unusual Intelligences has supervised this mediumship almost from the very beginning. The quality of the messages they have given is very high, running now into thousands of pages of information in science, philosophy, metaphysics, occultism and cultural subjects.

One might say that this mediumship is primarily didactic, that is, its primary function is for teaching and not for personal counseling or the giving of personal "messages." However, on occasion the Controls have given individual guidance and help.

His Forces have not permitted Mark to develop a religionistic approach, therefore his meetings are very informal and consist of Mark's "going to sleep" or passing into deep trance, after which various wise and good people from the Other Side talk through his instrumentality.

This informal approach without the appurtenances of religion has alienated some persons from such a mode of contact, but I learned long ago that exceptional mediumship must be taken and evaluated on its own terms. Some have criticized Mark for not being more "Christian" in his trance statements!

This is quite unfair, since several of his Controls lived before the Christian era, and others of them came to teach occult science and not primarily religion.

The Yada

The principal Control is a remarkable personality named **Yada Di Shi'ite**, who lived in a Himalayan civilization called Yu some 500,000 years ago. The word "Yada" means high priest or "Spirit Life" and he was one of the heads of a mystical order named Shi'ite. Yada passed from earth life at the age of 34 when a violent earthquake destroyed the Yu civilization along with 80 millions of its inhabitants.

I have enjoyed several hours of conversation with Yada (the last as recently as Sept. 6th) and found him to be exceptionally wise, interesting and informative. In recent months, the Probert mediumship has gained considerable attention, being featured in issues of Ray Palmer's "Mystic" magazine, also in two issues of Pelley's "Valor" magazine. Pelley quoted many paragraphs of remarks from

the Yada and called them some of the finest thoughts on esoterics that had come to his attention in a very long time.

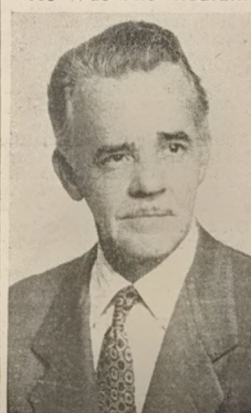
Prof. Alfred Luntz

One of the prominent members of Mark's "Inner Circle" of Controls is **Prof. (Dr.) Alfred Luntz**, who was a clergyman for the High Episcopal Church of England and passed from this life in 1893. He attended both Heidelberg and Oxford universities, and served a donship at the latter. Prof. Luntz exhibits a brilliantly trained intellect, with thoughts far beyond the insight of Mark's limited objective education.

On one occasion, Prof. Luntz and I were discussing reincarnation pro and con, and I asked him if he could offer any "evidence" from the etheric world that might convince unbelievers. Luntz said this was somewhat difficult, but he could testify that on numerous occasions he and other members of the Band had witnessed etheric personages "returning to earth life under natural law via the normal experience of human birth."

A propos of the considerable argument that goes on within the Spiritual Movement regarding re-

He Was The Medium



MARK PROBERT
San Diego, California

incarnation, I should like to say that the most eloquent testimonies pro rebirth have come to me from the M. P. Controls, also from Dr. Bennett, Spirit Teacher of Arthur Ford.

Other Intelligences

There are twelve principal Controlling Intelligences that distinguish the Probert mediumship and make it so unusual. **Lao-Tzu**, the great Chinese philosopher and central figure in Taoism, is one of them; also Raymond Natalli, who was a noted Italian astronomer of the early 17th century. Natalli frequently holds long conversations with scientists who come to Mark for guidance and for the stimulation of new ideas.

Then there is the **Maharaja Natcha Trimalaki**, who was born in 1848 in Bengal, India. He was educated in medicine but turned his interests to poetry and philosophy, and for many years sought wisdom in the Orient. One of his characteristic opinions is "The only answer to life as a whole is to question nothing—just BE, facing all situations with as much detachment as one can muster."

Another wise Control is **Ara-kashi**, who was a guru or holy man of India and lived in the Punjab during the 14th century.

Much credit goes to Meade Layne, director of the Borderland Sciences Research Associates of San Diego, for encouraging the Probert mediumship and for gaining international distribution of the Inner Circle's ideas through his BSRA publications.

Saucer Interpretations

Probably the outstanding contribution of the M. P. Controls during the past seven years has been their consistent espousal of the etheric explanation of flying saucer phenomena.

As early as 1946, they stated very clearly that the remarkable aeriforms in our skies, loosely termed "flying saucers" were not earthly craft nor were they from physical planets in the heavens. In an excellent BSRA book, "The Coming of the Guardians," the Controls state that the saucers and other aeriforms originate

TRUTH WAYS

with
Dr. HOLLOWAY



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

from etheric densities of the omniverse, that they "emerge" or materialize upon our three-dimensional plane at times (when we see them) and then dematerialize at will to return into other dimensions when their scouting or other missions are completed.

Yada and the other Controls have patiently explained many times that the etheric craft have been visiting our planet and observing it for untold thousands of years, but that the stepped-up visitations of the past seven years have been occasioned by our atomic explosions. They intimate that planet earth was originally "colonized" from Etheria and that should we be so foolish as to make it uninhabitable, that select groups of earthlings would be evacuated to some other planet where the madness of war and destruction could not take root so easily.

Yada Explains Saucers

On Sept. 6th, 1954, Yada told me that the greater the danger of earthly wars or disturbances, the more saucer activity we would see. He said that the balance of 1954 would see much activity in and from the heavens, particularly in the three months from Sept. 6th.

The M. P. Controls have explained that the asteroid belt in our solar system is the remnant of a planet similar to ours that blew up through misuse of atomic energy. The Etheric Guardians learned a severe lesson through that catastrophe and will not permit it to happen again. Therefore, they have intimated that effective intervention will be used, if necessary, should we seem in crucial danger of blowing up this planet.

Unstable Earth Crust

The Controls have also explained clearly that much change is taking place in earth's cosmic relationships—that rapid recession of distant island universes is changing the earth's magnetic fields and internal stresses, making the crust of our globe very unstable. The likelihood of severe earthquakes and geological disturbances in various parts of the world in the near future is very great. The aeriforms come to study this, and have been noted while landing to scoop up samples of our soil and water for their scientific analysis.

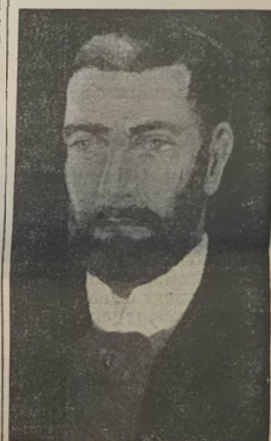
All earthquakes are preceded by great stresses in the etheric planes, and in the magnetic force lines which surround and permeate the planet.

In the main, I would say that the M. P. Controls are not quite

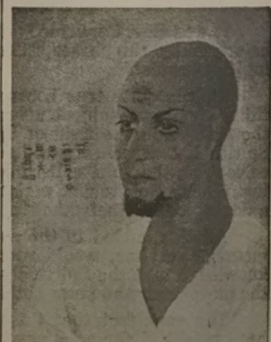
as optimistic about the coming years of this planet as are the works of Van Tassel, Williamson, James Crenshaw (Zenor mediumship), Leslie and Adamski, and others who are projecting future possibilities for this beleaguered planet.

Yada told me that at times they can see very clearly the dark clouds of greed, hate, and all forms of negative thinking that hang like a shroud about this unfortunate globe. This accumulated weight of "mental debris," which humanity has largely created, will precipitate the Great Tribulation—whose exact contours of develop-

(Cont. Page 5, Col. 2)



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SPIRITUALISM

A Statement for the Enquirer

By

MERCY PHILLIMORE

"Trivialities"—Fraud Among Mediums —On the Desire for Opinions of Noted People

CHAPTER IV

ED NOTE: Chapters I, II and III appeared in November 10th edition.

ONE hears a great deal about the trivial nature of the messages received. Many are encouraging and inspiring. But let us admit the so-called trivial nature of the facts and those messages intended to prove the identity of the communicator. To think only of a simple fact divorced from the meaning attaching to it is absurd. It is equally absurd to imagine that a departed spirit could prove his identity by reference to difficult and lofty problems of general interest relating to Science, Art, Literature, etc., unless the departed friend were well versed in one of these subjects. Then it would be appropriate for him to mention a point in his subject, known to himself but not generally known to all. If such a point were known to all students, it would fail in its object. The explanation as to why a spirit could not immediately launch upon an expectant world a totally new and important fact is partially implied in the rest of these hints to enquirers.

Extraordinary Facts

But ordinary people, and they are in the majority, need to establish their identity by reference to some homely family or personal experience, some tender memory of a happy day; some prized possession, some regretted angry word for which forgiveness is sought.

A reference, trivial it is true, to some unsympathetic outsider, yet because of its aptness precious exceedingly to the one longing to be sure that the departed still lives, remembers and is nearby and con-

scious of him from behind the veil. Then it is that trivialities are transmuted into purports of great joy.

It is a most extraordinary fact that many people are anxious for authoritative statements on which they can rely, in addition to the testimony on record of a very great number of eminent people of various nationalities who have studied psychic phenomena. This extra opinion is sought from people who are well known and prominent at the present time, even though they may be without any knowledge of Spiritualism and Psychical Research.

Subjective Mediumship

There is a certain degree of interest in knowing how those eminent in their own professions react to an entirely new experience. But that is all. A specialist in one subject is not necessarily a strikingly intelligent person in other subjects. But in any case they would need to have studied the subject before their opinions could be of any value.

An unprejudiced mind, intelligent common sense and sympathetic feelings for human values are some of the qualities most likely to lead to a proper understanding of Spiritualism and Psychical Research.

It is admittedly true that in the examination of physical mediumship investigators with knowledge of various branches of science and mechanics are an advantage, and in some cases a necessity.

Mental or subjective mediumship

MARK PROBERT

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

ment are difficult to predict from any plane.

Future Scientific Trends

The M. P. Controls have emphasized that the saucerian phenomena can never be understood apart from etheric and occult knowledge. The Control Lingford once remarked to the effect that the ignorance among your intellectuals, college graduates and similarly "educated" persons regarding etheric, psychic and cosmic knowledge is simply appalling!

Modern nuclear physics is advancing closer all the time to metaphysics, and one of the purposes of this instructive mediumship is to build lines of understanding between "material" science, so powerful in our times, and occult or psychic science. Only very superior minds can converse with advanced scientists about their professional and theoretical problems. The remarkable fact is that the M. P. Controls seem able to not only "hold their own" with these theoreticians but also to give them new and helpful ideas.

I believe that the Higher Forces and Guardians of humanity are desirous of developing many new forms of spiritual channels for the upliftment of humanity, and for guidance through the perils of this New Age transition period.

We who study, teach and write about natural and spiritual laws must keep an open mind, and cooperate with all positive and useful manifestations of Spirit.

In this idealism, I have observed the Mark Probert mediumship with great interest and trust that he and his Mentors will have increasing success in reaching the metaphysical illiterates of our benighted times.

is specially referred to in this article because it is believed to be a type more suited to those who seek evidence for survival and identity of communicators than is physical mediumship. Moreover, approved mental mediums are more easily available than are approved physical mediums.

CHAPTER V

Spiritualism Helps to Dispel Pessimism

UNEXPECTED, sudden death and particularly the death of youth, strikes the imagination much more vividly than is the case when a life of the allotted span is brought to a close in a natural manner, and usually at the end of a fair share of earth's experiences.

The joys and sorrows have intermingled and one feels that the departed probably had a very fair inning. In such a case natural grief is felt by those remaining, but this is of a different order from the despair and regret caused by the ordinary death through war.

The idea of waste of blossoming talent, of lost opportunities of family happiness, of the loss to the community of service in a thousand and one ways, all these ideas strike a note of futility in the scale of human emotion. But is there waste? Spiritualism answers: there is no waste.

This can only be understood if long views are taken and an effort is made to distinguish between the grief we feel for our own loss and the supposed loss on the part of the young lives cut short on earth. In the new life all is retained by a person except the physical body, which was the outer earthly instrument of the soul and spirit.

Grievous Problem

The departed spirit remains the same being, with the same feelings and abilities for free use in the new life, a new life of continued activity. The new activity must embrace much which is beyond our comprehension, but we have evidence to suggest that there are many correspondences between our lives here and in the beyond for the reason that the underlying principles are the same.

The difference seems to have to do with refinement in substance, and greater mastery of substance. We are taught that the activity of the new life does not exclude continued association of the spirit with those on earth. Where the link of love persists personal help is received by us, even though in most cases we are unconscious of it.

