

Man Marks Present Age Of Progress

By Dr. A. J. Kiser

Great progress has been made in science in the last five decades. Prior thereto, the rank and file of humanity could not foresee or believe the present-day accomplishments could be made possible. Today they are facts, demonstrated facts, evolved from the dreams of the few. It is a relatively short time between the rattle of the tea kettle lid, observed by Watt and the present-day locomotives that pull a freight train of over a mile in length.

It is a lesser time from Alexander Bell's first effort at developing the telephone to present-day television. The gasoline engine had to be a reality before the airplane was constructed to fly in the air. Radio, developed in modern times, hinged on earlier developments like Benjamin Franklin's initial efforts to attract electricity. Putting in a call for London, the operator says "Hold the line."

Centuries have elapsed since the first crude methods of printing were evolved through man's thought power. Modern city dailies, print, fold and count hundreds of thousands of copies in a few hours. In each case there had to be a beginning. It is unlikely that the originator of the first products completely foresaw the possibilities as now developed.

Thou Art Saul

The Christian world, comprising many millions of people, who profess to believe the Bible records are true. Samuel talking to Saul, was not the first demonstration of life after death. When Saul could no longer get in communication with his spirit advisers, he made inquiry for a medium and was referred to the Woman of Endor. He went to her in disguise. He had been instructed.

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TRUTH For Authority NOT Authority For TRUTH

PSYCHIC OBSERVER

JOURNAL OF SPIRITUAL SCIENCE

No. 526

SOUTHERN PINES, N. C., OCTOBER 10, 1960

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Formidable Array Of Scientists Proved Spiritualism Is Fact

By W. D. Chesney

One often notices the statements made by many people, including readers of *Psychic Observer*, that the truths of Spiritualism have not been scientifically proved. That is indeed a very great error as we will now prove. The word science comes to us from the Latin and means, 'that which is known.' It does not mean what one thinks he knows, or what some folks want others to think they know. It means, 'That which is known.'

So base was this thing, called science that Paul wrote to Timothy, "Avoid the disputations of science—falsely so called." The thing called sci-

ence—physical or material science, has far too often been guilty of great errors and instituted massacres that have carried away millions of humans before they have gained the experience that is to last them forever.

Centuries before the 1st Advent, Aristotle, falsely called scientist, promulgated many scientific (?) facts that it took science 1400 years to deny as false. Scientists were about to burn Galileo at the stake along with his newly discovered telescope and invaluable documents that proved Aristotle almost as false as many of the modern material scientists now intent in blowing creation to the birds. Why? Because he proved two of

(Continued on page 5)

Alfred Tennyson, Immortal Bard Of Truth And Beauty

Scrutiny Of His Poetry Reveals Inner Emotions

By Robert Burros

It has been implied that every biographer of Alfred Tennyson has violated the poet's wish that his scintillating, fascinating personality be studied ONLY through his poetic works. I believe that it seemed indeed a legitimate wish, for it is the wise man who would repudiate publicity beyond the span of his life. His works alone should be sufficient to render him immortal. Probably many biographers of Tennyson have considered this an additional burden to their formidable task.

The Tennysons were noted for their quick, zealous, and sometimes upscrupulous and acrimonious wits. These traits were carried through to Alfred and had a definite influence upon his works, notably his drama *HAROLD* and the characters therein. Alfred's grandfather, George Clayton Tennyson, a man of "consequence" in his time (not that financial agility means anything) worked as a confiden-

tial advisor to large landowners and speculators. In my opinion, his work contributed to such vile conditions as the concentration of wealth in the hands of the few.

Arrogance Shows

The Tennyson family had a claim to the Baronetcy of d'Eyncourt, which may account for the arrogance which can be found in some of Alfred's work.

As a result of the political al-

tercation between George Tennyson and his adversary Lord Yarborough, the power-cherishing Tennyson became fretful, irritable and intolerably sarcastic, especially when his selfish ambitions were thwarted. His wife Mary, though perplexed by his tantrums, would condone them and bear her cross without utterance. She was a quiet, meditative person who would valiantly stand with her husband through any trial or tribulation.

The characteristics of both grandparents seemed to pass on down to Alfred, who, though not appreciative of criticism, constructive or otherwise, was always prepared to contemplate means by which he would improve his poetry. He felt that this would be ample "retaliation," since the critics, upon reading his improved versions, would be "out of work" because they'd be lacking something to complain about in their favorite scapegoat. So, I feel that if it were not for Grandfather's inflexibly hot temper, we would probably be reading more unpolished versions of Alfred's works.

(Continued on page 6)

What I Observed

By

RALPH PRESSING

MATERIALIZATION UNMASKED

My Trials and Tribulations In A Search
for Genuine Manifestations of "IT"

A NEOPHYTE'S DILEMMA

This piece will be an attempt to describe some of my experiences in the field of physical phenomena known and referred to as IT in a previous article published in September 10th *Psychic Observer*. I have no intention of pulling my punches, nor do I wish to excuse myself for being a rank neophyte, during my 20 years as editor of this journal, in so far as knowing anything at all about psychic research. I wanted to believe IT so badly that I lost all sense of proper test conditions.

My real quest, so I thought, began in the 1940's when I first visited Chesterfield Spiritualist Camp after reading, as Spiritualists will do, that said camp is the "largest phenomenal center in the world." It may be the largest in the sense that the camp really has grounds to boast the finest and largest cafeteria, auditorium, art gallery, and book shop. The boast ends there!

If, by phenomenal, it is meant that a parade in and out of a seance room can be included in this category, then Mable Riffle's folly might also be classed as phenomenal.

And what is Mable Riffle's folly? Ever since she has been Czar of Chesterfield Camp; ever since she has run roughshod over the visiting public by figuratively throwing anyone off the grounds for even questioning the type of mediumship presented; ever since she has run roughshod over her stable of mediums, nothing has been able to even phase her innate desire for power, not only at Chesterfield, but throughout the entire Spiritualist movement.

Make no mistake about it, she has and continues to dominate the whole materialization set-up at Chesterfield. She is able to instill a certain fear in the hearts of all those who cross her. How



RALPH PRESSING

does she do this? By barking and screaming her orders even more realistic than the toughest top sergeant who ever shouted at a buck private. All this, coupled with threats of reprisals, if those under her do not do her bidding, has created for her a Chesterfield empire which would make even Khrushchev blush with shame.

And how does she handle her stable of mediums? That's easy. To me, she has made these statements (of course, in true Czarist fashion, she always denies everything she says when faced up to it)—now her statement: "I am going to have 10 materialization mediums." There are only 4 or 5 now but don't forget she sees herself as God because she has said to me: "I can make my own mediums"—and this she does even if she has to bring them in off the

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Psychic Observer Has The Frauds On The Run!!

PSYCHIC OBSERVER

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FIVE HUNDRED AND TWENTY-SIX
OCTOBER 10, 1960

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FIVE HUNDRED AND TWENTY-SIX

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LETTERS TO THE EDITOR

Psychic Observer does not necessarily identify itself with any ideas and views expressed by a reader.

Mr. T. O'Neil

Dear Sir:

Do not send me any more Psychic Observers.

Why not clean your own house first? Were you doing right when you had the P.O. delivered to every door in Anderson and Chesterfield? Wasn't that being underhanded and deceitful? Isn't your conscience bothering you, or perhaps you haven't any. Are you without sin? Our Lord said, "He who is without sin, let him cast the first stone."

You don't have to go outside of your own city or town to find deceit and underhand work so why pick on Chesterfield Camp, especially with your so-called friends and to accept the key and hospitality of Mrs. Stillwell's home? You are being very childish the way you are writing about it in the P.O. Where are your material witnesses outside of your Dr. friend and a photograph is easily fixed up today to look very real and besides if these ladies are guilty they alone will have to answer for their own sins.

So don't you think you had better call it quits and apologize? You are losing a lot of friends yourself.

Why not print this letter along with your other ones. You might as well have the good with the bad.

Mrs. D. McQueen
93 Elm Ave.
Toronto 5, Canada

Dear Tom O'Neil:

Frankly, as of now you do not appear overly bright.

But I would never before have believed it possible that you could be such a NIT-WIT as to bring into global disrepute the entire spiritualist movement, until I now see it proved by your dull but frantic efforts to build up a case for your false and libellous accusations which do not have the slightest foundation in truth. Apparently you are suffering from some sort of hallucination of unquestionable mes-

sianic righteousness of any cause that you stick your snout in.

How large do you think could possibly be the number of your fellow nit-wits who could for long uphold you in your ignorant conclusions? Within the near future you will find to your sorrow that there are fewer nit-wits within the spiritualist movement than you assume, with the result that you will find yourself out of business with your Psychic Observer even sooner than you feared before you got yourself and the reputation of everybody interested in genuine spiritualism into this unholy mess.

You are by inference libelling, insulting and imperilling the honest and valuable work of every contemporary spiritualist medium in the USA and elsewhere. Likewise, you are insulting, molesting and dangerously exposing to public ridicule in all parts of the world MILLIONS OF INTELLIGENT, CULTURED AND JUDICIOUS ADHERENTS OF BONA FIDE SPIRITUALISM.

You will not be allowed to use as a crutch in your defense that unconscionable refugee to our hospitable shores, Andrija Puharic, who is a troublemaker as millions like him wherever they appear and whatever field of endeavor they enter, thinking themselves "clever" by making fools of the innocents around them. You, Tom O'NEIL, and you alone are responsible for the publication of the libellous mess to which you have given birth, and you will have to answer for it in due time.

For the sake of material gain, trying to drum up additional subscribers through filthy sensationalism, you have shown your willingness to undermine the entire contemporary spiritualist movement and to gratuitously insult millions of normal human beings like myself who are helped and comforted by the strenuous and devoted work of bona fide mediums of culture and intellect obviously far superior to your own. Any church or other group which

hereafter sells or otherwise distributes your mud-slinging Psychic Observer does not merit respect.

I remain, with the wholehearted expression of my CONTEMPT and REPUGNANCE for your UNETHICAL CONDUCT.

Friedel Drury
255 West 84th Street
New York 24, N. Y.

Dear Tom:

Your invitation to all physical Mediums to have their gifts tested by the "snooper-ray" is excellent. Those that have nothing to hide will welcome the opportunity of proving "beyond doubt" the fact of individuality and Immortality thru Natural Law and the services of a mortal instrument who has thru proper rechemicalization been prepared as a "Medium" of such proof.

Many years before I came into the Psychic Science field I told my Mother, Rev. Dorthea C. Dencer, "The Spiritualists had better clean their house or someone outside will do it for them." You had no choice actually, because scientific proof had been given of deception by one whom you had sponsored, let us say, by devoting space to pictures and write-ups of her gift in previous issues. Had you not published the deception, someone else would have come along and done the exposé possibly without giving the dedicated instruments space to PROVE there is REAL Materialization.

Your mission is only half completed, for you have taken from many of the "give me a sign" people the ONLY kind of proof that they could or would accept. Many times even these Mediums, when they were not desecrating the gift for material gain—money or fame—did give demonstrations of real materialization, so I have heard. The PUBLIC are partially to blame for in the ignorance of the Natural Laws, their eagerness to accept any and all demonstrations as REAL they DEMAND demonstrations and the "weak" in character supply fraud when they cannot produce the reality.

Nature CANNOT BE FORCED and energy cannot be dissipated constantly (by physical demonstration 3 or more times daily) without the physical body of the Medium being affected, for the chemicalization needed is produced FROM THAT WITHIN THE MEDIUM and the Medium's body has its own needs to fill and will not be circumvented.

Thirty-five years ago, Rev. Dencer, asked how often she could use the gift of Materialization which she possessed at that time. The Spirit Teacher said preferably once or twice a month depending on her own physical condition from which they would have to draw and only groups of ten to twelve at a time. She "thought on it" and decided reaching hundreds a week publicly meant proof was to be preferred to reaching 20 or 50 a MONTH in private seances. She chose public demonstrations with physical proof thru Psychometry and the "Greatest of all Gifts" Healing, which is definitely a psychical gift for which the Medium's body must be prepared to receive greater charges of power to transmit to the patient in order that Healing can occur. There are NO MYSTERIES or MIRACLES ALL is according to God's Plan, Natural Law.

Mr. Mackin and myself attended a Camp in Penna for the first time last month. At the Chapel door we were instructed to write the name of the Spirit we wanted to contact—a question and sign our full name, it was to be a Trumpet in the Light and Materialization service with billet reading. These were laid open in a basket, these were not torn up publicly which is important in the light of what happened later. A Trumpet was placed on the corner of a cabinet and a seemingly voice issued forth from it or the

Medium in the cabinet and "that was that." We are both Clairvoyants therefore I use the word "seemingly." The Materialization consisted of a brief flash of a white draped figure (which I did not see) and the Control's voice which ASKED if someone in the audience did not think it was "too light" for a full materialization. I may be wrong but my understanding is a control is trained to KNOW conditions, etc., for the protection of the instruments.

We proceeded to register for a double trumpet seance. A RUTHIE came to Mr. Mackin, the name WRITTEN ON THE BILLET and not her own name RUTH which he repeated as a test, they still called out RUTHIE, and insisted on him being a Doctor when he is not. I had spelled my name correctly Dorthea and gave it verbally at the beginning of the seance, but they insisted twice in bringing in supposedly my Grandmother Dorothy who does not exist here or in the hereafter. Neither of us have ever been to England, but the voices placed us there even to the extent of having me "a long way from home and homesick" when we had left Newark, New Jersey, that day. This was our experience and one we will not repeat.

The PUBLIC MUST learn the mechanics of Spirit Return, that they retain their individuality KNOW who they are and to WHOM THEY ARE GOING. They do not have to have their name written out, the Medium does not have to know the condition or have the sitter FEED them information so that they can fabricate a message that will be pleasing to the sitter, THAT IS IF the public is REALLY interested in contacting their loved ones, and not an impostor either IN OR OUT OF THE BODY. Again I say the public is partially responsible for trickery for if they DID NOT seek the services of these instruments, they could NOT perform trickery, it would not be profitable.

Rev. Dorthea C. Dencer, Mr. Neil T. Mackin and myself dedicated the PEACE PRAYER SANCTUARY Wednesday evening, 8 p.m., August 24th, at the Shoreham Hotel in Washington, D. C. I do hope you and your Staff can attend for there will be many workers that you can meet personally. (Ed. note: We attended.) I have some interesting Spirit photographs to show you and would like to have you conduct, with those of your choosing, a demonstration of pictures WITHOUT A MAN-MADE CAMERA which as you know is called skotographs, one of the physical gifts which I am to be used for. The body has been rechemicalized for about four years for camera Spirit pictures and about a year for the Skotographs.

Finding and publicizing dedicated instruments and their "physical" proofs of the Continuity of Life after so-called Death is the second half of your mission for without this your exposé is negative and detrimental to mankind's progression and I KNOW you were NOT chosen as that kind of an instrument.

Rev. Dorthea Morris Mackin
478 Orange Street
Newark 7, New Jersey

Dear Friend Tom:

Am writing to you in interest of Trumpet work, as no other has written to you about offering service, am writing with the consent of my Trumpet Guides, and Butterfly my Trumpet Guide, the writer is a deep devoted Spiritualist, have spent the best part of 35 years in the cause of Higher Spiritualism without the thought of any money value for service performed in the cause of Spiritualism, only True Spirit return,

the writer stands back of you 100 per cent on those frauds.

