

"Peace On Earth"? ?

NOT so long ago, I met a fairly level-headed Spiritualist—one of those combinations of a successful businessman and an "eager beaver" regarding the phenomena and religion we all claim to be preaching and teaching.

This man said he dreaded, for a number of reasons, the approaching yuletide season because, for the last twenty or thirty years, all he has heard over the radio (and now television) is, as he calls it, the same old "banter": "Old man Scrooge," "The swaddling clothes," "God is Love," and "Peace on earth, good will toward men"—and nobody doing anything about the latter.

This man asked me why I didn't write a real article about Christmas spirit and so forth. Articles of this type have been written by experts even from the time of Horace Greeley. He was one of the first to get away from platitudes of wishful thinking and insert, in a Christmas editorial, definite statements regarding the Christmas significance of spirit communication and survival after the change called death.

Law of Nature

It is true however that, down through the years, many splendid yuletide editorials have appeared in magazines and newspapers, some quite pointedly emphasizing the possibility of life after death, but in the main, most have stressed the "love one another" admonition.

To get back to my business friend, and the "peace on earth," "God is Love," idea, he thinks they should be changed to "cold war on earth" and "dog eat dog."

Of course, cold wars are better (if we must have wars) than fighting wars and I have always said that this "dog eat dog" phrase is usually self-justified by those who choose to hide behind "the law of self-preservation," claiming it to be the "first law of nature."

As far as the "swaddling clothes" are concerned, this reference is, indeed quite threadbare. I recall having heard it no less than a dozen times when the radio was turned on last December 24th and 25th.

Of course, the Scrooge story is always good, properly portrayed on the stage, screen or television and probably will continue to interest people for another hundred years. Elsewhere in this edition, reference is made to it.

This same businessman asked me why I never brought out the fact that "God is also hate." Well, this may be true in the sense that we are all God's children and, at one time or another, during the trials and tribulations of life, no matter how spiritual we may think we are, we have allowed ourselves, not only to dislike our fellowmen,—either relative, neighbor or friend,—but have actually experienced expressions of hatred toward them.

Purpose of Life

Of course, all of the above depends upon your point of view. In essence, the true purpose of life, we hope, is to strive for perfection and the fact that we are striving proves that we are not perfect, hence imperfections of nature (hatreds) are bound to crop out. What all of this has to do with Christmas is a moot question, but we Spiritualists are at least attempting to prove that survival and spirit communication are true. This alone very well fits in and makes the idea of the celebration of Christmas make sense.

However, all of this proving can
(Continued Page 4, Col. 3)

PSYCHIC OBSERVER

No. 391 JAMESTOWN, N. Y., AND CHESTERFIELD, INDIANA, DECEMBER 25, 1954

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Charles Dickens Made Christmas Spirit Live

By ADRIENNE LEE

WHAT ASSOCIATIONS FIRST SPRING TO MIND WHEN WE THINK ABOUT CHRISTMAS? APART FROM ITS SIGNIFICANCE AS A RELIGIOUS ANNIVERSARY THERE IS LITTLE DOUBT THAT THE GREAT MAJORITY FIRST THINK OF IT AS A FESTIVAL OF CHEER PRESIDED OVER BY THE CHRISTMAS "SPIRIT"—THE SEASON WHEN GOODWILL AND BROTHERHOOD ARE PERMITTED TO REIGN — AND SECONDLY, AT THE TIME OF THE YEAR WHEN GHOST STORIES ARE MOST SEASONABLE.

For both these conceptions we owe a great deal to Charles Dickens. It was he who aroused the Victorian conscience, made his fellows accept brotherhood as a reality—if only for a day—and prevailed upon them to remember the poorest of all, and particularly the children.

It was he, also, who started the telling of Christmas ghost stories, an idea kept evergreen by innumerable fireside storytellers, magazine writers and editors since.

Best Ghost Story

Both these results Dickens achieved by writing one story, "A Christmas Carol," which was the first and best Christmas ghost story, and, at the same time, a tale carrying a spiritual message that aroused a response in the heart of every reader.

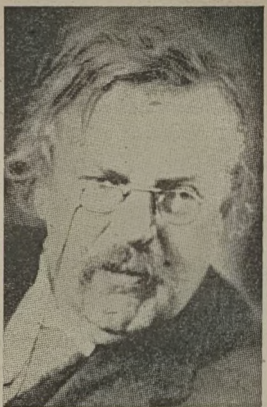
Nearly everyone must know the story of Scrooge in its essentials, but probably not all are aware of the extent to which it proclaims teachings indistinguishable from those of Spiritualism.

Not that Dickens was an ardent Spiritualist. Indeed, the "Carol" was published four years before the birth of Modern Spiritualism, which makes all the more amazing the amount of our philosophy he has packed into the story.

Not surprisingly it was composed with inspirational zeal and fervor. We have Dickens' own word for how he "wept and laughed and wept again, and excited himself in the most extraordinary manner in the composition, and thinking whereof he walked about the black

streets of London fifteen and twenty miles many a night when all the sober folks had gone to bed." Let us look at the story itself. "Marley was dead," the first three words are emphasized again and again with all Dickens' (Continued Page 2, Col. 1)

"Why seek ye the living among the dead? He is not here; He is risen." (See foot Col. 5, Page 2)



GILBERT K. CHESTERTON

He is author of the great classical book: "St. Francis of Assisi" (Psychic Observer, Inc., Chesterfield, Indiana; price \$2.50).

LET ME TELL YOU

A CHRISTMAS MESSAGE

—From—

JULIETTE EWING PRESSING

AT THIS TIME of the year, let me tell you how very very much we think of our homes, our families and our friends, for Christmas somehow belongs to each one of us, not as individual beings but as members of a community.

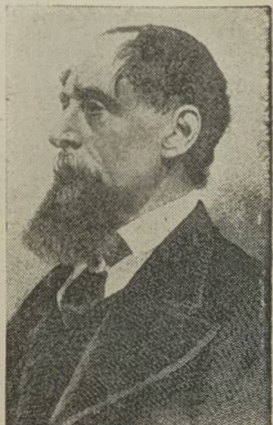
This is the season when families gather 'round the hearth, and if the friends and relatives cannot be together, at least they are one in thought.

And so, it's this thought wave of love and affection that prompts me to write a Christmas letter to my *Psychic Observer* family. May joy and peace abide in every heart, and may every happiness be yours, is my Christmas greeting and wish.

Let me tell you about our new headquarters and home in Indiana. In *Psychic Observer*, I have already told you what caused us to make the move from Jamestown, N. Y. The voice of spirit spoke aloud to me: "Make your plans. Move to Chesterfield. Settle down."

Truly the "everlasting arms" held us up through the strenuous months of moving and orienting

His "A Christmas Carol" was the first and best Christmas Ghost story ever written.



CHARLES DICKENS

His stories about Scrooge and Tiny Tim proclaim teachings indistinguishable from those of Spiritualism.

our lives to the new environment. It is wonderful here. We love it. Sometimes I think: "All this and heaven too!" The thousands who visit camp will appreciate my remark.

There is a set of chimes that play sacred music at certain hours. In the quietness of the country, these chimes seem to transport one into the Land of Spirit. Or, at least it is quite in line with the many descriptions given by spirits who have gone to the enchanting

(Continued Page 2, Col. 3)

THE SPIRITUAL SIGNIFICANCE OF CHRISTMAS

Let us turn our faces away from the past, toward the light of the present hour, and hail upon the Christmas morn our spirit collaborators.

Christmas is a medley of Christian and Pagan rites.

By GEORGE A. FULLER

THE CHRISTMAS festival is very ancient, antedating by thousands of years the birth of Jesus Christ. Many of the old customs and usages of the old Germans, Romans, Grecians and Egyptians were engrafted up

on early Christianity. All her feast days were of so-called heathen origin.

In England, the popular customs and many of the old pagan rites and ceremonies were retained after the conversion of the people from Druidism to Christianity, as a matter of necessity, largely because it was impossible to make the people give up cherished observances.

The old Roman Saturnalia, somewhat modified by the early Christians, received in Britain additions of druidical rites and ceremonies, and after the advent of the Saxon, various ceremonies practiced by the Germans and Scandinavians were also added.

As a result our modern Christmas
(Continued Page 4, Col. 4)

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Merry
Christmas
and
A Happy
New Year

The Editors

For Special Christmas Books, See Page 16

DO YOUR CHRISTMAS SHOPPING EARLY

CHARLES DICKENS MADE CHRISTMAS SPIRIT LIVE

(Continued from Page 1, Col. 1)

technique to prepare a way for the ghost. Dickens well understood that though it was a moral tale the ghost was the important essence it needed to carry conviction. Marley then is dead, and Scrooge, his partner, is carrying on the business in the tight-fisted manner characteristic of both.

Marley's Apparition

When he enters his home, cheerful and friendly, on Christmas Eve, Scrooge sees Marley's face in the door-knocker. Casting aside the "superstition," he searches the house, even looking under the bed, before locking his doors and sitting down to his gruel.

Then a disused bell in the room begins to ring and is joined by every other bell in the house. A clanking noise comes from below and he hears footsteps ascending the stairs. It enters—Marley's ghost!

At first Scrooge refuses to accept the spirit, but eventually he is forced to answer, in reply to the question as to whether he believes, "I do, I must. But why do spirits walk the earth, and why do they come to me?"

He remarks upon the fact of the ghost being fettered, and is given an answer in words akin to those heard at countless seances since. "I wear the chain I forged in life," replied the Ghost. "I made it link by link, and yard by yard. I girded it on of my own free will, and of my own free will I wore it. Is its pattern strange to you?"

Reference To Guides?

Scrooge trembles while the ghost tells him of the chain he too has fashioned. And when he asks for comfort Marley answers:

"I have none to give. It comes from other regions. Ebenezer Scrooge, and to other kinds of men. Nor can I tell you what I would... I cannot rest, I cannot stay, I cannot linger anywhere."

"My spirit never walked beyond our counting-house—mark me!—in life my spirit never roved beyond the narrow limits of our money-changing hole; and weary journeys lie before me!"

Here in a paragraph Dickens has indicated the existence of higher ministering spirits, whom

we would call guides, and made it clear that to attract the spiritual one must be spiritual also, and that those who make no use of their opportunities live afterwards in a torture of remorse.

Then are emphasized the ideal of service, the opportunities this world offers for progression, and that only by one's own efforts is it possible to rise.

"Oh! captive, bound and double-ironed," cried the phantom, "not to know that ages of incessant labor by immortal creatures for this earth must pass into eternity before the good of which it is susceptible is all developed."

"Not to know that any Christian spirit, working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness. Not to know that no space of regret can make amends for one life's opportunities misused! Yet such was I! Oh! such was I!"

Scrooge reminds Marley of his talent for business. But Marley answers that mankind was his business—the common welfare, charity, mercy, forbearance, and benevolence, all these should have been his business. The dealings of his trade were but "a drop of water in the comprehensive ocean of my business!"

With Him At Work

He tells Scrooge that he has sat beside him invisible for many a day and has come to warn him that he has yet a chance to escape a like fate.

With this he walks to the window which raises itself for him to make his exit. Scrooge closes the window, and afterwards examines the door by which Marley entered—to find the bolts undisturbed.

The visitations Scrooge receives from the three spirits of Christmas Past, Present and Future, and the reformation of his character that follows is known to everyone.

At one point, his conversation with the last of these three spirits raises the still vexed question of free will and predestination.

The spirit has shown Scrooge the future, and now, anxious to change his ways and fearful lest it be too late, Scrooge cries plaintively:

Scrooge Reflects

"Are these the shadows of the things that Will be, or are they the shadows of the things that May be only? . . . Men's courses will shadow certain ends, to which, if persevered in, they must lead. But if the courses be departed from, the ends will change. Say it is thus with what you show me!"

The "Christmas Carol" did more to establish love and charity in the hearts of men than anything comparable ever written. People wrote to Dickens telling him they would keep the "Carol" near them and

Let Me Tell You

(Continued from Page 1)

land where soft music fills the air . . . sometimes referred to as "Music in the Spheres."

And, too, adding further to this feeling of heavenly life, the church services and choir practice are held in the chapel just above our offices and book shop.

Our office staff is composed of girls whose families have been lifelong Spiritualists. The harmonious vibrations generated by unified thinking is very helpful in our work. I am convinced that each thought sent out, is potent with psychic power.

Spiritual Vibrations

The proof that a part of ourselves permeates everything we handle, is demonstrated when mediums give psychometric readings. By holding articles or papers, the medium contacts the vibration left on the article. Consequently, all books shipped from here, are charged with dynamic spiritual vibrations. It thrills me to think of the value these books and papers may have for our *Psychic Observer* friends—and family.

I know that in this powerfully charged vibration, I've experienced amazing acceleration of my own mediumship. I've successfully tuned in to spirit, and many times have received messages to give out to others.

It is such a joy to have our offices on one floor level. Ladders and stairs are no more. Our ranch house is across the park, just a few steps from our offices.

Anderson, Indiana, is four miles from Chesterfield. It is a very busy city of 68,000. The main business activity is two of General Motors Companies, Guide Lamp and Delco Remy. Forty-five miles from here is Indianapolis, the cap-

ital of Indiana, a beautiful city with fine restaurants, shops and many cultural advantages.

The township of Chesterfield has a couple of thousand population which is served by post office, good grocery stores, two restaurants, a dry goods, a hardware, a



JULIETTE EWING PRESSING

furniture, general merchandise, and a drug store.

The camp is one city block from town. Four bus lines operate every 30 minutes—to Indianapolis, Muncie and Ft. Wayne. Even though in the country, we have

"The Chimes," "The Cricket on the Hearth," "The Haunted Man and the Ghost's Bargain" (another psychic story) being among them.

Although the mass of Charles Dickens' late writings bore little relation to the psychic, he was to leave behind a mystery that many spirit communications would claim to solve.

Plot Unsolved

This arose from his last book, suitable entitled the "Mystery of Edwin Drood" — suitable because the ending of the plot still remains a mystery.

Dickens died before the book was completed and the only man who might have given a true solution without much difficulty, Edgar Allan Poe, had preceded him to the spirit world by a quarter of a century.

A whole literature has grown up in suggested solutions, and a number of them have come from mediums claiming to have contacted Dickens. Four years after Dickens' death in 1874, T. P. James, an uneducated mechanic, claimed to have received the continuation of the story from Dickens.

In his book "The Edge of the Unknown," Sir Arthur Conan Doyle records a solution of the puzzle that came in a message given to him personally.

Evidential Contact

Many other contacts with Dickens have been claimed and one, a little more evidential than most, was published in the "Cornhill Magazine," in an article written by Sir Henry Lucy.

Lucy told how he was sitting with a table, the other experimenters being his wife and a clergyman friend. The table began moving and when asked his name the communicator spelled out "Charles Dickens."

A message followed concerning Mary Hogarth, Dickens' sister-in-law, who died at the age of seventeen and to whom he was greatly attached. Lucy had never heard the name previously.

In spelling other messages the table introduced a flippant note, making childish mis-spellings and grammatical errors that the sitters were puzzled to account for on the assumption that the communicator was an educated writer.

But afterwards Lucy discovered that this idiosyncratic way of writing had been characteristic of Dickens in his lifetime when corresponding with Forster, his great friend and biographer.

Before the sitting ended the table advised Lucy to visit Dickens' son, Charles, who was then editing the magazine his father had found-

every city convenience. To be free from heavy snow, pleases me.

Now, amongst Spiritualists, I daresay, there are many lonesome people. And at yuletide, this lonesomeness is more pronounced. Perhaps all or most close relatives are in the spirit world. It seems to me that the steam heated, modern Western Hotel, here in Camp Chesterfield, would be the ideal spot for the Spiritualists to gather for the Christmas holidays.

Mediums Are Here

There are several good mediums here for the winter. Mable Riffle, Mamie Schulz, Mildred Schultz Austin, Lytle Sensabaugh and Nellie Schmitt. I live here too, and of course, the *Psychic Observer* offices are open night and day, seven days a week, the year round. Edith Stilwell, New Castle, Indiana, and Pansy Cox, Anderson, Indiana, conduct seances from time to time. As a matter of fact, Mrs. Stilwell has a materialization seance nearly every Saturday night.

If guests write for hotel reservations and plan for seances, it seems to me that Chesterfield, where heaven and earth meet, would be an ideal spot to spend Christmas.

Spiritualists, by virtue of their vibrations and living faith are closer in spirit and mind than most people, so, with this loving thought in mind, I really hope some of our "Big family" will come here for the holidays. Chapel services are held every Sunday afternoon—a lecture and usually two message mediums conduct the service. If you plan to come be sure to write for reservations for the Hotel.

With fondest greetings and best wishes for the very happiest Christmas you've ever had.

ed, "All the Year Round."

It foretold that Lucy and young Charles would be able to help each other, and so it came about. When Lucy called he was welcomed, and an arrangement was made that he should write for the magazine.

Another appearance of Dickens, acceptable insofar as that it occurred in the place where he might be best expected to appear, was recorded only a few years ago.

Dickens' Ghost

Dickens first saw Gadshill, the home at which he died, when his father took him for walks during his boyhood. He promised himself then that one day it would be his, a dream that came true. It was the last and most beloved of his many homes.

A Swiss gentleman was walking past the house one moonlight night when he saw seated in the garden writing, a figure that fitted the description of Charles Dickens.

After he had gone some distance down the road the traveler retraced his steps intending to speak to the strange nocturnal worker from sheer curiosity. The writer had vanished.

The Swiss did not know until he described the occurrence to others that it was Dickens' home he had passed. For many years of his life, Charles Dickens had been accustomed to work in that garden, and he was, indeed, writing there the day before he died.