In a less personal sense it seems that many in the new life find that their activity embraces work on behalf of humanity. From many angles we come to realize how thin is the veil that divides us and that we spirits still in the body and those out of it may think and act in collaboration.

To the grievous and heartrending problem of the wounded and maimed in body and mind, Spiritualism takes the long view. The horizon is extended beyond physical death. The brevity of earth life is more realistically accepted.

The soul and spirit are believed to be blessed with inner experience and development, all unconscious though it be, even while the physical body and its material brain are partially disabled. Life on earth, in any case, is but a brief preamble to the fuller and eternal life that we enter at death.

Divine Experiment

Human free will is the greatest compliment the Divine has bestowed on humanity. It entails man's acceptance of responsibility. The exercise of free will is influenced by the quality and condition of body and soul, and there-in may be found the explanation of the limitation of free will.

All social and political evils, all ill-health of body and mind come from the breaking of natural laws: the principles that govern body, soul and spirit. The success of the Divine experiment in humanity depends on man's willingness to cooperate with Divine principles. Man must learn by trial and error how to cooperate rightly. To possess choice to do right includes choice to do wrong. Choice is educated by experience. To live in accord with the Principles of Nature results in progress. To act contrary to the Principles of

(Con't. Page 6, Cols. 1, 2, 3)

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PSYCHICAL CONSTITUTION OF MAN

CHAPTER VIII
Part One

SPIRITUALISM, as a philosophy, may be looked upon from two different points of view. The first one is a definite and limited point of view, in which only the central teachings of Spiritualism make their appearance. These teachings are those which relate directly to the idea of the survival of personality after death and are in a way involved in this idea.

Such teachings are involved, for instance, as the separate and independent existence of the spirit from the body, the existence of the spirit world, the state of the spirit after death and so on. These ideas are necessarily common to all forms of Spiritualism.

The second point of view of the philosophy of Spiritualism is a broader and more general one. It starts with the central teachings of Spiritualism, as above mentioned, but does not limit itself to them, and broadens out into the wider and more general fields of inquiry.

In this latter phase, Spiritualism seeks to become a general philosophy and religion, concerning itself with the principal problems of philosophy as relating to both the natural and spiritual worlds, and also with the main ideas of religion.

Spiritualism Teaches

It proceeds on the assumption that the spiritual world is a higher order of knowledge as well as a higher order of existence and that by coming in contact with it, and with the spiritual intelligences proper to it, we can thereby obtain knowledge not only of the spiritual world, but also of the natural world—knowledge which shall explain our chief philosophical and scientific problems.

In conformity with this idea, Spiritualism has obtained from the spiritual world what it regards as valid knowledge on such high themes as the existence and nature of the Deity, the origin and formation of the material cosmos, the meaning and purpose of human life, and other problems of like nature.

It would be interesting to consider these problems from the Spiritualist standpoint, and we shall touch on some of them in later chapters; but for the present purpose it is necessary to confine ourselves to the more limited and definite view of Spiritualism which we mentioned—namely, the one which concerns itself with its more obvious and central teachings.

Basic Teachings

We must first establish the central teachings of Spiritualism—those immediately connected with the survival of personality and which characterize Spiritualism as such, before going on to a consideration of its more abstract and remote philosophical and religious teachings. Having established the main teachings of Spiritualism, we may then go on to consider some of its wider and more general truths.

The basic teachings of Spiritual-

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—by—

JOHN C. LEONARD

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different states are regarded by science as material and all of them are found in the human body.

All these different states of matter in the organism are worked up into an elaborate system of cells, tissues, nerves and fibres, and a wonderful circulatory system, by which access is gained to every part and cell of the body.

This elaborate system, taken as a whole, is the house in which the spirit and the soul, or spiritual body, live, and by means of this particular structure and arrangement of the human body, a definite shape and form are given to the activities of the spirit and spiritual body living within it.

Material Elements

The spirit and spiritual body, according to Spiritualism, inhabit every cell and particle of the human constitution; but they are more particularly present in the natural channels of communication and circulation, and these channels largely determine the nature and form of the activities of the spirit within.

The uses of the material body, to the spirit and the spiritual body, are two, according to Spiritualism. First: the body serves as a covering to the spirit and spiritual body, and as a medium and vehicle by which the spirit can come into contact with the material world. The vibrations and motions of the spirit and spiritual body are of too refined and rapid a nature to come into direct contact with the material world; hence the spirit and soul have to make use of a material body, of like vibrations with the material world, in order to come into contact with the material world.

The spirit and spiritual body, by fusing with the material body by means of a gradually descending scale of vibrations and substances, are able to identify themselves with the material body and thus to receive vibrations from the external world.

The second: use of the body to the spirit, according to Spiritualism, is to serve as a form or mould into which the spiritual body may be concentrated and thus gain its individual form and shape. The soul or spiritual body (not the spirit) according to Spiritualism, is manufactured out of the refinements of the material elements, such as the food we eat, the water we drink and the air we breathe.

The elements, by becoming greatly refined, lose their material aspect and pass into the constitution of the spiritual body, which

in the process gains shape, form and individuality by means of its connection with the material body.

The spiritual body thus becomes the prototype and inner counterpart of the material body, and while itself giving all form, life and growth to the material body, yet, at the same time, necessarily takes on the form and shape of the material body. The innermost spirit, likewise, gains form and individuality by flowing into, and living within, the soul or spiritual body.

Terminology Reserved

The soul or spiritual body is the intermediate principle between the spirit and the body. It is the bridge or connecting link by means of which the spirit gets over into the material body. The vibrations (thoughts) which begin in spirit, first continue on into the spiritual body, which is the first clothing of the spirit, and from the spiritual body, these vibrations are then continued on over into the material body.

In the spiritualistic philosophy, the soul and the spiritual body are the same. Both terms refer to the intermediate principle, or clothing principle of the spirit, which exists between the spirit and the body. In general philosophic usage outside of Spiritualism, this terminology is generally reversed, the soul being considered the highest principle and spirit being regarded as the second or clothing principle.

The spiritualistic terminology of spirit, soul and body was first impressed upon Spiritualism by A. J. Davis in his *Harmonial Philosophy*, and it is being generally kept at the present time. We shall, therefore, follow this usage, and shall regard the spirit as the highest principle, and the soul or spiritual body as its clothing or intermediate principle.

The soul or spiritual body of man, then, is the connecting principle between the spirit and the body. It is not mind or thought, for these are aspects of the spirit itself. The soul or spiritual body is that which makes up the temperament of man, his feelings and particular psychological characteristics.

Animal Kingdom

All men are alike in spirit, which manifests itself in reason, in principles and in abstract thought; but in temperament, the clothing of spirit, all men are different and exhibit as many different temperaments as there are individuals. The spirit lives in, and manifests through, temperament or the spiritual body.

The soul or spiritual body constitutes the animal part of man, that is, it is made up of those elements which man inherits directly from the animal kingdom, such as the feelings, instincts, sensations and animal propensities. Our inferior loves and hates, sensuality, evil and crime, together with many good qualities in human nature, all come from the animal kingdom and are included in the constitution of the spiritual body.

All of these qualities are simply modifications of the one great principle of feeling or sensation, which is the soul of the animal kingdom. Our spiritual body, therefore, is the same as the soul of the animal, and in this respect, and also in respect to the body of man, it is correct to say that man is an animal, but man possesses, in addition to the spiritual body, the principle of spirit, which is not possessed by the animal, and it is from this point of view that man is really man.

The above method of describing (Continued Page 7, Col. 1)

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Spiritualism for the Enquirer—Continued From Page 5.

Nature causes retrogression. The Principles of Nature are the modes by which God manifests Himself in the physical body, which is a vehicle suited to contain a spark of the Divine. The Divine spark is the innermost individual spirit of man. The progress in ever-increasing expression of this innermost spirit is influenced by its organism. Its organism is the physical body and the soul together. The soul is the body of the spirit, the body which survives death with the spirit.

While the spirit is associated with matter as on earth, the soul acts as a link between the spirit and the physical body. This body-soul organism of the spirit is subject to the effect of inheritance from generation to generation and to the influence of environment.

Human free will is the greatest compliment the Divine has bestowed on humanity. It entails

man's acceptance of responsibility. The exercise of free will is influenced by the quality and condition of body and soul, and there-in may be found the explanation of the limitation of free will.

All social and political evils, all ill-health of body and mind come from the breaking of natural laws; the principles that govern body, soul and spirit. The success of the Divine experiment in humanity depends on man's willingness to cooperate with Divine principles.

Man must learn by trial and error how to cooperate rightly. To possess choice to do right includes choice to do wrong. Choice is educated by experience. To live in accord with the Principles of Nature results in progress. To act contrary to the Principles of Nature causes retrogression. The Principles of Nature are the modes by which God manifests Himself in the Universe.

The Divine modes are eternal, perfect, unalterable, but infinitely adaptable. The trouble of mankind in his difficult schooling on earth is temporary. His mistakes cause the wickedness and the suffering. He cannot shelve responsibility. Terribly gigantic as are wickedness and suffering, all this is secondary to the Good. The trouble must ultimately be resolved in the heart and mind of each individual as he progresses, here and hereafter.

If one opens one's eyes, and thinks with an open mind, and is prepared to take long views, it is not so difficult to be sure that all things ultimately work together for good, and that an intelligent and beneficent purpose rules the Universe.

This brief outline of the teaching of Spiritualism shows that it is in accord with the finest thoughts of all time.

HIGHER SPIRITUALISM

(Continued from Page 6, Col. 4)

the soul or spiritual body emphasizes chiefly its psychical aspect, that is, the immediately experienced qualities of feeling, sensation, instinct. These qualities, according to the spiritualistic philosophy, are not mere properties or attributes, but they are the essential nature of the soul or spiritual body itself.

There is not mysterious non-psychical substance in the soul of which feeling and sensation are mere attributes. Feeling and sensation constitute the essential nature of the soul or spiritual body, and the substance aspect is simply the form in which these psychical qualities exist.

But though there is no material or non-psychical substance in the soul or spiritual body, yet the spiritual body has a substantial or bodily aspect the same as everything else in existence. In fact, the spiritual body, according to Spiritualism, is as definite a body and is as substantial, as the material body itself. It has its ultimate parts and elements (electrons) the same as the bodily matter has.

External Magnetism

The spiritual body, according to Spiritualism, is composed of vital magnetism and vital electricity. These are not the magnetism and electricity of external nature, but are the ultimate refinement and development of these two substances. They are still magnetism and electricity, however, though of a peculiarly vital and sentient nature, and as such they constitute the psychical forces of which the spiritual body is composed.

When external magnetism and electricity reach their highest possible state of refinement and progression, they pass from an insentient and lifeless state to a sentient and vital state and develop the properties of life, feeling and sensation.

These properties and qualities of course, had necessarily to be contained within the natural magnetism and electricity, since the soul magnetism and electricity are developed from them. Spiritualism holds that the properties of life, sensation and even intelligence are contained potentially within all matter and that matter has simply to change its state in order to develop, and to give evidence of, these psychic properties.

Spiritualism generally refers to the magnetism and electricity of the spiritual body as "vital magnetism" and "vital electricity" to distinguish them from the grosser magnetism and electricity of nature. In the human organism, vital magnetism and vital electricity constitute two distinct forces, the higher of which is vital magnetism and the lower of which is vital electricity.

Distinctive Souls

These two forces are simply degrees of the same principle, vital magnetism being simply a higher development of vital electricity. Vital magnetism, Spiritualism explains, is the distinctive soul principle of the animal kingdom and its characteristic psychical qualities are sensation and feeling.

Vital electricity is the distinctive soul of the vegetable kingdom and its characteristic psychical quality is simply life or vitality. These two forces correlate and blend with each other in the human organism and together constitute the soul or spiritual body.

Thus man has, in his psychical organism, the soul qualities of both the animal and the vegetable, the one of which we experience as sensation and the other as the more physical vitality.

Andrew Jackson Davis, who it was that first formulated this particular classification of the parts composing the psychic personality, defines the soul or spiritual body as follows:

The term soul is used to express that fine, impalpable, almost immaterial body which clothes the spirit from the moment of death to all eternity. The soul (or spiritual body) in this life is composed of all the magnetisms, electricities, forces and vital principles, which, in more general terms—are called life, motion sensation and instinct. The term spirit is used to signify the centermost principle of man's existence, the divine energy or life of the soul of Nature. In yet other

SPIRITUALISM

versus

CHRISTIAN SCIENCE

—by—

REV. CONVERSE E. NICKERSON

A reply to the warning chapter in Mrs. Eddy's SCIENCE and HEALTH, "CHRISTIAN SCIENCE versus SPIRITUALISM"

EDDY'S UNFAIR ATTACK

EDWIN FRANDEN DAKIN, in his biography of Mary Baker Eddy, makes this significant statement concerning Christian Science:

"To many readers it comes as a releasing revelation that God was not a long-bearded human with stern lips and a glassy stare, as portrayed in the local church windows, not a being thundering wrath and hell-fire and damnation and jealousy, but rather a principle, a force—a serene, tranquil entity which every man might discover for himself in his own heart."