Am willing for you or any other person to run a test of my Trumpet Guides, with any snooperscope or any other device. Of course my Trumpet Guides may be a little new only since December did they start to work, the first two times the Trumpet rose no voice, but made signs up and down for yes, sideways for no. They built a voice box to speak through. Enough said.

Have been holding sessions up until this hot weather and expect to hold them again, and you are welcome to sit in at any time unannounced if you prefer. I hear there is another physical medium, Rev. Wm. Aldred who I understand is always tooting about his work. Am not jealous in any way. His address is 2101 Jefferson at Muskegon Heights, Mich. Phone 2-5820. Write and see if he will offer his services. Would love to have a talk with you on subject of Trumpet. Am a hard working man. I work in a barber shop during the day to earn my livelihood. I do not seek publicity, as some I have just mentioned was sick for over two months this Spring am on my feet once more. More power to you, Tom. Let us clean our midst of these frauds so the air may be free again once more for True Spirit commune.

Yours in Higher Spiritualism,

Rev. Zenas Disbrow
867 E Empire
Benton Harbor, Mich.
Phone Walnut 55381

Dear Rev. Disbrow:

Thank you for your kind offer to sit "under 'snooperscope' conditions" with the consent of your "Trumpet Guides."

We most heartily accept your wonderful offer, and this is to ask if it is possible for you to come to Southern Pines?

We are most eager to counteract the pictures of fraud appearing in the past issues of PO with pictures of true phenomena.

Looking forward to registering your work on Infra-red film in the near future, I am,

Cordially yours,
Tom O'Neil

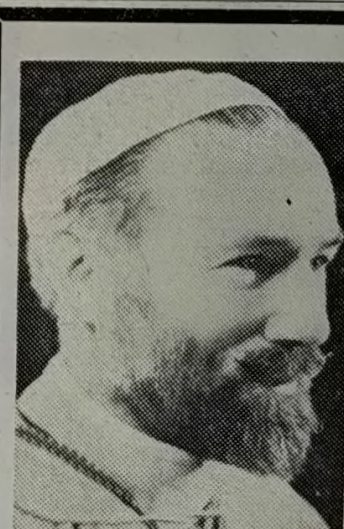
Mr. Tom O'Neil, Editor.

Re: Materialization—Chesterfield.

Dear Sir:

We want to be among the hundreds that are thankful that you wrote this article. I am sure that you are going to get many letters thanking you, and that there will be as many more who will not take the trouble to write but feel the same.

(Continued on page 3)



If you want to come out of your troubles, or if sick I will send you a free treatise that will amaze you. Send two 4-cent stamps for mailing in a plain sealed envelope.

**BISHOP
RALEIGH**

Box 86, Malibu, Calif.
(P-530)

LETTERS

(Continued from page 2)

I spent last Sunday up at CRYSTAL FOUNTAIN PARK, Sherwood, Ohio, and had a long talk with Renollets—Frank, Calvin, Howard, who is president of the camp. I would like to quote Howard—"Only the true Spiritualist can police Spiritualism."

We have been very unfortunate here at Indianapolis, as the order came down to the churches to destroy all of the copies and not let the members see this issue. That alone, to me, sounds of guilt.

We were up to Chesterfield today and the story they are telling is that it was trick photography instigated by Agnes F. Reuther. We were up to Chesterfield several years ago at the invitation of Miss Reuther, when she saw a Fake Apport. By the way, is she still at Cassadaga and what is her new name? (Palazzetti, Ed.)

The story here is that there are to be two more issues on other pictures taken. Any truth? Will it still be on TV?

P.S.: More from Chesterfield, "You have lost so many subscribers that you had to have something sensational."

E. W. Lingenfelter
516 East Tenth Street
Indianapolis 2, Ind.

Dear Tom:

Continue presenting articles on the fraud in Spiritualism: authenticated, well-documented, naming names, place, circumstance. I can assure you that a number of my Spiritualist and writer friends across the country and I have been exchanging dope and data on this matter for a long time. I remember the furore caused when Agnes Reuther began her "clean-up" campaign in P.O. but refrained from naming anyone in the hope they would mend their ways. During that series one of my articles published (PSYCHIC OBSERVER, July 10th, 1958) was "Reverends Without Reverence."

During my many lectures and at my services, I have constantly harped on the ignorance and insincerity permeating the psychic and Spiritualistic fields. My talks made a number of visiting "mediums" including visitors, uncomfortable to the point of actual squirming in their seats! To wit: One's psychic power isn't like a faucet to be turned off and on at will. There's too much emphasis on "messages" and not enough on services in our so-called Spiritualist "churches." A medium who's dependent upon his "messages" cannot always tell the truth or he will alienate "good customers." The medium's own life should be proof of his powers and spiritual teachings. The indiscriminate giving of high Masters and guides to selfish, shallow and wishy-washy individuals who've done nothing in their lives to attract such entities. The accurate readings of "billets" which is simply done by always BEING ONE AHEAD, so that the billet discarded is actually the one for the person currently "reached." For this reason I have never had billets in my own services. In a certain "development class" the medium's husband was seen shining little red, yellow and blue lights on the arm of one of the "students" the medium thenceforth interpreting its "spiritual significance"!

In my article "Analyzing Spirit Writing" in the January 25th, 1958 issue of PSYCHIC OBSERVER, I made an offer for those who have access to "spirit writing" to send me samples along with the medium's own natural handwriting for analysis. I've never been taken up on my

offer. Now I offer this as a CHALLENGE. I don't say spirit writing is not possible. What I do say is that after careful analysis I will KNOW whether it is GENUINE SPIRIT WRITING or simply the projection of the medium's subconscious! Handwriting, or any kind of writing at all, is something which can be weighed, photographed, enlarged, measured, etc. Our Secret Service, F.B.I., Armed Forces, Universities, Colleges, psychiatrists and others who are scientifically trained, and who have successfully used handwriting analysis, wouldn't do so if it was based on something as intangible as "psychic" which to them is tantamount to guesswork!

Welcome back Ralph Pressing! Though I read P.O. when you edited it I didn't begin writing for it until Agnes Reuther became Editor. In the late Danton Walker's book "Spooks Deluxe" in which he mentions P.O. many times and thought that you were (then) somewhat of a name dropper! I do hope you live up to this by dropping plenty of names in your current series.

One final point: How many really SINCERE Spiritualists are there? There are millions who claim to be and whose attendance at these services—in fact its chief attraction—are the messages. This may surprise, even shock, some but a dedicated Spiritualist is NOT a chronic message-seeker. And the "congregations" of most Spiritualist churches is a most transient one. Some of these same persons can be seen the next day in any of the numerous tearooms getting their cards read or what have you! Take away the messages and see how many of our "sincere Spiritualists" will attend only the church services consisting of a lecture, prayer, healing, etc. It is for this reason that I am no longer a Spiritualist, in the popular sense, but a SPIRITUAL INDEPENDENT, legalized as such, and which best expresses my inner feelings on the matter.

Rev. Leo Louis Martello
423 East 81st Street
New York 22, N. Y.

Dear Mr. O'Neil:

May I add my belated congratulations for your courage and honesty in exposing the shameful Chesterfield frauds?

As historian of the Fox family and founder of the non-existent Fox Memorial Society, I say with great sorrow that the Spiritualists (or those who so label themselves) are not searchers for truth. I have suffered acutely from what I have known and met and I am rebellious to the point where I feel a housecleaning—most thorough—is what will save the movement.

Keep up the good work—wield the big stick but step with caution! Black forces are at work and must be met.

Marian B. Mackenzie
Thirty Acres
Hudson, Ohio

Dear Mr. O'Neil:

Just a few lines to say to you, I, as a reader of the P.O. do appreciate your courage and superior knowledge, and the courage and superior knowledge of those affiliated with you, in delving so scientifically into the organized mediums who are wrongly using their God-given faculties and talents. You have hit in the right spot to discourage those who know that what you have recently exposed is true, and thus done a good deed for all humanity. We who desire to hear the truth and learn to distinguish it from the false teachings are in accord with you in this great work of taking the good, and as we go forward in our earth development, leave the rest behind. Education is the method of this development.

God said: Where men abnegate self and affiliate into a com-

munal brotherhood, after the manner of my heavenly kingdom, then shall ye affiliate my organic angels with such mortals, and make them one with my second resurrection.

And ye shall surround such communal brotherhoods with the light of my kingdoms, thereby controlling the angelic intercourse with mortals, so that drujas and vampire spirits cannot molest them.

And these brotherhoods shall be taught to question not the spirits and oracles on personal matters, but for light and truth as to what will contribute to meliorating the condition of man, and as to light and truth regarding the higher and lower heavens; and as to attaining spiritual gifts and great wisdom. (Oahspe, page 778, chapter 25, verses 4, 5 and 6.)

Yours sincerely,
Mary Anne Towle
Rt. 2, Box 83
Montrose, Colo.

Tom O'Neil, Editor-Publisher
Psychic Observer
Re: From The Editor's Desk, 523,
Aug. 25, 1960

What burns me up is that so many people, Spiritualists and otherwise, are still going to Chesterfield Spiritualist Camp, knowing about "the exposé" and about the underhanded, dirty, low-down goings-on.

Why should they lower themselves to be willing to go back on the "camp" grounds that still "stink"? Why not turn over at least a fraction of the cost of visiting the present "camp" to a really good cause—helping THE PRESENT EDITOR-PUBLISHER OF THE PSYCHIC OBSERVER in the further investigation and promoting TRUE SPIRITUALISM and true living?

Those fakes in "ectoplasm" (at \$6.50 a yard) are now starting to squirm and threaten.

IT IS TOO LATE.

How would they like it if in the place of the visitors in the seance room they would change places with the "actors" when their eyes were closed and with bowed heads would fool them, saying "OUR FATHER WHO ART IN HEAVEN?" Not a bit—I bet.

GLAD to get that FLASH about RALPH PRESSING. Been waiting for that. For years have been interested in his editorship of P.O. Now he needs much strength and courage for his new column "WHAT I OBSERVED."

Maybe thru this the physical mediums will be given courage to come thru the "ECTOPLASM" curtain (at \$6.50 a yard) which surrounds the entire "camp" and volunteer to sit under "Snooper-scope" conditions.

Remember, they need courage, too.

Your friend,

Mrs. Mildred Sarangalis
10408 Superior Ave.
Cleveland 6, Ohio

My Dear Mr. O'Neil:

Relative to your July 10th, 1960 articles, pictures and names in the Psychic Observer, re: Chesterfield Camp.

You invite the general public to comment and advise you as to what is the best thing for you to do with the film you say had been taken in the seance room on the camp grounds—well—if it is your film you are free to do as you please, but, examine your conscience and after a brief period of silence with your higher self, ask yourself first, "Am I being honest and truthful or am I allowing a mere monetary promise to close my eyes and to becloud my conscience?"

Remember always—"As ye sow so shall ye reap."

If we sow wind, ye surely will reap a whirlwind.

If you feel that you have sown good seeds in the publication of the aforementioned articles of July 10th, 1960, then may God bless you in your endeavors of

"housecleaning"; however, if for some personal gain or just to get even with someone you were led to take that drastic step—then—brother—all I have to say is "God be merciful unto you"—for the harvest is usually 10 to 100 times greater than we anticipate—"As ye sow, so shall ye reap."

I understand that a combined television and scientific expedition is headed towards Southern Mexico to study a mysterious type of mushroom and its effect on a tribe of Indians. Heading the tour is Dr. Andrija Puharich of Carmel, California. Is it the same Dr. Puharich that you know, the one that lives in New York?

I have a copy of this letter on file.

An ardent defender of truth,
Clara M. Scarf (Mrs.)
1160 Seward Ave., Apt. 202
Detroit 2, Michigan

Dear Tom:

Congratulations, and then, congratulations! You have not lost out in your exposure of fraud, but gained. As a result, more people than before will have faith in The Psychic Observer. Not only those who are not believers in the psychic, but those who are, are applauding you.

Cordially,
Stewart Robb
Exploring the Unknown
150 Lafayette St.
New York 13, N. Y.

Dear Tom O'Neil:

I am so thankful for what you are doing in cleaning out the fraud in Spiritualism. What a sad state of affairs to stoop so low to fool heartbroken people seeking to learn the truth—and to learn that the leader is in her eighties. Oh, what can she expect in the ages in the future for herself unless she is an atheist and thinks death so-called is the end of our existence for all time.

There is a German song. In it is this: "Oh what is this world a-coming to, can anybody tell?"

God's richest blessings to you and your staff in your great work.

Very sincerely,
Mrs. A. H. Bridge
211 S. Washington St.
Tulahoma, Tenn.

Dear Tom O'Neil:

I have been wanting to write to you for some time, in fact, ever since your exposure of Chesterfield Camp I have had an urge to applaud your courage. I have been reading the letters in P.O. and can no longer put off adding my voice to the many others who approve of your crusade. Some, of course, are after your scalp, but on the whole, I am sure you have received more letters of commendation than otherwise.

I am a native Hoosier. I was born in Indiana and lived there most of my life. I have associated with Spiritualists since I can remember and my family believed in the tenets of the faith. None of us ever belonged to a Spiritualist Church because we never had one near our home. We were proud of Chesterfield Camp and we always subscribed to and read P.O. I never visited the Camp. I always wanted to but could not afford it. The cost of the trip would have been trivial but the expenses after one arrived were more than my slender purse could bear. The seances, lectures, etc., were expensive and the reports of others confirm that they really knew how to charge for their services and how to put on the pressure and how to put on a show. It was these reports that put the first seed of doubt in my mind. Still, I read the paper and it almost broke my heart when the Pressings gave it up and it was moved to another state. I had always felt a certain pride in its being Indiana's Psychic Newspaper.

In 1947 I lost my husband. His

last illness was long and expensive and after his death it was necessary for me to make my own way. I worked in Cincinnati and other cities that were near the Indiana line, and I had some very satisfying association with spiritualists at this time. There are many good and sincere mediums in Cincinnati, Ohio.

In 1952 I married again and came to Fort Worth to live. Here, the picture changed. I sought and found Spiritualist friends and attended a Spiritualist church. At that time, it was the only one in all of this great city. The church was a disappointment to me. The minister, a woman, gave sermon-lectures that were too orthodox for me to assimilate and her messages and spiritual help to her flock were barely over the border line from fortune telling. She constantly urged people to come to her with questions which she would answer for a stipulated price. She gave paid-for advice as a part of the regular message service, advice on business, matrimony, trips, jobs, etc. On my first visit to the church she and her helpers sought me out before the service and politely interrogated me, trying to find out how many and who of my relatives were in spirit. Being of Scotch descent I answered "cannily," and the near relatives I failed to enumerate never materialized in any messages I received. Once, during a message service, the minister asked me if I had a brother in spirit. I told her, "yes," so she brought him through and told me what a fine looking young man he was and how she could see the family resemblance. I protested against this message and told her so because my brother died in infancy. Her face flamed with anger and she told me sharply, "You wouldn't expect him to remain an infant, would you? He has progressed in years there just the same as here on earth. He is grown up now." I said no more, but I knew he couldn't be a "young man" for he died several years before I was born and I am no longer young. I attended the church for some time because there was none other and some of the people I met there were fine spiritualists and I liked their association, but I finally became so disgusted I quit going and now, the minister and some of her close friends refuse to speak to me.