And very appropriately, just before his sudden death, while working on "Edwin Drood" Dickens had written a descriptive passage that closed with the phrase "and preach the Resurrection and the Life . . ." On that note he ended his earthly life.

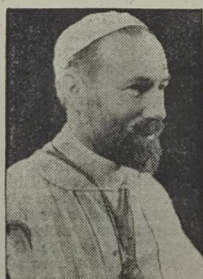
Chesterton's Essay

No one can doubt that he entered into the other life with the same zest and enthusiasm he had shown in this. In a characteristic essay, G. K. Chesterton tells of meeting in Yarmouth a Dickensian who was looking over the old part of the town that is permanently associated with "David Copperfield" and carefully avoiding the raucous glare of the new seaside entertainments.

At the end, Chesterton reproaches him in typical fashion with a reminder of what the angel at the sepulchre said, "Why seek ye the living among the dead? He is not here; He is risen."

If that is true of any mortal it must be true of Charles Dickens. When he looks upon this world at Christmas it will be to say with his own Tiny Tim, "God bless us one and all."

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH
Ancient Chaldean Rite

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Why Are Prayers Not Answered!

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

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BISHOP ROBERT RALEIGH

STAR ROUTE, CALABASAS, CALIFORNIA

Published twice monthly, 10th and 25th, by Psychic Observer, Inc. Publication Office, 200 West 4th St., Jamestown, N. Y. Editorial and Executive Offices, Chesterfield, Indiana. Founders and Editors, R. G. Prussing and Juliette Ewing Prussing. POSTMASTER: If undelivered, please send form 3579 to Psychic Observer, Inc., Drawer No. 37, Chesterfield, Indiana.

ADVERTISING RATES

Display Advertising: \$4.00 a column inch; 5 consecutive insertions for the price of five. Forms close six weeks in advance.
Classified Advertising: 20¢ a line. No contract accepted for less than 6 insertions. Minimum charge, \$6.00.

SUBSCRIPTION RATES

Three years, \$8.00; Two years, \$6.00; One year, \$4.00. Your own and gift subscription (U.S.A. only) \$6.00; Canada: One year, \$4.50; Foreign: One year, \$5.00.

Subscribers: When the last number on your individual subscription wrapper corresponds with the number in the extreme upper left corner of the front page of *Psychic Observer*, your subscription expires with that date. This is issue number

THREE HUNDRED NINETY ONE

You will find this number in the upper left hand corner of the first page. This number is advanced every two weeks—showing the number of *Psychic Observers* issued up to date. The date of this paper is:

December 25, 1954

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THREE HUNDRED NINETY ONE

DECEMBER 25, 1954

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A Spiritualist Views Christmas

CHRISTMAS Day is the anniversary of the birthday of Jesus Christ. We honor this mighty prophet by celebrating Christmas in various ways. We have every reason to be happy when we remember what a progressive influence his life and teaching has had upon mankind during this last two thousand years.

To the critic, I would say that I am fully aware of all the evil things that have been done in the name of Christianity, and of the weaknesses of orthodox teaching today, but I ask the 'left wing' Spiritualist to realize or imagine what mankind would have been like if it had been left without any revelation. Surely we can appreciate how much more civilized we are today compared with one hundred years ago, due to his influence.

I do not claim that the progress we have made has been accomplished entirely by the priests or their churches; by no means, but in addition to the good that they did in a direct way, they at least maintained the propagation of Christ's teachings, inspiring many who worked outside the church to do mighty works.

Man had to be saved from his barbarism. He needed a revelation, a new teaching—the Gospel of Love. Social emancipation and economic liberation were beyond the reach of the exploited of those days. The slaves were too ignorant and isolated for successful united action.

A change of heart in the individual was the only way towards justice, freedom, and toleration. A revelation came in the teachings of Christ.

By the example of an incomparably pure and holy life, and an impressive display of psychic power and healing, he was able to set in motion a powerful and progressive movement.

His re-appearance after death before his disciples, stamped his mission with success. He had conquered death, the greatest enemy of all, so he must be God himself!

Since that time he has been regarded as the Son of God, and one of the three persons of the Holy Trinity. The great majority of Spiritualists today feel, however, that no such special relationship can be claimed for him because the works that he accomplished can now be repeated by mediumistic people.

Indeed, Christ himself explained this when he said 'Verily, verily, I say unto you, he that believeth in me, the works that I do shall he do also; and greater works than these shall he do.'

Like our modern mediums, his work was restricted if the power, sympathy, or faith was not present. In one instance we read how "He could there do no mighty works."

We, therefore, regard his so called miracles only as the functioning of the natural law of psychic power. Further, his teaching was neither new or original.

Even his crowning triumph, his appearance after death, in a materialized form so that all could see and touch him, can be repeated by any spirit who is offered the facilities that Christ had—namely a small group of people including a medium with the power to produce materialization.

There have been many saviors and many prophets, but few however have lived to such good purpose and effect. Christ's teachings through the centuries have constantly called man towards a higher and more spiritual life, and away from his animal origin and instincts.

His simple message of love has removed mountains of ignorance and cruelty. His advent was undoubtedly a Divine Revelation in a dark age. His simple appeal has survived nearly two thousand years and we today owe to him an incalculable debt, for much of our civilization and happiness.

If you doubt this, remember the low state of society from which we have evolved and point, if you can, to another single progressive force which has had such a transforming power in our lives in the centuries that have passed.

Each one of us inherits the benefits of his mighty mission of love and mercy, and his life is ever before us as

NO AUTHORITIES

I realize your "middle of the road" stand is a veneer and necessary (you feel) because of the many who do not know the spiritual need of individuals. The religion of Spiritualism fills that need and these people do help by buying your paper (thereby also growing in truth) but I feel you have reached a place in the road where they consider you an authority.

Your opinions do bear weight and you cannot afford to pass up opportunities to use it where and when it will bring more understanding.

This is not criticism, each issue brings a more positive stand as your column "I observe" is analyzed I see this, but as a Crusader for peace, I would enjoy hearing you let go with what you really believe and let the chips fall where they may. You would be embroiled but in the overall pattern, the Eternal pattern, you cannot lose.

DOROTHEA A. MORRIS.

Psychic Science Temple
532 Springfield Avenue
Newark 3, New Jersey.

I repeat, there are no authorities in the field of Spiritualism. Our policy is neither to condemn nor to praise mediums, but rather an attempt to present both sides. What other editors believe or don't believe does not concern our readers in the sense that they would take anything we might say as the last word.

Spiritualism has no pope, priest, or minister posing as an authority on the subject of Spiritualism. There are some who have had a little more experience and whose statements are taken more seriously, but under no circumstances, can their statements be taken as final.

WORKING IN THE VINEYARD

The two issues of "Psychic Observer," containing the article I wrote for you, (August 10th and 25th) arrived here on September 16th. They seemed to read all right; so I do hope they catch the eye of quite a lot of your readers, and encourage anyone interested in psychic communication to have plenty of faith and courage in their own efforts.

I am quite convinced there must be other young girls gifted as Pearl was, if only they could be found and placed in the care of a good investigator—perhaps I should say experienced instead of good. To say good is like praising myself, which is the last thing I have any inclination to do, believe me!

I strongly dislike publicity or praise—if a job has to be done; well, it has to be done, and any work which helps people to understand spirituality, and that there is no "death" is not just for praise,

a perfect pattern of unselfish devotion. Let us try to live up to the example he gave us, for we have none to equal it. Let us honor once more this Christmastide the man whose teaching still holds barbarism in check in the souls of thousands.

Much of what we call modern justice and civilization, freedom and liberty are institutions which have originated directly or indirectly from his Gospel. The majority of people no longer attend his churches but they little realize how much his life has benefitted their lives. The joyous festival of Christmas however reminds them once again of his great love for mankind.

Let us, therefore identify our Spiritualism with this important and popular festival, and take this opportunity of propagating the new Revelation of Spiritualism, indicating the close association of our message with Christ's fundamental teaching of Brotherhood, and the identical nature of modern spiritualist phenomena with his so-called miracles.

Unfortunately the life and message of Christ has become so overlaid with the weighty deposits of materialism, enfeebled by the closely associated dogmas and creeds of orthodox religion, that his Church is no longer strong enough to maintain the spiritual leadership of this age of Science and Reason.

Religion now needs, to survive, a scientific basis and a reasonable teaching. It must have a ring of reality to hold the realists of the rising generation, for belief is no longer enough in an Age of Experiments. Spiritualism claims to prove its teaching by scientific experiment and demonstration.

It is the Divine Truth presented anew, for a new people, to usher in a new Age, but as F. W. H. Myers, our greatest psychic researcher, said after thirty years of scientific investigation, "I predict that in consequence of the new evidence, all reasonable men a century hence will believe the Resurrection of Christ, whereas in default of the new evidence, no reasonable man a century hence would have believed it."

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.

is it? I'll wager you get more knockbacks than praise quite a lot of the time, but you always come up smiling, and look for more!

My wife and I always read your column "What I Observe" which is full of revelations of what you have to face up to in your work of trying to be fair to everybody, no matter what their color, creed or size. We sincerely hope you keep strength to keep going, and we pray God will continue to give you all the help you need through the contact of the Great Friends beyond.

I would like to see the truth of Spiritualism plough deep into the minds of people living now, because I don't know of anything else which will save mankind from destroying itself, so we who believe had to keep on helping the ignorant, who do not yet understand, isn't it so?

CLIVE CHAPMAN.

11 Forth St.
"Woollahra"
Sydney, Australia.

DRIFTING AWAY?

Before attempting to formulate a solution to the problem of enquirers into Spiritualism drifting away from the movement, it must be borne in mind that Spiritualism is purely a personal philosophy. In that sense, it is not a religion, although the present trend is either conversion into one or absorption by existing religions.

Let us, however, consider the types that go to make up the body of enquirers. There are those who dabble in it for a time as if it were something exciting and to have fun with; this is probably a relic of the idea that Spiritualism is something essentially connected with apparitions on dark and stormy nights, usually at houses in lonely-out-of-the-way places.

Coupled with these are those who link fortune-telling with Spiritualism and seek prophetic information on their mundane activities. After a few tries they become disappointed and leave to seek new fields. That section constitutes and disposes of the majority of enquirers!

Now we come to the minority, divided into four groups, with one thing in common, in that they have faith in survival after death.

(1) Those who have received proof of life's continuation, and being satisfied with that, do not see that any good purpose is to be

served by further attendance at seances, meetings, etc.

(2) Those who have attended seances, etc., for many years and have never had intelligible information from the other side. These have either given up the whole thing in disgust or have just ceased being outwardly interested.

(3) Those who find the philosophy of survival being cluttered up with conjectures, fancy stories and contradictory teachings to such a degree that they find themselves in a maze and know not which way to turn, (a new version of the Tower of Babel); these likewise drift away.

(4) Those who can be termed "Die-hards," always there, accepting anything and everything in any quantity.

But here a cautionary remark. Because a person ceases to attend seances, meetings, etc., or has resigned from organizations or guilds, it does not necessarily follow that the philosophy of Spiritualism has been given up. It may be that in his or her belief, he or she is quite content to shape their way of life according to the philosophy; or, on the other hand the individual may have mediumistic attributes, and is carrying on a home circle, the purest form of spirit intercourse.

Everything considered, it must be realized that Spiritualism is not a religion requiring outward show. It is purely a personal philosophy, something which belongs to the individual, to be held or rejected as desired. Its beauty is in the fact that it can be utilized to mould one's attitude toward life and fellowman for the better, irrespective of religion or faith.

V. H. DIAMOND

Box 2758
Cape Town, South Africa.

PSYCHOLOGICAL NARROWNESS

I thought this good enough for you to take a couple of minutes to read as representing the attitude of our strictly academic psychologist. He holds the Ph. D. degree—as though that is something. I have been out of touch with him since 1919 when we were students together at the University of Chicago.

Just the other day I acquired his address and wrote him of my interests and what I have been doing here. He holds the chair of Psychology at one of our extremely well known eastern colleges. Horace Leaf has even lectured there and shown Crookes' pictures of Katie King.

My friend says: "Now George as for your interest in Spiritualism. If I got this letter from some unknown person, as I often do, I sure would pass it off with sympathies but with no involvement on my part."

Now here you are hard headed enough to set up a college and yet getting as involved in this stuff as anyone I have heard from. Years ago, I talked about doing some experiments along the lines of Rhine. Then his book came out we were sure glad we did not get embroiled in work in which validity is hard to establish.

"Certainly this is a very important field but how can one establish proof in a field which is so statistically minded as psychology is today. It is good that you are financially independent and can pursue this type of work independently. Soon as you try to back it up with an institution it gets hot as you know."

And this is just a personal communication from one who was liberal enough to have had a sitting with me at the Stead Center and with psychic artists in Chicago in 1919. If it wouldn't seem too emotional one would like to shout; "Oh God, When! When!"

G. E. HARTMAN, DEAN

Beckley College
Beckley, West Virginia.

SEE PAGE 16 FOR

CHRISTMAS
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THAT Spirit of Christmas

Will You Be a "Giver" or "Receiver"?

SOME YEARS AGO a successful businessman said to me in a rather ironical and negative frame of mind: "Everybody I meet is either trying to get something from me or I am trying to get something from him."

He spoke these words in a manner that would indicate that you have got to take your success from life because somebody is trying to take that success from you. Coming from one who was looked up to not only by his own employees but by his neighbors and friends as a successful man, these words gave food for thought.

Of course, he was looking at his bit of philosophy from the material point of view, but for a long time after that conversation his words clung to me. Finally the real value and the real truth lying behind those words made itself known. It became apparent that he was right without any doubt, but not in his application to that which experience had revealed to him. He had failed to grasp the positive approach to a basic truth.

If we really stop to think we will recognize that what he said, when applied constructively, is absolutely true. Everyone we meet, from the time we get up in the morning until we go to bed at night, offers the opportunity for us to receive something from him, or the opportunity for us to give something to him.

Bit of Philosophy

It cannot be otherwise, because in the course of human events and that natural intercourse of communication that takes place from day to day between ourselves and our fellow men, there is that constant exchange of giving and receiving, receiving and giving. We do it unconsciously, most times. Either we have given or we have received.

But let us not limit this to its material application—even if we do give a dime to the man who asks for a cup of coffee or give something to the Red Cross solicitor, or receive a present of material value. Let us get beneath this giving and receiving and try to ferret out its true sense and the relationship and the exchange that takes place.

Isn't it in reality the very basis upon which life rests, and upon which you and I and all of us together obtain our strength and our growth, particularly our inner strength and growth?

If we really think seriously about this simple bit of philosophy we will not only find practical assistance in the solution of the problems and the situations which confront us from day to day; but we will find in so doing that which makes life worthwhile, interesting and zestful, full of the power of spiritual recognition of what life really must be.

Most of us have had the experience of doing a little kindness to someone who never expected it, least of all from us, and have felt the reaction to that kindness in that we have been stronger and have received much more in reality than we gave.

Simple Things of Life

On the other hand, I hope we also have had the experience of unexpectedly receiving a kind word or a kind bit of assistance or understanding. We can recall when this occurred, the warmth and the deep feeling of gratitude and appreciation that flowed through our whole consciousness.

For a fleeting moment, and perhaps longer, we felt that something which is indefinable that is common to all of us—that high quality of goodness that resides in each human being, regardless of appearances. To experience that is a blessing, not merely a blessing of the moment, but a fortune at our door, that fortune which is ours when we recognize that there is a common thread of high quality that is lying dormant in each of us, waiting to find expression.

We have heard and read many high-sounding phrases, many appealing philosophies, many exhortations of one kind or another as to what we should do or what we should not do, how we should live, and so on. But let us not miss the simple things in life, those

very simple things which we stumble over from day to day that have within them the key to a fuller understanding and appreciation of what this life of ours is.

It often becomes humdrum with all our responsibilities, personal and otherwise; and with the many failures that we experience we are inclined to be discouraged and say: "What is life worth anyway?" But it is not true that we do pass by some of those very truths which would help us not only to understand life, but give us the strength and the ability to recognize more of those truths as we go along life's highway?

It's in the Air

Have we ever stopped to realize what the effect of these simple truths would mean if there were greater numbers who tried to utilize them in their daily lives?

Most of you have attended a football game where there was a tremendous large assemblage of individuals, sixty, seventy, eighty thousand or more. When the spirit of the game and the spirit of sportsmanship prevailed momentarily, and the music and the demonstrations of unified effort were manifest, I think most of us can visualize what could happen if thousands upon thousands upon thousands were working from day to day with a like spirit in their hearts, supporting some simple truth that carried with it the spiritual enlightenment that we are seeking.

It is not hard to see what influence, what effect, such a positive and constructive force would have on the world at large and on the thoughts and actions of the great mass of humanity.

What is it about Christmas, for example, that makes it so easy for us to give and to receive and to receive and to give—presents. The presents are unimportant, but the spirit of exchange is vital. It is vital to the life of every individual. There is something in the air at Christmas time, hard to define, but it is without doubt that universal recognition of the real value of receiving as well as of giving.

Be Practical!

Let us reverse that, of giving as well as receiving. And the presents that we exchange are symbolic of that dormant quality in the nature of each one of us that is quietly but surely striving for expression—expression in the simple ways of life.

Why cannot this brotherly spirit that exists at Christmas time be carried on through the year? Again we must be practical. Mankind as a whole has not reached that point in its growth where he has the strength developed to carry forward, day in and day out, year in and year out, the application of this spirit. The time will come when such will be the case.