"This idea was not new with Mrs. Eddy; nor was it new when Quimby found it. It goes back into human history to the forgotten things of all idealistic philosophy. But to many people struggling with fear and poverty and disease in the joyless rounds of their drab lives, such a concept was a tremendous discovery."

"A concept of God as Power, as Love, as Energy, as Health, as Peace, a force utterly impersonal until it was expressed through the individual, when it became his own highly personalized expression of the God-Mind. . . . such a thought of God was a release into an entirely new realm of life."

Certainly man needs God; but he needs to understand in a rational way what God is. The

various systems of religion that are in the world furnish much to choose from, but a wise choice can be made only when man rationally seeks God.

We try to begin by asking "What Is Truth?" Pilate asked that same question of Jesus. No answer is recorded to Pilate's question. Per-



MARY BAKER EDDY

haps because what appears as Truth to one mind is lost in obscurity to another.

Yet there is a rational test of the great truths of the universe. Physical Science has established quite a lot of truth. Spiritual science has yet to fight its way toward having the world accept

language, soul is the life of the outer body and the spirit is the life of the soul. After physical death, the soul or life of the material body becomes the form or body of the eternal spirit.

The psychic elements which compose the spiritual body or vital magnetism and vital electricity, are, according to Spiritualism, of essentially the same nature as the matter which composes the bodily matter. If this sounds too much like materialism it might be better to reverse the statement and to say that the bodily matter is simply a denser form or combination of the soul states.

The soul states, or vital magnetism and vital electricity, are the higher reality and matter is simply a combination of these electrical forces, resulting in the formation of atoms, which by further combination, produce hard, tangible matter. Material science itself teaches that matter is built up out of electricity.

Matter is electricity in a static form or in a state of condensation and equilibrium, causing the atomic motions or vibrations to become slow and dull. The soul states are electricity in a free and current form and as such they can flow unrestrictedly through all the atoms and molecules in the body. But the electricity of the soul states is not the electricity of science. It is a finer development of it and the inner state of material electricity.

By an inner state is meant that the units of material electricity become so greatly refined that they are able to constitute an inner medium or ether to the more material electricity or ether. This inner electricity possesses psychical qualities actually, which are only potentially contained in the more material electricity.

The finest state of matter known, or even speculated about by science, is the luminiferous ether, which science agrees is simply a vast sea of electricity. The luminiferous ether is so refined in its nature that it cannot be regarded as altogether material; it is semi-material. Most of the qualities of visible matter have disappeared entirely from the ether.

Spiritualists regard this ether as

what it has discovered in the realm of spiritual Truth.

Eddy Did The Thinking

Paul preached a short and dramatic sermon on Truth when he declared: "Rejoice in the Lord always; and again I say, rejoice. In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace which passeth understanding, shall keep your hearts and minds through Christ Jesus."

"Finally, brethren, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

This seems to me to sum up the heart of spiritual Truth and worshipful religion.

Paul here appeals to the rational understanding. He asks that we consider the true and the good things of the world, and of life; the speculations and mysteries that are not clear to the mind, he considers of little avail, until we have arrived at a place of understanding where we can call them true.

Paul admonishes us to "think on these things," as regards what we can know and understand. The trouble is that most of us do but very little thinking. We often let the minister or the ruling edicts of the church do our thinking for us. Independent thought is a new and untried faculty for the average church member.

Mary Baker Eddy wanted her followers to let her do their thinking for them. The book "Science and Health" is the supreme counselor and authority of the Christian Science Church. It must always be read aloud at the services and Mrs. Eddy must be given full credit, definitely and audibly, for whatever is considered therefrom.

Professor Quimby

This is Eddyism, and as such it puts a limit on the free consideration of spiritual Truth or any aspect of Truth, whether abstract or particular, or from or in whatsoever sphere of consciousness Truth may dwell.

Mental slavery to the point of fetishism now dominates the Christian Science Church. If Mrs. Eddy discovered anything, she still seeks to hold on to it and to control it forever, and forever, if God wills.

Jesus gave his discoveries of spiritual Truth to the world. Mrs. Eddy closes hers in a book, copyrighted and privately loaned to the body of her followers in the world. The copyright, by the way, pays handsome dividends to the Mother Church of Boston, Mass.

Mrs. Eddy was capable of expressing some beautiful thoughts. Perhaps she originated them. We would have to ask the spirit of Professor Quimby of Belfast and Portland, Maine, where he taught the original set of lessons which founded Mrs. Eddy's enthusiasm for mental healing. Then again, Mrs. Eddy has expressed some wayward voicings of what may or may not be true, according to what light of rationalism we throw upon them.

On Page 90 of "Science and Health" Mrs. Eddy states: "At present we do not know what man is, but we certainly shall know this when man reflects God."

If she was forced to admit that she did not and could not form any conclusion as to what man is, how can she teach us with any certainty the hundred and one peculiar things about man and substance, and thought, and spirit, and God, that she so rigidly sets down as "law and gospel"?

Job said "There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

The Spiritualists believe that they understand what man is. We agree with Job. We believe that the spirit of man is the "understanding" of man. We accept the obvious fact that the mortal garment of man is but his habitable means of appearing on the earth. We believe that the spiritual man within is the offspring of God the Father, and therefore immortal.

We believe that the laws of sickness and death operate only on the physical man, and that were he spiritually enlightened to the point of divine power, he could overcome disease.

As to death, some form of it must be endured by man, else his transition from earth to the spirit world (heaven) could not be accomplished. But Mrs. Eddy says "we know not what man is."

I will give credit to her beauty (Con't. Page 8, Col. 2)

THE KINGDOM OF GOD

WHEN JESUS urged us to seek first the Kingdom, he gave a definite injunction, but, he also made a definite promise. What did our Lord mean by the Kingdom and Its Righteousness?

Surely He meant that if we seek to cultivate the Presence of God, His Perfection, Wholeness within us, and live in harmony with Divine Order, if we do this inwardly, then outwardly we shall find made manifest the things we need.

The god in us is continually seeking intimate union with God the Father who created us, and it is only when we can FEEL the Presence and become lost in communion with the Omnipresent Father, that we find real Peace, Strength, Satisfaction of all our needs, for then we are in our right place, One with the Perfect Whole.

Intimate communion with the Father can only be achieved by entering the silence within the kingdom of our Mind, having Still and Feeling His Presence. It is through the faculty of Imagination and the sense of Feeling that we become aware of the Presence and draw closer ever closer to God.

Entering the Silence does not mean sitting still and meditating on a particular object or subject, and attuning to the lesser lights of Spirit.

God transcends man's intellect, and can only be reached by that Divine Quality in us which transcends our intellect and which cannot be defined. We can only feel God.

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TO BE CONTINUED: Next chapter "The Nature and Process of Death."

Hither & Thither

'Mary S. Vanderbilt—a 20th Century Seer' (★)

By Miss Jennie F. Copeland

Submitted by Helen J. Paine, 102 Rumford Ave., Mansfield, Massachusetts

THE above is the title of a book left at my door by a friend. It has interest for Mansfield people. Let me quote from the first page:

"On May 7, 1867, in a community called Happy Hollow, in West Mansfield, Mass., a girl child was born to Richard and Bridget Scannell. Did the little one . . . give any token of the strenuous career she was to follow? Was there one who dreamed that the child was destined to be a Re-vealer, a Prophet and a Seer?"

From all the information that I can gather, the answer is a decided, "No."

The book, written in 1919, says, "West Mansfield was (and is) a small place, dating back to colonial days. The people there still retain the colonial state of mind, especially in matters touching religion."

The parochial mind, narrow, hard, clinging to outworn creeds, to shriveled ethics, rigidly shutting its eyes to any new light, hostile to all evidence of the truth that they themselves proclaimed, but could not prove: that man must die, but the spirit is immortal."

While this book of 126 pages does not have much praise for West Mansfield, half of the pages contain tributes to a lady born there.

Of these I shall quote but two lines. "Mrs. Vanderbilt overcame the mightiest obstacles any woman ever conquered. From an unknown girl she grew to be a woman of power and international fame."

An Unknown Girl

May Scannell certainly grew up an unknown girl. When 13, and red-headed, she was better looking than her sister, Harriet. Harriet's nickname was "Bull Frog," because she had a large mouth.

Bridgett, their mother, seemed to be pretty well liked, but the father's reputation was not too good. He had a disagreeable disposition and an uncontrollable temper. May lost an eye. The story at the time was that Scannell got mad and threw a knife across the table and it hit the child.

When May was 16 her mother died. That was the breaking up of the family. May had earned a little money washing dishes for Mrs. Gardner Skinner, who ran a sort of boarding house on the west corner of Rumford Avenue and West Street, but had never had much chance.

Now, with the mother gone, she and Hattie broke away altogether.

Our Message

SPIRITUALISM offers a religion of life in which death falls into its true perspective as the means whereby the spirit of man is released from the limitations of the earthly existence to find a fuller expression of life with a continuity of memory, consciousness and character, while still remaining in possession of the capacity to think, and to feel and experience all the emotions of the human spirit.

The deep emotion of love, coupled with the memory of those left on earth, creates a natural desire for the departed spirit to seek communion with those left behind. Given a sensitive instrument (a medium) and suitable psychic conditions, the contact between the two states of existence can be established to the joy of the departed and the consolation of the bereaved.

Thus comes the realization, that in all God's boundless Universe there is no death—ONLY LIFE! Life full and free, Life rich and LIFE Abundant.

Our message is for all people, of every religion or of NO religion. Let us proclaim it far and wide.

The boys, also shifted for themselves. One of them got into jail. In the back of my mind I seem to recall that someone told me that Spiritualist meetings were held in the upper part of the old knife shop. There was a hall there, I am certain.

If Spiritualist meetings were held there that was probably where May Scannell got her first insight into Spiritualism. Surely nothing in her home training led to it. As a child she was exposed to both Methodism and Catholicism.

Shortly after the death of her mother she went to live in the home of an aunt. There the spirit of her mother visited her. It was also while living with her aunt that an Indian child, Bright Eyes,



MARY PEPPER VANDERBILT
1867-1919

came into her life and became her spirit control, and was her chosen instrument through the remaining 35 years of her life. Bright Eyes was of the Kickapoo Indian tribe.

Somewhere, at some time after May Scannell left Mansfield, probably while she was still young, she met and married a man by the name of George Pepper. Nothing is known of him, except that May found him undesirable and divorced him, lest he drag her down.

At first she found public speaking difficult. Bright Eyes, like herself, was uneducated. In the first six years of her mediumship, no platform work was undertaken, though private seances and tests were held.

A newspaper of the time described her messages as "a curious dialect, half African, half Indian, and wholly ungrammatical, but spoken with great fluency." She made her first platform appearance when she was 28.

Nine years later, 1904, a number of influential men of New York and Brooklyn founded the First Spiritualist Church, secured the Aurora Cathedral at Bedford Avenue and Madison Street for the organization, and chose May Pepper as leader and pastor. She served two years.

Late in 1906, by the request of the Czar, she went to Russia and held several seances with the imperial family, and afterwards appeared in several European capitals. By this time, she had doubtless forgotten there was a Mansfield, Massachusetts.

Visited Camp Etna

After her return to the United States, she married Edward W. Vanderbilt. The marriage was a happy one. Her second husband gave her the sympathy and co-operation she craved.

Her field of activity was in New England, Onset, Massachusetts, especially, but she appeared in Philadelphia, and Washington, as well as New York. She founded Spiritualist Camps. For five years she was president of Lake Pleasant Camp in Massachusetts and ten years at Camp Etna in Maine.

Should one visit Camp Etna in Maine, he could see a huge boulder that weighs about twelve tons. This is enclosed by an iron railing 20 feet square. On its face is inscribed in large letters MARY S.

VANDERBILT and underneath 1919. Behind the boulder, a huge flag staff was erected.

Mrs. Vanderbilt became ill in the spring of 1919 while she was in the home of a friend. From there she went to Boston to consult a specialist. She stayed at the Parker House and became so ill that she was never able to leave Boston. Her last address was at the 71st anniversary of Modern Spiritualism, under the auspices of the Massachusetts State Association.