(Continued on page 7)

DR. REGINALD MILLS

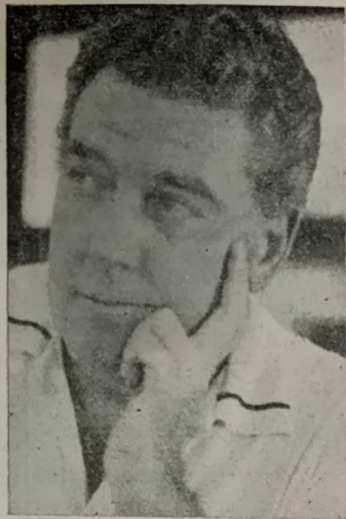


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Rev. Dr. Reginald Mills and Dr. Bartt Mills, famous "Father & Son team" from England. See this quiet inherited God-given gift at work. Your weak faith no barrier. Their strong faith sufficient. During the past fifteen years over 80 per cent of the patients spiritually treated by the laying on of hands, including absent healings has been successfully healed. These include the following diseases: Cataract, many forms of Paralysis, Arthritis, Gallstones, Kidney Stones, Bladder, Heart, Growths, Sinus, Duodenal Ulcers, and all Glandular Conditions, etc.

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From The Editor's Desk



BY TOM O'NEIL

In these days of the great spiritual shaking, the PSYCHIC OBSERVER is playing its part. To date, the only part of the PSYCHIC PRESS in America taking a definite stand in assisting a searching multitude find its way around the dark rooms of the organizational politicians called "mediums."

Transformations are now taking place!

These transformations are due to the transfusions of NEW BLOOD called truth, injected into a fast dying spirituality that has become known as "Spiritualism."

Our great truths of this science are hemmed in by those who would lead mankind to the circus grounds of the pseudo psychic. Here—they safely bark their wares to those who have entered the gate: SEE, AND TALK TO THE GOD'S THREE TIMES A DAY, THE PRICE IS CHEAP—JUST THREE BUCKS A SEAT!

Would you care to meet the disciples today?—Step this way la-dee-ee and gen'men, HURRY—HURRY NOW—! St. John starts his speech at 8 o'clock—but he has to be back at 9:15 to help "Jesus" make tape recordings for the chosen ones, so—HURRY! HURRY!

All who are not fortified in this knowledge are possible victims of these monsters of iniquity; all who are not firmly established in the way of sincerity and truth, are in eternal danger of these harpies who float like soulless specters on the tide of evolution. They have the powers of invoking others of like ilk to serve them, and the impartial natural law is misused hourly, that they may perpetuate themselves. The power of light in their hands becomes but a scepter of darkness, for many hands wield spiritual powers whose hearts are dead, whose minds are rotting dens of iniquity, and whose souls have long since bid them good-bye. They are lost beyond recall to this life-wave, for they have killed out even the germ of good within themselves. They battle on, however, clinging desperately to life at any price, realizing only too well that eternity holds nothing for them.

Their Punch and Judy existence is all they can now rate, and when the hand that manipulates the puppets can no longer wave, the curtains will close on an empty stage, and their lights shall dim for an eternity.

The actor's in ectoplasm, at \$6.50 a yard, have been served notice in the pages of the PSYCHIC OBSERVER that they are through!

The PSYCHIC OBSERVER also states: "The organizations who tolerate those in its ranks who are known to be frauds, have lost their rights to act as representatives of those who still hold to the true tenets of the ORIGINAL SPIRITUALISM."

Under circumstances as glaring as this Chesterfield exposed a President of these United States of America would be impeached, and yet—certain "mediums" go on with business as usual, under the protective banner of the NSAC (NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES.) It might be wise to consider, that if we do not clean house from within, there is a strong possibility that it might be cleaned from without, and several letters to this editor have suggested that a strong enough complaint from strong enough groups to the right authorities, could very well bring about a face washing that would be mighty hard to bear! So, Mr. Macdonald—where you say: the policy of the PSYCHIC OBSERVER is none of your business and you shall adhere strictly to that understanding, we say: that it would be an excellent idea if you studied the PSYCHIC OBSERVER policy of: TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH, and take heed, because we will keep our 60,000 readers well informed as to whether you, as President of the

NSAC, will clean your house or not in the forthcoming convention in Detroit, Michigan.

By the way Mr. Macdonald—In your letter to me published in the August 25th issue of the PSYCHIC OBSERVER, you state that the lady in question, who of course is Mable Riffle, "is not a certified medium with the NSAC." However, in your monthly magazine, THE NATIONAL SPIRITUALIST, she is listed in the NSAC DIRECTORY OF MEDIUMS. Please sir, how do you account for this inconsistency?

Maybe out of this conflict, we will have new presidents who face known facts, new faces of mediums, making a better way of life for the true Spiritual seeker, who needs to find his way to the Living "Dead," not—to the Dead "Living!"

IN THE INTERESTS OF FAIR PLAY, THE PSYCHIC OBSERVER OPENS IT COLUMNS TO MAURICE BARBANELL, EDITOR OF TWO WORLDS, LONDON, ENGLAND. IN HIS ARTICLE, MAURICE ANSWERS HIS CRITICS, JAMES McLINTOCK AND TOM O'NEIL.

By MAURICE BARBANELL
Editor of "Two Worlds"

The greatest obstacle to spreading the truth of Spiritualism is the belief in the mind of the man in the street that the whole subject is riddled with fraud.

In the 40 years I have spent as a propagandist with my pen and voice, I have always stressed that the percentage of fraud in Spiritualism is no higher or lower than in any other aspect of human activity. There are no more fake mediums, comparatively speaking, than there are dishonest business men, quack doctors, and crooked lawyers.

Long Campaign

In our long campaign in Britain, finally crowned with success, to obtain religious freedom and to get the law altered so that seances could not be illegal, as they were because of ancient Acts of Parliament, we were told again and again by Government spokesmen that our duty was to protect the public, and particularly mourners, from fraud.

In Britain, the Spiritualist movement and its Press has never hesitated to denounce fraud when this has been clearly exposed. We have resolutely refused to hush up such scandals, a practice prevalent in other religions, believing that honesty is the best policy and truth must win in the end.

Occasional Lapses

For some years, this policy of exposing frauds led uninformed newspapers to believe that there were no genuine mediums. They forgot the obvious fact that fraud could not exist unless there were genuine phenomena which it duplicated. Now, at long last, newspapers in Britain, to a large extent, are fair to Spiritualism, although there are occasional lapses. In the main, however, they are willing to print our outstanding evidence.

In the 28 years that I have been an Editor, my policy has always been to present the best aspects of mediumship and to be fearless in denouncing the heartless frauds who fatten on the bereaved for the sake of money.

Complications

I have found that there are two complications. The first is that credulous and gullible people will refuse to accept even the clearest unmasking of fraud because their will to believe prevents their reason from functioning. I have often said that more harm is done to Spiritualism by foolish Spiritualists than all its combined enemies.

Stoop To Trickery

The second is that, in the vast majority of cases, the fakers originally had, and still may have, genuine mediumship. It is when their powers are not func-

tioning that they stoop to trickery because of the money involved.

Cannot Spell

In your columns, your London correspondent, J. M. McLintock, has championed three such frauds, William Roy, John Scammell and Arthur Phillips. He attacked me, although he is so careless that he cannot spell my name correctly, for daring to say that they were tricksters. Indeed he has gone so far as to assert that I have never exposed any fraudulent medium. He is entitled to his opinion, however worthless it may be.

Sued For Libel

Roy was the worst fraud that Spiritualism has had, so far as I can recall. When I stated this fact in "Two Worlds," he sued us for libel. We were ready to defend this case in court when we would have presented the evidence, which we later did in "Two Worlds," and, moreover, would have revealed his criminal record. Finally he withdrew his charge of libel after giving a solemn undertaking to pay our costs. He defaulted on his undertaking and fled the country. We were left "holding the baby." Nevertheless, an appeal for these costs produced an overwhelming and generous response from readers.

Confession

Before he fled, Roy confessed his trickery, with full details of how the faking was done, in the "Sunday Pictorial," one of our largest circulation newspapers, where he boasted of the 150,000 dollars he had obtained from his victims. We still have his card index of sitters with its entries of information concerning them used at his seances.

Scammell, who was associated with Roy for a long time, was also clearly exposed in fraud on more than one occasion. Indeed, in my office, the first time I taxed him with his deceit, he admitted that he had "helped things out." In the case of Phillips, we still have the false beard removed from him when he was posing as a "materialisation."

No Publicity

In Britain there is an arrangement among the psychic newspapers that they will not give any publicity to physical mediums or accept their advertisements until they give a test sitting to a body of leading Spiritualists.

I need only say, regarding these exposures of fraud printed in British newspapers, that the "mediums" concerned could have sued all the editors and papers concerned for libel and collected handsome damages if they could vindicate themselves in court. None of them has done so.

Frank Comments

McLintock has also attacked me because of frank comments I have printed about C. A. Simpson, a healer. This man's healing was not in dispute. What had to be told was the truth about the statements made by him and his "guide."

When Simpson first came to London from New Zealand, he was a street hawker, selling socks in the open market. Because of his mediumship, and particularly his healing, he was publicised and launched by Hadden Swaffer, the greatest journalist in this country, and a champion of Spiritualism for over 30 years.

High Fees

Out of his own pocket Swaffer paid the rent for Simpson's "mission of healing," and helped him considerably in several ways. Swaffer parted company, however, when Simpson demanded high fees for treatment while the poor were kept waiting.

The famous journalist felt it was his duty to dissociate himself publicly from Simpson and to denounce his mission as "a money-making concern." Simpson became so egotistical that he appealed for 300,000 dollars for a "city of prayer" that was to occupy 15 square miles!

When Swaffer parted company, Simpson's "guide" made some extraordinary pronouncements. He said that Swaffer would be terribly punished and that he would die in the gutter!

Nobody In Grave

Now, for printing these facts, I am attacked by McLintock who accuses me of pursuing Simpson into his grave and beyond! What I did was to print a summary of this story at the time when Simpson died as part of the obituary notice. As a Spiritualist I do not believe that anybody is in a grave.

McLintock also accused me of employing men at my own expense to patrol outside one of Simpson's Queen's Hall meetings calling on all Spiritualists to boycott them. I cannot remember that Simpson ever had a Queen's Hall meeting. It is certainly untrue about my employing men for the purpose McLintock stated.

Mark you, I do not mind being attacked—I prefer it to being praised, which always makes me suspicious. In a long experience in the centre of all kinds of controversy in Spiritualism, I have followed one inflexible rule—to satisfy my conscience that what I am doing is what I honestly believe to be right. For that reason I am impervious to criticism.

Divine Task

I am the friend of honest mediums, but the foe of the fakers. They are the cancers that fester in a great movement which still has a divine task to perform in the world.

Formidable Array Of Scientists Proved Spiritualism Is Fact

(Continued from page 1)
the greatest physical laws ever discovered.

Mediums Tortured

The scientists-so-called of all ages have almost outdone themselves in inventing news means of barbarous tortures for those endowed by a beneficent Creator with true mediumship. Dr. Einstein, surely he was a scientist, said of material science, that it was just something to kill more humans, barbarously, and make the children of the Most High simple slaves to machines.

If the word scientist means one who knows, we cannot deny that Sir William Crookes was a scientist. He went into a study of Spiritualism with the avowed intention of proving it a fraud. He even stated that he agreed with Professor Faraday, who had stated that dogs had better power of reasoning than Spiritualists. And after having the spirit Katie King as a constant guest in his own home, he became one of the strongest advocates for Spiritualism.

He was a scientist of scientists, and enjoyed the greatest honors for his scientific work probably ever accorded to a human. He, being a scientist, employed scientific methods to prove his thesis that Spiritualism was scientifically proved, so there is only one logical conclusion — Science proved Spiritualism true.

Camille Flammarion is justly accorded the honor of scientist. He stated, "Spiritualism is scientifically proved." Sir Oliver Lodge cannot be denied the honor of being called true scientist. He said, "Spiritualism has been scientifically proved by scientists." Prof. De Morgan said, "There is no other logical explanation of the psychic manifestations I have seen. Spirit manifestations are a proved fact." The great scientist, Hans Dreih wrote, "The actuality of psychical phenomena is doubted today only by the incorrigible dogmatist." A dogmatist is well described by Jesus in his parable about the rich man, Dives, and the dogs that licked the sores of poor Lazarus as he picked up the crumbs. "They would not believe though one arose from the dead." Dr. Ernesto Bozzano, great Italian scientist said, "Deep researches into psychical phenomena demonstrate survival. This is my firm conviction."

100% Satisfied

And what do skeptics say about this: In 1869, The London Dialectical Society appointed a large committee of the most reputable scientists and professional men to make a thorough investigation and report on the fact concerning Spiritualism. The committee began its researches in a very skeptical spirit. The report was presented in a large octavo volume and it was 100% in favor of the scientific proofs of Spiritualism.

The group saw and recorded materializations, both when a medium was present and absent; levitations of heavy bodies, music played by invisible entities, the handling of red hot coals, rappings, spirit writings, independent voices told secrets, not known at the time, but later verified. Witnesses saw elongations of the human body, apports of all kinds, heard trance-speaking, saw healings of diverse diseases, visions in glasses.

This lengthy report, was published in book form in 1871. There could be not a doubt about the character and good reputation of the authors of the report; the report absolutely proved

scientifically that Spiritualism was founded on the solid rock of truth. But a storm of vituperation arose forthwith. By whom? Do you need to guess? It was the two bodies that should have welcomed it most—the Church of England, and those fly speck so-called scientists who would not investigate, and condemned, untried and untested, the truth exactly as the so-called Church had been doing from the time of Jesus' birth, and does today. The glorious mediumship of D. D. Home was exhibited before many scientific bodies and led to much persecution. The persecution was a boomerang that returned to bruise those that launched it because Home was welcomed by every crowned head in Europe.

In the early seventies, scientists—those who were honest and sincere enough to dare, began taking spirit photographs. Many fine examples still remain to attest the fact, particularly Sir William Crookes' photos of the spirit Katie King with her medium, with Sir William, with Mr. Gurley and others. They were taken by five different cameras and processed by Sir William, all in his own residence, behind locked doors and windows. Fortunately many of them were given to and preserved by friends. A great portion were consigned to the flames at the instigation of those that should have been most desirous of spreading the gospel that there is no death.

Cesare Lombroso, M.D. and great scientist, tried to destroy the advance of true scientific religion—Spiritualism, in Italy. He went into the subject to confound the movement, but was himself confounded and wrote, "I am ashamed and grieved at having opposed psychic facts. Genuine psychic phenomena are produced by intelligences independent of the parties present. The reality is indisputable."

Robert Hare, emeritus professor, Penn University, wrote, "I entered upon the investigation of Spiritualism with a view to refutation, but the very instruments, which I contrived to accomplish that object, produced the opposite effect." (Skeptics, look up all these scientists I have named in a good encyclopedia.)