But we must face life and its realities as they exist now. We can only move forward from where we

(Continued on Page 5, Col. 1)

WHAT I OBSERVE

(Continued from Page 1, Col. 1)

only begin to stir the world when those who espouse our truths exemplify these teachings by right living. In this way we can do our part to eventually bring about, possibly not in our time, peace on earth—cold war or no cold war.

However, only when this "peace" business begins with each individual, will there be peace on earth. Then this peace will extend to the family, to the towns, to the cities, to the states and eventually envelop all countries everywhere.

I repeat, the spark of this "peace" must begin to shine in the heart of every individual before there will eventually and actually be "peace on earth." As a result, we won't have to worry about the "good will toward men," because it will then be a reality.

Of course, none of us will live that long, long enough for this to be reality I mean, but Merry Christmas anyway.

A Tribute To William Woodward SLOANE

THE FLAG at the Goodman plant was at half-mast on the morning of September 8th. It marked the passing of, not only the vice president in charge of engineering for the Goodman Company, but also the passing of a staunch Spiritualist, William Woodward Sloane.

"Bill" was closely associated with the Scientific Center of Spiritualist, Inc., which has, for years, sponsored services under the leadership of its minister, Catherine Larney.

On numerous occasions, "Bill" attended these services conducted in Chicago's Midland Hotel where he became acquainted with many of the outstanding speakers and mediums in the field of Spiritualism, especially those who traveled from Chesterfield to Chicago.

Few Spiritualists, even the editors of *Psychic Observer*, were aware of "Bill's" affiliation with the highly-regarded Goodman Company, even when he visited our offices at Jamestown, N. Y., at which time he was accompanied by his wife, Alice.

As a youngster, just out of high school, he worked on drafting for the General Electric Company and in later years became a staunch friend of J. Gilbert E. Wright, General Electric Research chemist, now retired, who has written many articles for this journal.

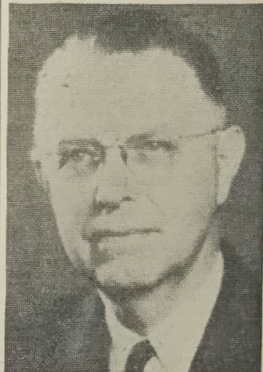
According to the official magazine published by an engineering concern, "Mr. Sloane's rapid advancement in his chosen field of electrical engineering was consistently earned as a result of natural ability. He loved his work and

liked to cope and solve its extraordinary problems."

And this same characteristic is, without doubt, the reason why he became interested in psychic science and embraced the teachings of Spiritualism.

William W. Sloane, a member of the Physics Club of Chicago, was born at Canojaharie, N. Y., October

PASSES AWAY AT CHICAGO, ILLINOIS



W. W. SLOANE

17th, 1885. His career can be termed as most successful and his influence was ever for the best interest of all. His contributions were many and valuable, not only in the field of engineering but in the field of Spiritualism as well.

He is survived by his wife, Alice B. Sloane, of Chicago; his sons, Robert and George, and their families of Wauwatosa, Wisconsin and Honolulu, Hawaii, respectively.

R. G. P.

SPIRITUAL SIGNIFICANCE — OF — CHRISTMAS

(Continued from Page 1, Col. 5)

mas is a medley of Christian and pagan rites. As to the 25th of December being the day on which Christ was born, modern scholarship throws grave doubts. Today no one in all the world knows upon what day He was born.

The early church fathers insisted upon the 20th of May; also, some thought the 20th or 21st of April was the day upon which He was born. The Oriental Christians held that the 6th of January was Christ's natal day. Augustine mentions the 25th of December, and Chrysostom speaks of the Christmas festival as having been introduced within ten years. Julian, Bishop of Rome, (337-352 A. D.) contended for December 25th.

This evidently was an attempt to reconcile the Pagan and Christian festival as a political necessity. Policy seems to run through all history, both sacred and profane. Some of the old fathers of the church were both shrewd and unscrupulous. The Roman people were given to feasts and festivals. The Fathers invested these with a new meaning, and they quickly became a part of the new religion.

Roman Saturnalia

Thus lives in our Christmas the old Roman Saturnalia, but with a newer and higher spiritual significance. Our Christmas festival centers around the Christ-Idea, which was by no means original with the Jewish race. It certainly is of very remote origin. In the light of recent researches into the religions of Egypt and India, we find that the idea of Divine Incarnations was not original with the Hebrew race.

In Egypt, Greece and Rome there was a time when the voiceless wonders which were the masterpieces of their greatest sculptors, were supposed to be the abiding places of Deities. Later on, these works of art were simply looked upon as ideals expressing the highest types of religious thought and aspirations.

Moses beheld his god in the burning bush, Aaron in the golden calf, Joshua in a pile of consecrated rocks, and the wandering tribes in the Shekina, and every temple worshiper in the ark. In

still later years, as these people unfolded spiritually, God was revealed in the glory of the universe, and the higher spirited aspirations of the human soul.

We are told on the very best of authority that the Christianized Jew entertained the idea of the Logos or Word, as Incarnate. John in his gospel, written probably a half century after the Synoptic gospels, alone declared "In the beginning was the Word, and the Word was with God, and the Word was God."

Spiritual Significance

Here we have revealed the influence already exerted by Greek philosophy. We as Spiritualists do not accept the theological conceptions of Christ. No longer is He in any special sense our Savior. He becomes our brother and teacher.

All lives filled with self-sacrifice and moral heroism have aided in saving the world from injustice, ignorance and superstition. The fables of Genesis that lay the foundations for belief in mediators or Saviors belong to the childhood of the world, and were simply attempts on the part of ignorant or childlike man to explain the many things in nature which were to his untutored mind mysterious.

Grown wiser through the accumulated human experience of the ages, we of today are no longer bound by these fetters of the past. Then it matters little to us what the origin of our Christmas festival, for we must necessarily seek its spiritual significance.

Is not that all foreshadowed in the very song the angels sang so many centuries ago, the song of "Peace on earth, good will to men," and our festival becomes one of good will unto all mankind, a sort of prelude to that song of peace and love the nations will yet sing in the light of a new day, when the spirit of the teachings of Christ shall prevail throughout the world.

Let us then turn our faces away from the past, toward the light of the present hour, and hail upon the Christmas morn our Spirit collaborators, the beloved of our homes and households as they return with a new song upon their lips.

Then will the spiritual significance of the Christmas, which has become our Christmas, be revealed to us.

★
YOUR LAST CHANCE TO RENEW YOUR SUBSCRIPTION AT SPECIAL CHRISTMAS OFFER.
(See Page One)

Christmas Consciousness

"Signs and Wonders" are the only means to the end — man's finding his way to Supreme Being is the ultimate goal.

Written specially for
Psychic Observer

by

REV. ENID S. SMITH, Ph.D.

EVER the divine light of Spiritualism, especially at Christmas time, blots out darkness, proclaims new life, in its wings. Its torchbearers—the seers and wonder-workers of Supreme Being everywhere, demonstrating the Biblical "gifts of the spirit"—are blazing new trails from South Africa and India to the islands of the sea, through the Americas and Europe, even to Iceland.

The cosmic clock has struck. Even some of the "dead," who have been walking around to save funeral expenses, are attempting to embrace life again, as witnessed in the recent effort of the orthodox church to unite.

And miracle of miracles! Some of the clergy are actually waking to see their only hope for the survival of their Chuchanity is through "psychical power, the signs and wonders" of Christ's Christianity of the first century, demonstrating spiritual truth.

"Immortality"

Listen to Rev. Alon Smith, an orthodox clergyman, from his book "Immortality" (\$3.00). The church which gave new hope to men in the first century is now in disrepute; it no longer enters into the consideration of intelligent men of affairs . . . its lost life and authority can only be restored from the psychical side.

Rev. Smith tells us there are many others of like mind: Norman Vincent Peale, John Haynes Holmes and Bishop Austin Pardue, also the late Joseph F. Newton and Fulton Oursler.

These brethren realize people of today "have to see the signs of the supernatural, as did doubting Thomas of old"; that they have to "behold the sick healed before their very eyes" (not 1900 years ago); and that they have to witness, "under conditions verified by present-day science,"—these signs and wonders or psychical phenomena upon which the Church was originally founded.

What a rejoicing among the

angels of heaven and mortals of earth if the anti-Christ (Chuchanity) would return to the Master Jesus, the greatest psychical leader of all time—"the same today, yesterday and forever."

But what about these signs of life among Orthodoxy? Is it that the clergy who have muddled and denatured Christ's Christianity and starved the Master's sheep and lambs, now hear the words: "Ye blind leaders of the blind."

Or do they hear the voice of his rugged cousin, John the Baptist, saying to them as to the Pharisees, the church leaders of old, "Who

hath warned you to flee from the wrath to come?"

And since it is true that "whatsoever a man sows that shall he reap," these clergy will, at least, feel at home with the fact that the agonies of remorse, ignorance, and stupidity can be quite as severe in the Land of Spirit as in the old fashioned hell of orthodoxy.

There is still the "broad highway" of the Bible, as an orthodox minister of Scotland, Rev. Thomas Jeffrey, now a Spiritualist, reminds us. This highway is traversed by the hopelessly stupid and prejudiced. Some are in the

"SANTA CLAUS" WAS PSYCHIC!

THERE IS STRONG REASON FOR THE BELIEF THAT ST. NICOLAS OF MYRA, PRATRON SAINT OF RUSSIA, WHO IS IMMORTALIZED TODAY AS "SANTA CLAUS," WAS A PERSON OF RENOWNED MEDIUMISTIC GIFTS.

St. Nicolas lived in the fourth century and now, 1,600 years after his death, it is difficult to sort the fact from the fiction.

Legends are invariably built around well-known personalities and St. Nicolas is no exception. What phenomena have been forgotten in the limbo of history, what is purely legendary and what is actual fact is difficult to assess. But there is no smoke without fire. Mrs. Arthur Bell in her standard work on the "Lives and Legends of the Great Hermits and Fathers of the Church, with other Contemporary Saints," mentions that St. Nicolas was a great philanthropist, a stickler for justice and ardent defender of the "under dog."

Rebellion

This account of how he intervened on two occasions in the cause of justice, the first by normal means and the second by psychic intervention, clearly illustrates his noble character.

The saint had been Bishop of Myra for some years when a rebellion against the Emperor broke out at Phrygia.

Three officers from Constantinople, now Istanbul, were sent to put it down, and on their way they stayed at St. Nicolas's home, where they were made very welcome.

While they were there a messenger arrived to inform the Bishop that the Prefect of the City had arrested three innocent men and at that moment they were awaiting their execution.

Stayed Execution

St. Nicolas immediately hastened to the rescue. When he arrived the men were already kneeling at the block and the executioner had bared his sword.

The Bishop forthwith ordered their bonds to be cut and that they should be set free.

The envoys proceeded on their way to Phrygia and some months later they, in their turn, were unjustly accused and thrown into prison to await execution.

In desperation, their thoughts went out to St. Nicolas, and it is said that their plight was conveyed to him in a dream.

In his turn the Bishop appeared to the Emperor in his sleep and threatened him with the vengeance of heaven if he did not immediately release his prisoners.

The Emperor, aware of the great power of St. Nicolas, and of his love of justice, obeyed the saint's command.

Great Intelligence

How St. Nicolas was elected to the Bishopric involves the supernatural, although in this case the saint was incidental to the phenomenon.

St. Nicolas was born at Panthera in Asia Minor in the fourth century.

He came of wealthy parents and

at an early age displayed great intelligence. It is said that he had scarcely learnt to talk when people marvelled at his wise utterances.

As he grew older his great love of humanity and his charming habit of bestowing gifts upon the poor and needy—which, it is believed, fashioned the tradition of Christmas—endured him to all.

Bishop's Successor

His progress in the Church, particularly of that era, was inevitable.

He had, however, not been associated with the Church for a considerable time when the then Bishop of Myra died.

St. Nicolas's name was suggested by some as the successor, but these were contested by the advocates of precedent.

Finding themselves in an impasse the clergy prayed ardently for enlightenment and it was mysteriously revealed to each that the next Bishop of Myra would be he who first entered the church the next morning.

The clergy concealed themselves in readiness and were surprised when, at an early hour, they saw St. Nicolas enter the church to pray on his return from a tour ministering to the poor.

The saint believed that at that hour he could pray to God in secret.

He was at once elected as Bishop and, by his wise counsel, proved that it was an admirable choice.

Many stories are told of "miracles" which St. Nicolas wrought. Doubtless some of these are mere fiction and many have been exaggerated.

He is credited with having, on more than one occasion, rebuked the angry seas while visiting foreign ports. St. Nicolas is now supposed to watch over those who travel by sea and there are many coastal churches in this country which are dedicated to his name. The only cathedral in England, dedicated to him, is Newcastle.

It is recorded that he performed great works of healing. Even after his death he is alleged to be concerned in healing the sick.

St. Nicolas died in the year 342 and was buried in his own cathedral.

Mecca For Pilgrims

But in 1087, his remains were stolen by some Italian merchants and re-interred with great pomp and ceremony at Bari, where a beautiful church was erected over them.

His tomb was subsequently visited by hundreds of pilgrims and it is claimed that many of them received relief from their sufferings by this intercession.

Some declare that he wrought more miracles after his death than during his life.

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clutches of vested interests and thoughtless apathy, particularly those whose chief occupation is the persecution of the Master's torchbearers.

"The Lady in White"

It is also traveled by those mentioned by the Christ, in the parable of the rich man and Lazarus—"Though one stood up from the dead before them, they would not believe."

Meanwhile, Spiritualism marches on blazing new trails. Briefly, in South Africa, "The Lady in White," Elsie Salmon, a Methodist minister's wife, through spirit power is said to have healed 20,000 people of all types of diseases, many of them organic ailments, pronounced incurable and given up by physicians.

Mrs. Salmon was, at first, apologetic about her gift and feared to use it, believing with her orthodox husband, that divine healing had stopped back in the Apostolic Age. However, the good news leaked out that God still worked through individual healers.

The Salmon home was bombarded day and night by thousands of sufferers, traveling hundreds of miles seeking healing—British, Afrikaans, Portuguese, American, Dutch, Jews, Chinese, Indians and Japanese. Together they beheld the unbelievable!

In her book, "He Heals Today"

Christmas Blooms Honor Christ, Old Legend Says

THERE is a Christmas legend in the Somerset town of Glastonbury, England, about Joseph of Arimathea and the hawthorne bush which grew from his staff 1900 years ago.

The bush blooms today in honor, the people say, of Joseph and the birthday of Christ.

In winter when no other plants are growing or showing life the Glastonbury Thorn, "The Holy Sword," has small white flowers along its branches and it is filled with green leaves.

Why should this lonely plant behave so strangely?

Here is the story of the thorn. Some of it is Biblical fact and some is legend.

The Bible tells us that when Jesus Christ was crucified his body lay exposed and Joseph of Arimathea came to bury him. He was an honorable man, all writers agree, but just who Joseph actually was is a mystery.

Matthew said he was wealthy, Luke said he was a member of the Sanhedrin, John said he was a secret disciple of Jesus.

Whoever he was and whatever his reason for burying the body of Christ, there remains this, stoutly believed legend of his later life.

The legend says he came to Britain in 60 A.D. with 12 disciples and on Wearall Hill, near Glastonbury, drove his hawthorne staff into the ground, probably as a monument to his arrival.

Then Joseph constructed a wooden church at Glastonbury—the first Christian Church in Britain. Years later he died and his body was buried nearby.

Joseph's staff grew and flowered until it became a large bush. A fanatical soldier slashed it down with his sword in 1539 but a small cutting from the mutilated plant was taken to the yard of the church Joseph founded.

That is the plant, now a 15-foot bush, which flowers twice every year—not just once as normal plants do.

The flowering every May is because of the weather.

The flowering every Christmas season—the legend says—is in honor of Joseph of Arimathea and his kindness in attending the body of Jesus Christ and bringing the Christian faith to Britain.

R. G. P.

(\$2.00) this wonder-worker says, "In all the 20,000 cases treated, the healing power has never failed to come through."

Of course, spirits ministering through mediums in Africa do more than heal, as they demonstrate survival and communication. There are many like old Mantobo, niece of a famous African chief of the days of the white man's conquest of the country, who still converses with the spirits of her uncle and grandfather, and sees other phenomena, as she sits in the sun.

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Similarly, several operations of

Continued on Page 6, Col. 5)

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THAT SPIRIT

—OF—

CHRISTMAS

(Continued from Page 4, Col. 3)

stand by taking the first step, and from that step, another step. Let us be grateful above all things at this time that there is the spirit of Christmas—the spirit of giving and receiving, understanding, and that it does find expression.

While it may not seem to pay dividends in a material way, we cannot deny the value of the warmth of the sunshine that glows in our hearts when that spirit of Christmas is flowing through our consciousness.

And, by this very token, we cannot deny the fact that to the degree that we attempt to carry that spirit forward in a practical way each day, will we recognize that each person whom we meet, whether he is conscious of the fact or not, or whether we are conscious of the fact or not, comes to us to receive something that only we can give, or if he is the giver, he has come to give something that only he can give to us.

This natural circumstance as we follow it through in our thoughts and observations can prove to be the greatest boon in the life and in the spirit of a progressing humanity, and in no great time will its application be felt on a much larger scale. Then the spirit of Christmas will bloom through all seasons of the year.

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THE HEALING SPIRIT OF CHRISTMAS

by DORIS M. HODGES

Some say that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,
The bird of dawn singeth all night long,
And then, they say, no spirit dare stir abroad;
The nights are wholesome; then no planets strike,
No fairy tales, nor witch hath power to charm,
So hallowed and so gracious is the time. . . .

SWEET-TONGUED William Shakespeare wrote those lovely words about Christmas when the first Elizabeth was Queen of England; men in earlier centuries and since have echoed the thoughts they inspire as every glad Christmas season comes round.