According to the record "her spirit emerged from earth conditions on Sunday morning, April 27, 1919." In compliance with her wishes her body was cremated and the ashes taken to the camp ground at Etna, Maine.

The transition service of Mary Scannell Vanderbilt was held at the residence of her friend, Mrs. Herbert Lowe in Providence.

Rev. Frederick A. Wiggin, pastor of Unity Church of Boston officiated. In his remarks he said:

"I make a conservative statement when I say Mrs. Vanderbilt, as a chosen instrument of the spirit world, brought more comfort to sorrowing hearts than any other woman of her time."

Mansfield News
Mansfield, Massachusetts

(*) Good used copies of S. Vanderbilt—The 20th Century Seer—available. Price \$2.00; Psychic Observer, Inc., Chesterfield, Indiana.

Christian Science

—VS—

Spiritualism

(Con't. from Page 8, Col. 3)

who have gone before. The ones departing may whisper this vision, name the face that smiles on them and the hand which beckons them."

Feared Spiritualism

Well, this is certainly communication, despite all the warnings of this anti-Spiritualist chapter!

If she teaches that "the so-called dead and the living" cannot commune together then there is never a moment, during transition or at any other time when the dead may communicate. One of her statements must be false.

We have no certain knowledge about a spirit world except through some communication direct from that world. The Bible teaches such communication and extant experience corroborates the fact of communication.

Mrs. Eddy could state propositions endlessly, but she seldom cleared up any of them to the straightforward understanding of anyone who has patiently read her book. She and her followers "believe" a lot of things.

She feared Spiritualism because it was a dangerous rival to the supposed authority of Christian Science. The universal testimony of spirit communication, in all ages and among all races of people, cannot be ignored. Something definite had to be pronounced from the high seat of Christian Science, and so Mother Eddy pronounced it.

Whenever she pronounced her anathema in the form of the words "mortal error" everyone was supposed to avoid, shun, and abominate whatever it was her pronouncement was against. In this chapter she says it is Spiritualism!

There is a certain form of Deist who accepts God in such a manner that he believes the soul finally merges into a great mystic ocean of "God-reality." Such a belief destroys the individuality of the soul of man. Mrs. Eddy was such a believer. She constantly emphasized the "nothingness" of man, and the vague uncertainty of any reality of an individual spirit. Hear her vaporous definition of man:

Seeing Thoughts

"Man is a vision of the mind; he has no real true existence, for mortality is a deception; spirit is one and merged with God. To know man and God, we must know that earthly things . . . life,

death, spirit . . . all are dreams of the dreamer."

Who is the dreamer?

On page 86, center of the page, of her text-book, I read: "Mortals evolve images of thought. These may appear to the ignorant to be apparitions; but they are mysterious only because it is unusual to see thoughts, though we can always feel their influence. Haunted houses, ghostly voices, unusual noises, and apparitions brought out in dark seances either enfold feasts by tricksters, or they are images and sounds evolved involuntarily by mortal mind."

"Seeing is no less a quality of physical sense than feeling. Then why is it more difficult to see a thought than to feel one? Education alone determines the difference. In reality there is none."

I do not know any Christian Scientists who are able to see thoughts today. Mrs. Eddy was never able to do such a thing while she lived. Without the gift of clairvoyance it is impossible to see anything of a psychic nature, unless that phenomenon be objectified by another's psychic powers.

It was written of Paul that "a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us."

If Paul was just seeing a thought, then there was no intelligent personality before him. The record says a spirit man stood before Paul and communicated his message. If Mrs. Eddy is right, then this record is wrong. (See Acts 11:9.)

On page 95 of "Science and Health" Mrs. Eddy brings forth the confident statement: "We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science."

What Mark Twain Saw

Human invention found a few errors in Christian Science, which Mrs. Eddy calls "divine reality," so Mark Twain declared of it: "Of all the strange and frantic and incomprehensible and uninterpretable books which the imagination of man has created, surely this one is the prize sample."

"There are plenty of people who imagine they understand the book; I know this for I have talked with them; but in all cases they were people who also imagined that there were no such things as pain, sickness and death, and no realities in the world; nothing actually existent but Mind. It seems to modify the value of their testimony."

Is this the "increase of knowledge" that is to succeed human error? Well, Mark Twain said that "When you read it you seem to be listening to a vigorous instrument which is making a noise which it thinks is a tune, but which to persons not members of the band, is only a trombone, and merely stirs the soul, but does not convey any meaning." (Page 29 of Mark Twain's "Christian Science").

Spiritualism has made no new claims of discovery. It affirms that since old time communication has existed between our earth world and the sphere of everlasting life, which is the purpose and desire of all religionists. Without that objective there is little use in practicing even Mrs. Eddy's religion.

It's like being all dressed up and no place to go. Why should I dress myself up in Divine Mind to the exclusion of every other possible reality, if I have no individual soul, and no destiny for it?

Spiritualism's religion can supply that want and make rational the truth of it.

Mrs. Eddy believed in a certain kind of mind-reading, however, for she has set down on page 95 of "Science and Health" this enlightening statement: "The greater or lesser ability of a Christian Scientist to discern thought scientifically, depends upon his genuine spirituality. This kind of mind-reading is not Clairvoyance, but it is important to success in healing, and is one of the special characteristics thereof."

Here we have a mixture of clairvoyance and mind-reading. The Spiritualist is not supposed, in following divine truth, to use mind-reading, but the Christian Scientist is constrained to. In the first place, clairvoyance is not strictly in a class with mind-reading, although Mrs. Eddy seems to think it has been considered identical. The term "mind-reading" is a very ignorant one.

(Con't. Page 10, Col. 2)

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Christian Science

Spiritualism

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

Telepathy which is transference of thought, is held in a somewhat different category when considering the manifestations of psychic power. Mrs. Eddy feels it is necessary to use this power to aid in diagnosing and treating disease. (We must bear in mind that disease does not exist, as well as mediumship . . . as per Mrs. Eddy.) The Christian Scientist may use the psychic faculty of telepathy, but the Spiritualist may not. This is divine logic, with a vengeance!

Consistency, thou art a jewel! "Our Master read mortal mind on a scientific basis." (Page 94 of this famous chapter.) She admits that Jesus Christ used telepathy and endorsed it. There is no process, scientific or otherwise, whereby anyone can exercise the powers of "mind-reading," as she calls it, without calling in the psychic faculty.

It is one of the "gifts of the spirit." I wonder how much "scientific" analyzing the principles of Christian Science could stand without vanishing into thin air.

There is some scientific basis for considering Clairvoyance and Telepathy, but how can science grab a hold upon "souls without personalities"? If nothing exists except Mind, and that without a body, how shall we be able to fix upon any given direction from where thought can emanate?

She did well in saying "None of these things move me." Where there's no sense there's no feeling is a true axiom. Perhaps these scarecrows will keep the birds out of the corn field.

Realities are the things upon which laws operate. If there is no reality in matter, then there is no operation of law. If my body and the world around it do not exist except in my mortal-mind-imagination there will be no exercise of mind-reading or any other brand of reading.

A Secluded Sect

But if I am an entity living in a mortal body, using both the physical gifts of that body as well as the psychic, then there will be some sense in my believing in a spiritual philosophy that describes the soul and its destiny.

If I am not an entity of what we is Mrs. Eddy's book? I do not even feel sure, on her hypothesis, whether the book itself exists . . . possibly it is of the same imaginative stuff of which life is made!

I would prefer Spiritualism. It contains hope, desire, and fulfillment.

As Mrs. Eddy proceeds in her chapter against Spiritualism, she speaks less of our philosophy and more about her own. Always and incessantly her book boosts Eddyism. It is a call to the great benefits of Christian Science, as she interprets it. Her statements are the Law and the interpretation of the Law!

Any religion that does not further the intelligence of its part-takers, wastes their time and clutters up the world. Man has ever ascended in the scale of civilization and understanding. He climbs solely by his intelligence. By such climbing we know that he is coming directly into God's presence and spiritual development.

As man attunes himself to the great principles of Love, and Wisdom, and Soul Illumination, he attunes himself to God. In perfect "attunement," to use a radio phrase, we are able to receive God's message (whether we do so through the agency of angels in a personal message, or whether we are in direct channels of inspiration) and know the Truth which dispels the fear of death and brings the joy and understanding of the Heavenly Father. Thus we come properly to be Children of the Heavenly Father.

But the Christian Scientists are a very secluded sect. They throw around themselves a mist that obscures their personalities. By their fanatical zeal toward Mrs. Eddy and her book of law, they have mentally ostracized themselves from the religious and social groups of the world. Their plane of thought and language makes them aloof from regular thinking and conversation.

No Christian Scientist has yet

been able clearly to explain the Eddy statement of being Spiritualism has stated in plain terms its conception of God, Life, and Man, and the Spirit World. It has put into actual practice the laws of spirit communion. It demonstrates the existence of that larger life which awaits the spirit after the sojourn of earthly existence. Rather its accentuates that existence and enlarges upon its possibilities for a greater personal experience throughout the ages.

Why Be Deceived?

It endorses every spiritual truth that Jesus taught and makes plain the reason for nearly every clouded mystery that has to do with man's present state of consciousness. It recognizes the limitations of earth, and seeks to help man to conquer the fear of death by intelligent reasoning and the experience that the veil has been pierced and communication established between the spiritual realm of consciousness and this mundane sphere of man's activity.

Let us have another example of the Eddy mode of reasoning: Page 90, second paragraph, she states: "Divest yourself of the thought that there can be substance in matter, and the movements and transitions now possible for mortal mind will be found to be equally possible for the body. Then being will be recognized as spiritual, and death will be obsolete, though now some insist that death is the necessary prelude to immortality."

We are here told that we must believe that matter has no substance. Well then, we surely have no physical bodies! What fools we must be to have taken all the thoughts for dress and style and health and comfort, simply for a thing we never had and never could have had.

Perhaps when I went to hear and see the great Paderewski play the piano, I didn't see him nor hear him at all! I might just as well have saved my two dollars and gotten all the thrill at home in my rocking chair.

What grand music I thought I heard that day! How magnetic I thought he was! And how much he looked like Paderewski! Yet Mrs. Eddy says he couldn't have been there and I couldn't have seen him, for he had no material existence!

With no substance to matter, there can be no age to matter. A tree grown up to real "treehood" is a deception. When it decays and falls all the picture was but a picture; there never was any sprout, nor root, nor trunk, nor branches, nor age, nor decay . . . nothing but mortal mind deceiving . . . but wait a minute, I must find out who was being deceived; I forgot who had hold of mortal mind!

Erroneous Postulates

In her efforts to down Spiritualism, Mrs. Eddy puts forth what she calls some erroneous postulates. There are five in number. Let us consider them.

"The first erroneous postulate of belief is, that substance, life and intelligence are something apart from God."

"The Spiritualist declares that 'We affirm that the Phenomena of Nature, Physical and Spiritual, are the Expressions of (God) Infinite Intelligence.'"

"We believe that God is in all things; that His law controls and governs whatever is. The gospel writer John declared, 'Nothing was made that was made, except He made it.'"

"The second erroneous postulate of belief is, that man is both mental and material."

First she declares that Life and Substance are inseparable with God and Man; at least that is the inference. Then in the very next paragraph she states that it is erroneous to believe that man is "mental and material," and here material means substance.

Couldn't Mrs. Eddy find it possible to believe that the mental part of man was the brain of the physical body, through which the spirit intelligence within controlled the physical and caused it to obey the commands of the spirit?

If perchance she has confused "mental" with "spirit" then a little light seeps in. She often did confuse, and was confused.

"The third erroneous postulate is, that mind is both evil and good; whereas the real Mind cannot be evil nor the medium of evil, for Mind is God."

Spiritualism Endorsed

Here she wanders off into the vague postulations that character-

Spiritual Leadership

Compensation and Retribution

By MARK DYNE

Author of "Electronic Communication for the Spiritual Emancipation of the People" (35c—Psychic Observer, Inc.)

ONE OF Spiritualism's principles, "Personal Responsibility" leads naturally to the consideration of another principle, "Compensation and Retribution."

The idea that one experiences compensation and/or retribution in the Spirit World for actions on the Earth Plane, is not only an opinion expressed by those who now live in the Spirit World; it is obviously the inevitable result of the natural law which was discovered and so simply expressed by Isaac Newton in the words, "Action and Reaction are equal and opposite."

He applied this to simple motion, but it applies to all motion, including human thoughts and activities.

Cause and Effect

If we live a spiritual life our thoughts vibrate at a higher frequency, and they so "quickened" the human soul that it becomes refined and radiant.

Thus enlightened, it rises according to the law of spiritual gravitation to the higher spheres of greater love and wisdom, of greater service and happiness.