Professor Hyslop came from England with the announced purpose of proving the evidence of survival, that came through Mrs. Piper, a fraud. After many years constant contact, he wrote, "I regard the existence of discarnate spirits so scientifically proved, that I no longer refer to the skeptic as having any right to speak on the subject." Again Hyslop wrote, "History shows that every intelligent man, who has investigated, if he gave it adequate examination at all, has come out believing in spirits." Professor Flammarion made exactly the same statement. So did Sir Arthur Doyle. So did every investigator that honestly investigated, and had the bravery and decency to stand up and be counted.

Enemies of Truth

Baron Reichenbach wrote, "There is a scientific incredulity which exceeds in stupidity the obtuseness of the clodhopper." The so-called scientists who refuse to investigate and condemn what they fear to find true, are more than stupid. They are evil, malignant enemies of the truth that would make man free from fear. The Kluski and the Guzik seances of the twenties were attended by the greatest real scientists of Europe, and a few repu-

table scientists from America. The seances were held mostly in university laboratories and private homes where the mediums had never been before. The windows and door were sealed with adhesive tape on which the scientists wrote their names. (Author has section of that tape. Truly a register of the really brilliant savants of the earth: Lodge, Doyle, Geley, George, Richet, Ochorowicz, and one hundred more.)

And yet those ignorant of these facts, and not too anxious to know them, continue to howl, "Science has not proved the truths about Spiritualism." As Jesus said, "They have eyes and see not; ears and they hear not." Dr. Ochorowicz wrote, after seeing these seances, "When I remember that I branded as fool that fearless investigator, Crookes, because he had the courage to assert the reality of psychic phenomena, I am ashamed both of myself and others, and I cry from the very bottom of my heart, 'Father forgive, I have sinned against the light.'" It took a man of courage to issue such a statement. As to others, that know and prevaricate, let us say with Bobby Burns, "The coward slaves we pass them by." Or with Joaquin Miller, "He that will not tell the facts is a liar—the coward."

Dr. Challis, British Royal Astronomer wrote, "The testimony for Spiritualism has been so abundant and consentaneous that either the facts must be admitted as reported, OR THE POSSIBILITY OF CERTIFYING ANY FACTS BY HUMAN TESTIMONY MUST BE GIVEN UP." Sir Alfred R. Wallace, co-discoverer, with Darwin, of the theory of evolution stated, "The phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved, in other sciences."

What do we humans use in place of brains? We swallow the fantastic ecclesiastical fables about great fish swallowing Job; about a blow on a rock bringing out water; about rods metamorphosed into snakes; about humans jerked up into a mythical kind of heaven without going through the gate that men call death. Can't they realize that a human body must ingest food to live, must have certain metabolic eliminative reactions, or die of toxemia! And yet refuse to believe the Love of God, demonstrated by our daily lives, through the glorious knowledge given us through Spiritualism that we are here for a few years schooling that is to prepare us for an eternal existence with those we have loved and temporarily lost.

As one who has reached the four score mark and has been in personal contact with the blessed promises of God through Spiritualism for all my life, I must ask: "What are we using in place of brains?" Why do we believe the colossal prevarications distributed through the paid Press, from half-baked college professors, victims of ecclesiastical tyranny?"

Snap of Fingers

Far too many real and imaginary researchers know so little about the laws governing spirit, they expect to give the snap of fingers to bring up any spirit, from the time of Nebuchadnezzar to the friend that passed away last week. It is not that simple. But at the Guzik and Kluski seance, a Cro-Magnon man of at least 50,000 B.C. materialized time after time and was examined and attested by the type of scientists one does not know these days when the scientists are intent on blowing earth to kingdom come. Much has been said about the mediumship of

Eusapia Paladino, pro and con. The pros were real scientists. The cons were those determined to prevent the truth from being known to those that needed it most.

She was a true and honest medium, anybody on earth to the contrary notwithstanding. And the greatest real scientists on earth extolled her as such: Drs. Botazzi, Herlitzka, Foa, Crookes, Thury, Maxwell, Zöllner, Lombroso, Morsella, Flammarion, Geley, Richet, Lodge, Cuneo, Georges, Roux, Santoli-Quido, Carrington, et al ad infinitum.

To those wanting to get the facts about the Kluski seances—the most marvelous manifestations of spirit ever known since Jesus, let them get Journal A. S. P.R., September, 1925, and see an American scientist's observations. There were raps from inaccessible places, materializations of humans and animals, partial materializations and hundreds of different humans, paraffin molds and plaster casts that experts admitted could not be duplicated by any living person, a variety of apports including the carrying of the medium through a heavy, locked and sealed oak door to a distant apartment. A materialized eagle was photographed as it perched on the medium's shoulder. A lion, birds, cats, dogs and a Cro-Magnon man materialized in that locked, sealed laboratory. One minute they were there and recognized. The next minute they were gone. Did Kluski transport this menagerie with him? Definitely NO for he went into the laboratory stark naked. Everybody get, and read that issue of the Journal A.S.P.R.

About the same time marvelous psychic phenomena were occurring in Boston—the Margery seances about which the A.S.P.R. attested: "The facts here chronicled constitute conclusive proof of the existence of Margery's supernormal faculties. And the strongest sort of evidence that these work through the agency of her deceased brother Walter." The party Houdini, and some Harvard professors outdid themselves to belittle the phenomena.

Houdini was condemned as dishonest and a trickster. Dr. Wood broke his solemn obligation not to touch the ectoplasmic structures, or throw a light into her face. He did both. Truly the Harvard men employed mendacities and fraud to prevent the dissemination of truth. (See Proceeding A.S.P.R., 1925-27, vol 2. Also Jrl ASPR, September 1925.)

Science has built billions of dollars worth of gadgets; electron microscopes, colossal reflecting telescopes that reach out into the cosmos to bring in the story of worlds that no longer exist; vast computing machines, that figure in seconds what it would take a mathematician years to solve; jet liners that carry one to Europe in six hours. But all this science is valueless without the human eyes to see, the human hand to start, guide and stop the device plus the human mind to recognize and give proper interpretation to any records made by the gadgets.

Photograph Nothing?

Photography of spirits requires camera, source of light, operator plus some object that will reflect the impinging radiation to the film. If under these conditions you point the camera in any direction, and find, on processing the film, one or more extras, it is certain that there was some object sufficiently dense to reflect back the radiation. One cannot make a photograph of nothing. So, from the time Sir William Crookes obtained excellent photos of Katie King, alone and with others, others have thus obtained permanent records in the way of photographs of hu-

mans and animals that have been 'dead' for years.

Many camera fans, have taken pictures of mundane objects and found extras on the film. For instance, the photo of Lady Hehir's dog, 'dead' a long time; the Buxton's fox terrier long time 'dead,' sitting on the lap of Amy Buxton despite the fact that she was allergic to dog dander while the terrier lived. Then the eagle perched on the shoulder of the medium, Kluski. The photo of Sir Arthur C. Doyle, made by his wife and son, processed by them. And a noble picture of William T. Stead, his head surrounded by ectoplasm.

One of the most contemptuous false-to-his agreement was a party named Wood who attempted to disprove, through dishonesty the God-given mediumship of Margery Crandon. Breaking his solemn engagement, he seized and manhandled the ectoplasm extruded from the medium's navel and genitalia. He later boasted about this treason and said the ectoplasm was some metallic object covered with leather. It disappeared again as it rushed back into Margery's body. Wood never told a palpitant world why he broke his word of honor, or what became of the ectoplasmic rod.

After due preparation of the medium, by her controls, two M.I.T. scientists were permitted to take small samples of the supposed metallic rod. They analyzed it and reported it contained, sodium, chlorine, potassium, water, albumen, epithelial substance and erythrocytes (red blood corpuscles).

In 1915-16, Dr. J. W. Crawford, Irish scientist worked with a Golligher girl of sixteen, and proved levitation, scientifically for time and eternity. He even photographed the ectoplasmic rods, extending many feet beyond the medium's reach, while in the act of raising heavy objects. Dr. Crawford recorded spirit raps on phonograph records and saved them for posterity. No, my skeptic friends, these raps were not caused by the omnipresent big toe joint clicks from the Fox sisters who have been 'dead' and laid away for whole decades.

Ectoplasmic rods formed into materialized fingers and made impressions in putty. En passant, anybody seeking the truth, can find Walter's real finger prints in April 1928 issue of Jrl. A.S.P.R. They check perfectly with his prints while living on this plane that were picked up from one of his razors. This, again, damns the prevaricating piffle published by a suborned Press.

Stamford Shambles

The Mosaic Law provided that two, or more witnesses were necessary to prove a capital crime. Two witnesses of a murder yet today are enough to convince a jury and convict a criminal. But man has five physical senses. Spiritual entities have been seen, heard, felt, smelled, and apports brought by spirits have been tasted, eaten. Thus all five of our physical senses absolutely prove Spiritualism true.

As to the matter of eating apports, the reader is referred to the Bailey matter. Bailey was brought from Australia to California by Thomas Stanford, mining and railroad capitalist, and brother to Leland Stanford, founder of Leland Stanford University. Bailey was confined in a trick proof cell, in a trick-proof, specially-constructed building, on the property of Stanford. The phenomena were observed by lawyers, preachers, state officials and scientists and constituted the greatest and most marvelous apports since Jesus Christ fed the multitudes on apported bread and fish. Intolerance and bigotry of

(Continued on page 15)

ALFRED TENNYSON

(Continued from page 1)

Alfred's grandfather was a radical in his day (in one sense of the word) because of his opposition to the ecclesiastic concepts. This was the result of an all-enrapturing jealousy that could be justifiably deemed a madness; he was jealous of an ancestor who had been appointed Archbishop of Canterbury. Because of this, he had relinquished his faith along with a minor church position.

Alfred's father, George Tennyson Jr., was equally intolerant of discipline. As a youth receiving training for the ministry, he indiscreetly engaged in rifle practice, diabolically employing the windows of the chapel as targets. There are, indeed, many indications of Tennyson turbulence in Alfred's poetry.

Compared to her husband, a connoisseur in his tastes, Elizabeth Tennyson was a benevolent, austere person; I feel that it was through her that Alfred had been endowed with a youthful zeal to sever the bonds that had enthralled the proletariats of many European countries.

Bards and Blunderers

In his youth, Alfred was an enthusiastic fencer, actor, and poet, having written "Armageddon" at the age of fifteen. From the time of this initial endeavour, the tumultuous-tempered Tennyson was noted for his definite lack of devotion for criticism. It was at this age that he became contemptuous of domestic home life and began to think of people as self-sustaining individuals, working toward individual goals, though cooperating in order to prevent chaos. He felt that when he became older, family life would be detrimental to his literary achievement. In college, "the plowman," as he was called because of the working clothes in which he was attired, joined the Cambridge Conversation Society, consisting of students possessing liberal religious and progressive political ideals. From its chief, John Sterling, he learned humility, which can be found arm-in-arm with arrogance in his drama HAROLD. Another major influence upon Alfred's perspective was his association with his fine friend Hallam, as I shall show later.

It is interesting to know that Alfred would have become a bishop except that he provoked the ire of the prominent Lord Shaftesbury because of his religious affiliations, his cynical sense of humor and his distinguished liberalism.

As a result of the Congress of Verona in 1822, the tyrannical Bourbon, Ferdinand VII, had been handed the coveted sceptre of Spain. He had the backing of such reactionaries as Castlereagh, Talleyrand, Romanoff, and Lothair Wenceslaus Metternich. Tennyson and some of his college buddies obtained an old warship and a letter of marque and reprisal so that they would be able to throw in their lot with Torrijos, leader of those opposing the despot. However, their little maneuver was soon halted by the British government, which would have been in an embarrassing position if the plans of the students had been executed. This love of adventure and universal freedom can be found in such Tennyson dramas as HAROLD.

His Own Critic

In studying Tennyson, it must be noted that Tennyson loathed his bad poetry more vehemently than his critics did, although he, because of his obstinate nature, was reluctant to admit this. The soul-severing bits of criticism that one disillusioned fellow Wilson, nicknamed "Crusty Christopher," had

bounteously bestowed upon Alfred's better pieces, forced the young egotist to endeavour to reach even higher criteria.

In later years, Alfred was angered by Charles Tennyson's acceptance of the d'Eyncourt baronetcy, which he considered a blemish upon the family name because of his feelings of condemnation for the frivolous, conniving French. This abomination for the French is given adequate light in Harold's hate for William of Normandy in the drama HAROLD. There is no doubt that the proud and sincere Alfred considered Charles a charlatan lord absorbing the newfound ostentation that came with the landed title in the form of an elaborate home. When the pompinjay received the title, he immediately claimed descent from such houses as Plantagenet and Lancaster. His false traits are reborn in Alfred's interpretation of Earl Tostig of Northumbria in HAROLD.

It was from Sir John Bowring that Alfred learned the responsibilities of a poet: to serve his people and country to the best of his ability by writing themes that would replenish the national spirit of reverence that had been fading, instead of becoming absorbed in the pursuit of abstract beauty, an impractical goal, though it is pleasant to delve into the cloudy realm of Nowhere.

Many were the historic occurrences that influenced the mature Alfred Tennyson's conservative political views and love of justice. The most significant influence upon his poetry was the Crimean War; his two major poems on this war demonstrated his understanding of the blunders made by commanders of both sides, the nonchalant blunders that had wasted so many innocent lives. One life-expending factor was the obstinate pride of the British, who refused to take the advice of such French commanders as Raffet, St. Arnaud, and Pelissier, who believed that the British should refrain from campaigning in the Crimea at a certain time because adverse weather conditions would prove disastrous.

In fact, the whole war might have been averted if it hadn't been for the failure of such bigwigs as Aberdeen and Stratford de Redcliffe to employ power diplomacy; Queen Victoria and her loyal subject Tennyson well recognized this. War had to occur eventually because of Russian expansion in the Dardanelles and Bosphorus. This seems to be emphasized in the drama HAROLD, which dealt with the loathsome ambitions of William of Normandy.

Leaders Didn't Care

The slaughter of outnumbered British troops who had taken the offensive at Balaklava can be attributed to many factors. First of all, the top-ranking commanders such as Codrington and Colin Campbell did not give a rap what strategy their subordinates employed as long as they made them look good. They were not vigilant in observing the overambitious Colonel Brudenell, better known as Lord Cardigan. Brudenell had overlooked the fact that his men were in no shape to fight at Balaklava because of the fatiguing march that they had made to the escarpment.

In fact, anyone could have told him that his regiment was vanquished before the battle had begun because the men had been nourished by trychinosus-infected salt pork. The cases of this sickness were abundant, the men in no condition for combat. It was impossible to tell whether or not he even had the authority to charge the enemy because of the ambiguous manner in which the order sent by a superior was worded and the sloppy manner in which it had been written. But

Brudenell did not care because he could easily make a big hero of himself in the eyes of the British people by riding into the path of the Russians WITHOUT ANY HARM BEFALLING HIM. It seems that Prince Radzivil, one of the Russian commanders, had been an old college buddy of his, so that the worst he could expect would be capture. To make everything look legal, Radzivil may have taken Brudenell to one of the top officers, as Menschikoff of Gortschakov, who might then negotiate with the British for an exchange of prisoners, sticking the British with their big, fat lemon of a lord.