For Christmas, of course, is a sacrament, a great healing force generated by the world's millions as they pause in their labors for a few blessed days "in the bleak mid-winter" to join in this festival of church, home and family which has been celebrated, in some form or another, all over the earth since the sun's rays first pinked the surface of land and water in the breathless moment of its incarnation.

In the days before the Christian era, so-called pagan peoples celebrated the birthday of the sun at mid-December, when, at the time of the winter solstice, it starts its upward climb after having descended to the lowest point in the heavens.

The ancient Egyptians believed that Ra, their name for the solar deity, concealed the existence and identity of the great Creator Himself; the Sun, fertilizer of the soil, bringer of life to man, animals, and plants.

"Yuletide Trappings"

In the bleak mid-winter they celebrated the sun's birthday with prayers, with feasting and merry-making, and by hanging garlands of holly, mistletoe and other green plants in their temples and dwellings. They believed it to be a particularly sacred time, when healing spirits and kindly forces were abroad.

There is some controversy about the actual date of Christ's birthday, but many authorities believe it to have occurred at about mid-December; gradually, as the teachings of the Christian church spread, the old Christmas practice of sun-worship became caught up and embodied in the greater festival of Christ's Nativity.

The Norsemen, of the Scandinavian countries, had their Yuletide celebrations which were pagan in origin, but in time these too embraced the faith of Christianity, though the "Yule-tide" trappings of holly, mistletoe and feast-making remained as part of the festival in these countries also.

There came, to supersede these pagan festivals, the "tidings of great joy" of the Christ Child born in Bethlehem, to Mary and Joseph, in a lowly stable. And the scene took splendid shape for ever in the hopeful hearts of men—the straw-filled stable, lighted by the single star, with crowded about it, in wonder, the oxen, the horses, the lowly farm animals and the feathered things.

Message of Peace

The despised and the outcast remembered with special pride the donkey, for ever afterwards to be the envy of his kind for the part he played in the journey over dangerous Palestinian hills, where the lion and the snake lay waiting to endanger Mary and the precious burden she carried.

Ever since then men and women of the Christian faith have celebrated, at Christmas, the Coming of the Christ Child. Released all over the world, born on the beating wings of Christmas bells, the Christmas message of peace on earth, goodwill towards men has,

down through all the changing and tempestuous centuries, split a radiant light upon the questing and groping souls of men, bringing peace and healing.

Family quarrels, bitter misunderstandings between men and women of all classes and creeds, have been healed while the world lay bathed in this sacramental spirit.

During World War I, the healing influence of the Christmas-tide was made manifest in an international sense. In the period of the first Christmas, troops on both the allied and the enemy side laid down their arms; there were impromptu Christmas picnics in no-man's-land; photographs were exchanged, cigarettes, and food.

Hate was forgotten, and "man's inhumanity to man." Why? Because it was Christmas, because the tortured spirit of humanity had come again upon the healing memory of the stable, the star, and the Child. . . .

Christmas Triumphs

I myself remember, stumbling home through the dreadful "black-out" of Christmas, 1940, wondering how anyone in the world could find it in his heart truly to say "Peace on earth, good will to men." All about me lay ruined and blitzed buildings; friends were among the dead who had perished by the bombs of the enemy.

Wind rattled the cables of a barrage balloon, a searchlight's eerie fingers probed the night sky. I wondered when the banshee wailing of the siren would profane the night air that should have carried only the sweet sound of Christmas bells, the music of carols.

The hours went by . . . midnight, the small hours, and the Christmas stars were paling in the sky and the birds heralding Christmas morning, 1940. And — blessed

"One Minute Treatments"

Keeping The Christ in CHRISTmas!

By ALBERT SCHEFFLER

THERE has been a lot of babel about the real effects of Christmas upon our lives.

For about six weeks every year the story hits the news headlines and casts a mysterious spell over us with a hold that strengthens as the day approaches.

Throughout the year we seem to be the most amiable and manageable of people, favorably disposed to thinking that we are properly settled in life.

But when the Christmas season sweeps down upon us a delightful warmth comes with it, like the glow from the family hearth, and we feel the deep pull that touches most hearts.

To every heart so touched, Christmas is one of the most tenderly and cherished feasts of the year. It brings with it a joy all its own and you experience a peace which the world cannot give.

While a part of the world spends a token effort in maintaining a place in the pure light of the Christ-child that illumines the paths of the world, many more of us can go along blindly drenched in a lavish scale of spending for non-essentials without uttering a whimper.

The wise men and the shepherds, representing two traditions, nevertheless both became a power at

fact!—the guns had stayed silent, the Christmas mass had been celebrated truly in peace. Not a bomb was dropped on our island that night, and not a plane of ours carried death or terror into continental sky. Once again the healing spirit of Christmas had triumphed.

As for the yule log, shedding its bright glow over family circles around Christmas hearths, people in earlier centuries believed that there was great healing—almost a sacramental quality—in the force which it generated.

Can we, even in this scientific age, scoff at such a thought, when we know what misunderstandings and estrangements have broken down at so many Christmas gatherings around its fragrant radiance? It took a spirit to frighten Scrooge into believing in the Christmas spirit; many a kindlier ghost has come to bless some fireside hearth, and mend some broken heart, at Christmas. . . .

Why We Celebrate

Lonely folk with no kin of their own remember other lonely souls; children in orphanages, the elderly sick in hospitals or those living alone . . . it is not often that someone, somewhere, does not stretch out the hand of remembrance and friendship, the hand that heals. . . .

"As a man thinketh in his heart so is he . . ." and at Christmas our thoughts are warm, kindly, compassionate, and loving. Healers and doctors know that sickness begins in the mind, that darkness and terror only too often dwelling there in wrong or impure thoughts are manifested in the physical body in the form of disease.

But, at Christmas, we find it easier to dispel the dark thoughts; all who forgive a hurt, right a wrong, or mend a quarrel help to spread the healing aura of Christmas over their fellow-men, blessing them in body and spirit.

And in so doing, they find their own mental and spiritual hurts are healed, for all occultists know that this is according to the great law.

So we celebrate Christmas, when hope is re-born and old animosities die in the blaze of the yule log, the music of the bells, and the memory of the Child in the stable. It is a time of healing not only for individual man, but for the universe; the great wave of goodwill that is then generated manifests itself in a radiance which shines out from this old planet like a heavenly aura, embracing in its light man, beast, plant and insect, all creatures great and small.

"The Spiritual Healer"



A. E. Scheffler

the time of Jesus' birth. The wise men symbolized the wisdom of the ages, ideas which ruled men's minds.

The shepherds were the heraldic figures of the nomad, those who are constantly searching for the finer aspects of life.

Both were inspired by the selfsame heavenly light to follow it and at the manger of Christ they met, led by the one star that centered on Bethlehem.

A Reverent Christmas

Ebenezer Scrooge, in Dickens' Christmas Carols, had a rabid distaste for any Christmas merriment. He remained so until he experienced the haunting tingle of bygone Christmas visits upon him by the ghost of his deceased business partner, Marley.

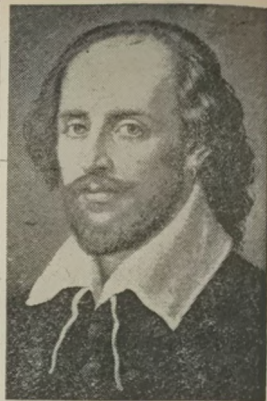
Christmas leaves a sort of ghostly imprint upon the minds of the millions who try to satisfy their disturbed consciences by playing the gaudy Santa Claus rather than by keeping the Spirit of Christ in Christmas.

The festival of Christmas to be merry must first be reverent. The wise men worshipped the babe Jesus and expressed their adoration with gifts, purely out of reverence.

They experienced the glow of true Christian happiness because they gave of their hearts and not out of sentiment.

Life anew may always begin with the Christ light. The joy of the event of the birth of Christ is in the birth of hope which stands like Gibraltar's rock against any complete defeat—God's love in reality.

"No Spirit Dare Stir"



WILLIAM SHAKESPEARE

Christmas Consciousness

(Continued from Page 5, Col. 5)

this type have been performed painlessly through spirit power in South America, one instance of which was the removal of a diseased appendix in a seance room before many reputable witnesses. Perhaps South America, and especially Brazil, has more marvels in advanced Spiritualism than other sections of the world, since the mediums contribute their services freely and earn their livelihood in other ways. They are unmolested by the Government or the medical profession; in fact, many of the Government people are Spiritualists and attend seances and the Health Centers regularly.

There is also the Spiritualist Medical Association in Brazil. The wonders of survival are demonstrated daily with many of the discredited doctors assisting. The man of the street, also the elite, and some Government officials attend seances together and take part in this great onward march of Spiritualism. They listen, it is said, to "direct voice" records over the radio almost nightly.

"In One Spirit"

Harry Edwards of England is regarded by many as the world's foremost healer. "A Guide To Spirit Healing" (\$2.50); "Psychic Healing" (\$2.00); "The Science of Spirit Healing" (\$2.75) and "The Evidence for Spirit Healing" (\$3.75) are a few of his outstanding books.

The latter gives 6,000 or more documented cases of divine healing of all types of diseases, many of them pronounced incurable by medical science,—many cases similar to those of Elsie Salmon and Dorothy Kern; and in America, similar to those of Agnes Sanford, Edgar Cayce, Harrie Vernetto Rhodes and others.

Mrs. Rhodes' book, "In The One Spirit," (\$2.50) is perhaps the best ever written on Spiritualism and healing without mentioning Spiritualism as such—a book that even a professor of Psychology of Religion, Boston University School of Theology (Methodist), could find no fault with.

Mrs. Rhodes, of Minnesota, has been 40 years healing all types of "incurable" diseases, so pronounced by the medical profession, including cancer and "hopeless" cases of blindness. She tells of God healing through her fourteen cases of people born blind. She feels that spiritual healing, in the hands of an interested and dynamic church, could open an entirely new field of human hope.

In India, spirit healing is demonstrated and other most astounding phenomena, much of which I have observed while living as a missionary-teacher in this most mystically religious country in all the world, where they really live their religion. One may see, for example, a "wonder-worker," who takes no pay for his services but who will accept a small offering for his temple, will show you, in your house, or on your verandah, or on the bare ground out in front,—what the "pitri" or spirits can do.

Since childhood, I have known of many authenticated cases of this, and know of the experiment in New Jersey, a few years ago, when an East Indian was buried alive under test conditions,—with physicians, teachers, lawyers, reporters standing on his grave. Finally, when he was dug up he was resus-

(Continued on Page 7, Col. 1)

FIRST I BELIEVED; THEN I SAW; NOW I KNOW

A CHRISTMAS MESSAGE

Even If You Have a Sad Heart — Thank the Great Spirit for Everything.

By WHITE EAGLE

THE FESTIVAL of the Christ, celebrated in many lands, is presented to Christendom as the birth of the human babe. The ancients worshipped not only a babe but the Sun which had brought forth the babe—for every young thing is a creature of the Sun.

Through that Sun they worshipped the beneficence which provided them with life and with the fruits of the earth. To them, that Sun became the good Father; and the fertile earth which grew the fruits became the dear Mother.

So we have the worship of a dual Deity—Father and Mother; and the coming together of the two, according to the ancients, was the divine marriage. This impregnation of the earth by the Sun brought forth the seed . . . the new life . . . the flowers and happiness, and all the gifts which made life for them beautiful, sunny and warm. For these reasons they worshipped the babe, that to them seemed a manifestation of this great love.

Today mankind takes all these things for granted, and so also the seasons of the year. Some people certainly recognize the beauty of nature's coloring and form. They exclaim how lovely is nature. To them, a natural law provides everything they need. Such an attitude is not enough, for then man is only partially receiving the great outpouring of the love of God.

The Glory of God
What must happen both now and in the future is that man's heart must simply yet profoundly worship and adore. What will be the result of such a change of heart? Why, the whole earth will rid itself of pain and sorrow and become a place of joy, peace and beauty—once man has found the secret.

In the heavens the glory of God is apparent everywhere. You yourselves look forward to the time when you will enjoy that glory. Before this can happen, you must first of all bring heaven

through to the earth. Pray—"Thy kingdom come; Thy will be done"—in earth, in matter; Thy will be done on earth as it is being done in heaven.

This will mean no less than the beauty of the spiritual spheres penetrating the material life. Do you still feel somewhat hopeless about such a possibility? Surely, surely it will come to everyone. For you are the builders; so long as you—any one of you—refrain from thinking in the right way, from looking in the right direction, you will hold back the rest of the world from realizing this whole new, this at-one-ment with the Great White Spirit.

What Your Heart Is

How we long to bring to you all the understanding, the realization of the Christ message! Try to imagine, try to picture the form of the Golden One, the Christ of the heart of the Sun . . . Think of Him as perfected, your ideal of what Man should become. He is clothed in golden light. His hair is the color of gold. He is the embodiment of gold. For gold is but the color and the metal of the sun. And that Sun is the jewel on the breast of man.

Astrologically, the heart represents the Sun. This is truth. Your heart is your sun, the center of your universe. Everything in your life—in your universe—revolves around your sun. Your sun is the symbol of divine love. In the degree that man has dignity and nobility of character, which cause his sun to radiate light, he is in the process of becoming at-one with his Father in heaven.

Hermes, supposed to be a mythical character, was once what you would call an Egyptian Master. He taught his flock to look into the heavens, to love the eternal wisdom in the stars.

He said to his disciples, "What you read there applies also to the life on earth. As above, so below." He revealed to the wise that the message of the stars is reflected in the life of man. You will find that this esoteric teaching provides a workable way of life.

Until man realizes the value of the heavenly mysteries and brings them through into everyday affairs, he must continue to suffer pain. But when he sees the vision and endeavors to follow the pat-

tern of the Christ man, he will receive the glory.

Only in the silence can we convey the vision of the Christ man in the heavens, the vision of the Golden One, the human and divine united in one. Around Him countless angels are singing the Gloria, praising God, thanking God for the inestimable gift of His Son. This upper room in which we are gathered is filled.

Salvation of Humanity

There are no limitations, for the great company spreads far beyond these material walls. You are in the heavenly company—now. These radiant, glorious spirits are singing praises to the Father-Mother and to the Son. "Glory be to God in the highest; on earth, goodwill and peace."

To each one of you this message is given with great sincerity and love; for you can do your part to bring this truth home to all unhappy, wandering souls; and this not by what you say but by how you live—how you express to all what you feel of the Christ spirit by living it, and giving it forth in silence.

This is the only way to bring about the salvation of humanity; and this is the meaning of the Son of God coming to this earth as the Savior of Man. Christ is the one and only savior. We do not mean the man Jesus alone; we mean all the avatars who have been used as a vehicle for the great Sun Spirit. These are the saviors of mankind.

You are told in Christian churches to believe by faith. Your reason says, "What is the good of man believing?" Cannot you see that you must believe in Christ, and you must believe in these things of which we speak. If you do not believe, you will be always seeking but never finding.

You have to believe, to discover before you can know; but you will have proof, you will feel in your innermost the power and the glory of the Christ spirit.

About Christmas Day

You will say, "If all the world is against me, I know; for first I believed; and then I saw; and then at last I knew." Let but your heart believe in this beauty, this spiritual light and glory, and then you will have both proof and certainty.

So may you all at this Christmastide, either in company with your friends or in loneliness of spirit, go into the silence; go on your knees and thank God for Christ-mass. Do not be over-hurried; do not be over-burdened with material things, but preserve a tranquil spirit of love.

If you could see the smiling spirit faces all around, you would be so joyful. You will have to persevere, to keep on believing and knowing; then you will see. You have to know spiritual power and spiritual truth yourself before you can see it in another. You say you can love God and all kinds of things, but you cannot love people.

If you learn to look into the heart, you will love everybody. People seem to you to be perhaps unhappy and unkind? Yet they do not want to be, they are poor, dear ones. You must learn to look into the heart and love them, and above all, forgive, forgive as you are forgiven.

We are talking to you as an old father might talk. One thing none of you must forget is the Silence at noon on Christmas Day—the Silence and the thankfulness. Whatever your circumstances, look up to the Great White Spirit, and say, "Thou art all love; Thy gifts are true and beautiful." Remember, even if you have a sad heart, remember. Worship and thank the Great White Spirit—for everything.

"Stella Polaris"

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Christmas Consciousness—Continued from Page 6

citated and seemed none the worse for the experiment of "samadhi" isolation or suspended animation.

Yeats-Brown, who lived in India and reported some nine cases of burying alive, in his book, "Lancer At Large," knew these were genuine, as do many British investigators who have witnessed such cases.

King Runjee Singh of Punjab, India, in 1911, at first a skeptic, proved to himself that people can be buried alive and later be resuscitated without apparent harm, as was the case of Yogi Haridas who was buried 15 feet deep for forty days, under the strictest of test conditions, with the king's sentries on guard day and night.

In the East, Spirit and spirits seem better able to overcome normal bodily functions and activities than in the materialistic West.

A member of the Japanese Psychic Research Society, recently visited a week at Chesterfield Spiritualist Camp. He was Dr. Kohei Ando, Professor of Electrical Engineering, Osaka University, Japan. The writer has been there, so was much pleased to talk with Dr. Ando and to learn what progress had been made in spiritual work in Japan.

In a card-writing seance, Austin Wallace, the medium, Dr. Ando received a written message from the Spiritualist writer and experimenter, a Dr. T. Fukurai, who originated the process of getting thought pictures on films. This was called nemigraphy. A person would sit near a film prepared to record mental vibrations and then receive a picture of his thoughts.