If we live a materialistic life then the mind vibrates at lower frequencies, which fail to purge the etheric body of its materialistic qualities.

The body remains heavy and dull and cannot rise above the more gross spheres where ignorance and evil flourish, and where

the unenlightened and selfish wallow to their hearts content in morbid and confined orbits of human activity.

Same Social System

It is also true that there is compensation and retribution whilst on Earth, but the evil ones are blind to the futility of temporary material gain and selfishness, and the wise and ignorant, rich and poor, good and evil all share the same social system.

But at death "the sheep are separated from the goats" and the full operation of the laws of compensation and retribution comes into being with inevitable precision and the full benefits of spiritual progression or the disadvantages of retrogression are brought to bear upon the individual with irresistible force and consequences for each gravitates to the social sphere which they have prepared themselves.

There is, however, no "punishment" or "reward," for even the wicked are relatively content to continue their soul destroying habits and associations, but their fate is a terrible one, for unless they repent and reform, utter darkness and destruction become their fate.

To those who respond to guidance and to those who have struggled to serve, to love and learn, comes the "compensation" of increasing power and glory and happiness, as they move upwards along the ascending spiral of eternal progress.

"Psychic Realm"

ize her theories. She would have it that man's Mind is God's Mind, and therefore cannot be at once evil and good. Well, there is a question that even Mrs. Eddy has never settled. Jesus spoke of "liars, deceivers," and that "the truth was not in them."

He recognized the evil spirits in flesh, and also that they might be good, were they to become so minded. He did not hint that God's mind was a part of them that spoke and acted evil. Mrs. Eddy contradicts Jesus.

The minds of these hypocrites of Jesus' day were evil and the mediums of evil. Those who crucified the innocent Master of Nazareth surely had evil minds that needed the cleansing of the knowledge of the spiritual Mind of God.

"The fourth erroneous postulate is, that matter is intelligent, and that man has a material body which is part of himself."

Well, this is Spiritualism, stated in its purest form; but it is stated a little late, for from the first days of Modern Spiritualism, we learned that the material body could not possibly be the intrinsic part of man's immortal existence. It died, this body of matter, and yet the personal man was able to send back his message communicating the certain fact that he still lived.

Mrs. Eddy is here endorsing Spiritualism. Yes, she is stating in definite manner that man is a spirit; that he uses the mortal body for a time and then divests it for an eternal and immortal existence.

If the Christian Scientists obey the import of the lesson contained in this "fourth erroneous," they must surely be Spiritualists!

"The fifth erroneous postulate is, that matter holds in itself the issues of life and death . . . that matter is not only capable of experiencing pleasure and pain, but also capable of imparting these sensations. From the illusion implied in this last postulate arises the decompositions of mortal bodies in what is termed death."

Where is Mrs. Eddy?

She here denies that nerves and tissues can be affected by pain. She declares that it is the illusion of the mind of man that makes him sick, or makes him subject to pain. Germs and their operation upon the tissues of flesh, she has no concern with; they are completely left out of her hypothesis.

Mrs. Eddy cast aside her physical body because of disease (old age) and weakness and the natural

forces of dissolution. That old body, or what remains of it, is encased in a sumptuous tomb in Mount Auburn Cemetery in Cambridge, Massachusetts.

Would it not be more reasonable to state that dead mortal bodies have no sense of pain because the spirit life, the personality that once lived in them has departed? Would it not be surer to recognize the fact that this earth we tread upon is so constituted that its substance is decidedly material; that there are laws, ordained of God which do direct and control whatever is of earth?

That we, being mortal and material, are powerfully subject to these laws, and that nothing but the change called death can possibly liberate us from such laws and such a habitation upon earth?

But where is Mrs. Eddy now? If there is no such a thing as individual spirit, what a fix she is in! Once restore the belief in the truth of personality . . . of individuality . . . and we have cleared the path of true understanding; then Mrs. Eddy is still alive and somewhere within the great infinite ocean of spiritual life, she exists.

But to admit this is to acknowledge Spiritualism and its philosophy of life.

To make such acknowledgement is to destroy the effect of the Fourth Chapter of Mary Baker Eddy's Science and Health. A-men!

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Santa Barbara: Universal Chapel of Light, 1509 Del La Vina; Services: Sunday 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Johanna Rubina; Phone: 26344.

Santa Monica: Spiritual Prayer House, 1213-10th St.; Services: Sun. & Wed. 8 P. M.; Minister: Rev. Mary H. Bringage; Phone: EX-brook 3-4173.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St.; Sun. 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Edna Miller, 1410 Elm; Minister: Rev. Edna Miller, 1410 Elm; Market St. Phone: 32285; Sec'y: Cecilia Isert, Phone: 22635.

Venice: Church of Universal Light, 142 Lincoln Blvd.; Services: Sunday and Tues. 7:30 P. M.; Thurs. 8 P. M.; Minister: E. McNutt and Amy McNutt, 1632 Electric Ave.; Phone: EX-brook 6-8174.

COLORADO
Denver, Colorado
Star of The East Spiritualist Church, 1379 Kalamath St. (bus line 50); Services: Sun. 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Frieda Nicklas, 3440 Zuni St.; Phone: GL-endea 7344.

Spiritual Science Association, 321 Burt Bldg., 16th & Curtis; Services: Sun. 7:30 P. M.; Fri. 8 P. M.; Tuesday, & Thurs. 1:30 P. M.; Minister: Rev. Sophie Busch-Tracy.

Temple of Harmony Spiritualist Ch., Inc., 152 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.) 2124 N. 1st St.; K. P. Hall; Services: Sun. 10 A. M. & 7:45 P. M.; Tues. 7:30 P. M.; Minister: Carolyn G. John; Healer: J. Hansen; Pres. Elmer John; Sec'y: Wattle Christian.

CONNECTICUT
Hartford, Connecticut
The First Church of Divine Light, Inc., 103 Park St.; Services: Sunday 2:30 & 7:45 P. M.; Wed. 8 P. M.; Minister: Rev. Mary Hanson; Sec'y: Wilma Doucette, 108 High St., Manchester, Connecticut; Phone: BR-anchester 9-1841.

Hartford Spiritualist Temple, Inc. (N.S.A.) 758 Asylum Ave.; Services: Sun. 7 P. M.; Wed. 8 P. M.; Pres. & Pastor: Grandmother; Sec'y: Edna M. Clapp; 874 Gustafson; 500 Hilliard St., Manchester, Conn; Treas: Anna M. Nadeau.

New London: New London Spiritualist Temple, Inc., 60 Church St.; Services: Sun. 2:30 & 7:30 P. M.; Thurs. 7:30 P. M.; Sec'y: Katherine Turner; Phone: GIBson 3-4639.

Norwich—First Spiritual Union, 29 Park St.; Sun. 1:30 & 7:30 P. M.; Pastor: Rev. Maymie W. Wheeler; Sec'y: Olie Branland.

Stamford: Albertson Memorial Church of Spiritualists, 907 Talbot St.; Sun. 2:30 P. M.; Services: Sunday 4 P. M.; Thurs. 8 P. M.; Minister: Rev. Raymond E. Burns; Sec'y: Harry C. Todd, 88 Lindale St.; Phone: 3-0273; Church: 3-5411.

DELAWARE

Wilmington: First Spiritualist Church of Delaware, 907 Talbot St.; Services: Sun. 7:45 P. M.; N.S.A.; Sec'y: Laura R. M. Shilling, 105 Marsh Road; President: Peter Deluke.

DISTRICT OF COLUMBIA

Washington, D. C.
1st Spiritual Science Church, 1900 "B" St. N.W.; Park Central Apartment Hotel; Sun. 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Alice T. Hall; Phone: ME-tropolitan 0540, Ext. 604.

Christian Light Church of Divine Healing, 4th St. N.E., American Legion; Sun. 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Millie Thrash, 23-4th St., Apt. 4; Phone: LI-4-3270.

Ch. of Two Worlds, 2460 16th St. N.W.; Services: Sun. 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. H. Gordon Burroughs; Phone: EM-merson 0010; Sec'y: Freda Dorf; 5529 Alaska Ave. N.W., Washington 121.

FLORIDA

Bradenton: Universal Spiritualist Church, American Legion Auditorium, 607 13th St.; Sunday, 7:30 P. M.; Minister: Rev. M. P. Minister; Rev. C. Reumane King, 8918 13th St., Tampa; Phone: TAMPA 3-4385; Sec'y: Dora D. Abramo; 8 P. M.; Minister: Rev. M. P. Minister; Phone: TAMPA 2-Box 42, Palmetto, Florida; Phone: Palmetto 4-1499.

Cassadaga: The Southern Cassadaga Spiritualist Campmeeting Association; Services: Sunday 7:30 P. M.; Rev. Eloise Pace; 5529 Alaska Ave. N.W., Washington 121.

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

Daytona Beach, Florida
Hays Memorial Spiritualist Church, 221 First Ave.; Sun. Wed. and Fri. 7:30 P. M.; Wed. and Fri. 2:30 P. M.; Minister: Rev. Margaret Springstead; Asst. Minister: (Sunday) Enid Brady; Phone: 2-4232.

Fort Lauderdale: Beckoning Light Spiritualist Church, Woman's Club; Services: Sun. 8 P. M.; Minister: Rev. Jewell Williams, 200 N.E. 4th St.; Phone: 2-4232.

Homestead—Redland Spiritualist Episcopal Church, 28 N.W. 5th St.; Sun. 7:30 P. M.; Thurs. 8 P. M.; Sec'y: Bob Hobson; Phone: 253 M 4.

Jacksonville: Friendship Spiritualist Temple, 2963 Spencer St.; Services: Tues. Thurs. & Sun. 8 P. M.; Minister: Rev. Martin C. Held; Phone: 3-5000; Sec'y: Beulah Myers, 64 West 55th St., Jacksonville 8.

Jacksonville: United Spiritualist Church, 125 Market St.; Services: Sun. 8 P. M.; Circle: Wed. 8 P. M. at 1138 Hubbard St.; Quitted Bible Spiritualist Church, 125 Market St.; Services: Sun. 8 P. M.; Minister: Rev. Elita Gardner; Phone: 60351; Asst. Pastors: Dorothy Steedly and Joe Connelly.

Kissimmee: Kissimmee Spiritualist Church, 1000 N. W. 1st St.; Sun. 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Elita Gardner; Phone: 60351; Asst. Pastors: Dorothy Steedly and Joe Connelly.

Kissimmee: Kissimmee Spiritualist Church, 1000 N. W. 1st St.; Sun. 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Elita Gardner; Phone: 60351; Asst. Pastors: Dorothy Steedly and Joe Connelly.

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P. M.; Healing Circle: 7:15 P. M.; Sunday 8 P. M.; Minister: Rev. Lucille L. Wedge; Phone: 87-9486.

United Bible Temple, N.W. 71st St. & N.W. 4th Ave.; Services: Sun. 8 P. M.; Minister: Rev. Ellen Quay, 1766 N.W. 110th St.; Phone: MUR-ray 1-577.

Little Shenandoah Spiritualist Church, 601 S.W. 7th St.; Sun. 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Frances Stevenson.

Sir James Church of Spiritual Science, 1000 N. W. 1st St.; Sun. 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Lucille L. Wedge; Phone: 87-9486.

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.; Wed. & Thurs. 8 P. M.; Minister: Rev. Bertie Lilly Candler; Asst. Pastor: Rev. Madge Hart.

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

St. Petersburg, Florida
Church of The Beloved (Spiritualist) 2806 Central Ave.; Sun. 7:30 P. M.; Thurs. 8 P. M.; Study Class, Tues. 8 P. M.; Minister: Ethel Post-Parrish; Assisted by James M. Parnell and Lena Barnes Jeffa; Phone: 77-1434.

People's Spiritualist Church, 1011 Ninth Ave.; Sun. 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Clifford B. Biss.

Universal Spiritualist Church, 625 12th St. North; Services: Sun. and Wed. 8 P. M.; Minister: Rev. Helene Gerling; Asst. Pastor: Rev. Linda Lynn Linhos; Director: Rev. J. Bertra Gerling.

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday & Thursday 7:30 P. M.; Minister: Rev. M. McBride Pantan; Phone: 59-1355.

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

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

ILLINOIS
Alton: Alton Illinois Spiritualist Church, 1019 State St.; Services: 1st Tues. of each month; Leader: Elsie Andreas, 3818 North Grand Ave., St. Louis, 7, Illinois; Phone: 3-4764.