This is the reason why the fact that the British were hopelessly outnumbered was "overlooked." So, Brudenell, seeing no reason to reconnoiter, rode far ahead of his troops so as to penetrate the Russian line and obtain quick capture, leaving his troops to feel the full impact of the encounter. Many of his subalterns, such as Cathcart and Nolan, followed the example set by their false leader. These men were foolish in that they had no chance of survival against such overwhelming odds.

But, alas, it was not the common man's lot to question the intentions of the "most venerable" commanders. Nay, as Tennyson put it in one of the two very famous poems inspired by the charges at Balaklava:

Theirs not to make reply,
Theirs not to reason why,
Theirs but to do or die;
Into the Valley of Death
Rode the Six Hundred. . . .
Into the jaws of Death
Into the Mouth of Hell. . . .

Tennyson was, by no means, oblivious to the actions of those who flouted his queen. All through Victoria's reign, ever since the royal display of resentment for Prime Minister Palmerston, Tennyson felt that the queen's right to sanction or nullify policy should be respected and nothing should be done to modify, restrict, or prohibit the execution of a royal decree. However, he realized that if the queen retained the right to be consulted, to encourage, and to warn, her power would be supreme. Since Victoria was related to the House of Hapsburg, she was suspicious of the activities of such strong advocates of unification as Cavour, Charles Albert, Victor Emmanuel, and Garibaldi.

In opposition to certain officials, Victoria favored Prussian control of Schleswig-Holstein because of her relation to the Battenburg family. Victoria was equally perplexed by the failure of such leaders as Gladstone, Disraeli, and Cranbourne to consult her on matters pertaining to treaties, for which she had a capable mind. No doubt she felt that she could have given some useful advice that would have aided the British in the negotiation of such doctrines as the Clayton-Bulwer Treaty, made between the United States and England to settle the problems of construction and control of the anticipated Panama Canal.

The recognition of all this was shown in Tennyson's creation of HAROLD, taking place in times when double-dealing had occurred because of the failure of scheming noblemen to obtain the consent of the aging King Edward; just as the nobles, by deceiving King Edward, were allowing Norman encroachment, so did Alfred Tennyson believe that the British Empire would crumble when the corruption, brought by incompetence, greed, and the flouting of royal decree, began to take root. I feel that many analogies, which I shall elaborate upon later, can be drawn between the characters of HAROLD and the historic figures of Alfred's day.

"The Poet"

One of Tennyson's most philosophic pieces is "The Poet." According to Tennyson, this creature was subject to onslaughts of love, hate, and scorn. This creature was an enlightened thing who saw the "... marvel of the Everlasting Will..." through the scroll of his own soul. In other words, the poet had to know himself before he could comprehend others or hope to attain even the most ambiguous conception of an Oversoul.

I maintain that Tennyson is not striving to overestimate the efficacy of the Poet's words when he mentions that the arrows of the Poet's thoughts are "ringed with Flame." Not only do the arrows penetrate, but are also seen, through understanding, on flight long before penetration occurs so that mankind may be fully aware of the presence of the poet. When the seed of the Poet's "fruitful wit cleaves in twain," we receive only a portion of the abundant fruit of the poet's soul. But the seed cleaves again and again, never ceasing. Every time the seed cleaves, more truth is added to what has been accumulated, spreading a benevolence throughout the world in a determination to free mankind from the fetters of convention and tyranny. (Of course this cannot be applied to all poets.)

This poem truly demonstrates what Tennyson learned from Sir John Bowring. In conclusion, Tennyson mentioned that the Poet's scroll, not the sword, shall sever man's malicious yearnings for power. Although this poem is a bit complicated, its philosophic implications all fall into coherent places once a full understanding of the piece has been reached.

This is definitely not a piece of "abstract beauty," as Bowring might say. Like some of his war, death, or religious themes, this is not a poem rendered elaborate by figurative embellishments, although it does contain, as I have indicated by my quotations, metaphors.

"Saint Simon Stylites"

Of a different order is a poem that paints a morbid portrait of suffering, persecution, disillusionment, and frankness. It deals with a person who, although he had sinned because of conditions of environment, has been divinely endowed with the ability to cure the ills of the masses with his suffering. Simon admits his sins and his previous lack of devotion to God, but he beseeches Him to grant him redemption and to salvage his soul. He batters the very gates of heaven with prayers in which he says that no martyr of Christ has suffered as much pain as he.

Although Simon admits that Pontius Pilate would be deemed an angel beside him, he says that he has endured more than the saints because he has had to wrestle with God in order to survive. He had sinned because of having been perplexed by blinding prevarications that have thrown him into a state of lethargy that has chained him to the desolate rock of damnation here and Hereafter.

There is no blasphemy in the words of this frank poem. Simon admits that the consequences that he must suffer are not because of any endeavor on the part of the Lord to test His wrath but because he, a human being born with brains enough to assume full responsibility for his deeds, has sinned. The imagery of the piece is morbidly exquisite. The poet's description of the pillars and the alabaster, pallid rocks to which Simon is fettered is incomparable.

"Ode on the Death of the Duke of Wellington" deals exclusively with the death of the renounced Wellington. According to Tennyson, the people owe more than their condolences and lamentations because he emphasizes that

once the soil is heaved upon Wellington's casket, so is it heaved upon the Empire. We feel the solemnity of its loss because of the poet's use of *onomatopoeia* and *alliteration*. He describes the "... mournful martial music... of the funeral procession..." sad and slow..." He reminded the people that the moderate, resolute, influential Duke had lived a life free of corrupting ambition.

He was a man, I believe, of subtle, sublime simplicity. That day, the bell of the heart as well as the bell of the Church tolled as a devoted people beheld the march and listened to the sound of the sorrow-laden anthem. According to Tennyson, Wellington had worked arduously for the empire, seeking not, as the effective metaphor puts it, the golden crown of self gain (my words) but "Duty's Iron Crown."

Though Wellington is referred to as the "Savior of the silver-coated isle," which, to me, is an exaggeration since there were many in English history with the spirit of Wellington, I feel that the poet is justified in saying that Wellington was uncontaminated by craven guile's taint, in my words. For the sake of not making the British appear over-nationalistic in the eyes of foreigners, he paid tribute to those foreigners who had fought valiantly as Wellington's colleagues in the Napoleonic Wars. This group included, as I know, Blucher, Katzbach, Helvintzy, and Marmont. In the concluding part of the poem, Tennyson tastefully implores Christ to receive His servant.

Immortal Wellington

I feel that this poem could have said just as much, leaving more to be remembered by the reader, if some of the needless repetition had been omitted. It seems that the reiteration of the idea of the procession serves only to cloud the brief but exuberant imagery that is placed before the reader—bounteously. But maybe this couldn't have been helped, since Tennyson was proud of the accomplishments of his countrymen. Out of this pride has arisen something more lasting—a poem rendered immortal by the impact of the character sketch of Wellington.

"A Welcome to H.R.H. Marie Alexandrovna, Duchess of Edinburgh" is a piece of light meditation dealing with the coming of the fiancée of the heir apparent to England's throne. Marie, a Romanoff, was the sister of the Reformer, Czar Alexander II. Tennyson felt that the marriage would tend to rejuvenate both Empires through the fusion of Royal Houses. The imagery is poor—the effort uncommendable, not worth my meager criticism; no figurative language describes the news travelling over the Russian steppes to the Tartar tents of Caucasus.

The strongest alliterations, if you can term them as such, are "cliffs of Kent" and "lusty life." This poem could have been invigorated, by a more vivid description of the lady; the poet fails to do justice to her qualities. The only reason, I believe, that the poem was written at all may have been Tennyson's sense of obligation as Poet Laureate to Victoria and the house of Saxe-Coburg.

"The Battle of Brunanburh" deals with the plan of betrayal
(Continued on page 8)

God's "Manna" Brings Health!

Add to your diet, for 26 days, the food which kept the Israelites in perfect health in the "wilderness" for 40 years. Grows everywhere—there for the taking! This is a gratis, humanitarian service by a grateful minister, freed from chronic constipation and 25 years of migraine headache misery. Send stamped, self-addressed envelope to

ANN WIGMORE'S "MANNA" MARATHON
P.O. Box 189, Astor Station,
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LETTERS TO EDITOR

(Continued from page 3)

I do not want you to think that these negative experiences have altered my faith in Spiritualism. Far from it. I believe, as firmly as ever in survival and spirit communication. However, I need no medium to bring my own loved dead to me. They are with me whenever I want or need them. I would not be selfish enough to demand their constant presence, nor do I need it. Many times, they come of their own initiative, especially when I play the piano or when I am composing my poems. One sister, in spirit, was a writer and her gentle presence is often with me and I know she sometimes guides my hand.

I am sorry, infinitely sorry about Chesterfield. I mourned along with you and others, but not for long. The Bible tells us, "Weeping may endure for a night, but joy cometh in the morning." This exposure will strengthen the Spiritualist movement more than otherwise. True Spiritualists will be glad to have the charlatans weeded out and the ones who have stood the test will be the ones who will carry on. We all applaud your courage and determination and we will stay with you and help you fan the chaff from the wheat.

If you want to print this letter or any part of it you may do so and sign my name to it. I never write anything I would not care or "dare" to have appear over my signature.

Sincerely and with good wishes,

Eva Joy Heitmeyer Bailey
(Mrs. Edward W. Bailey)
1017 South Riverside Drive,
Fort Worth 4, Texas

Dear Sir:

May I comment on the article, *Psychic Observer* for Aug. 25th, by A. E. Powell?

I have owned twelve volumes of Ingersoll writings for the past forty-five years, have read them many times, I still read them when I am caught up with my other reading.

I am sure no one but Ingersoll could have dictated those descriptions. I will keep this article and make it a part of my Ingersoll books.

Yours truly,
Fred E. Cusick
704 S. Olympia St.
Kennewick, Wash.

Dear Mr. O'Neil:

Had made up my mind I was wasting my time and money subscribing to the *PSYCHIC OBSERVER*. Had no intentions in renewing my subscription.

But . . . since your exposé of Chesterfield my mind has been changed. Am sending a check for 2 years. Please keep up what you have started to do.

I am sure if you keep on you will get the proof that you were seeking. There are a lot of good mediums I am sure. All this is so new to me but I am so interested.

Why Not

A page of proof of survival . . . A page of personal experiences with premonitions . . . a page or article on just plain dramatic accounts of actual experiences. added to what you now print.

I have been told that even 8 or 10 years ago there was a lot of rumbling and fussing and accusing at the camp. A dear friend who used to go each year told me this after I gave her my copy to read.

Spiritualistic Science is beautiful. It is a shame for people to make a sham of it.

Best of luck to you. Those who are true of heart wish you well.
Sincerely,
Mrs. E. H. McKnight
3334 Gill
Dallas 27, Texas

To The Editor:

We are all pretty angry and frustrated with the exposures that have been revealed about Chesterfield frauds. In my last letter—I wondered how much we, the public, was to blame for this debacle.

The answer comes in the *Psychic Observer* of Aug. 25th . . . and it was written by "T. Dumont" of New York City.

I wish you would reprint his letter in large letters . . . it certainly has analyzed to my satisfaction the cause—the exposure was the effect—and I doubt if ever any clearer explanation could be given. I went around in circles asking WHY? WHY? WHY? . . . now, I know why, and will govern myself accordingly.

Thank you "T. Dumont" (you MUST be a man) quoting Dr. Fodor and Tyrrell has helped me to understand, better, altho I certainly do not condone.

E. Snow
7045 Joy Road,
Detroit 4, Mich.

Dear Mr. Tom O'Neil:

Enclosed is my check for my "renewed" subscription. I don't know when it will run out, but sure don't want to miss a single copy. I, too, witnessed a so-called materialization with the mediums in question, here in Buffalo, and believe me, you didn't even need a snooperscope to detect it! Keep up the good work. You have loads of people backing you, both here and "over there."

God bless you.

Rev. E. Klenz
Buffalo, N. Y.

Dear Mr. O'Neil:

Incidentally, in the July 25 issue, I notice the large ad of Bishop Ethel Predonzan. A few years ago, a friend took me to her quarters. I don't now remember the details, aside from the fact that luminous paint seemed to play a large part in the seance room. But the "piece de resistance" of the evening was afterwards, when my friend and I were taken to another room, and treated to a tape recording of an extensive conversation between the Bishop and, if you please, God Almighty himself! I can testify that God's English was excellent, both in grammar and pronunciation.

Sincerely yours,
C. J. Ducasse
48 Aberdeen Road
Riverside 15, R. I.

Dear Co-Worker:

Your edition of July 10 came to me as a severe shock. HARTMANN'S DIRECTORY of Psychic Science and Spiritualism lists MABLE RIFFLE as follows—204 W. 14th St., Anderson, Ind. SECRETARY, CHESTERFIELD CAMP MEETING. Medium, clairvoyant, trumpet medium, billet reader, public platform lecturer.

Mable Riffle's platform work was tested by Rev. Frank Henske, Secretary of the Spiritualist Mediums Alliance, and also by his wife, Rev. Mina Henske. This test was in 1929 or 1930. At that time I was Chairman of Publicity and public relations committee of the S.M.A. We were working to clean up some of the fakers that infested the field of Spiritualism. To our minds it is the charlatan with fraudulent mediumship that brings Spiritualism into bad repute. Spiritualism is the primitive Christian religion.

Rev. Henske's report was that she was a medium of good platform appearance and an excel-

lent medium. Her message work was of the highest order. They did not test her trumpet work. As an association we did not encourage material mediumship. OUR BIG AIM was to give the degree of dignity of a religious service to churches that were affiliated with the S.M.A.

Why will people that have the God-given gift of mediumship sacrifice it for some fraud, fake or dishonest act? While it is true they hurt the religion of SPIRITUALISM, they do much greater damage to themselves both while they are on the earth plane, and as deceivers of their fellow men and the Spirit world. IT CAN BE SAID OF THEM THAT THEY TRULY SOLD GOD'S MOST PRECIOUS GIFT FOR A MESS OF POTTAGE.

As editor of a Spiritualist paper, you are to be ever congratulated for exposing any fraud that exists under the name SPIRITUALISM.

The life of JESUS CHRIST was full of trials and tribulations. So is the life of the mediums that follow HIS teachings and try and bring to the world HIS great messages. "THERE IS NO DEATH," this HE died on the cross to prove.

MAY GOD AND THE SPIRIT WORLD GIVE TO YOU THE STRENGTH AND COURAGE TO KEEP UP THE GOOD WORK

FOR THE CAUSE OF SPIRITUALISM.

Sincerely,
Rev. H. E. Wormood
Memphis, New York

Dear Editor:

At the last meeting of the "CHRISTIAN CIRCLE FELLOWSHIP," Palmetto, Florida, there was considerable favorable discussion, as to your personal decision and that of the *PSYCHIC OBSERVER*, in exposing those "FAKERS" who deceive SPIRITUAL BELIEVERS thru FAKE SEANCES, in the pretense of bringing into a seance room, beloved relatives, of those living persons present, thru means of decided FAKERY—and of course for money.

You and your associates are to be commended for your EXPOSE and decision to make all the facts known to the PUBLIC, thru the columns of the "PSYCHIC OBSERVER." Be assured that all sincere SPIRITUALISTS endorse your fearless crusade. The article in the No. 520 issue of July 10th was a DANDY.