Space fails to mention the "wonder-workers" of Hawaii where the present writer lived and worked for some seven years. There one may see the "kakunas," priests

work so-called miracles, even to "the praying to death" of those who harm others. Healings also are brought about by praying to spirits in sacred rocks, as to the "healing stone" near Honolulu. I found an interest in seances among would-be Spiritualists, and now there will soon be a Spiritualist Church in Honolulu where a group meets regularly.

In Germany, Spiritualism has been blazing new trails, with schools for healers, diplomas, and carefully regulated procedures of practice, as with the medical profession. They treat hundreds of thousands per year. The "wonder doctor," J. J. Thomas, in a four months' visit in Germany, through spiritual power, healed over a thousand patients.

Besides healing in Germany, many types of physical phenomena take place in seances, such as the passing of matter through matter, apports, the breaking and mending of objects, direct-voice, and materializations. These demonstrations greatly strengthen the faith of the people and show them that they are always surrounded by their loved ones, guides and helpers.

In the seances reported by Franz Nisert, on one occasion, five porcelain rings, each stained a different color, were placed on the table. The room was darkened for a moment, then when lights were switched on, the five rings were found interlocked, like the five rings of the escutcheon of the Olympic Games.

French Spiritualists have recently been able to see, on their television program, the proceedings of the international parapsychological conference at Utrecht, Holland,

(Continued on Page 9, Col. 1)

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(P-394)

NATURE AND PROCESS OF DEATH

CHAPTER IX—PART 1

THE nature and the process of death, according to Spiritualism, are first the nature and process of old age or becoming old; for becoming old is simply one of the steps in the process of death.

Science gives many and diverse explanations of why we grow old. The principal and most generally accepted one is that it is because of the hardening of the tissues of which the body is built up. But the hardening of the tissues is not a cause of old age, it is an effect; and so it is with most of the other explanations of science regarding why we grow old.

They all stress physical and bodily changes, which are simply effects and not causes. The real causes of old age and consequent death are internal and on a plane which material science cannot reach.

Old age, as explained by the spiritualistic philosophy, is caused by the gradual dissipation and loss of the magnetic and electrical forces which animate the human frame. This process, according to Spiritualism, does not take place all at once or at any particular period in life, but is a gradual process, starting when the individual has reached the age of physical maturity which is about thirty-five.

Age of Maturity

At this period in life, when the individual has attained his full-grown status, the forces of life begin to run down hill instead of up hill. All previous to this period, he had been gaining energy and vitality in life; now the reverse process sets in and he begins to lose vitality and energy.

The process is gradual and at first almost unnoticed, but as time wears on and he loses more and more energy, he is suddenly made aware of it by the realization that he is an old man.

The reason for this sudden change in the course of a man's life, causing him suddenly to lose energy and grow old whereas formerly he was gaining in energy and in physical vitality and strength, is simply the fact that about the age of maturity a man begins to expend more energy than he receives.

Previous to this period, a man has been gaining and storing up energy, and every year has added to his physical energy and vitality.

But when the age of maturity is reached, the increased duties and responsibilities of life, both mental and physical, cause him to begin to expend more energy than he receives, and this process, once started, goes gradually down hill until old age is reached.

When there is not sufficient energy or vitality left in the organism to animate it, the spirit, together with the remaining vital energies, withdraws from the organism, causing death.

In this process of becoming old and of consequent death, the more immediate cause is the loss of the vital electricity, the lowest element in the constitution of the soul or spiritual body and the nearest to the physical states.

Vital Electricity

The separation of the soul or spiritual body from the material body necessarily takes place at its nearest and closest point of connection, and this is the point where the vitality or vital electricity comes into direct connection with the lowest of the material states, namely, the ether of the body.

By the vital electricity becoming diminished in amount, the connection between the soul and the body becomes thinned—so thinned, in fact, that the necessary correlation and interaction between the soul and body becomes difficult; and when this vital electricity is so thinned and diminished in amount that it can no longer come into harmonious action with the physical forces, then the vital electricity breaks from the physical side and the spirit leaves the body.

The effects of this loss of vitality and energy are readily seen in the face and form of the person thus becoming aged; for it is the vitality (vital electricity) and magnetism

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and expeditiously delivering its best particles to the spiritual sight.

The physical ear has been busied for three score and ten years in making a spiritual ear; and at length, the machine becomes worn and loses its power of action. You say the venerable person is beginning "to lose his hearing." Far from it!

The best refinements of the bodily sense have retreated inwardly to the mould the ear of the spiritual body.

So likewise with his brain. "Poor old man!" you exclaim, "he is losing his faculties."

True, he cannot reason consecutively, because he cannot remember. His common thoughts are far away from transpiring events. But the truth is, the coronal arch of his brain, the vestibule of his mind or front brain, and the repository of all eternal germs or the back brain, have freely yielded all their superlative essences to make and confirm the brain of the spiritual organization.

Interior Elaboration

The visible shafts and machinery begin to chafe, lag and stop, because they have done their sublime work. The factory wheel can roll no longer for its grand use and purposes are fully accomplished. But the water of life, which flowed over and turned the wheel, is running strong and limpid still! The consequence of all is, that the brain ceases to perform its accustomed offices.

The aged arms grow weak and tremble. "Energy is gone," you say. Not so. It has but culminated and retired within to complete the rounded, beautiful, spiritual arm.

The best parts of the bone, muscle, nerve, tissue—everything that makes up the physical organization—have progressively gravitated to the manufacture and development of spiritual departments within, substantial and exquisitely appropriate to the atmosphere of a purer, better, and more beautiful sphere of existence.

The same principle of interior elaboration is operating upon all the vital organs. Simply by the gradual maturing procession of all organic nature, within the aged man, the best parts of the visceral system—the lungs, stomach, liver, etc., together with all their deeper and more intricate portions—begin to neglect their allotted functions. Weakness, disease, decrepitude and decay, walk in the path of such neglect.

Now, it is philosophical to assert that those functions have withdrawn through negligence in old age? No; for the best portions and energies of those organs have silently receded into the superior and interior structure.

Appeal to the old man's external intellect, and he will understand you not, because, as you now perceive, the spiritual intellect is about ready to be born. Mysterious change!

The Spiritual Ear

When approaching very near the tomb, nothing looks so very much like "decay and death" as that chrysalis out of which the aurelian personage springs into endless existence. You often observe this fearful liberation or crisis of destiny in the vegetable world; even down among the lichen mosses of the cryptogamous era.

Or, if you will examine the tuft of wheat just before it comes above the ground, you will discover that nothing looks so much like the actual decomposition as does the small bursted berry from which the virgin stem originates. The vener-

able man, just ready to die, is precisely in this liberatory condition.

Appeal to his ear, and he hears not. And why? Because the spiritual ear is with noiseless haste getting ready to be born. Neither can he discern objects.

You may obtain for him the best glasses, and in every superficial way improve the retreating optical forces, but you cannot recall the inwardbound faculties.

Higher Principles

Mourn not over this external decay. For Nature, ever kind and true, is yielding all her best organic powers to manufacture and perfect organs upon and within the spiritual body. Yet a little while, and the old man can no longer desire his daily bread.

The worn-out wheel of the factory is stopped, its forge-fires are smouldering, a fearful silence pervades the dwelling; but the product of the long-running machinery is perfectly eliminated. This product is the spirit.

The deserted and well-loved factory can remain idle evermore; for "Death" has come, and with swift eclipse has darkened forever the doors and windows of the long-inhabited temple. But did you see the proprietor as he passed out and joined his angel-guests?

This decay of the material body and the retreating inward of the organization of man, are caused, as we have said before, by the loss or weakening of the electrical vital element; for this electrical body is the bridge or connecting link which joins the higher spiritual forces with the body, and with the loss or weakening of this electrical medium, the spiritual forces are partly freed from the material body and thus exist largely upon their own spiritual plane.

So long, however, as this vital connecting medium is in abundance, the higher forces must necessarily flow into it and become correlated with it, and thus in turn become correlated with, and jointed to, the material body.

In such a case, the mind is called to the outward—to the activities of the body and of the senses—and the life is then normal and healthy. But when this vital medium, which connects the mind with the body, becomes weakened or lost, then the connection between the higher and lower principles is broken and the higher principles then exist in fact on their own plane, and the lower principle or body exists in fact on its plane.

Lower Vital Principle

When the final connecting cord is broken in the vital centers, then the two parts of man's nature part company altogether.

The period in life of youth and vitality is necessarily one chiefly of physical and bodily activities, as distinguished from mental and spiritual activities; for at this period of life, the vital and magnetical principles of the body are in great amount, and the higher mental and spiritual forces which flow into the vital body are almost entirely dominated and obscured by the lower vital principle.

The mind acts then chiefly through the vital principle, and consequently, its chief activities and desires are physical in their nature. It is only as maturity and old age come on, when the vitality of the organism has waned, that the mental and spiritual forces of the individual experience a freedom from the thrall of the physical and of the outward senses.

(Continued on Page 9, Col. 1)

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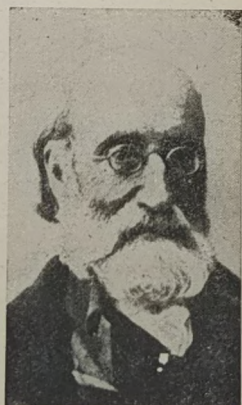
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Higher Spiritualism (Continued from Page 8)

and are then able to function somewhat on their own planes.

Old age and middle life are, therefore, the period of thought and reflection, just as youth was the period for physical activities and health.

Old age, as we have said before, is caused by the loss of the vitality of the organism. If, therefore, we could always retain in the organism a sufficient amount of the vital element, and could regain it in proper amount as we expended it, then it is fair to suppose that we could be always healthy and youthful, and could thus postpone old age and death as long as we desired.

Anyone who discovers, therefore, a means of restoring to the aging system a sufficient amount of vitality or vital electricity, will in very truth have discovered an elixir of life; for the vital element indissolubly welds together both sides of our life, the spiritual and the natural, and so long as there is this vital element in sufficient degree, then just so long must the two things be joined together, there can be no old age or death.

Elixir of Life

The material body has, of itself, no causal powers or forces, and has nothing whatever to say regarding the matter of life and death. These powers all reside entirely in the soul or spiritual body. The material body is purely an effect at all points and depends for all its life, animation, shape and form upon the indwelling vital and spiritual form.

So far as the body of itself is concerned, it could no more hinder perpetual life, if the sufficient soul elements were present and properly coordinated, than could the clothing of a man determine his length of life.

But, even if there were such an elixir of life found, it is doubtful if mankind would want to use it; for such a perpetual age could be only on the physical plane, that is, the plane of the physical senses and enjoyments, since it could be accomplished only by an abundance or excess of physically vital energy, and such a plane of life is not the most desirable one.

Such a physically vital plane of life is that of childhood and youth, when bodily vitality predominates and the mind has not acquired any real command over the body. We grow out of the physical and vital plane when we grow out of the follies and childishness of youth; and who would want to renew them or to perpetuate them?

The evolutionary course of advancement is rather in the growing away from these lower planes, after we have once experienced

them, and in the looking forward to the higher planes of spirituality, mind and affection.

Unnatural Death

Hence the process of becoming aged or of undergoing death, looked at in this light, is not an undesirable change, for old age is a process whereby we are liberated from the follies and lower pleasures of youth, by the loss of the lower vital medium in which these inhere, and the consequent gaining of greater freedom of our mental and spiritual powers.

Death is a process whereby we are freed in still greater measure from these lower states, at least as connected with the body, and are enabled to rise to states of greater intellectual and spiritual enjoyment and bliss.

The immediate cause of death is the snapping or separation of the vital electrical medium, the lowest part of the soul, from the adjoining physical states. This separation is easy in the case of a natural death from old age, for in this case the vital medium has already become so thin that it can hardly hold to the physical states and separation is therefore natural and easy.

But in the cases of unnatural death, that is, by violence or accident, the electrical medium exists in full amount and is strongly welded to the physical body.

Accordingly, the separation is forced and unnatural, consisting of a forceful wrenching of the soul from the body, and this is much more painful than the natural death of old age. In violent deaths, according to spiritualistic reports, there is a shock which the spirit does not recover from until quite a while after it has been in the next world.

It occupies the position of a green fruit plucked untimely from the tree, and it must take some time to recover and recuperate in the spirit world.

Says A. J. Davis: If a human being lives out the full measure of life, then the vital electricity imperceptibly loosens its hold upon the body and dissolves the relation so gradually that the spirit is not even conscious of death until after the change is all over, like the birth of an infant into this world.

If, however, the change is forced and premature, the spirit is compelled to realize the fact and also something of the unnatural shock which occasioned death.

In such cases, there is often temporary suspension of all sensation, a sleep which may continue for days in the other world.

In such cases, moreover, the soul

body calls for further preparation before it can become the vehicle for the spirit.

There have been many accounts penned of the witnessing of the phenomenon of death from the spiritual point of view. Some of these accounts are by spirits in the spiritual world who have communicated them through to mortals, and some have been by spiritually illumined mortals in the clairvoyant state, in which state they perceived by spiritual vision, just as the spirits in the spirit world do.

Swedenborg knew of the nature and process of death, as did many other seers, including the Nazarene. But unquestionably, the most wonderful and most interesting of all accounts written on this subject are those by the American Clairvoyant seer, A. J. Davis, from whom we have already quoted so much.

Attitude of Science

In his various books, Davis has given several detailed accounts of his witnessing the phenomena of death and has described in detail every small particular connected with it.

These accounts are so wonderful and are so far in advance of any knowledge possessed by science on the subject, that it is not to be wondered at that science has failed to give them the consideration which they deserve.

But the attitude of science is now changing with respect to these matters and before long, perhaps, we shall have exact scientific knowledge of the nature and process of death.

The best one, perhaps, of these accounts by A. J. Davis of the process of death, as witnessed by him while in the clairvoyant state, is the one contained in his book, "The Physician." It is so complete in every detail, that we will quote it entire.

The patient was a female of about sixty years of age. Nearly eight months previous to her death she visited me for the purpose of receiving a medical examination of her physical system. Although there were no sensations experienced by her excepting a mere weakness or feebleness located in the duodenum, and a falling of the palate, yet I discovered, and distinctly perceived, that she would die with a cancerous disease of the stomach.

Superior Condition

This examination was made about eight months previous to her death. Having ascertained the certainty of her speedy removal from our earth, without perceiving

the precise period of her departure (for I can not spiritually measure time or space), I internally resolved to be present and watch the progressive development of that interesting but much-dread phenomenon. Moved by this resolution, I, at a later period, engaged board in her house, and officiated as her physician.

When the hour of her death arrived, I was fortunately in a proper state of body and mind to induce the Superior Condition; but, previous to throwing my spirit into that condition, I sought the most convenient position, that I might be allowed to make the observations entirely unnoticed and undisputed.

Thus situated and conditioned, I proceeded to observe and investigate the mysterious processes of dying, and to learn what it is for an individual human spirit to undergo the changes consequent upon physical death or external dissolution. They were these:

I saw that the physical organization could no longer subserve the diversified purposes or requirements of the Spiritual Principle. But the various internal organs of the body appeared to resist the withdrawal of the animating soul.

The muscular system struggled to retain the element of Motion; the vascular system strove to retain the element of Life; the nervous system put forth all its powers to retain the element of Sensation; and the cerebral system labored to retain the principle of Intelligence.

The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute.

Body and Soul

These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realized the fact that those physical manifestations were indications, not of pain or unhappiness, but simply that the Spirit was eternally dissolving its co-partnership with the material organism.

TO BE CONTINUED

SUMMERLAND

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

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

ARENTS, John (81) Kalamazoo, Michigan, Nov. 2; survived by wife, Rev. Mattie Arents.

INSEL, Helen (57) Schenectady, N. Y., Oct. 10th. Survived by husband, Otto; Rev. Frederick W. Mitchell, Pastor of the Universal Church of Science, officiated.

WADE, Marianna Purk (69) November 5, Tampa, Florida; survived by husband, Alvah Madison Wade, born Covington, Kentucky; Rev. Russell Flexer officiated.

COMING EVENTS

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

January 11-12: Annual Convention of The Spiritual Science Churches, McAlpin Hotel, New York City; For information write: Rev. Glenn Argue, President Studio No. 1010, Carnegie Hall, 36th & 7th Ave., N.Y.C.

Sept. 29-30; Oct. 1-2, 1955: 11th annual convention of the Federation of Spiritualist Churches and Associations, Inc., Hotel Gunter, San Antonio, Texas; Chairman: Rev. Vernon H. Cummins, 614 Travis Bldg., San Antonio 5, Texas.

June 24-Aug. 27, 1955: Annual summer season Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1955 programs, write: Mable Riffle, Sec'y.

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Christmas Consciousness (Continued from Page 7)

with noted Spiritualists explaining and illustrating psychic research.

Many individuals experience physical phenomena; as for example, the well-known Roman Catholic historian, Sir Shane Leslie, who had been saved from a train disaster by the manifestation of an unknown person who appeared to him on the platform of the Gare de Lyons in Paris.

Spiritualism in its various phases is blazing new trails in Wales, New Zealand, and Australia. For example, in Cardiff, Wales, with Alex Harris as medium, in a recent seance, seventeen fully developed and quite solid forms materialized in a strong, clear light.

Helping with the healing work in Australia, are Mr. and Mrs. W. R. Brown, former assistants of Harry Edwards, the great healer, who are now living in Melbourne. There are constant lectures on Spiritualism and trance messages and new churches being founded. Gertrude Leonty, rather recently, visited Sydney and founded several Spiritualist churches which are progressing steadily.