Berwyn: The Golden Rule Church of Christ, 1212 State St.; Sun. & Wed. 7:30 P. M.; Wed. 8 P. M.; Healing and messages; Minister: Rev. Anna Zakok; Phone: 8-2344.

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

East Daniel; Sun. & Tues. 7:30 P. M.; Minister: Rev. Floyd Humble; Phone: 6-6711.

Chicago, Illinois
First Roseland Spiritualist Church, 10957 59th Street Ave.; Services: Sunday, 12:00 & 2 P. M.; Worship service 3 P. M. and 7:30 P. M.; Messages: Wed. 7:30 P. M.; Minister: Dean Fry, Phone: Pullman 5-2965.

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

First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Wed. 7:30 & 8 P. M.; Monday and Friday 8 P. M.; Minister: Rev. Jessica Chambers; Phone: OR-iginal 3-0024.

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

Church of The Spirit, 2651 North Central Park Ave. (Chicago's oldest Spiritualist Church); Services: Sunday, Healing 7:30 & 10:30 A. M.; Evening at 7 P. M.; Message service: Wed. 7:45 P. M.; Minister: Rev. Ernest Schoenfeld, 3501 Shakespeare St.; Phone: 3-1273.

Evangelical Spiritualist Church, 654 North Parkside Ave.; Services: Sunday 8 P. M.; Minister: Rev. Harry Hilborn; Asst. Pastor: Pauline A. Buerger; Phone: AUstin 7-3151; AUstin 7-4058.

First Spiritualist Episcopal Church, 721 West Belmont Ave.; Worship service: Sunday, 8 P. M.; Minister: Rev. Rosemary Jackson; Phone: GRaceland 7-4220; President: Fred Hase.

Liberal Psychic Science Church, 3449 West Algonquin Ave.; Sun. 8:30 & 7:30 P. M.; Class: Mon. & Fri. 7:30 P. M.; Social: last Saturday of each month; Minister: Rev. Anthony Camardo; Phone: CA-pitol 6-2533.

Belmont Spiritualist Church, 1219 Belmont Ave.; Services: Sunday 7:45 P. M.; President: Lester J. Bolmann; Phone: ST-ealey 3-1273.

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

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

Spiritualist Temple of Immortality, 1700 West 51st St.; Services: Sun. 7:30 P. M.; Healing: Mon. Wed. & Thurs. 7:30 P. M.; Class: Tues. & Fri. Minister: Rev. Harry Erickson, 4103 Nelson St.; Asst. Pastor: Rev. Anna Smid; Healers: Frances Obecunas; Phone: HE-mlock 4-9370.

Pioneer Temple of Spiritual Science, 2252 North Tripp Ave.; Sunday 8 P. M.; Minister: Rev. M. P. Minister; Phone: 3-5000.

Second Spiritualist Episcopal Church of Chicago; Room 1208, 116 South Michigan Ave.; Sunday Worship Services: 3:30 and 7:30 P. M.; Tuesday, Healing and Message Service, 8 P. M.; Rev. Sylvia and Clifford Roberts, Pastors.

Silent Prayer Sanctuary, 3602 West McLean Ave.; Services: Sunday, 7:30 P. M.; Wed. 8 P. M.; Leader: Sophia Schaffers; Phone: AL-bany 3-5000.

First Temple of Universal Law (Natural Law), 1045 N. Western Ave., 5th Floor; Sun. 10:45 A. M. & 8 P. M.; Charlotte Clark.

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

Spiritual Science Ch. No. 1, 1715 West 6th St.; Sun. 7:30 P. M.; Minister: Rev. John Skinner; Phone: HE-mlock 4-9181.

Flower Candle Light Guide Spiritual Science Church, 3183 North Clark St.; Services: Sun. 7:30 & 8 P. M.; Thurs. 2:30 & 8 P. M.; Healing: Wed. & Fri. 2 & 7 P. M.; Candle Light Service: 2nd Sat. 8 P. M.; Minister: Rev. Mary Kearney; Phone: GR 7-1707.

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

Sunflower Spiritualist Church, 2424 North 1st St.; Sun. 7:45 P. M.; Wed. 2 P. M.; Rev. Lena Schaefer; Phone: AL-bany 1416.

Church of Spiritual Science, 4201 W. Armistage; Sun. 8 P. M.; Pastor: Rev. Louise Quinn; 3124 West Ohio; Phone: KE-dzie 2-1714.

Church of Higher Spiritualism No. 2, 540 North Cleora Ave.; Sun. 7:30 P. M.; Healing Services: Friday 8 P. M.; Rev. Roster; Pastor: Rev. John Fastert; Asst. pastor: Phone: CO 1-2429.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Founder: Freda Brown; Services: Sun. 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Elsie Travers, 8028 South Green St.; President: Jack Bellew, 7829 South Green St.; Phone: VI 6-5016.

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

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P. M.; Service 8 P. M.; Pres. Theo-Siers; Phone: B. E. 7-4553.

Cicero: First Spiritualist Church, 5033 West 23th Place; Services: Sunday 7:45 P. M.; Monday, 8 P. M.; Lyceum: Sat. 7:30 P. M.; Minister: Rev. Lena Crane; Phone: TOwnsh 3-5452.

Decatur, Illinois
Infinite Christian Spiritualist Church, 1193 West Main St.; Services: Sunday, 7:30 P. M.; Thurs. 8 P. M.; Minister: Rev. Viola Tait, 1739 Rock Springs Road.

First Spiritualist Church of Truth, 833 North Edward St.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Grace Bowman Brown, 840 North Edward.

Peroria, Illinois
First Spiritualist Episcopal Church, Labor Temple, 400 North Jefferson St.; Services: Sun. 7:30 P. M.; Minister: Rev. Emma Petty; Phone: 4-9630 or 6-2054; Guest workers welcome.

First Church of Spiritual Science, 416 Hamilton St.; Services: Sunday, Healing 7:30 P. M.; Minister: Rev. Ethel Price, 106 North Madison Ave.; Phone: 6-3554; Sec'y: Ethel M. Gibson.

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

United Science Mission, 217 South Rockton Ave.; Services: Sun. 7:30 P. M.; Minister: Rev. Blanche McCall; Phone: 37912.

Streator—First

MASSACHUSETTS

Spiritualist Churches

(Cont. from Page 12)

OKLAHOMA

Tulsa, Oklahoma

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

Unity Spiritualist Church, 711 South Cheyenne; Wed. & Sun. 8 P. M.; Class: Tues. 2:30 P. M.; Sec'y: Rev. Orpha C. Beaulieu, 1221 South Frankfort; In California: 6253 Hollywood Blvd., Hollywood, 26, California. Phone: 5-5394. (X-383)

OREGON

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

Portland, Oregon

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

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

Salem: First Spiritualist Church, 1320 Madison St., Circle and Healing, Sunday 8:45 P. M.;—regular services, Sunday 7:30 P. M.; President: Irving M. Zeller; Sec'y: Mildred R. Bliven, Rt. 1, Box 289, Independence, Oregon; Phone: Salem 2-1365.

PENNSYLVANIA

Bradford: Christian Spiritual Church, 46 Chestnut St.; Services: Sun. & Wed. 8 P. M.; Ministers: Rev. S. M. Van Duzers; Rev. Jacoba Van Duzers.

New Castle, Penna.

Spiritualist Church of Truth, McGowan Hall, 2154 East Washington; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

Philadelphia, Pennsylvania

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

Universal Spiritualist Brotherhood Church, 3012 Girard Ave.; Sunday 7:45 P. M.; Wed. 7:30 P. M.; Minister: Rev. Anna E. Rose, 1040 West Wyoming Ave., Philadelphia 400.

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

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

Second Spiritualist Association, 11 East Thompson St.; Sunday, 7:30 P. M.; healing; Sun. 8 P. M.;—lecture and messages; Minister: Rev. Alda Neire, Phone: LO 7-6590; Asst. pastor: Rev. Augusta Taylor.

Pittsburgh, Pennsylvania

Spiritual Church of Revelation, 114 Federal St. (Northside); Services: Sun., Tues., Thurs. & Fri. 8 P. M.; Class for spiritual unfoldment, Fri. 8 P. M.; Minister: Rev. Katherine Fiddell Kane; Phone: AFairfax 1-0769.

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

Reading: First Spiritualist Church, 1047 Penn St.; Services: Sun. 7:30 P. M.; Wed. 7:45 P. M.; President: Laura Harbach, 1250 North 11th St.

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

RHODE ISLAND

Providence, Rhode Island

W. F. Stead Spiritualist Church, Inc., 32 Haskins St.; Services: Sun. 2:30 & 7 P. M.; Wed. 7:30 P. M.; Sec'y: Olive Lowe; Phone: Plantations 1-6004.

TEXAS

Beaumont, Texas

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

Dallas—First Spiritualist Church (N.S.A.), 921 Heiler Ave.; Sunday, Junior League 6:45 P. M.; Devotional Service 7:30 P. M.; Message service: Wed., 8 P. M.; Minister: Nancy A. Huston; Treas.: Joseph S. Huston.

Fort Worth, Texas

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

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

Christ Unity Chapel, 3739 Calmont St.; Services: Sun. & Wed. 7:30 P. M.; Minister: Dr. Elmore Nellis, 4408 Diaz St.; Phone: SU 4677; Asst. Pastor: Rev. K. McGillivray, 636 West 7th St., Dallas, Texas; Phone: WO 4908.

Houston, Texas
First Spiritualist Church, 5522 Beauchamp St.; Sun. Lyceum 6 P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams.

Second Spiritualist Church, 4301 Rosemeade Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: U 5229.

San Antonio

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

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

VIRGINIA

Norfolk, Virginia

Light of Truth Ch., of Divine Healing, 20th & Ombundum Sts.; Wed. & Sun. 8 P. M.; Rev. Fred A. Jordan, Pres. I.G.A.S. Memorial Spiritualist Church, 307 West 57th St.; Service: Wed. and Sun. 8 P. M.; Minister: Rev. Floyd Thornton; Phone: 25070; Sec'y: Florence Siebert, 634 West 37th St.

WASHINGTON

Bremerton: Goodwill Spiritualist Church, 837 Fourth St.; Services: Sunday 8 P. M.; President: Bessie Rouen, 635 Pleasant; Sec'y: Leonia Watson, 910 McKenzie.

Seattle, Washington

Universal Spiritualist Library, 3009 ArCADE Bldg.; Open Daily; Hattie La Marche, Librarian.
Mary A. Tower Memorial Spiritualist Ch., 916 E. James St.; Sun. 8 P. M.; Pres. & Pastor: Mary B. Crisp, 410 14th Ave.; Phone: EA 6021.

Tacoma: National Spiritualist Church, 608 Fawcett Ave.; Services: Sunday 11 A. M.; President: Phoebe Jones; Phone: BLOKE way 4901; Sec'y: Theresa G. Ross, 1519 North Stevens.

WEST VIRGINIA

Charleston, West Virginia

1st Spiritualist Ch., 1202 Elmwood Ave.; Wed. 8 P. M.; Sun. 7:30 P. M.; Rev. Beulah Brison; Capitol 27-549.

Huntington: Clara Pritchard Memorial Spiritualist Church, 510 Fourth St.; Services: Sun., 7:30 P. M.; Minister: Rev. Marie E. Doyle, 524 Sixth Ave.; Phone: 9694.

WISCONSIN

Madison: St. John's Church of Divine Spirit, Inc., 447 West Gilman St.; Services: Thurs. & Sun. 7:45 P. M.; Minister: Rev. Adel E. Walker; Phone: Cedar 3-8943; President: Marie H. Frazier.

Milwaukee, Wisconsin

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

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

Christian Unity Spiritual Science Church, 4876 Ave. C, South St.; Services: Sun. 10 A. M. & 8 P. M.; Wed. 2 and 8 P. M.; Ministers: Dr. Walter and Dr. Ella Krahm, 2603 West Atkinson Ave.; Phone: HROhn 5-6354.

South Side Spiritualist Church, 1226 South 15th St.; Devotional service, and Lyceum Sunday, 10:30 A. M.; President: A. H. Kuhlmeier; Sec'y: E. Hildebrandt.

1st Spiritualist Church of Milwaukee, 734 West 10th St.; Sun. 10:30 A. M.; Sec'y: P. Lorenz Lamping; Phone: HI 5-0774.

First Psychic Science Church, 2671 North 9th St.; Services: Sunday, Lyceum 10:15 A. M.; Regular church 10:30 A. M.; Sec'y: W. C. Joseph; Sec'y: Pauline Bennett; Recording Sec'y: Polly Urban.

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

West Allis: First Spiritualist Church, 2034 South 84th St.; Sunday: 8 P. M.; Sec'y: Irene White.