This matter was discussed at length last Sunday evening by the "CHRISTIAN CIRCLE FELLOWSHIP" membership. Mrs. Pauline Moore, our peerless leader, and many others deplored the fact that there should be any fakery used in connection with

our wonderful religion. Your fearless editorials and pictures were commended by all present.

There happens to be a so-called Spiritualist group, across the river from our city, the leaders of which are highly connected with the CHESTERFIELD organization. Rumor has it that as soon as your EXPOSE appeared, that all such organizations located in Florida were instructed to burn and destroy all copies of your *Exposé edition*. NOT EVEN TO OPEN THE BUNDLE.

Am directed to inform you, that our organization "THE CHRISTIAN CIRCLE FELLOWSHIP," endorses your fearless action and that we will do all possible to secure subscriptions for your wonderful JOURNAL.

I enclose the first batch of such subscriptions. Others will follow in due course.

Sincerely,
Richard Evan Abrams
Chairman, Subscription Comm.
P.S.: Oh, yes, our group meets every Sunday evening, 7:30 p.m. at "SKYWAY HALL" which is located one mile EAST of Palmetto—U.S. ROUTE 301.

C/C Rev. E. E. Dyett, secretary, "SPIRITUAL FRONTIERS FELLOWSHIP," 1229 Hinman Ave., Evanston, Illinois.

C/C Mrs. Rose Kress, president, Western Wisconsin Camp Assn., 1522 So. 73rd Street, West Allis, 14, Wisconsin.



TOPICAL NOTES ON WHAT'S HAPPENING IN LONDON AMONG OCCULT • SPIRITUALIST THEOSOPHIC AND PSYCHIC RESEARCH SOCIETIES

A Londoner's Diary

By James M. McLintock

The Black Box

A court case in London is exciting a considerable amount of interest, and it surrounds the radionic apparatus invented by George de la Warr. He is being sued by Miss Catherine Ollivier Phillips who bought one of his machines for £110. She paid three guineas for a lesson on how to use it, but says she was reduced to a nervous wreck in her frustrated efforts in using it.

Various authorities have been called by the prosecution to give their verdict on the claims made for this machine, and they seem to have made short work of it. For the Defence many witnesses are being called who can vouch for the benefits received through this apparatus. The outcome seems precarious, for Mr. de la Warr's apparatus deals with more subtle vibrations that orthodox science does not recognize.

It must be admitted that many startling claims have been made for the de la Warr radionic box, and these have been well publicized. George de la Warr himself lectured to a large audience in London and showed films of photographs taken that were astonishing and miraculous. One was of a drop of ordinary water, and the other of another drop of water blessed by a clergyman. Another photograph seemed to make of this apparatus a time machine that could take one back in time. It claimed to be a wedding picture of de la Warr himself.

It is the easiest thing in the world to ridicule this, but it is sad to think that an ordinary court of law has to decide this issue, and decide it must, one way or the other.

The outcome of this case is important, not only to George de la Warr, but to the future of the science of radiesthesia. Perhaps someone was wrong in selling this woman an apparatus she had not the capabilities of using, no matter how many lessons she received in its use? In radiesthesia

we are using subtler vibrations and some people are more sensitive than others in responding to these vibrations.

George de la Warr is a pioneer in his own field, and may have achieved some wonderful results, but I very much doubt if he really has perfected an instrument that can be used by everyone to achieve the results he has obtained.

Flying Saucers

Could flying saucers appear under our very noses without us being aware of them? I ask this because of some unusual experiences I myself have had in this direction.

I remember during the daylight bombing of London, and the fighters that went up to meet these bombers and bring them down. This was called the Battle of Britain. I was in the Civil Defence at the time, and during one of these activities a bright silver disc-like object was seen glinting in the sunlight from all over London. It was naturally assumed to be a parachute of a German who had bailed out. The news of this was flashed from control centre to control centre. The strange thing about this parachute, if it was one, was that it remained in the one position for a long time, at the same height. I was in one control centre when they were urgently ringing through about this. I later learned that this caused much mystification for it never landed anywhere, even though all places were alerted.

I saw this object myself and doubted if it really was a parachute. What it was I had no idea. We knew little or nothing about flying saucers at that time. One thing I was certain as I observed it, was that it was not drifting helplessly like a parachute. It was seen by thousands and many were excitedly pointing it out to their neighbours. I have seen parachutes come down, but this object obeyed differently, and had

more a metallic giint as it reflected the sunlight.

Another experience happened under my very nose, that is speaking metaphorically. I was walking over Blackheath London deep in thought when a Lady stopped me and pointed to something high up in the sky, disc-shaped and glinting in the sunlight. "Excuse me," she said, "what is that in the sky?" At this time we were just beginning to hear about flying saucers, but I did not believe in them. I assumed this must be a weather balloon sent out by meteorologists, and this explanation seemed to satisfy my enquirer. I took this for granted and gave it no further thought. Looking back on that event, however, I had time to notice many other things about this object which do not square with the weather balloon theory. For one thing it was not drifting with the wind, and for some inexplicable reason changed direction. After leaving this Lady I walked on, and then glanced back, in a matter of seconds it shifted from one part of the sky to another, and to do this must have travelled at a considerable speed greater than any of our aircraft was capable of.

Another more recent experience happened when I was in a coach going towards the coast. Some-

(Continued on page 15)

WE HAVE THE FRAUDS ON THE RUN

ALFRED TENNYSON

(Continued from page 6)

formulated by King Constantinius of Scotland, a conspirator who threw in his lot with the ravaging brutes, the Vikings, who were eventually repelled by the valor of King Athelstan of England and his brother Edmund.

Vigor Unexcelled

Here is a piece spun with a vigor unexcelled in other poems except "St. Simon" and the two heart-pounding pieces of the Crimean War. In "The Battle," figurative language is flourishing: the alliteration and kenning are combined to describe the generous Athelstan as the "Bracelet Bestower" and "Baron of Barons." The vanquished Scots and Vikings are "bowed and bent." The alliteration describing the sun washes forth a feeling of warmth: "the lamp of the Lord God."

The perseverance employed by the English in ridding the land of marauders is aptly handled by the phrase telling how they "... troubled the track of the host they hated," and finally put their adversaries "... asleep by the sword stroke"—the British the victor in the "struggle of standards," leaving the intruders "mangled to morsels" by the carion-devouring birds.

Tennyson's HAROLD

The story behind the Norman Conquest is familiar to all, so I shall go directly into character sketches and discussion of style.

Harold of Wessex, King of England, was a rational, level-headed youth who managed to remain staunch against seemingly overwhelming odds; first, he had to maintain constant vigil against the Normans under William and the Scandinavians under Hadrada, who had aspirations of Saxon conquest. Secondly, he had to deal with internal quarrels between those favoring the House of Godwin and those adhering to the House of Alfgar. Thirdly, he had to deal with the emissaries of Archdeacon Hildebrande, a subordinate of the Pope who supported the claims of William against England, which was the capital of the Pope's enemy, Antipope Velletri.

Fourthly, Harold had to employ his ablest resources of diplomacy in order to obtain freedom from Guy of Ponthieu, who had taken him as prisoner from his wrecked ship to William of Normandy. With the aid of Tennyson's eloquence, Harold solved the problem of a "house divided" by reconciling those who favored Tostig the Godwin with those who favored Morcar the Alfgar by exposing his brother Tostig for what he was: a disillusioned hothead who had been received by false visions of grandeur for the English. He had thrown in his lot with the Normans, though his loyalty to the House of Godwin endured beyond the grave.

Yes, Harold was as wise as Tennyson is eloquent. For here in this play is history portraying with Compassion and frankness the inexorable and vulnerable parts of a steadfast race. Here is the story of a gallant people thrown before us with a flourish of trumpets and tongues-articulating in harmony. Harold's devotion to his brothers all (Tostig included) as well as to his subjects provoked nothing but a desire to serve him, and fight for him, and die either to uphold him or to go with him to a better kingdom.

For Harold threw out of power the tyrant Tostig, a member of his own house and satisfied the yearnings of many people by placing a member of a rival house in power. If this alone didn't warrant loyalty, nothing did. It was Harold who said that a single stick can be broken, but many bound together cannot; Harold

used his metaphors aptly, showing his people that they must be as one against their Norman adversaries. Since Morcar's men were Danes, Harold spoke of his own hotheaded Godwinites thusly:

That sight of Danish blood might serve an end not English Peace with them. Likewise, if they can be at peace with what God gave us to divide us from the wolf.

But for the kingdom-craving William, he promised nothing more than seven feet of ground, allowing an extra foot in case he had the opportunity to stretch William on the rack. It was ironic that the Harold who had met with success in all of his previous dealings should meet with disaster in battle with William, the boast of Harold reversing itself as though it were uttered by William. William struck me as a hypocrite to himself and his faith. He spoke on a paradox when he said that there must be no bloodshed after his conquest, though the Normans and Saxons should unite to stamp the world flat.

William's success in taking complete control resulted from one mistake — Harold mistake. His one mistake was not following the advice of a friend who told him to relent to William and to seem to obey him, to assume the role of the subtly cowed so that he would be able to retain his position and serve his people by providing for the perpetuation of an all-English ruling House. Harold's death spelled William's despotism.

The universality of the play stands out in the words that were the key to the theme:

The voice of my people is the sword that guards them or the sword that beats them down.

This phrase encompassed both Harold the Guardian and William the Oppressor—the key to both personalities.

Unlike Harold, his predecessor, Edward the Confessor was more aware of the need to eliminate the pollution from his near-clear soul than from his realm. He, as did William, presented a paradox in character. He did not fail to use the violence he abhorred in maintaining unity, yet he warned and prayed against physical tribulation:

We are drowned in blood, for God hath filled the quiver and hath drawn the bow.

Death

This play has humor as well as universality. For example, words spoken to a Papal emissary by one of Harold's brothers demonstrates this. It seems the monk threatened to tell the English people that a curse had befallen them. The nobleman said to the monk: "I may give that egg-bald head the tap that silences." This phrase has been carried from the pages of Tennyson to various colloquial forms of today, such as "I'll give you-ooo- such a clobber," etc.

In this play, many analogies can be drawn: The Russian and English leaders in the Crimean War can be placed in the position of the Normans. They all claimed that their causes had been conceived in a flourish of altruism, yet both employed fervor in reaching for selfish goals. Those who favored a "house divided" in Edward's day may be compared with those who would flout the decrees of Victoria for the sake of victory for a political party.

Brudenell, a loyal Englishman who feigned capture by the Russians and who helped prolong the war might be compared with Tostig, who, though loyal to his House, conspired with the Normans. The difference between them is that, in Brudenell's case, there was no actual betrayal, while Tostig lived to regret the betrayal that had separated him from his countrymen. And finally—the Battle of Hastings (1066

A.D.) may be compared with the Charge at Balaklava, where the outnumbered redcoated British cavalrymen appeared as "drops of blood on a dark grey sea" of Russian uniforms. For the English of Harold's day, though they employed less efficient methods of warfare, were trying to prevent and curtail Norman expansion, just as Tennyson's soldiers strove to curtail the Russians.

Tennyson's pages are truly paved with the concrete of truth and surrounded by lawns of exquisite beauty.

Tennyson's works, for the most part were pertinent to the trends of his time, as I have indicated in my discussion of HAROLD, etc. He had close contact with the subjects he handled. Tennyson, as a crusader, was subtle in his implications against the British generals in the "Charge" poems. English tradition dictated, I believe, that utterances of the fruit of keen observation was directly proportional to a speaker's rank in life. Here is where freedom of speech was needed, not theoretic but actual freedom. Tennyson had, at times, found it unnecessary to pacify the conventionalists by means of a limited, paralyzing articulation.

The works of Tennyson are saturated with dignity. Tennyson loved his country and work, finding displeasure with and attempting to penetrate the incompetence, the atrocity, and the corruption of systems that would attempt to disrupt and degenerate that which he loved. Tennyson's character portrayals are real. The humane Edward the Confessor is depicted as a weakling because of his lifelong association with fawning, false advisors like Tostig who would destroy Edward's benevolence to have him do his bidding. Tennyson showed how Edward deteriorated into repose because of his flatterers having assumed his duties. This was a subtle warning to Victoria, and other rulers of Tennyson's day.

"In Memoriam A.H.H."

Out of due reverence to Tennyson, I have reserved a special section for the discussion of his greatest poem—written as a result of the grief experienced after the death of Arthur Hallam. In the beginning, the poet renders his respect to religion by saying that faith endures when a condition is beyond the realm of proof. It is with irony that our devotion-inspiring God "... madest life in man and brute; (and then) madest death; and lo, (His) foot is on the skull which (He) had made."

In spite of this, Tennyson feels that man, born with self-determination, can exercise his power to reconcile his will with the will of God. The poet emphasizes that this is possible once the faith of the soul has been integrated with the logic of the mind.

He realized that the death of his friend would make Hallam worthy of reverence, for, like others, he may "... rise on stepping stones of (his) dead (self) to higher things." This comparison seems to be contradicted by the following metaphor telling of the state of oblivion of the dead:

**Old Yew, which graspeth at the stones
That name the underlying dead,
Thy fibres met the DREAM-LESS head,
Thy roots are wrapt about the bones.**

Because of this paradox, the poet doesn't know whether he should embrace the Priestess of Death as his guiding good or kill her like a corrupting vice.

**My own dim life should teach me this
That life shall live for evermore,
Else earth is darkness at the core,
And dust and ashes all that is.**

This adequately demonstrates the poet's feelings that whether

oblivion beyond earthly life or life eternal exists, oblivion may someday dominate the Earth, having nothing to do with spiritual concepts.

**Yet if some voice that man could trust
Should murmur from the narrow house
The cheeks drop in; the body bows;
Man dies: Nor is there hope in dust:
... (nor in) the low dark verge of life,
The twilight of eternal day.**

Yes, there is no hope in dust; but there is in the place to which the soul is lifted from the dust; this lift depends upon whether or not one believes in a life beyond the flesh-stealing, love-robbing, ambition-grabbing sleep—whether the soul is stolen as well, though not by physical deterioration.

The poet's conscience dictated words of wisdom to his anguished, severed heart:

**Wherefore grieve
Thy brethren with a fruitless tear?
Abide a little longer here,
And thou shalt take a nobler leave.**

For the poet also must die and shall join his friend. In the poem, a comparison is made between Tennyson's selfish grief and the man delves into the past of his life and that of a deceased friend—a man who remembers more than just the material things, as Tennyson indicates:

**Dost thou look back on what hath been,
As some divinely-gifted man,
Whose life in low estate began
And on a simple village green;
Who breaks his birth's insidious bar,
And grasps the skirts of happy chance,
and breasts the blows of circumstance,
And grapples with his evil star;
Who makes by force his merit known
And lives to clutch the golden keys,
To mould a mighty state's decrees,
And shape the whisper of the throne;
And moving up from high to higher,
Becomes on Fortunes crowning slope
The pillar of a people's hope,
The center of a world's desire;
Yet feels, as in a pensive dream,
When all his active powers are still
A distant dearness in the hill,
A secret sweetness in the stream ...
I leave thy praises unexpressed
In verse that brings myself relief,
And by the measure of my grief
I leave thy greatness to be guessed. ...**

In this stanza, Tennyson demonstrated the humility that he learned, for he, unlike in his "Ode on Wellington," is totally unable to estimate the full worth that can be attributed to his closest friend. For,

**What practice howso'er expert
In fitting aptest words to things,
Or voice the richest-toned that sings,
Hath power to give thee as thou wert?**

Mere words are inadequate instruments to express the qualities of his friend. Tennyson holds no acrimony for Death because he senses that the life of his friend might flourish in another place as would a transplanted tree or bush.