But the work of the medium, Einer Nielsen, in Denmark, Norway, and Iceland is most outstanding. In one of his seances, the Icelandic Radio Director sewed gloves on the medium's hands in such a manner that it was impossible to take them off without tearing the seams. When the medium took his seat outside the cabinet, his control, Mica, said, "You have sewed gloves on the medium's hands, but I can easily dematerialize them."

Look here." Mica stepped directly in front of the first row,

showed the hands with the gloves on, then he made the glove disappear from the right hand, and went from sitter to sitter, asking them to feel the bare hand, after which he materialized the glove again on the hand. It did not take more than a few moments. Many materializations followed and were recognized by the audience.

Spiritualism in Iceland is in a flourishing condition, as the Icelanders are of a scholarly race and have long been interested in the Movement, and especially in psychical research. The Lutheran Church in the capital, Reykjavik, advocates the practice of mediumship and the study of its phenomena for leading churchmen. The philosophical and religious aspects of Spiritualism have not been overlooked, as many Icelanders have made these the basis of their faith.

What I Heard

Denmark has been greatly helped through Mr. Nielsen's work. In one of the seances there, a child, the daughter of Captain and Mrs. Rasmussen suddenly appeared, thanked her parents for all they had done for her, and asked what she could then do for them. The father said, "I took fresh flowers to your grave today; if you could bring one to them, we should be more than pleased."

The child disappeared and the meeting proceeded with "direct voice" through the trumpet. In a few minutes, the child returned to say, "Mummy and Daddy, I went to the cemetery and brought you not only one flower, but the holder with all the flowers. There they are."

The father took the tin vase and

the bunch of flowers in his hand. The vase was full of water, the flowers were wet, and on the sharp end of the vase was some mould! The daughter's grave was three miles away. A following night, the little daughter brought her mother some trinkets that had been buried in her coffin.

The "Way-Shower"

In his book, "Solid Proofs Of Survival" (\$2.50), Mr. Nielsen tells of his work in Europe and of the pastor of the Swedish State Church who, among others, gives his testimony to the genuineness of Nielsen's work, after having attended some 150 seances at which he met about 400 different spirits, among them his wife and his relatives.

Space fails to tell of the many thousands of souls that Spiritualism has brought new life and hope to consolation and peace banished doubts and fears, sweetened their bitterest cup, helped bear their heaviest burdens, and shown the path back to the Father's house.


Verily, Spiritualism is blazing new trails everywhere with its phenomena, followed by its philosophy and religion. "Signs and wonders," of course, are only the means to the end—man's finding his way to Supreme Being and the realization of oneness with Him, as the Master Jesus made clear, is the ultimate goal.

This Way-Shower said, "As ye go, heal . . . these signs shall follow. Ye shall cast out devils, speak with new tongues, handle serpents and even partake of poison unharmed. Ye shall lay hands on the sick and they shall recover . . . greater things than these ye shall do . . . Lo, I am with you alway."

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MY PSYCHIC DOGS

If animal lovers would note simply and without extravagance whatever came to their notice, it might well be that the result would go far to lighten a part of our darkness.

Does Animal Consciousness Extend Beyond Our Own?

By
S. L. Bensusan

THIS question has puzzled me for many years, forcing a reluctant conclusion that some dogs see what passes us by, and seek in a fashion of their own to communicate emotion. I have noted soberly and thoughtfully matters of personal observation or the experience of friends.

If animal lovers would note simply and without extravagance whatever came to their notice, it might well be that the result would go far to lighten a part of our darkness.

Did not Sir Oliver Lodge tell us fifty years ago that we had reached the boundaries of the physical? I had a fox-terrier, Turk, was his name. His courage was amazing: twice a neighbor picked him up and carried him to me at the end of fights, one with a bulldog and one with an Alsatian. Each had left him for dead, but I was able to nurse him back to vigor.

By the moated garden end of my sixteenth-century cottage — I had only just hired it — was an apple tree, and it was my practice to walk down the garden path into the quiet meadow for a late night stroll.

One full-moon night in May,

Turk refused to pass the apple tree. He had not avoided it before but now he growled hard and persistently.

"Turk" Found Him

Finally, ignoring calls, he ran back to the house to lie panting in the porch and dash upstairs when I opened the door. He would not face his kennel and did not want to be alone.

There was something odd about this; on the following morning Turk was himself again.

Very interested, I made careful inquiry about the recent history of my house. It was clear that nobody was anxious to talk, but at last an old man whom I had helped told me he was surprised that I should have taken the place: the last tenant had hanged himself only a year before.

More guarded inquiry revealed the fact that his body was found on the large branch of the old apple tree on the morning following the full moon of the previous May.

So it was on the anniversary that Turk, as brave a dog as ever enjoyed a fight, had feared to pass the tree!

Twenty years later I bought a house on the uplands of Essex. As soon as we had taken possession there were most odd happenings — knockings at doors and ringing of bells with no one outside. The atmosphere of the place was unpleasant, at night it became positively unfriendly.

My wife had a dog that shadowed her, following her everywhere, but it would not enter a bedroom on the first floor, and when my wife went in, stayed outside and refused to respond to a call.

I tried to trace the causes of minor disturbances that never ended, but failed. All I could learn was that nobody stayed long in the house; folks soon went.

The Ravens Knew

We parted from that place without regret and came to our present home, where we had two dogs, mother and son. Because of the severity of the winter we gave them the study for bedroom.

The mother settled down happily, the son cried all through the night. I had been down several times and found him in the far corner of the room, away from his mother, trembling violently. At last I gave him a box in our room — thereafter he never uttered a cry, sleeping as soundly as his mother did in the room below.

In all my experience, and I have kept dogs for more than sixty years, I have never known one in such a state of terror as this was until we shifted his quarters.

I had a raven and it made a friend of the rough lurcher belonging to a man who worked for me. Every morning it would be at the gate of the yard to welcome the dog.

Then the man was taken ill and passed, to our great regret. In the closing weeks of life the dog never left him and his last request to me was that I would look after his friend.

After the funeral the dog returned home with me and the raven was delighted. Day after day the dog would march up and down the yard as though looking for his master, and the raven would hop by his side, keeping pace and talking all the time.

That his uncouth utterances meant something to the dog I could not doubt.

I was visiting Sir Rider Haggard at his Norfolk home; we were walking in the park.

"What sort of a shooting season are you going to have?" he asked me.

"None," I told him; "I've given up the gun for all time."

"Strange," he said; "I've just done the same, though I could take a right and left at pheasants coming over those trees," and he pointed to some high elms.

His conversion was the more surprising because he had been a mighty hunter in Africa and a great sportsman.

But one night when fog held

The GREAT BEYOND

by GEORGE E. CREGEEN

"THAT is the horizon," said the father, pointing eastwards while his son stood in wonder looking at the elliptical line that marked what he had always thought of as the edge of the sea.

"And what is beyond that?" asked the inquiring youth.
"Beyond that there is yet more sea," replied the father.
"And beyond that again?" persisted the boy.
"Then there is land again," said the father.

And so the conversation continued, until finally in answer to another "and beyond that?" from the son, the father replied, "And beyond that last beyond we would return to the land in which we are standing."

Such is the comfortable compactness of the word beyond when applied to this earth plane of ours.

But when beyond is thought of in terms beyond this earth and this earth life, it becomes a little more vast, a little more awe-inspiring, even a little frightening.

For beyond, when it is applied to the heavens has no beyond beyond it that will bring it full circuit back to earth. It is limitless, unfathomable, unending.

When applied to the depths of life beyond this life it is also unfathomable, eternal, infinite, because despite all the alleged spirit returns, none have ever returned completely to move and breathe again in the same condition as when they were human beings.

Those who do profess to return at seances have merely scratched the surface of infinity, and even those professedly "high" guides who claim knowledge far transcending that of man are but children in the face of infinity.

Infinity, to my mind, is perfection. Although it is — it is not; although it is now — it has always been, and always will be.

This I believe to be the state of the great beyond.

Try to describe it? I am baffled, because try as I may I can only reach for inadequate words to describe what I feel to be the truth.

To look through a telescope at a star-crowded sky is to touch the fringe of feeling of the great beyond.

To glimpse the fiery tail of a meteor as it burns its way through the stratosphere is to feel something of the awe-inspiring presences of the great beyond.

There are many who fight shy of any discussion of a life beyond the familiar earth life. They feel a sort of comforting security among the things they know. Yet it is a strange thing when one pauses to consider it, that in our few brief years on earth we should become so attached to it, and falsely lured into thinking that it is the only state of existence worth having.

Looking soberly at the earth life, are there not many things we could do without? Is it not far from the perfection we all yearn?

What is it about a world full of warring neighbours, threatening to throw atomic doom into one another's backyards that exercises such a fascination for us?

Do we find it impossible to conceive that somewhere beyond the earth life there is a state of perfection; a state where wars and thoughts of wars do not exist; a state where time does not need to be partitioned off into watertight compartments, because nobody is in any rush to get anywhere anyway?

WHAT IS ITS NATURE?

And what is the nature of this great beyond of which I write in such a halting and uncertain manner?

I believe that the great beyond is the very presence of God Himself.

I believe that in certain ecstatic moments in our earth life we just touch the hem of the star-studded curtain of this great beyond.

Perhaps in a gleaming, golden sunset, we find ourselves lifted up and for one brief moment feel that we have touched something greater than ourselves.

Perhaps in a chord of music, we find, like the organist, a lost chord, which haunts us with its beauty, but which we can never recapture.

In these small things do we touch the infinite.

In dealing with this subject I admit myself to be an incompetent writer.

I am like the untrained student, who, with scragged brush and cheap paints, tries to portray on canvas some profound theme. I am like a person unqualified in letters, scrabbling trying to interpret in verse some wonders which my mind can barely hold.

I am content to let my inadequacy speak for itself. I leave the emptiness, the lack of answer, to the question "What is the Great Beyond?" to provide an answer far more profound than any I could essay.

"Destiny"

Ditchingham in close embrace, Lady Haggard heard him call out from his room.

"What is it?" she asked.

"I heard Dash calling me," he told her.

"Nonsense," she replied; "you've been dreaming."

"I heard him call me," he protested, and looked at his watch. The call was not repeated and, still very uneasy, he went to sleep.

In the morning the body of the dog to which he was deeply attached was found on the little line that runs through Ditchingham. A light engine had been travelling to Bungay in the fog and had killed the dog at the moment when Sir Rider Haggard heard it cry.

A friend told me that after this happened, he laid the gun aside.

I pass in review many cases of animal intelligence and affection. But they do not belong to the same class of intelligence, though they testify to qualities we do not associate with wild life. Here is one to end my tale.

Sir John Drummond Hay, our Minister to Morocco in late Victorian days, had a leopard cub and gave it to one of the Royal Family, who sent it to the Zoo. There it grew surly and savage, not to be approached.

Some years later Sir John came to London and went to the Zoological Gardens. He inquired for the leopard house and saw his old friend in a corner of a cage. He proceeded to go under the bar that stood between the cage and pathway. A keeper ran up.

"Keep away, keep away!" he cried; "that's a savage beast."

"All right," said Sir John, "don't be afraid; I know him," and he called to the leopard in Arabic.

Then the most intractable animal in the house ran up to the bar of the cage and put his head down to the bar for Sir John to stroke. His one friend in the world had come back, if only for a few moments. Who shall say what memories stirred?

In the world of friendly relations with wild life, a world hardly explored, there must be many secrets that kindness, study and response can solve, extending our horizons and revealing hidden truth.

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4 SPIRITUALIST ARCHIVES

(Cont. from Page 11)

MARYLAND

Baltimore, Maryland
Temple of Wisdom Church (Spiritual Science), 500 East 39th St., Sun. 11 A. M. & 8 P. M.; Wed. & Thurs. 8 P. M.; Minister: Rev. Elizabeth H. Dennis.
Spiritual Sanctuary, 2106 Eutaw Place (at North Ave.) Services: Sunday and Wed. 7:45 P. M.; Minister: Rev. Robert J. Barnes.
2106 Eutaw Place, Phone: Madison 3-0778

MASSACHUSETTS

Amsbury: The First Spiritualist Church, Lower Odd Fellows Hall, Water St. Services: Sunday 2:30 and 8:45 P. M.; President: Martha Don.

Fitchburg: First Spiritualist Alliance Church of Fitchburg, 22 Knowlton Terrace; Services: Sunday 3 & 7 P. M.; Sec'y: Marion Rockwell, "Pro-Tem."

Greenfield—Universal Psychic Science 47 Chesapeake; Rev. Frances H. Church

Quincy—First Spiritualist Church, John son Bldg., 4 Maple St.; Tues. 7:45 P. M.; Minister: Bert DeYoung.

Springfield, Massachusetts:
First Spiritualist Church, Inc., 33-37 Bliss St., Sunday, 3 & 7:30 P. M.; Thurs. 7:30 P. M.; Pres.: May Sawyer Telephone: 36 Hawley St.; Sec'y: J. R. Kelley, 33-37 Bliss St., Springfield 5

West Gloucester: Mass. Spiritualist Church, 19 Lincoln St., Services: Sunday 2:30 & 7 P. M.; Thurs. 7 P. M.; President: Vivian L. Harvey; Phone: 370-W. Gloucester.

Worcester—First Spiritualist Church, Inc. 33 Oread St., Services: Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; President: Ernest A. Coffin, 12 Trinity Ave.

MICHIGAN

Battle Creek, Michigan
Spiritualist Church of Divinity, Carpen- ters' Hall, Green and Jay Sts.; Services: Sunday, 7:30 P. M.; President: Glenn R. Brenner; Sec'y: Gladys White.

Paul's Memorial Church (Spiritualist) 260 Helmer Road; Sunday 3 P. M.; Thurs. 7:30 P. M.; President: R. A. Briggs, 85 Welch Ave.; Sec'y: Marie Pauley.

Bay City: Congregation of Spiritual Unity, 215 South Linn St., Sunday, 7:45 P. M.; President: Clara Bromley, 613 Hart St.; Essexville; Phone: 8423.

Coldwater: Pearl Harbor Memorial Spirit- ualist Temple, 114 West Chicago St.; Services: Sun., 7:30 P. M.; Class: Thurs. 7:30 P. M.; Minister: Agatha Rastler, 21 South Hudson St.

Davison: Spiritual Light Church, 8291 East Atherton Road; Services: Sunday 7:30 P. M.; Minister: Rev. Ethel Bowen; Phone: Ott. Morria Niagara 9-7004.

Detroit, Michigan
Memorial Tabernacle, C. W. Temple, 600 W. Lafayette; Services: Sun. 8 P. M.; Minister: Mildred Comer; Phone: WA-8-756.

Center of Spiritual Hope, Barium Hotel, Cadillac Square, Farion "D" Briggs, 85 8 P. M.; Minister: Hazel Damrau; Asst. Pastor: Ina Stigall.

Dr. Robert Jensen Memorial Ch. 3024 Vinewood Ave.; Services: Sunday 7:30 P. M.; Minister: Rev. Ethel Bowen; Phone: 21729 Fenkel Blvd.; Sun., Tues. Wed. & Thurs. 8 P. M.; Elizabeth Armitage.

First Spiritual Temple, Strathmore Ma- sonic Temple, 1409 Hubbel Ave.; Sun. 7:30 P. M.; Sec'y: Rev. Goldie Dodd.

Allen Memorial Spiritualist Episcopal Church, Federation of Woman's Club Building, 616 Woodward St. (at Sec- ond Ave.) Services: Sun. 7:45 P. M.; Min- ister: Rev. Edith L. Green; Phone: Tyler 4-1004.

Paul's Church, Christian Corinthians of America, 13327 Santa Rosa Drive, Sun. 7:30 P. M.; Rev. Kemaley; Phone: UN-4-1336.

Bible Christian Spiritual Church, 4464 Class Ave.; Services: Sunday 8 P. M.; Minister: Rev. John Vezzy; Phone: Tasmoo 9-9134.

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

Ferndale: Metropolitan Spiritualist Church of Greater Detroit, 400 East Nine Mile Road; Services: Sunday, 7:45 P. M.; Pres.: Charles L. Youngs; Phone: LI-1-3146; Sec'y: Norman R. Whiting, 31 West Kalamazoo St., Oak, Michigan.

Flint, Michigan
Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P. M.; Min- ister: Rev. Noah Rice, 515 West 2nd Ave.

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

Grand Rapids: Michigan First Church of Truth, 26 Shelby St.; Sunday, 3:30 and 7 P. M.; Sec'y: Frank L. Witthoft, 1311 Calgary, N. E.; Pres- ident: Harry Moler.

Church of Good Will, 632 Wealthy St., S. E.; Services: Sunday, 7 P. M.; Wednes- day, Ladies' Auxiliary, 2 P. M.; Mes- sages 8 P. M.; Minister: Rev. Emma Far- rington; Phone: G. L. 1-0721; Sec'y: Eliza- beth Smith.

Jackson, Michigan
Goodfellow Spiritualist Church, 1014 Le- roy Ave.; Services: Sunday and Wednes- day 7:30 P. M.; Minister: Rev. James Tingley.

Muskegon—First National Spiritualist Church, 600 Jefferson Ave.; Sunday, 3:30 and 7:30 P. M.; Dr. William R. Aldred.

Kalamazoo, Michigan
Christian Spiritualist Chapel, 1417 North Westside Ave.; Services: Sunday 2:30 & 7:30 P. M.; President: Dr. Beth Rogers; Phone: 4-2661; Sec'y: Mollie Cole, 714 North Rose Ave.

Church of Spiritual Truth, 729 School Bridge Ave.; Services: Saturday 7:30 P. M.; Pastor: Rev. Mattie M. Barents; Phone: 4-9212

Owosso—First Spiritualist Church, 610 Clinton St.; Sun. 7:30 P. M.; Rev. 810 Riley-Sutton.