CANADA

Brantford, Canada

Hope Memorial Spiritual Church, Chatham St. (Cor. Queen); Healing, Lyceum & Open Circle, Sunday 3 P. M.; Worship and Messages, 8 P. M.; Pres. W. C. Richardson; Sec'y: Leslie Liver, 290 West St.; Phone: 26097.

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

Edmonton: City Temple of Spiritualism, 1315-103A Ave.; Services: Sunday 7:30 P. M.; M. J. Prins, W. C. Richardson; Sec'y: Ina Heath, 10757-97th St.; Phone: 74006.

Toronto, Canada

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

Church of Spiritual Upliftment, Lakeview Hall, Heale & Annetta Sts.; Open Forum & Messages, Sat. 7:30 P. M.; Healing & Open Circle, Sun. 2:30 P. M.; Lecture & Clairvoyance, Sun. 7:15 P. M.; Classes: Mon. & Fri. Evening; Minister: Rev. Eliza Beth McLennan; Phone: MO 9568.

Springdale Spiritualist Church, 137 Ave. Road; Sunday 7:15 P. M.; lecture clairvoyance; Tues. 8 P. M.; healing; Sat. 7:30 P. M.; discussion; messages (week night—104 Clinton); Minister: William Partidge; Sec'y: Ernest Mann; Phone MO 6222.

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

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

Winnipeg, Canada

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

Winnipeg Spiritualist Church, Odd Fellows Hall; Services: Sunday 11 A. M. & 7 P. M.; President: F. W. Woodward, 633 Agnes St.; Phone: 74-8653; Business, 320 Burnell St.; Phone: 3-7068.

Psychic Science Church, 216 Good St.; Services: Sun. 7 P. M.; Class Mon., 8 P. M.; Minister: Rev. Agnes Welsh.

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About

BOOKS

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH (2 vol. \$15) by Frederic W. H. Myers with an introduction by Gardner Murphy; published by Longmans Green Company; distributed by Psychic Observer, Inc., Chesterfield, Indiana.

This book is described in the *Encyclopedia Britannica* as one of the classics of psychological research in the English language. When it was first published, the eminent psychologist William James described it as "the first attempt to consider the phenomena of hallucination, hypnotism, automatism, double personality and mediumship, as connected parts of one whole subject."

In his introduction to the new edition of *Human Personality and Its Survival of Bodily Death*, Gardner Murphy writes:

"Investigator on the one hand, theorist on the other hand, in touch with the medicine, the psychology, the philosophy, of his own day of the Western European tradition, Myers was ready for a monumental synthesis in which the authenticated facts regarding telepathy, apparitions, contact with the future, and apparent communications through mediums and automatic writers indicating the continuity beyond the grave, could all be brought into a system."

"A glance at the table of contents will indicate how the system was constructed. We begin with the phenomena of disassociation—the divided mind—and the theory of the subliminal self. We pass on to instances in which the self seems to transcend its ordinary limits, making a sort of contact with the outer world without using the senses. We pass then to phantasms of the dead, the evidence of survival, and the broader problem of the place of the self in cosmic reality."

These times are particularly appropriate for re-issue of *Human Personality and Its Survival of Bodily Death*. Interest in this subject is very high and mounting in importance. Myers' book is a great definition and documentation of an area which insistently battles its way into recognition among the sciences.

Frederic W. H. Myers was among the distinguished founders in 1882 of the Society for Psychical Research and one of the first to recognize the importance of those techniques of investigation of human personality which were just beginning to take shape in the late nineteenth century through the work of Freud, William James, and others.

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DETROIT, MICHIGAN: Rev. Mabel Horton, 10238 Prairie; lecturer, teacher, mental and direct-voice medium; by appointment only, phone: WEbster 5441. (P-390)

DETROIT, MICHIGAN: Rev. Homer Warren Watkins, 3910 Avery Ave.; lecturer, clairvoyant and trumpet medium; consultations by appointment only. (P-390)

EATON RAPIDS, MICHIGAN: Rev. Austin D. Wallace, 843 Canal St.; Spiritualist Episcopal Church; during summer months, Chesterfield Spiritualist Camp, Chesterfield, Indiana. (P-390)

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

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

NEW YORK CITY: Chapel of Eternal Star, 237 West 72nd St., New York City, 23, N.Y. C. Telephone: TRAfalg 9-2113. Services: Sun. 7:30 P.M.—Monday, Thursday and Saturday, Noon Services—7:30 P.M.—Tuesday and Thursday, Perhaps I can help you with your problem. Why not write me today. Love offering. Direct all correspondence to: Rose Ann Erickson, minister of The Chapel of The Eternal Star, 237 West 72nd St., New York City 23, N.Y. (P-390)

NEW YORK CITY: Akashic Records Incorporated, 140 Life Park, East River and Reincarnations. Rev. Glenn Argue, Spiritual Science Mother Church, Inc. Studio 1010, Carnegie Hall, 56th St. at 7th Ave. Phone: Columbus 5-2952. (P-407)

NORFOLK, VIRGINIA: Rev. Umbach, 125 Lad Ave., Norfolk 2, Virginia; lecturer, clairvoyant and direct-voice medium; for engagements. (P-391)

ANDERSON, INDIANA: Rev. Pansy Cox, 1912 West 8th St.; Direct-Voice (Trumpet) Private consultations by appointment only; Phone: 5090; Minister of Madison Ave. Spiritualist Temple, 13th & Madison Ave. (P-390)

Mediums—Continued

NEW YORK CITY: Dr. S. R. Mandal, Hindu Mystic, Astrologer and Intuitionist. Spiritual advice on all problems. Free lectures, messages; Saturday, Sun., Tues. & Thurs. 8 P.M.; also Sun. day 3 P.M.; at Studio 703, Steinway Bldg., 113 West 57th St., New York City. Absent Healing on love offering basis. For Karmic and Akashic Life readings, send \$1.00. Personal value, phone: IN 3-5827 or write Dr. S. R. Mandal, 42-72 Kissena Blvd., Flushing, 55, L. I., N.Y. (P-392)

NEW YORK CITY: Psychic Analyst, Great Northern Hotel, 118 West 57th Street, Suite No. 203; Phone: Circle 5-4915; constructive classes for unfoldment, Wed. 8 P.M.; Open meetings including messages Thurs. & Friday 2 & 7 P.M.; Private instruction and consultation by appointment only. Love offering. Answered through psychic faculty; Rev. Martha K. Seidler. (P-390)

SAN BERNARDINO, CALIFORNIA: Spiritualist Episcopal Church, 134 East 5th St.; Services: Sunday 1:45 P.M.—followed by phenomena circles at 4 P.M.; Classes: 8 P.M.; Direct-Voice and Materialization, Sat. 8 P.M. by appointment only. Co-pastors: Rev. Lulu Taber & Rev. Harold E. Taber; phone: 89523; For Rev. Gloria Taber Braxton, phone: 89523 or San Bernardino 869286. (P-390)

ST. PETERSBURG, FLORIDA: Rev. Clifford L. Bias and Rev. Charles Swann; People's Spiritualist Church, 1011 Ninth Ave., North; classes, mental and direct-voice seances. (P-390)

ST. PETERSBURG, FLORIDA: Rev. Lillian Dee Johnson, 7421 First Ave., North; Phone: 31-1945; during summer months, 1011 Ninth Ave., North; Lecturer, teacher, clairvoyant, direct-voice, spirit card writing. (P-391)

ST. PETERSBURG, FLORIDA: Rev. Fanchion Harwood Church, 1141 Tyrone Blvd., St. Petersburg, Florida; Phone: 38831 during the winter months; Summer address: 89 Parkway Drive, Chesterfield, Indiana; Phone: 2-6064. (P-390)

SCHENECTADY, N.Y.: Rev. Frederick W. Mitchell, D.D., pastor of The Universal Church of Science, 4 Eagle St., Schenectady, N.Y. Services: Sunday 3 & 7:30 P.M.; All message service Wed. & Thurs. 7:30 P.M. Class Tuesday evening; direct-voice and materialization seances. Friday by appointment only. Private readings daily, New York State headquarter teachers for Universal Church of The Master, Inc. Church charter and ordination certificates when qualified. Phone: (Schenectady) 7-5933. (P-390)

TEANECK (West Englewood) NEW JERSEY: John's First Memorial Spiritual Church, 27 West Englewood Ave., Teaneck, New Jersey; Minister: Rev. M. Louise Gallo, M.D.; Message Service: Sun. 8 P.M.; Tues. 2 P.M.; Healing Service, Wed. 8 P.M.; Dependent Class Tues., 8 P.M.; Phone: Te 7-6335. (P-390)

Psychic Artist

PSYCHIC ARTIST: Description of Guides and their portraits from signatures. Particulars of past incarnations from photographs. For details and prices, write to Samuel Martin, BCM/SYCART, London, W.C.1, England. (P-394)

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FOR SALE: Cassadaga, Florida; Bargain. Income property. Two 3-room apartments furnished and two extra rooms; gas, water and water. The climate makes this an ideal location for a tired Spiritualist; also an apartment for rent; Write: E. O. Seelman, Box 6, Cassadaga, Florida. (P-391)

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FOR RENT — NEW YORK CITY: Time available: 50 chair studio church quarters. A real "center" for lecturers, teachers, mediums. Ideal for temporary or permanent classes. Write: Rev. Glenn Argue, 1010 Carnegie Hall, N.Y.C. (P-407)

Miscellaneous

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(More Ads Page 15, Col. 1)

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13 HOME CIRCLES

SINCERE SITTERS desired for development circle; inquire: Ella Harding, 1773 Minnesota Ave., Winter Park, Florida. (P-398)

14 Books

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"THE LIGHTED PATHWAY," by Frederick E. Chamberlain; reveals Basic Laws and Principles of a Harmonious Life. Original—nothing like it ever published! Price \$2.00; Order from: Frances Chamberlain, P.O. Box 46062, Hollywood, 46, California. (P-393)

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KNOW YOUR BIBLE'S HIDDEN TRUTHS: Creative "Word"; "Inquiring of God," etc. Twelve (12) easy-to-read, illustrated, well-printed famous "Brother John" Lessons. Win degree in noted Spiritual Science Institute. Send \$5.00 check or money order for six lessons and colored gift booklet, "Love" to Truth Study Group, Studio No. 1010, Carnegie Hall, 56th & 7th Ave., New York City, 19, N. Y. (P-392)

"The GLORY"—A Book You Should Not Miss! This book, 31 pages, contains personal testimony concerning Spirit Return. The author, Rev. Rowland F. Nye, spent over thirty years of his ministry in New England and in the Episcopal Diocese of Newark. The book is not a collection of sermons, but the presentation of many instances illustrating the truth of Lynn Abbott's assertion: "The resurrection of Jesus was not an extraordinary event; it was extraordinary evidence of an ordinary event." The marvel the author describes is set within the framework of the New Age in which purposeful desire releases matter into energy by the return from the invisible world of Spirit-visitants in EVERY attribute of human personality. For your copy, send \$1.00 to Rev. Rowland F. Nye, Box 535, Tryon, North Carolina. (P-396)

READ: "The Voice on the Shandorod Road" by Wilson C. Gilman; This 128-page "Goldenrod Book" is specially priced at \$1.00; The content is based on the lectures of "Ishtar" and described Life Here and Hereafter Beyond the Horizons of Mankind. For your copy, send \$1.00 to the author, Wilson C. Gilman, Box 221, Waterville, Maine (P-401)

WRITE FOR LATEST BOOK CATALOGUE

CHURCH NEWS

Seattle, Washington: According to Walda Solihakke, Rev. Loe Prior Elmore, known as "Dean of Mediums" was honored recently (Sept. 15th) at a reception sponsored by the Universal Spiritualist Library. Rev. Elmore (90) has served the cause of Spiritualism for 65 years. Retired and totally blind, she will permanently reside at 7013 Garden Grove, Reseda, California. Rev. Elmore will be succeeded, as president of the board, by Ada B. Johnson.

New York City: Fall services opened recently at the Spiritual and Ethical Society, when the opening address was given by Frederick W. Schneider in the Steinway Building, 113 West 57th St.

The society, founded in 1889 and incorporated in 1891 by the late Helen Temple Brigham, featured during the month of October the following speakers and mediums: Kay Lavers, Rev. Vincent Mangiameli, Rev. Margaret Heaney, Ida MacGovern, Frank DeNoble, Rev. Hermine Leger and George J. Smith.

Huntington, West Virginia: A reception, honoring her third year as pastor, was held for Rev. Marie E. Doyle recently at the Clara Pritchard Memorial Psychic Science Church. Rev. Doyle served Lily Dale Assembly during the summer months.