**Nor blame I Death, because he bear
The use of virtue out of earth:
I know transplanted human worth
Will bloom to profit, other-where.
Arise and get thee forth and seek**

A friendship for the years to come.

**I watch thee from the quiet shore;
Thy spirit up to mine can reach;
But in dear words of human speech
-We two communicate no more ...
'Tis hard for thee to fathom this;
I triumph in conclusive bliss,
And that serene result of all.**

Seemingly through spiritual contact, Hallam seems to be rendering a bit of advice to the poet. These, of course, are the words of the poet himself who sought to divert his own grief through the realization of his place in society and Hallam's place in heaven.

Hallam was in sincere doubt in regard to conflicts between religious beliefs, as Tennyson shows in the following:

**Perplex in faith, but pure in deeds,
At last he beat his music out.
There lives more FAITH IN HONEST DOUBT
Believe me, than in half the creeds.**

I believe this true, because strict, stolid adherence to one set form of formal meditation leads to a stagnation and a hypocrisy that obliterates TRUE faith to an Overpower because of a desire to compete with fellow worshippers to prove that one is "holier than thou." When in doubt, yet truly advocating human faith to a Divine Life, in whatever form it may exist in the mental eye man, a kind of personal faith is achieved and ushered forth unobstructed by the materialism of worldly ostentation in a church.

In spite of extreme grief, Tennyson's attitude toward his own future demonstrates the futility of grief for one passed on; as follows:

**I will not shut me from my kind,
And, lest I stiffen into stone,
I will not eat my heart alone,
Nor feed with sighs a passing wind:
What profit lies in barren faith,
And vacant yearning ...
I'll rather take what fruit may be
Of sorrows under human skies ...**

Tennyson thinks of his friend, who had been made an object of disparagement by many charlatans, as having had the potentialities of a great man in Parliament, where he would have proven a "pillar steadfast" in any crucial storm. The life of Hallam proved to me that his stay on earth vindicated the highly effective extended comparison:

**(His life was) not as idle ore,
But iron dug from central bloom**

(Continued on page 16)

ABSENT HEALING

Physical or Psychological by post or cablegram. Any part of the world, through Divine Understanding of each case individually. No fees. FRED PARTINGTON, D.Psy., BCM/ SANCTUARY, London, W.C.1, England. (P-528)

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BUILDERS OF THE ADYTUM, Dept. A, 5105 No. Figueroa St., Los Angeles 42, Calif. (P-528)

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SPIRITUALISM CAN BE FUN!

Spiritualism can be fun!

Let me say at the outset that I am a Spiritualist from the top of my head to the soles of my feet. Radical in fact, my friends, my long suffering friends will tell you.

Why, I will jump on my soap box at the drop of a "rap" for my beloved Spiritualism. So in no way, in relating these little incidents, am I being the least bit facetious or disdainful.

Anyone that can be collared and can't escape my clutches, is doomed to listen to the reasons that my philosophy is the only way of life, and people being what they are, assume a look of pity and tolerance and set about thinking out their own problems, while I expound the perfect and only answers to our beginning and ending.

But I have found through various experiences that there is a very humorous side to Spiritualism and our friends beyond the "veil" have a very grand sense of humor.

Some of the events of different seances I've attended and the consequences have no doubt been very funny to our spirit friends. For I find that they like the peppy music, yes, even rock 'n' roll, that we enjoy.

My grandpa, who comes to me, has such an infectious laugh that everyone in the room thoroughly enjoys joining him in his fun.

While my father tells me that grandpa had no sense of humor, it is understandable, for on this plane of life, he had to feed, clothe and discipline fourteen children, so his sense of humor could have been a bit threadbare.

Looking back at my initiation into this great love of mine, I distinctly remember my first dark seance. I looked forward to this occasion for days, both eagerly and with apprehension.

I was fortunate in becoming a part of a group in which we had a very fine trumpet and apport medium.

She is a dear and her controles and guides were as gentle with me as possible to begin with, realizing that I was not familiar to the usual procedure of a seance.

Finally came the big night, and I pleaded with my cousin to go along, since she had a slight smattering of knowledge of such things.

We were welcomed enthusiastically into the circle and made to feel very much at ease with light and pleasant conversation.

Everyone sat in their respective places, and since we were newcomers it was arranged that we sit side by side on a davenport. I sat at the end and my cousin sat in the center and a man sat on the other end. My cousin was at my left.

Lights out!!

Such a darkness I had not experienced since my trip into the bowels of the earth at Carlesbad Caverns, where they turn out the lights so you can experience utter and complete darkness.

After our opening prayer and some lovely old hymns, I had a distinct feeling that a butterfly was flapping his wings at my right ear, but reason told me it was January and winter, and no self-respecting butterfly would be out at this time of year. Well, maybe my cousin was playing a trick on me, and had put her hand across the back of the davenport but no, I would have felt her move, so

my tummy turned over and the hair on my neck crawled.

I reached over and took hold of her hand which was warm and reassuring.

About this time something came down between my cousin's shoulder and mine, and by this time I was practically paralyzed. What to do? Was it my cousin? No, I had her hand. Was it alive? It didn't move again. Dare I take my free hand and feel between us? I dared, but didn't seem to be able to muster the courage it would take to touch it! Oh me! Maybe if I whispered to my cousin, but then my mouth was so dry and besides she would think I was a little stupid, and far be it from me to let anyone think that I was stupid.

While trying to decide what to do in such a crisis, I was literally doused with perfume, very wet and strong and shocking.

No time now to worry about what was between us for now the luminous band of the trumpet lets us know that the trumpet is bobbing up and down in front, overhead, behind, on the floor, it seemed to be everywhere at once.

Colored lights, large and small, dancing in all parts of the room.

Everyone was talking and laughing, so by now I've recovered from my "frozen" state of immobility to gingerly reach between us for whatever was there.

And there it was! A flower, a camellia, still wet from the vase of flowers.

Such relief! I felt like I imagine Daniel felt when he was rescued from the lion's den.

It took months for me to get brave enough to sit alone, but I was fascinated by all of it and would not stay away. I just needed someone's hand to hold for assurance. Assurance of what, I don't know.

As these seances were the highlight of my life, I sought desperately to find some way to prove to mankind, who were no doubt, at this very moment, living a dull, monotonous, humdrum life without Spiritualism, a way of life that was indeed without end.

Reasoning told me that the trumpet had been the means of removing all doubts about the hereafter for me, so of course there was no reason at all why the trumpet shouldn't be the ultimate instrument to be used as proof for the whole wide world.

So I became obsessed with the desire to become a trumpet medium. Yes, I would be willing to sit every night in the week to give of myself freely for the cause.

It was becoming my habit to place my trumpet (oh yes, I bought a trumpet, and had it duly blessed, magnetized, baptized and dedicated) on my dresser by my bed at night.

Having retired this particular

night, I immediately dropped off to sleep on my stomach, and was awakened some time later by someone or something holding my trumpet by the small end, whipping it back and forth across my shoulders, not touching me, but I could hear the air swish as it would whip past me.

Again I paralyzed, my thought was to yell, but I couldn't utter a sound, and I had the strong impression that the wielder of the "weapon" was saying, "So you want trumpet, do you? Well, here it is."

Finally, after an interminably long time, I managed to scream and when I did the trumpet fell to my side on the bed clothes and this time a small voice said to me, "Old girl, you're not ready for trumpet yet."

Well, as you can see, I lived through that episode too. But it didn't cool my enthusiasm one whit and I continued to acquaint myself with anything that pertained to spirit communication and all the facets relating to it.

But the one that took the cake was this experience:

Having spent several weeks in a very wonderful hypnosis class (oh, yes, I've dabbled in it all) we had several students who showed decided promise as to mediumistic qualities.

We decided to have a seance after class one night.

During the seance my name was called out through one of the entranced sitters, so I answered promptly "Yes, friend, you are quite welcome. What is your name?"

"Oh, I'm Carol," she said.

"Carol, that's a pretty name. Am I supposed to know you?"

"You should. I've been with you for a long, long time."

"Is that so?" With this I'm delighted, even though I've never contacted this spirit before, it occurred to me that we could become very close friends, buddies, in fact. "Do you spend much time at my house?"

"Yes, I'm with you all the time."

"Is there any chance that I might see you some time?"

"Yes, there certainly is. Just keep your eyes and ears open," she told me.

"Then I shall be expecting you to manifest some night in my room where I can see you."

Following more small talk the conversation ended with me feeling all warm and good inside.

All the way home, I talked to her, (a one-sided conversation, I might add, since I am not very clairvoyant or clairaudient) and encouraged her to manifest to me.

That night passed uneventfully, but the next night—

I retired quite weary and ready for rest. When I had just about reached the arms of morpheus, I heard the faintest little scratching on the sheet, not too far from my pillow.

She had come! Carol had kept her word! I opened my eyes and saw nothing, but could still hear her dainty little spirit fingernails scratching ever so gently on the pillow by now, so as to awaken me and not frighten me at the same time. Bless her for being so considerate of me.

But was I ready for this? Was I really ready and willing to see an apparition materialize before my very eyes, alone in a dark house? Could I cope with this and keep from biting the tip off the end of my stomach which had suddenly come up in the roof of my mouth.

Was I ready?

Again, I was consumed with fear, plain and simple. My heart pounded, my mouth was dry, I was covered with goose bumps.

Should I turn on a light and

shoo her away (that is if I could move) or could I talk to her in the dark, if I could make a sound?

Fear finally won out, and I turned on the light!

And there, as frightened as I was, was a little velvety, beady-eyed mouse, sitting up on his hind legs, startled out of his wits by the sudden light.

To this day I've never heard any more from Carol.

She probably thinks that anyone as easily frightened as I, is probably not worth the effort.

IS CHIMES A MUFFLED BELL?

This editor wrote Bert Welch, Editor of Chimes, a letter asking if he would like to view the Chesterfield Exposé Films. This was done in the hope that, after assuring himself of the authenticity of said films, he would join in the crusade to help stamp out some of the fraud, fancy and finagling that has permeated this field of spiritualism for much too long a time.

We felt that if Bert Welch KNEW FOR CERTAIN just what was going on behind, and in front of the materialization curtain, he would not hesitate for an instant to throw the weight of his publication into THIS fight for justice AND FOR TRUTH! Here is Bert Welch's answer—

Dear Mr. O'Neil:

"Thank you most sincerely for the offer of a loan of the CHESTERFIELD FILM.

"Unfortunately we do not have a projector, or a place where we could display them."

Sincerely,

/s/ Bert L. Welch
CHIMES

EDITOR'S NOTE:

Mr. Welch—If you honestly believe that there IS a Here-After; if you honestly believe that there IS a law of cause and effect; if you honestly believe that FRAUD should be driven from the field of Spiritualism, then I say, SEE THIS FILM! My offer still goes to send it to you, and I will even throw in the money it takes to rent a projector!

Why Suffer? NOW IS THE HOUR

The CHIEF of the DELAWARE SETTLEMENT, RED-FEATHER, is anxious and ready to give HEALING through his medium to all Americans. All types of ailments dealt with. Healing hankies impregnated with the Healing Ray sent to patients. Wonderful results achieved in the past. Full particulars to Kim, SANCTUARY OF LIGHT, 135a, HARTFIELD ROAD, LONDON, S.W. 19, ENGLAND. Please enclose love offering to cover cost of air mail, but no American stamps.

(P-528)

EXORCISM HEALING

If confused, troubled, or ill, write Alice Wellstood Tindall, 1601 Argonne Place, N.W., Washington 9, D.C. for EXORCISM (Casting out obsessing entities), and join the many who have been freed. Love offering.

(P-529)

We want freedom of religion—but phenomena of the physical kind is not religion and none can declare that it is!

HOEING UP THE WEEDS

By JOHN DOBBS

A church minister can often recall many of the texts of scripture on which he has based his sermons. It has been forty-five years since this writer used for his text these words: "The heart of man is deceitful above all things and desperately wicked. Who can know it?" Perhaps too many would skip over such a text as that in the ranks of "spiritualism" but would not long hesitate to offer the following: "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man the things that God hath prepared for those that love Him." But that verse is not completed until we take the next few lines. "But God hath revealed them unto us by His Spirit." Not "spirits." On such the great majority of mediums would rest their oars and sail along, when in reality it may not concern but a rare few in the movement today. To get at the truth we must go back to the

times and to the speaker. Paul was not a "spiritualist" as that term is used today. He was an Initiate of the mystery schools, and a gifted seer. He had never seen the one of whom he wrote, the Teacher of Righteousness and Initiate called Jesus. But the Nicean Church interpolated and distorted all his writings, making them to fit into doctrines of the Constantine Church.

But doctrines do not make for truth, any more than the phenomena of so-called spiritualism. Though while doctrine may be some aid to religion the phenomena of spiritualism cannot be so classified. On the contrary it has become an hindrance to the movement; and worse on very many occasions a scandal. It has reached the point where the governments may have to step in for the protection of the common good. Selfishness and ignorance in the movement is gradually destroying that which is good, law-

ful and right. And the hardest people to get some understanding into are found in the mediums class. They do not want to understand because it is often more profitable not to.

Let us ask ourselves a few honest questions. Are these camps necessary? Who profits by these camps? Are mediums out for the common good, which includes the building of churches and being respectable like all the rest of the tabbed "ignorant and stupid orthodox?" Or are they but setting up a shop front for a fortune-telling private business?

Let us try and understand what religion is. The term means to bind back, or bring back, or reunite. What does phenomena have to do with this? To whom or to what does it unite or bring back? Let us please be honest with ourselves, and answer these questions, rather than set up excuses and roadblocks. If one cannot be honest with themselves they most certainly will not be so with others.

We want freedom of religion. But phenomena of the physical kind is not religion and none can declare that it is. Since when can the word physical and the word spiritual lie in the same bed? Let us have honesty or let us shut up shop and the sooner all the camps are closed up the better for the whole.

Was it religion that brought on Chesterfield?

Was the interest religion or the half a million dollars a year? The singing of a few hymns and a prayer simply used to cover up

the devil. No physical phenomena of any kind can come under the heading of religion. Nor is there one scrap of support for it in the scriptures. Please get that very clear. Those who point out the transfiguration are simply led astray. It would be better for these to get a more open mind and start studying again instead of parroting. And there was no "RESURRECTION." How then an appearance?

The great need is for understanding and giving more credit and powers to the mind and soul of man. If people would but use their common sense they would not fall for the silly stuff of many mediums.

What is more unreasonable and silly to suppose that some "spirit" is just waiting at the beck and call of some medium day or night and at any old time the medium chooses. And they say there is rest in heaven. Wouldn't you get a little fed up if there was a bell in your house and connected to a neighbor's up the street and every time day or night that bell rang you had to drop everything and come a running? And these people want the "ignorant stupid public" to believe that humbug.