MICHIGAN—Continued

Pontiac, Michigan
1st Spiritualist Ch., 16 Chase St., Lyceum; 10:30 A. M.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Mable Barnes.
Church of The Good Samaritan, 199 Auburn Ave., N.E., Hall, Sunday, 7:30 P. M.; Third Street, Richmond, Michigan; Rev. Anita Parris, 3355 Pontiac Trail, Route No. 1, Walled Lake, Michigan.

Romney: The Spiritualist Episcopal Church, 1054 South Main St.; Services: Sunday, 7:30 P. M.; Minister: Rev. Thomas A. J. Friday Street, Richmond, Michigan; Rev. Anita Parris, 3355 Pontiac Trail, Route No. 1, Walled Lake, Michigan.

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

MINNESOTA
Duluth, Minnesota
First Spiritual Temple, 601 Fifth Ave.; Sun. 7:30 P. M.; Minister: Rev. F. W. Hutchinson; Rev. Bessie Magnuson & Ann Smalley; Rev. Ida Anderson, 320 1/2 W. Ave. E.

Minneapolis: Second Spiritualist Church, 23rd and Lyndale Ave., North; 1st Sun. of each month services 3 & 7:45 P. M.; Following Sunday 3 P. M.; Consultations Thursday 2:30 P. M.; President, John Koorn; Sec'y: Lily M. Hinman, 3420 19th Ave.

Christian Ministry, 614-620 East 15th St.; Services: Sunday 11 A. M., 3 & 7:45 P. M.; Wednesday 8 P. M.; Pastor and Pres- ident: Rev. H. M. Paulson.

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

Order of the White Cross, Inc., Endicott Bldg., Robert St., Entrance: 4th floor; Services: Sun. 2:30 P. M.; Sec'y: William Leland; President: Clifford E. Reed; Found- ing: Clara Gathany.

Frontier Science Church, No. 205, 310 Front Bldg., 4th and Robert Sts.; Sun- day, 7:30 P. M.; President: H. A. Habern, 1040 Laurel Ave., St. Paul (4) Phone: Elkhardt 4815.

St. John's Spiritualist Church, 3913 Washington Blvd.; Services: Sun. 7:30 P. M.; Sec'y: Reuben V. Howell.

St. John's Spiritualist Ch., 8023 Third Ave. (B.M.T. Local-77th St., Station) Sun. & Fri. 7:30 P. M.; Minister: Lewis; Phone: Rev. Lillian Johnson; Phone: BE-7969.

Buffalo, New York
Temple of Divine Science, 267 Sycamore St.; Sun. 7:45 P. M.; Medium: Day, 4th Sun.; K. L. Henderson; Phone: WA 4631.

First Spiritual Science Church, 559 Tona- wanda St., Services: Sunday 7:45 P. M.; Minister: Rev. J. J. Carroll; Asst. Pastor: Rev. Lanora Wolf; Phone: Bedford 5449.

Sacred Heart Spiritualist Church, 89 Butler Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Rose E. Orlovski; Phone: CL 7749.

Christ Unity Science Church, 34 Elam Place, Services: Sun. 7:45 P. M.; (4th Sun. Fellowship Day—3 and 7:45 P. M.; Sun. 7:30 P. M.; Minister: Lewis; Phone: Fillmore 6223.

Center of Psychic Science, 971 Jefferson Ave.; Services: Sun. 7:30 P. M.; Sec'y: Viola M. Osmond, 141 Min- nesota.

Cornings: Universal Spiritualist Church, Odd Fellows Temple, Erie Ave.; Ser- vices: Sunday 7:30 P. M.; Minister: Rev. Jaroslav Tuma, 128 Hillvue Ave.; Phone: 2-0718; Sec'y: Grace E. Allen, 130 Cedar St.

Corliss, N. Y.
Sacred Temple of Harmony Spiritualist Church, 100 Homer Ave., G.L.S.A.; Sun. and Wed. 8 P. M.; Pres.: Marjorie Newman; Phone: G-2357; Pastor: Rev. George Gullette; Sec'y: Kathryn Hall.

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

East Aurora: First Spiritual Temple of East Aurora; Sunday, Lyceum and ser- vices 10:45 A. M. and 8 P. M.; after 12; Minister: Rev. Hazel Bovaniger.

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

Lehigh, N. J.
Ch. of Eternal Light, 9050 170th St. (Cor. Jamaica Ave.); Services: Mon., Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor; Phone: Hegman 3-0789.

South Ozark Park: Helen Memorial Spirit- ualist Church, 14-16 Sutter Ave.; Sun. 7:30 P. M.; Tues. & 8 P. M.; Minister: Rev. Grace E. Wagner.

Richmond Hill: Church of Spiritual Guidance, 111-41-120th St., Messages: Sun. 8 P. M. & Wed. 1 P. M.; Classes for Spiritual Unfoldment and Psychic Devel- opment; Minister: Rev. Edna Beck; Phone: Virginia 3-9979.

West Hempstead: Spiritual Church of Magdalena, 59 Henry St., G blocks south of Hempstead Turnpike at Nassau Blvd.; Services: Sun. 7:30 P. M. & Wed. 8 P. M.; Thurs. 2 P. M.; Sun. 10:30 A. M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3404.

Niagara Falls—White Rose Center Free Psychic Trng., 639 Main St.; Services: Sun. 7:30 P. M.; Tues. & Wed. 8 P. M.; Pastor: Rev. Rosebud B. Vogel; Asst. Pastor: Eric Ragner, 152 50th St.; Phone: 3-8025; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-8215.

New York City
Temple of Light (G.A.S.) Suite No. 708, 153 West 42nd St., Inspirations, East of B'way; Healing Session, Sunday 11 A. M.; Tues. & Thurs. 7 & 9 P. M.; Tues. & Fri. 7:30 P. M.; Thurs. & Sat. 8 P. M.; Rev. Charles Owens, Pastor; Rev. Marion Owens, Sec'y.

Temple of Light Church, 163 West 1st St., Services: Sun., Tues. & Thurs. 8 P. M.; Sec'y: Lillian L. Weir.

Providence, R.I.
First Spiritualist Church, 143 West 1st St., Services: Sun., Tues. & Thurs. 8 P. M.; Sec'y: Lillian L. Weir.

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NEW JERSEY—Continued

Paterson—1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 8 P. M.; Emily Freestone-Hewitt.

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

Trenton Spiritualist Friendly Church, 700 Liberty St., Services: Sunday, 8 P. M.; (G.A.S.) Minister: Rev. Adah R. Crew, 146 Lillian Ave.; Phone: 3-0234.

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

Spiritual Ch. of Divine Healing, 1000 New York Ave., 2nd Fl., Mon., Tues. & Thurs. 8 P. M.; Fred Becking; Tues. & Thurs. 2 P. M.; Thurs. 8 P. M.; Rev. Elsie E. Richter; Phone: 4-0293.

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

West Elizabeth: John's First Memorial Spiritualist Church, West Forest Ave., Sun. & Wed. 8 P. M.; Classes: Tues. 2 P. M.; Tues. & Thurs. 8 P. M.; Minister: Rev. M. Louise Gallo; Phone: Te 7-4333.

NEW YORK STATE
Albany, New York
First Spiritual Church, 264 Central Ave., Services: Sun. 7:30 P. M.; Sec'y: Irene Brown, 1500 North St.; Endicott; Pres: Lena B. Henning.

Ministry of Spiritual and Divine Science, (Belmont) State Road, Hampton Mts., Route 9-20; Services: Sun. & Wed. 2:30 P. M.; Development Class: Tuesday; Direct-voice & Materialization; Sun. 7:30 P. M.; Minister: Lewis; Phone: Albany 3-8974; Sec'y: Maud Jacobsen.

Binghamton, N. Y.
Temple of Mental Science Spiritualist Church, 145 Bethoven St.; Services: Fri. & Sun. 7:30 P. M.; Minister: Rev. Ivah B. Leland; Asst. Pastor: Sec'y: Adrian H. Spoor, 10 Schubert St.

Beckoning Light Spiritualist Church, 299 Chenango St.; Services: Sun. 7:30 P. M.; Minister: Rev. D. B. Butler, 301 State St.; Phone: 33783 (G.A.S.)

First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P. M.; Minister: Robert G. Howell; Phone: 3-0903; Sec'y: Irene Brown, 1500 North St.; Endicott; Pres: Reuben V. Howell.

Brooklyn, New York
St. John's Spiritualist Ch., 8023 Third Ave. (B.M.T. Local-77th St., Station) Sun. & Fri. 7:30 P. M.; Minister: Lewis; Phone: Rev. Lillian Johnson; Phone: BE-7969.

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Temple of Divine Science, 267 Sycamore St.; Sun. 7:45 P. M.; Medium: Day, 4th Sun.; K. L. Henderson; Phone: WA 4631.

First Spiritual Science Church, 559 Tona- wanda St., Services: Sunday 7:45 P. M.; Minister: Rev. J. J. Carroll; Asst. Pastor: Rev. Lanora Wolf; Phone: Bedford 5449.

Sacred Heart Spiritualist Church, 89 Butler Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Rose E. Orlovski; Phone: CL 7749.

Christ Unity Science Church, 34 Elam Place, Services: Sun. 7:45 P. M.; (4th Sun. Fellowship Day—3 and 7:45 P. M.; Sun. 7:30 P. M.; Minister: Lewis; Phone: Fillmore 6223.

Center of Psychic Science, 971 Jefferson Ave.; Services: Sun. 7:30 P. M.; Sec'y: Viola M. Osmond, 141 Min- nesota.

Cornings: Universal Spiritualist Church, Odd Fellows Temple, Erie Ave.; Ser- vices: Sunday 7:30 P. M.; Minister: Rev. Jaroslav Tuma, 128 Hillvue Ave.; Phone: 2-0718; Sec'y: Grace E. Allen, 130 Cedar St.

Corliss, N. Y.
Sacred Temple of Harmony Spiritualist Church, 100 Homer Ave., G.L.S.A.; Sun. and Wed. 8 P. M.; Pres.: Marjorie Newman; Phone: G-2357; Pastor: Rev. George Gullette; Sec'y: Kathryn Hall.

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

East Aurora: First Spiritual Temple of East Aurora; Sunday, Lyceum and ser- vices 10:45 A. M. and 8 P. M.; after 12; Minister: Rev. Hazel Bovaniger.

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

Lehigh, N. J.
Ch. of Eternal Light, 9050 170th St. (Cor. Jamaica Ave.); Services: Mon., Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor; Phone: Hegman 3-0789.

South Ozark Park: Helen Memorial Spirit- ualist Church, 14-16 Sutter Ave.; Sun. 7:30 P. M.; Tues. & 8 P. M.; Minister: Rev. Grace E. Wagner.

Richmond Hill: Church of Spiritual Guidance, 111-41-120th St., Messages: Sun. 8 P. M. & Wed. 1 P. M.; Classes for Spiritual Unfoldment and Psychic Devel- opment; Minister: Rev. Edna Beck; Phone: Virginia 3-9979.

West Hempstead: Spiritual Church of Magdalena, 59 Henry St., G blocks south of Hempstead Turnpike at Nassau Blvd.; Services: Sun. 7:30 P. M. & Wed. 8 P. M.; Thurs. 2 P. M.; Sun. 10:30 A. M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3404.

Niagara Falls—White Rose Center Free Psychic Trng., 639 Main St.; Services: Sun. 7:30 P. M.; Tues. & Wed. 8 P. M.; Pastor: Rev. Rosebud B. Vogel; Asst. Pastor: Eric Ragner, 152 50th St.; Phone: 3-8025; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-8215.

New York City
Temple of Light (G.A.S.) Suite No. 708, 153 West 42nd St., Inspirations, East of B'way; Healing Session, Sunday 11 A. M.; Tues. & Thurs. 7 & 9 P. M.; Tues. & Fri. 7:30 P. M.; Thurs. & Sat. 8 P. M.; Rev. Charles Owens, Pastor; Rev. Marion Owens, Sec'y.

Temple of Light Church, 163 West 1st St., Services: Sun., Tues. & Thurs. 8 P. M.; Sec'y: Lillian L. Weir.

Providence, R.I.
First Spiritualist Church, 143 West 1st St., Services: Sun., Tues. & Thurs. 8 P. M.; Sec'y: Lillian L. Weir.

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Seventh Spiritualist Church, Hotel McAlpin, 34th & Broadway; Message ser- vices: Tuesday 7:30 P. M.; In Room 301. Rev. McAlpin; Minister: Rev. Lillian Bleaser, 440 40th St., Brooklyn, N. Y.

United Spiritualists' Church, 300 West 50th St., Services: Sunday 11 A. M. & 8 P. M.; Wed. & Fri. 7:30 P. M.; Thurs. & Sat. 1 P. M.; Sec'y: Martha Felsheim; Phone: Circle 4-5495.

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

Helen Brand Memorial Church (G.A.S.), 1245 Broadway, 12th Floor, 12th St. (near 40th St.) Services: Sunday 2:30 P. M.; Minister: Rev. Hazel Brand Herrejon, Cathedral of Faith, 41 West 73rd St., Services: Sunday, 8 & 10 P. M. (Worship); 7:30 P. M. (Messages); Wed. and Sat. 1 P. M.; Wed. and Fri. 6:30 P. M.; Minister: Rev. Richard Reed; (see the premises).

Cathedral of God, 53 West 82nd St. (up- steepest, front) Services: Sun. & Sun. 7 P. M.; Minister: Rev. Barbara Lemo- nich; Re-classes: Phone: AP 7-0338 (Evenings).

Aquarian Brotherhood of Christ, Embury Hotel, 70th and Broadway, Suite 106, Minister: Rev. Frances M. (Worship) and Monday, 7:30 P. M.; Class: Wed. 2:30 P. M. Also services by Rev. Sylvia Secoy, 414 E. 45th St., and by Rev. Olive Kruger, Friday, 7:30 P. M.

First Spiritual Science Church of Brook- lyn, Studio 1002, Carnegie Hall, 7th Ave. and 56th St.; Services: Tues. and Fri. 6 P. M.; Minister: Rev. Frances M. (Worship) and Monday, 7:30 P. M.; Class: Wed. 2:30 P. M. Also services by Rev. Sylvia Secoy, 414 E. 45th St., and by Rev. Olive Kruger, Friday, 7:30 P. M.

ARTHUR BORD, Apartment 6-B, 140 East 40th St.; Appointment only; Phone: Plaza 2-2000.

First Church of Spiritual Vision, 100 West 61st St.; Sunday: Healing, 6 P. M. & Messages, 7:15 P. M.; Messages: Tues- day, Wednesday, Friday, 8 & 10 P. M.; Thursday and Saturday 1 P. M.; Rev

SPIRITUALIST CHURCHES

(Con't. from Page 12)

OKLAHOMA

Tulsa, Oklahoma
 Second Spiritualist Church, 919 South
 Cheyenne St. Services: Sun. 7:45 P. M.
 (Meeting 8 P. M.) Rev. Adella Reynolds
 Minister.
 Unity Spiritualist Church, 711 South
 Cherokee. Wed. & Sun. 8 P. M. Class:
 Tues. 8:30 P. M. Sec'y: Mrs. Orpha C.
 Reulieu, 1221 South Frankfort. In Cal-
 ifornia: 6233 Hollywood Blvd., Hollywood,
 28, California. Phone: 5-3394. (CX-383)

OREGON

Gold Mill Universal Church of The Mas-
 tery. Services: Sunday 8 P. M. Minister:
 M. Kruse, D.D., Route No. 1, Box 161.
 Portland, Oregon
 Universal Sanctuary of The Soul Tem-
 ple, No. 2, 5729 S. E. Boise; Services:
 Sunday & Wednesday 8 P. M. Minister:
 Rev. Jean Kruse; Phone: Prospect
 1-8686; Sec'y: Zaida Hein.
 Int. Spiritualist Ch. (N.S.A.), Red Man
 Hall, 9th & Hawthorne. Services: Sun. 8
 P. M. Sec'y: Mrs. T. J. Van Duzer.
 Salem: First Spiritualist Church, 1320
 Madison St., Circle and Healing, Sunday
 6:45 P. M.—regular services, Sunday 7:30
 P. M.; President: Irving M. Zeller; Sec'y:
 Mildred R. Bliven, Rt. 1, Box 289, in-
 dependence, Oregon; Phone: Salem 2-1363.

PENNSYLVANIA

Bradford: Christian Spiritualist Church, 46
 Chestnut St., Services: Sun. Wed. 8 P. M.
 Ministers: Rev. S. Van Duzer, Rev. Jacoba
 Van Duzer.
 New Castle, Penna.
 Spiritualist Church of Truth, McGowan
 Hall, 2154 East Wash. St., Wed. & Sun.
 8 P. M.; Agnes E. Guthrie; Celeste Atkin-
 son; James H. Anderson.
 Philadelphia, Pennsylvania
 Third Spiritualist Church, 3044 German-
 town Ave., Sunday, 10:00 P. M., regu-
 lar service 8 P. M.; Message service:
 Wed. 8 P. M. and Fri. 2 P. M.; President:
 Joseph B. Stott, 7223 Algard St.
 Universal Spiritualist Brotherhood Church,
 3012 Girard Ave., Sunday 7:45 P. M.;
 Wed. 7:30 P. M.; Minister: Rev. Anna K.
 Rose, 1004 West Wyoming Ave., Philadel-
 phia 440.
 First Association of Spiritualists, Master
 and Carole St. Services: Sunday, 12:
 30 & 8 P. M.; All Message Service,
 Wednesday evening. President: Charles
 H. McKelvey; Sec'y: Elizabeth H. Phil-
 lips, 2323 Leclaire 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. 7
 P. M.; Minister: Rev. Ruth B. Gallagher;
 Phone: GRanite 2-8631.
 Second Spiritualist Association, 11 East
 Thompson St., Services: Sun. 7:30 P. M.;
 healing: Sun. 8 P. M.; Lecture and mes-
 sages: Minister: Rev. Alida Neige, phone:
 LO 7-6550; Asst. pastor: Rev. Augusta
 Taylor.