Says Rev. Doyle: "The compensations of a Spiritualist minister are not in money or convenience of living but rather in the true friendship expressed from time to time."

In her pledge of loyalty to the church, Rev. Doyle emphasized that "things on the surface of life are always insecure and perishable whereas, in the depths of our existence there is eternal certainty."

Union City, N. J.: The 24th anniversary of the Divine Psychic Mission of Consolation was observed recently (Oct. 2nd) at their headquarters, 419 38th St.

Guest speakers: Rev. Allen Joseph, Newark, N. J.; Rev. De Priest Lord, Nutley, N. J.; Rev. Marie Youkwich; Rev. Erna Arnold; Rev. Alma Gundlach; Thomas A. Thompson; Rev. Paul Herbert; Rev. L. Grace VanNess and Helen Wagner.

Certificates of merit and honor were presented to the 1954 class of Rev. Herbert Cecil Millare.

An outline of the progress made during the past 24 years was presented by founder and assistant minister of the Mission, Rev. Anna Doerner-Simms.

Appreciations of loyalty were expressed by students: Ivy Cordelia Winters, Mary Lou Kassene, Olga Maria Sobel, Cecilia Ada Chapman, Sandra Hendricks, Ursula Smathers, Martha Hawthorne, Lucille Demarest, Grace Gloria Coombes, Barbara Celestia Coombes, Veronica Grant Jesse, Rose Mae Anderson, Mavis Clare, Margaret Marie Bellamy, Helen Roxanne Howe, Kathleen Rossiter, Joanne Marlowe and Sara Nina Rosemann. Soloist Catherine Graycine Haveley was featured.

Bradford, Penna: Fall and winter services resumed recently (Oct. 3) at the Christian Spiritual Church, 46 Chestnut St., according to Dr.

TOO LATE TO CLASSIFY

YOU MAY become a member of The Universal People's Divine Healing and Abundance Circle. Healing through prayer. State your problems for healing. Send love offering and self-addressed envelope; no postcards; Write: Rev. R. W. Lagneau, 333 South 42nd St., Louisville 12, Kentucky. (P-394)

YOU SHALL HAVE IT: I am so certain you shall have hundreds of men and women under my guidance have received help, health, consolation, financial security, companionship and mastery over evil. Thirty years of ministering since ordination. Your letters confidential and answered promptly with instructions. Write plainly of your burdens, sorrows, struggles and desires. Come to see me if possible. Conference and prayer rooms always open for you. Send no money as my expenses are all provided. Do not carry your burdens another day. Write: Rev. John K. Chaney, 25 South Washington St., Tiffin, Ohio. (P-394)

YOU CAN MAKE personal progress in Spiritual Work or take your place as a public worker. The Spiritual Science Institute, Incorporated can help you. Advanced training for aspiring students and Ministers. Church chapters under long established Governing Body. Personal supervision of Rev. Glenn Argoe, President of Ecclesiastical Council of Spiritual Science Mother Church, Inc. Write: Rev. Argoe, Studio No. 1010, Carnegie Hall, N.Y.C., 19, N. Y. (P-413)

S. M. Van Duyzers, minister. The message service was conducted by the assistant pastor, Rev. Jacoba Van Duyzers.

Speakers and mediums featured at the October 10th service: Bradford's Mayor, Mr. Hinaman; Pansy Stewart; Dorothy Haskell and Mr. Tibbetts.

The Van Duyzers attended the recent International Spiritualist Congress, at Amsterdam, Holland.

Cleveland, Ohio: Spiritualist services are being held regularly at the Sunflower Spiritualist Church, 19204-6 Pawnee Ave., according to minister, Rev. Mabel R. Sylvester, 21420 West Port Ave., Euclid, Ohio. Sunday church activities begin with Children's Lyceum at 10 in the morning; class for Spiritual unfoldment, 1 P. M., and the regular service at 8. A special message service is also held every Wednesday evening at 8.

New York City: Enroute to and from the International Spiritualist Congress, Amsterdam, Holland, Dr. S. M. and Rev. Jacoba Van Duyzers were featured at the Spiritual Church of Light, Rev. Jean Dolores Stewart, minister; The Cathedral of Faith, Rev. Richard Renardo, minister; and The Mother Temple of Psychic Science, 532 Springfield Ave., Newark, N. J., Rev. Dortha C. Dencer, minister.

Bradford, Penna: Rita Mae Orbeck and Lawrence Edward Palmer were married recently (Oct. 9th) at the parsonage of the Christian Spiritual Church, 30 Edna Avenue. Dr. S. M. Van Duyzers officiated.

Others taking part in the ceremony: Bridesmaid, Marion Scott; best man, Norbit Black, and Jay Scott, Buffalo, N. Y.

After a brief wedding trip Mr. and Mrs. Palmer will make their home at 136 East Main St., Bradford, Penna.

Jackson, Michigan: The Corinthian Spiritualist Church was dedicated recently (October 3rd) according to minister of church, Rev. Bessie L. Wells. This is one of the outstanding Spiritualist edifices in the city.

The dedication address was delivered by the Mayor of Jackson; the lecture by the president of the Independent Spiritualist Association, Rev. Malcolm Riddell, Flint, Michigan.

Chicago, Illinois: The twentieth anniversary of the Evangelical Spiritual Church, 654 North Parkside Ave., was celebrated recently (November 14th) according to minister, Rev. Harry M. Hilborn. The featured anniversary speaker was Rev. Bessie L. Wells.

Canby, Oregon: A report of the 81st session of New Era Spiritualist Camp, which closed their two month summer 1954 season (August 29), was submitted by Herman Richter, secretary, Portland, Oregon.

This report discloses outstanding demonstrations of mediumship by Rev. Earl Williams and Rev. Roy E. Burkholder, both East St. Louis, Illinois.

Rev. Melvin O. Smith, representative of the National Spiritualist Association at the last two World Congresses, held in Sweden and Holland, was also presented, as were the Welchs, Brea, California. Oliver E. Kemp, direct-voice medium, and his wife, San Francisco, California, conducted lectures and seances during the season.

An attempt was made to form a council of mediums, healers and teachers throughout the Northwest, in hopes there may be greater cooperation among churches in that part of the country. It was proposed that "No worker be accepted unless their work is based on the Bible."

As usual, Rev. Maude Kline demonstrated her outstanding mediumship during the latter weeks of the season. Other speakers and mediums presented during the 1954 season: Rev. Corrine Pleasant, Riverside, California; Rev. Alma Gudhart; Rev. Virginia Hackett; Rev. Jean Krause; Rev. Freda Merhaut; William O. Schenk; Rev. Mary Gerken; Rev. Rachel Numamaker; Rev. Anita Rutter; Dr. Vincent Mallett and Adelard Gagnon.

At the annual membership meeting, held at the close of the sea-

son, the following officers were named: President, Rev. Virginia D. Hackett, Eugene, Oregon; Vice President, Morris Ludwick, Portland, Oregon; Secretary, Herman Richter, Portland, Oregon; Treasurer, Leroy Parmenter, Milwaukee, Wisconsin; Assistant Secretary, Lester Hess, Canby, Oregon; Trustees: Dallis Evans, Portland, Oregon; Grace Tibbs-Stevens, Beaumont, California; Arthur Yost, Aloha, Oregon.

During the year, when the camp is not in session, services are held the first and third Sunday of each month. These services are usually under the supervision of Rev. Alma Gudhart.

New York City: Regular fall and winter Sunday afternoon services will be held at the Universal Temple of Light, Ansonia Hotel, Broadway at 73rd St., according to Frank Decker, leader.

These services, conducted by pupils in Decker's class for spiritual unfoldment, began recently (October 17th) when Rev. Mary Mendelson, a former pupil, delivered the lecture and demonstrated mental mediumship.

A new pupil, Jack Devers, was also presented at this opening service. All are cordially welcome every Sunday afternoon at 3:00.

Norfolk, Virginia: Gilbert W. Brown, Jr. and Luella M. Hundley, were married recently (October 11th) at the Memorial Spiritualist Church, 307 West 37th St.

The service was conducted by Rev. Floyd A. Thornton, minister. The bride is the daughter of Rev. Beulah Bryson, Huntington, West Virginia.

Chicago, Illinois: The fourth anniversary of The First Liberal Psychic Science Association was celebrated recently (September 11-12) at 3449 West Altgeld St., according to minister, Rev. Anthony Ca-

DEDICATION CEREMONY AT NEW ERA SPIRITUALIST CAMP



The photograph above was taken during the dedication ceremony at the entrance to New Era Spiritualist Camp in Canby, Oregon. Left to right: Rev. Virginia D. Hackett, Herman Richter (behind her) William O. Schenk, Lester Hess (behind Schenk), Roy E. Burkholder, Russell Hackett (Virginia's husband behind Roy) Melvin O. Smith, Earl Williams and his Mother Mann; others not identified.

THE SCIENTIFIC CENTER OF SPIRITUALISM, Inc.

ON THEIR 15th ANNIVERSARY

PRESENTS

REV. VIRGINIA LEACH FALLS

Guest Medium

Sunday, Dec. 5, 1954

2:45 P. M. and 7:45 P. M.

MIDLAND HOTEL

172 W. Adams St., Chicago

CATHERINE LARNEY, Minister

(P-393-390)

BOOK BARGAINS

BOOKS IN THESE THREE COLUMNS

\$1.00 EACH

All books are new BUT some may be slightly hurt or shop-worn; otherwise almost perfect.

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LN-2 The Dawn Is Come (\$1.75) by Spirit John through the mediumship of Fannie Francis Alpy; The philosophy of Spiritual understanding; 157 pages.

LN-3 How To Know Your Future (\$1.50) Character Reading and Prediction by Adrienne Arden; 96 pages.

LN-4 The Light of Asia (\$1.50) The Great Renunciation; by Sir Edward Arnold; 157 pages.

LN-5 One Hundred Cases for Survival After Death (\$3.50) A case book of psychic manifestations; by T. B. Baird; 224 pages.

LN-7 Where There Is A Will (\$2.00) Help from the unseen; by Maurice Barbanel; 153 pages.

LN-8 Thine the Power (\$2.00) The mechanics and development of mediumship; by David Bedbrook; 148 pages.

LN-9 Looking Backward (\$2.00) Amazing prophetic novel, 2000-1887; by Edward Bellamy; 318 pages.

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LN-13 A Guide For the Misguided (\$2.00) Old and new testament analyzed; by Ezra Brudon; 103 pages.

LN-14 Magic (\$1.50) by W. E. Butler; its ritual, power and purpose; import; 74 pages.

LN-15 How To Solve Your Problems by Prayer (\$3.00) The discovery of rejuvenation in body and affairs; by Dorthe Campbell; 206 pages.

LN-20 The Priest, The Woman and The Confessionals (\$3.50) 12 startling chapters; by Father Chiniqvi; 161 pages.

LN-23 Secret of the Ages (\$3.00) World's greatest discovery; by Robert Collier; 335 pages.

LN-26 Reincarnation the Hope of the World (\$1.50) Meaning, purpose and process; by Irving S. Cooper; 95 pages.

LN-29 One Prophet—And Another (\$1.50) Line drawing in words; by Ethel Cutler; 126 pages.

LN-31 The Eternal Fountain (\$2.50) Buddhist philosophy explained by Robert Dickhoff; 128 pages.

LN-36 The Dawn of A New Day (\$5.00) A story of spiritual help and guidance that will bring you spiritual strength; by Helen Edwards; 430 pages.

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LN-38 A Boy Who Came Home (\$1.50) Partners with God; by Lt. William F. Ericson; 68 pages.

LN-39 Why We Survive (\$2.00) What survives, how we survive and the end result; by Arthur Ford; 105 pages.

LN-40 The Cosmic Doctrine (\$2.50) Evolution of consciousness; by Dion Fortune; 175 pages.

LN-41 The Dead (\$2.00) Mind, consciousness and human personality; by O. A. Flaggstad; 95 pages.

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LN-58 Life Cannot Be Cut Short (\$2.00) A classic for children as well as grown-ups; by Grace Jackson; 99 pages.

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LN-66 The Future of Mr. Purdew (\$2.50) A psychic novel; by Marjorie Livingston; 320 pages.

LN-68 Guide to Old Testament Study (\$2.50) Light on our path; by Mildred C. Luckhardt; 171 pages.

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LN-71 In My Mind's Eye (\$3.75) Experiences which can almost literally be called "out of this world"; by Frederick Marion; 314 pages.

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LN-74 Practical Occultism (\$1.50) Natural, spiritual and celestial planes; the soul world; by J. J. Morse; 112 pages.

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