Pittsburgh, Pennsylvania

Spiritual Church of Revelation, 114 Fed-
 eral St., (Courtland and Washington) Sun.
 Thurs. & Fri. 3 & 8 P. M.; Class for
 spiritual unfoldment, Fri. 8 P. M.; Min-
 ister: Rev. Katherine Piddell Kane; Phone:
 FAirfax 1-0766.
 First Church of Spiritualists (N.S.A.), 256
 Bouquet St.; Sunday: Healing Clinic 7 P.
 M.; Lecture and Messages 8 P. M.; Pres-
 ident: George A. Chase; Phone: MAY-
 flower 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.
 Titusville—Alliance Church of Infinite Sci-
 ence, 105 North 7th Ave., Sun. 7:45 P. M.;
 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 1-6604.

TEXAS

Beaumont, Texas
 South Park Spiritualist Church, 3785
 Ave. "A"; Prayer meeting and regu-
 lar 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.)
 4621 Reiger Ave., Sunday: Sun. 7:45
 P. M.; Minister: Rev. Joseph S. Huston.
 Fort Worth, Texas
 First Spiritualist Episcopal Church, 2503
 Lee Ave.; Services: Sunday 2:30 & 8 P.
 M.; Minister: Ella Pedigo; Phone: M. A.
 7575; Sec'y: Virginia Jordan, 450 St.
 Louis.
 Third Spiritualist Church, Room No. 106,
 Westbrook Hotel, Dallas, Texas, Sun. 7:45
 P. M.; Minister: Rev. Blanche Hanley;
 Phone W1-1258; Church Phone: ED 3431;
 Sec'y: Fern O. Maguire, 1003 Elmwood;
 President: Zeno R. Maguire.
 Christ Unity Chapel, 3736 Calmont St.;
 Services: Sun. & Wed. 7:30 P. M.; Minister:
 Dr. Elmore Nellis, 4408 Diaz St.; Phone:
 SU 4627; Asst. Pastor: Rev. McGil-
 vray, 366 West 7th St., Dallas, Texas;
 Phone: WO 4808.

Houston, Texas

First Spiritualist Church, 3523 Beaumont
 St., Sun. 10:00 P. M.; Lecture: Sun.
 & Wed. 7:45 P. M.; Minister: Rev. Myrtle
 London Rogers; Healer: Harry H. Adams.
 Second Spiritualist Church, 4301 Ross-
 moyne Blvd.; Services: Sun. and Tues. 8
 P. M.; Minister: Rev. Elsie Hicks; Phone:
 LI 9229.

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

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 Inspiration Chapel (U.C.M.) 510 South
 McCullough St.; Services: Sun. & Thurs.
 8 P. M.; Co-Pastors: Rev. Rose Marie De-
 lano and Rev. Antonio Donato; Asst.
 Pastor: Rev. G. L. Brotherton; Phone:
 PB 50406.

VIRGINIA

Norfolk, Virginia
 Light of Truth Ch. of Divine Healing,
 20th & Omohundro Sts.; Wed. & Sun. 8
 P. M.; Co-Pastors: Rev. Rose Marie De-
 lano and Rev. Antonio Donato; Asst.
 Pastor: Rev. G. L. Brotherton; Phone:
 PB 50406.
 Memorial Spiritualist Church, 307 West
 57th St. Service: Wed. and Sun. 8 P. M.
 Minister: Rev. Floyd Thornbert; Phone:
 52707; Sec'y: Florence Siebert, 634 West
 37th St.

WASHINGTON

Bremerton: Goodwill Spiritualist Church,
 837 Fourth St.; Services: Sunday 8 P. M.;
 President: Bessie Rouse, 553 Pleasant;
 Sec'y: Leonia Watson, 910 McKenzie.
 Seattle, Washington
 Universal Spiritualist Library, 3908 Ar-
 cade Bldg.; Open Daily; Hattie La Marche,
 Librarian.
 Mary A. Tower Memorial Spiritualist Ch.,
 919 E. James St.; Services: Sun. 8 P. M.;
 Pastor: Mary B. Crisp, 410 14th Ave.;
 Phone: Ka 6021.

Tacoma: National Spiritualist Church, 608
 Fawcett Ave.; Services: Sunday 11 A. M.;
 President: Phoebe Jones; Phone: Broad-
 way 8901; Sec'y: Theresa G. Boss, 1519
 North Stevens.

WEST VIRGINIA

Charleston, West Virginia
 Int. Spiritualist Ch., 1202 Elmwood Ave.;
 Wed. 8 P. M.; Sun. 7:30 P. M.; Rev. Beu-
 lah Brisson; CAPal 27-949.

Huntington: Clara Pritchard Memorial
 Psychic Science Church, (N.S.A.) 510
 Fourth St.; Services: Sun. 7:30 P. M.;
 Minister: Rev. Marie E. Doyle, 624 Fourth
 Street, Phone: 9884.

WISCONSIN

Madison: St. John's Church of Divine
 Science, 734 North 26th St.; Sun. 7:30
 P. M.; Sec'y: Mrs. J. 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 Gar-
 field St.; Minister: Rev. Loraine Nes-
 bitt; Phone: HUlltop 2-1878.

Christian Spiritual Church, 2544 North
 27th St.; Services: Sunday—9:30; 10:30
 & 8 P. M.; Minister: Phoebe Jones; Hill-
 man; Phone: Division 4-2577.

South Side Spiritualist Church, 1238 South
 15th St.; Devotional service, and 10:00
 Sunday, 10:30 A. M.; President: A. H.
 Kuhlmyer; Sec'y: E. Hildebrandt.

Int. Spiritualist Church of Milwaukee, 734
 N. 26th St., Sun. 10:30 A. M.; Pastor: Rev.
 Leonard E. Walker; Phone: HI 5-0774.

First Psychic Science Church, 2671 North
 9th St.; Services: Sunday, 10:15
 Open Circle, Sunday 3 P. M.; Mid-
 week, Wed. 8 P. M.; Joseph Sax, Pauline
 Bennett; Recording Sec'y: Polly Urban.

Temple of Spiritual Vision, Woodmen
 Club House, 1400 North 26th St.; Sun.
 8 P. M.; Rev. Anita 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. Quebec); Healing, Messages &
 Open Circle, Sunday 3 P. M.; Worship and
 Messages, 7 P. M.; Pres.: W. C. Richard-
 son; Leslie Livers, 290 West St.; Phone:
 26097.

Calgary (Alberta) First Spiritualist
 Church, 703 Ave. 7th St. East; Sun.
 8 P. M.; Alice Rushton, 1224 Kensington
 Road.

Edmonton: City Temple of Spiritualism,
 91315-103A Ave.; Services: Sunday 7:30
 P. M.; Minister: Rev. J. Gargett; Sec'y:
 I. Heath, 10737-97th St.; Phone: 74066.

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

Church of Spiritual Upliftment, Lakeview
 Hall, 80 E. Annetta; Sun. 7:45 P. M.;
 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: MU 9088.

Springdale Spiritualist Church, 137 Ave-
 nue Read; Sunday 7:15 P. M.; lec-
 clairvoyance: Tues. 8 P. M.; healing mes-
 sages: Thurs. 8 P. M.; healing: Sat. 7:30
 P. M.; discussion, messages (week nights)
 104 Clinton; Minister: William Par-
 tridge; 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. J. Taylor; Sec'y & Treas-
 ire: Donnelly.

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

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

Winnipeg Spiritualist Church, Odd Fel-
 lows Hall, Services: Sunday 11 A. M. &
 7 P. M.; President: E. W. Woodward, 633
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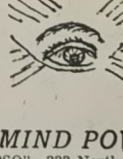
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Huntington, West Virginia: According to Albert Scheffer: "The oft despised penny, so carefully separated from its more esteemed companions and taken to church on Sundays, has been given a place of practical usefulness by the Clara Pritchard Memorial Psychic Science Church. When these coins triumphantly clank against each other, in the pockets and purses of the Sunday night worshippers, chances are they will be placed in a basket and carried to the altar to nestle beside many others."

"It is a church improvement idea advanced by Irene Elkins. Since January, 1954, more than 8,000 pennies (a mile in length when placed side by side) were donated. Recently they were traded in on comfortable, upholstered seats for the chapel. Dale Hoon, Jr., the recorder, devised an ingenious "road map," divided into feet, yards, rods and furlongs to chart the progress of the coins along the Mile of God's Pennies. "This harvest of pennies has been money given in addition to the regular Sunday evening offertory. Rev. Marie E. Doyle is pastor of the church."

Los Angeles, California: A church bulletin recently received from Rev. Pearl J. Barnes, lists services at the Spiritual Church of Ataraxia every Sunday morning at 801 S. Wilton Place.

Speakers and mediums presented: Paul Harris, former editor of **Psychic Observer**; Frances Evans, Maude Louise Avery and Rev. Stella Thornton, assistant pastor of the church.

St. Petersburg, Florida: The November bulletin published by the Peoples' Spiritualist Church, 1011-9th Ave., North, announces their activities under the direction of minister, Rev. Clifford L. Bias, who is being assisted by Rev. Charles Swann.

According to the bulletin, Rev. Bias was born March 19, 1910 in Huntington, West Virginia; attended Marshall College and Ohio State University; served as Appellate Clergyman and President of the Official Board of the Spiritualist-Episcopal Church; and Dean of the Spiritualist-Episcopal Institute.

He is a Staff Medium and Vice-President of the Indiana Association of Spiritualists which owns and operates Camp Chesterfield, Chesterfield, Indiana.

Rev. Bias, besides being a speaker and teacher, is internationally famous as a medium. Accounts of his mediumship appear in a number of books and periodicals, including "They Have Found a Faith" by Marcus Bach; "The Silver Cord," by Olga Tildes; "Clues for Survival," by Herbert Lull. His phases of mediumship are Clairvoyance, Clairaudience, Blindfold-Billet Reading, Trance, Independent Voice, Apport and Card-Writing.

Rev. Bias is the author of "The New Church of the Aquarian Age," and "Trumpet Mediumship and How to Develop It."

Indianapolis, Indiana: A homecoming celebration marked the beginning of an extensive program planned by the directors of the Progressive Spiritualist Church, Park Ave. at St. Clair St. Guest speakers: B. F. Clark and Rev. Cecil M. Skillman, president and treasurer respectively of the Indiana State Spiritualist Association. Others presented on the homecoming (Oct. 17th) program: Harry O'Leary and Lora Sharp.

Honored guests: Dr. H. L. Skillman, Richmond; Mr. and Mrs. Orval Howe and Jesse Weimer,

Frankfort; Ethel McDaniel and Mattie Bagley, Bloomington; and Gay Bush, Westport.

James Florence, Mr. and Mrs. Meredith King, Mr. and Mrs. Henry Schaeffer, Edna Wentz, Ida Williams, Rev. Sarah Wager, Sam Denny, Amanda Slauter, Alma Welsh, Grace Fleming, Elizabeth Copeland, Harry Hudson, Mr. and Mrs. Tom Whitehead, Minnie Carroll and Ada Labiteau.

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Paul Leach is the church president; Ola Florence, minister and Marjorie Wilken, secretary.

Philadelphia, Penna.: A church bulletin recently received from secretary, Elizabeth Phillips lists speakers and mediums featured at the First Association of Spiritualists, Master St. West of Broad.

They were: Rev. Alfred Terry, Washington, D. C. and Rev. C. Harrison Engel, Etna, Maine.

At the recent board of trustees meeting, Charles McElwee was re-elected president. Other officers: Treasurer, Daniel B. Graeber; Vice President, Cecil Calvert; Trustees: Laura M. Shannon, Charlotte Smith, George Williams, Mary Mooney, Rev. A. Gordon Cable and Ida McCarter.

Battle Creek, Michigan: The sixth anniversary of the Spiritualist Church of Divinity, Carpenter Hall, Green and Jay Sts., was celebrated recently (Oct. 31st). The afternoon and evening services were well attended, according to president, Glenn R. Brenner.

Kalamazoo, Michigan: The Spiritual Church of Divinity, Battle Creek, Michigan and the Church of Spiritual Truth, 729 Stockbridge Ave., of this city plan a mass meeting January 23rd which will be held at 610 Mills St., Kalamazoo. President, Harold Marsh and secretary, Dr. Grace Monk, both of the Kalamazoo church will be in charge of the program.

Los Angeles, California: A teacher certificate was recently conferred upon Rev. Elsa M. Rapp, 217 S. Berendo St., by the Universal Psychic Science organization. Rev. Rapp, now serving the Pyramid

MARRIAGE CEREMONY CHICAGO, ILLINOIS



The photograph above was taken Oct. 26th at the Second Spiritualist Episcopal Church, 116 S. Michigan Ave., Chicago, Ill., when Fred Holtzman, center, and Lucille Johnson, right, were married by minister of the church, Rev. Sylvia Birchfield, left.

Mr. and Mrs. Holtzman were attended by Mabel E. Coyle, Chicago and Rev. Curtis B. Morris, Columbus, Ohio.

Spiritualist Church of Alhambra, California, was ordained April 5th, 1953.

According to Rev. J. B. Gerling, U. P. S. President, "Rev. Rapp is also co-operating with Rev. Jane Sipes and Dr. Susie Jackson of Los Angeles. Recently she returned from a UPS Missionary trip to San Antonio, Texas, where she received Public Ordination Rites at the Universal Psychic Science Temple of that city—the Rev. Clara Williams, pastor, officiating."

"While in San Antonio, she served the Texas Christian Synod Church, Rev. Rose Hixon, leader. In the near future, Rev. Rapp will serve the UPS Temple at Norwalk, California, Rev. Violet Young Barber, Pastor."

New York City: Regular Sunday services are being held afternoons at 3 at the Universal Temple of Light, Suite 454, Hotel Ansonia, 2109 Broadway at 73rd St., according to Frank Decker, leader.

These services are conducted by Rev. Mary Mendelson who just recently returned from the West Coast where she was featured as principal speaker at the Spiritual Science Church, 1904 N. Argyle Ave., Hollywood, California, Rev. Mae Taylor, minister.

Niantic, Connecticut: Classes, thought-exchange, open forums, psychic discussion groups and services will be conducted at the new UPS Center located at the Connecticut Spiritualist Camp in Pine Grove.

These activities will be under the direction of Rev. C. Wallace Fox, recently appointed missionary by the Universal Psychic Science Ministerial Association, headquarters at 621-639 - 12th St., North, St. Petersburg, Florida.

Rev. Fox will conduct regular Sunday services in the "Morton House" Niantic's local hotel. During recent months, he has filled engagements at the W. T. Stead Memorial Church, Providence, Rhode Island—Olive Lowe, secretary; First Spiritualist Union Church, Norwich, Connecticut; Rev. Masie W. Wheeler, pastor; and the New London Spiritualist Temple, Katherine Turner, secretary.

Vancouver, British Columbia: According to Rev. Ada Garrad, 2926 Horley Ave., the 27th annual convention of the National Spiritualist Association of Canada was held at the National Memorial Spiritual Church, 3306 West Broadway.

This convention, held the latter part of October (29-30-31) was supervised by president of the Association, Rev. Samuel Daniels.

Others listed on the official program: Rev. Beatrice Gaulton, gram: Rev. Ethel Shavers, British Rev. Ada Garrad, Pastor of the Spiritualist Church of Canada, 1820 Lonsdale Ave., North Vancouver; Lillian Moore, 1st vice president of the State Spiritualist Association of Washington; Rev. Nancy Barker, Niagara Falls, Ontario, Canada; Rev. Louise Daniels and Mrs. Walley.

Officers elected on the board of directors of the N.S.A. of Canada for the following year: President, Rev. Samuel Daniels; 1st Vice president, A. Brown; 2nd Vice president, Rev. Beatrice Gaulton; 3rd Vice president, A. Drinkwater; Secretary, Rev. Doris Horning, 1842 Williams St., Vancouver;

U.P.S. Minister Opens Church in Los Angeles



REV. ELSA M. RAPP

She is being featured in the Pyramid Spiritualist Church, Alhambra, California. (See Col. 3 this page).

Treasurer, Rev. E. Shavers, Trustees: Mrs. A. Brown, Mrs. W. Bentham and Mrs. G. Simpson.

According to Rev. Garrad, a trust fund has already been raised to establish a Spiritualist Home. This idea was originally promoted by the late Rev. Martha S. McGuire of Toronto.

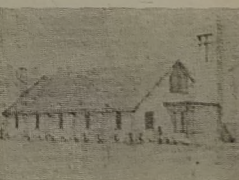
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New Spiritualist Episcopal Church at Lansing, Michigan



The above is an artist's sketch of the new Spiritualist Episcopal Church, Lansing, Michigan; minister: Rev. John W. Bunker.

I.S.F. PRESIDENT LLOYD OPENS SPIRITUALIST SESSIONS AT HOLLAND



The photograph above was taken during an executive session at the recent International Spiritualist Congress held recently at Amsterdam, Holland. Left to right: Horace Leaf, F.R.G.S., London; Rolf Carlsson, Stockholm, Sweden; Henry Lloyd, newly elected I.S.C. President, South Africa; Ralph Rossiter, President of Marylebone Spiritualist Association, London; and Achille Biquet, Belgium.

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