What answer have we to these things. Are they answers, or evasions for the sake of ignorance and false profits? And isn't it reasonable that if the said "spirit" can give the name William, George or howsoever . . . if he remembers that much . . . why doesn't he say who he is, or was by giving the surname. Freedom of religion. Yes, but this is not religion but fooling the people and handing out propaganda for the shop fronts.

The trouble does not lie with these "stupid public or orthodox ministers." It lies in the foolish rubbish some magazines will print, such as the "telephone line." And the following for an example: "Asking Dr. Stone ('spirit') will my husband ever become interested in psychic phenomena?" And the answer is given thus: "Dr. Stone and Zenda are here . . . Zenda does not feel that your husband is ready for this work."

We ask the readers to use their God-given reasoning abilities. Dr. Stone in spirit presumably must just drop all the stars he is polishing and come arunning to answer this fool question. And such is religion. Such is the home of rest we all go to after the hard day's work. This is heaven, and now we know the kind of rest there is in the "spiritualists' heaven," we can come to understand why so many don't give a hoot if they go to hell.

The fact of the matter is, there may have been psychic impressions which is just and right. But to give people the impression which lacks all common sense that spirits are just waiting to communicate is lying propaganda to say the least. What goes on in this field called spiritualism is ninety-five per cent the product of the mind, and in the great majority of instances there are no "spirits" at all.

Contact is simply made with the akashic records or the Universal Mind, and those dealing with the mental phenomena are sensitives and not mediums, or the in-betweens of the worlds. These sensitives have their place and a rightful place in the churches; for it is a part of the early church work of which the apostle Paul speaks. These things are referred to as "gifts of the spirit," not "spirits." The results of RELIGION, or the efforts to

bring back or bind back. In short they are abilities of the Soul or the God within. This is the binding back to which religion refers.

Freedom in religion, yes. But freedom is something men can lose when they cease to be responsible. The whole movement needs a radical housecleaning, letting the chips fall where they may for the good of the whole. Then on the debris may arise the ancient churches. True, spiritualism did not rise with the Fox sisters. These only brought to the fore ASTRALISM, or the dabbling on the lower planes. Physical phenomena is of the lowest rate of vibrations, in a word DENSITY. Never was or ever will be RELIGION. Physical mediums are dense in make-up.

This is a point that needs careful investigation. And a good lead would be first to consider that common phrase . . . "to build up power." It is not building up power at all but adding more density, or more mind-stuff for the collective subconscious to work on. Then thought forms are produced and passed on to the "very enlightened denomination" as the spirits of the departed. This class of phenomena has no place in churches, and is not in any way connected with religion.

Astral black lodges use this for deception.

The movement through misunderstanding of what is produced has become an open door for all rackets, beginning with the ouija boards and table tipping and planchettes. This is subconscious phenomena and has nothing to do with our departed.

The least that any church denomination could ask I would think would be to let those women we loved rest from their labors until their time again comes around to take up their own salvation at the point on earth where they left it off because of a worn-out instrument or vehicle of the flesh.

Of modern "spiritualism," this writer wants none. And while he is absolutely unorthodox, prefers to belong to no denomination. But for a quiet relaxing worshipful service, would pass by a dozen so-called "spiritualist churches" to enter an orthodox church. One conclusion is here given. The better class Spiritualist . . . like the better class religionist, of the orthodox type . . . just stays at home. Religious people it seems do NOT ATTEND CHURCHES IN THE MAJORITY.

I Believe in the Universal Esene Church (of Paul)

"Come ye out of her my people. Why do the heathen rage and the people imagine a vain thing? Return unto Me saith the Lord of Hosts and I will restore the years that the locusts hath eaten."

For the kind, the good, the true in heart, and for they who aspire to the Good, the True and the Beautiful, I have given forty-five years of my life that you may have the unvarnished truth in the book

The Ninth Hour

"And it was about the sixth hour, and there was darkness over all the earth until the Ninth Hour."

The reader will find and prove how very true this statement was.

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THE CHESTERFIELD EXPOSE FILM IS NOW ON SALE!

Due to the terrific demands made on me to come show this film of the Chesterfield Expose' to this group and that group, this church and that church, etc., I have arrived at the decision to sell copies of the film to those interested in purchasing it.

This is being done ONLY because the demands on my time have been quite heavy with the PO, and I cannot possibly get around to speak to those who want to hear the story firsthand. Distributing the film copies is the next best thing. These copies will arrive with a completely detailed description of what is taking place.

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CHURCH DIRECTORY

Spiritualist churches and groups—Have your church listed here. A free church ad is given to every church that orders at least ten copies of each issue of Psychic Observer. Besides the free listing, your church can earn a profit for its treasury. Write today for your church order form: Psychic Observer, Drawer 90, Southern Pines, North Carolina.

ARIZONA

Tucson
Spiritual Temple of Truth Church, 920 No. First Ave. Services: Sun. 7:30 P.M. Acting Pastor: Edmond L. Ford. Sec'y.: Mrs. Edith Yarding, 1523 E. Waverly St.

CALIFORNIA

Burlingame
Chapel of Truth, Meetings Friday evenings at 8 in Burlingame Women's Club; chartered by The Church of Revelation. Minister: Rev. Guita Prineas; Phone Diamond 3-8596.

El Monte
National Federation of Spiritual Science, Church No. 171, 517 Stewart St. Services: Sunday, Lyceum 9:45 A.M.; Devotional 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordano St., La Puente, Cal.; Phone EDgewood 6-5633.

Hollywood
Spiritualist Science Church of Hollywood, 5230 Hollywood Blvd. Services: Wed. 2 and 8 P.M.; Fri. 7 P.M.; Sun. 7:30 P.M. Minister: Rev. Mae M. Taylor, Phone Normandie 2-8544 Sec'y: Ann Boddy, 1844 No. Berendo.

Lawndale
American Spiritualist Church, 14511 Larch Ave. Services: Sun. 1:30 P.M.; Thurs. 2 P.M., Message Circle. Pastor: Rev. Agnes M. Rice, Phone Osborne 6-8047.

Los Angeles
Christian Church of Fellowship, 4505 S. Vermont Ave. Sun. 6:30 P.M., Absent Healing, 7:15 P.M., Healing, Worship; 2nd Fri. of the month, Message Circles, 8:00 P.M.; Thurs. 2:00 P.M., All Message Service. Rev. Mabel Behmer, Pastor, Phone PL 3-7022. Co-Pastors: Rev. F. Gates, Rev. C. Shields, Rev. R. Berry.

Spiritual Church of Christian Truth, 612 S. Ardmore Ave. Services: Sun. 2 and 7:30 P.M., healing; 2:30 and 8 P.M., devotional; Thurs. 2 and 8 P.M., message service. Rev. Harry A. Noah, pastor-founder. Phone DU 9-2345.

Universal Chapel, 1001 W. 69th St. Services: Wed. 2:30 and 7:30 P.M.; Fri. & Sun. 7:30 P.M. Co-Pastors: Rev. Eula Perryman Goff and Rev. Walter H. Goff, Phone Pleasant 8-2200.

Spiritual Church of Revelation, Embassy Auditorium, 839 So. Grand Ave.; Services: Sun. and Thurs. 2 P.M.; Minister: Rev. Stephanie Jean Sebree, Phone NO 2-5551; Sec'y: Irene Faust, Phone CL 5-1060.

Spiritual Church of Friendship, Services: Sunday 11 A.M. at rear of Pastor's home 2433 W. Del Amo Blvd., Torrance. Unfoldment class Tues. 7:30 P.M. Rev. Hazel Sladek, Pastor, Phone FA 8-2008.

Foundation of Universal Truth, 1015 So. Manhattan Place. Service: Sun. 10 A.M. & 8 P.M.; Wed. 8 P.M. Phone REpublic 1-6030 for information and class work. Rev. Elsie Hicks, Pastor.

Reseda
Church of the Good Neighbor, 18206 Victory Blvd. Services: Sun. 11 A.M. and 7:45 P.M. Healing: Wed. 7:45 P.M. Class: Thurs. 7:45 P.M. Minister: Hal Styles, D.D. Phone Dickens 2-8712. Sec'y: Leonore Cordial.

Santa Cruz
First Spiritualist Science Church, 513 Center St. Worship and message service, Sun. 7:30 P.M.; Healing service, Thurs. 7:30 P.M. Holy Communion first Sunday of each month. Pastor, Rev. Evan Shea.

Sacramento
Universal Spiritualist Church, 3340 M St. Services: Sunday 7:30 P.M. Pastors: Rev. Robert Mobley and Rev. Minnie Mobley, Phone GI 1-1895.

San Diego
The First Spiritualist Church of San Diego, 3777 42nd St. Services: Sunday Healing 7 P.M., Lecture 8 P.M. Minister: Rev. Emily G. Davis, Phone AT-water 4-4980.

San Bernardino
Spiritual Science Church, N.S.A.C., 25014 E. 5th St. Services: Sunday 7:30 P.M., Healing; 8:00 P.M., Devotional service. Rev. Ann Cannara, Pastor, Phone TALbot 5-3366.

San Francisco
Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Beatrice M. Burnham. Sec'y.: Pricilla Hull, Phone: JU 7-2491. (P-491)

The Spiritualist Church NSA, 414 Mason St., 5th Floor Native Son's Bldg. Services: Sun. 7:30 P.M. Minister: Rev. Mary E. Taylor, Phone JU 7-1232. Sec'y.: Eli Goodreau.

COLORADO

Denver
Spiritual Science Association, The Mining Exchange Building, Suite 603-4-5, 1030 15th St. Services: Sun. 7:30 P.M.; Fri. 8:00 P.M. Tues. and Thurs. 1:30 P.M. Tues. 8 P.M., Message Circles. Minister: Rev. Sophie Busch-Tracy.

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

CONNECTICUT

Hartford
The First Church of Divine Light, Inc., 303 Park St., Hartford, Conn. Services: Sun. 3:00 P.M.; Wed. 8:00 P.M. Mr. Clifford Doucette, President. Phone Rev. Wm. Cook, Ch.—6-8187.

The Spiritualist Temple, 758 Asylum Ave. Services: Sunday 7 P.M. President: Arthur Francis.

DELAWARE

Wilmington
Church of Spiritual Truth, Orange Hall, 706 Delaware Ave. Services: Sun. 7:30 P.M. Rev. Bertha Ford, Pastor and Founder.

DISTRICT OF COLUMBIA

Washington, D. C.
First Spiritual Science Church, 1404 New York Ave., N.W., Room 227. Phones: ME 8-0973, CO 5-1149, AD 4-8700. Services: Sun., Tues., Thurs. 8 P.M.; Tues. 2:30 P.M. Minister: Rev. Alice Wellstood Tindall.

FLORIDA

Daytona Beach
Hays Memorial Church, Spiritual Science, 221 1st Ave. Services: Sun. 7:30 P.M.; Wed. 2:30 and 7:30 P.M. Minister: Rev. Margaret Hayes Springstead. Phone CL 2-2432.

Fort Lauderdale
Universal Church of the Master, Woman's Club Bldg. Services: Sun. 8 P.M. Message Circle: Wed. 2 P.M. and Fri. 7:30 P.M. at 200 N.E. 4th St. Minister: Rev. Jewell Williams. Phone Jackson 2-3160.

Lake Worth
Grace Memorial Psychic Science Church, I.G.A.S., 611 Lucerne Ave. Services: Sun. 7:30 P.M. Rev. Harry A. Tuffs, Pastor; Rev. Geo. C. Gertz, Co-Pastor. Phone JU 5-5627.

Miami
Metaphysical Science Church (NSAC), 601 S. W. 7th St. Services: Sun. 8 P.M.; Wed. 2 and 8 P.M. Minister: Rev. Frances Stevenson. Phone HI 8-0051. Treas.: Ward Statler.

Temple of Divine Presence, 6311 N.E. 2nd Ave. Services: Sun. 11 A.M., 3 P.M., 7:45 P.M.; Thurs. 8 P.M. Pastor, Leah R. Silvers. Sec'y.: Matthew T. Vincostski.

Temple of Revelation, 600 S.W. 25th Ave. Services: Sun. and Wed. 7:45 P.M. Healing: 7:15 P.M. Minister: Rev. Ruby J. Schmidt. Phone: HI 8-8912.

Church of Revealing Faith, N.W. 71st St. and N.W. 4th Ave. Services: Sunday 8 P.M. Minister: Rev. M. L. Sackett. Ass't. Pastor: Rev. Frank Mead.

St. Petersburg
Church of the Good Shepherd, 3539 5th Ave., South. Services: Sun. 7:30 P.M. Pastors: Rev. Olga Ruth and Rev. Girard N. Carpenter. Phone: 41-3224. Sec'y.: G. N. Carpenter. Pres.: Olga Ruth Carpenter.

Sarasota
School and Church of Divine Law, meeting temporarily 1269 First St., Sarasota, Fla. Classes in Development Fridays 8 P.M.; Message Circles Monday 8 P.M.; Private consultation by appointment. For details call RI 65078. Rev. Nina Hughes, Minister.

Tampa
Church Eternal Light, NSAC, 209 Magnolia Ave. Services: Sun. 7 P.M. Healing; 7:30 Lecture Spirit Greetings; Thurs. 8 P.M. Circle. Pastor: Mary P. Mendez, 2525 Palmetto St., Phone RE 6-7518. Asst. Pastor: Rev. C. V. Elbertson, 2438 E. Magnolia St., Phone MU 3-2474, Lakeland.

The Christ Spiritualist Church of Tampa, 303 S. Brevard. Services Sun. at 3 & 7 P.M.; Wed. 7:30 P.M.; Healing period half hour before above services. Rev. Dr. Lillian Frey, Pastor, Rev. Mary R. Dowling, Co-Pastor. Phone 8-3503.

ILLINOIS

Chicago
Scientific Center of Spiritualism, 2419 No. Lincoln Ave. Services: Sunday 2:45 P.M. Minister: Grace Turnbull, Phone NE 1-9518. Sec'y: Alice B. Sloane, 2419 No. Lincoln.

Silent Prayer Sanctuary, 3602 West McLean Ave. Healing Service: Tues. 9:30 to 11 A.M. Other services: Sun. 10:00 A.M.; Wed. 8 P.M. Phone AL-bany 2-6417. Leader: Sophia Shaffer.

Friendly Church of Christ, 1551 N. Milwaukee Ave. Services: Healing Service, Sun. 3 P.M.; regular services, Sun. and Tues. 8 P.M. Pastor: Bishop Harold Klingemaler; Asst. Pastors: Rev. H. Swanson and Rev. T. Mitchell.

First Roseland Spiritualist Church, 10957 South Park Ave. Services: Sun. 3 P.M. Worship Service: 6:30 P.M. Spiritual Class, open to public. Pastor & Pres.: Deon Fry, Phone IN 8-7793. Co-Pastor & Sec'y.: Elsie N. Traver, Phone TR 4-9867.

Church of The Spirit, 2651 North Central Park Ave. (Chicago's oldest Spiritualist Church) Services: Sun. 10:30 A.M.; Messages: Wed. 7:30 P.M.

Minister: Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave. Phone: BE 5-2911.

Liberal Psychic Science Church, 3449 W. Altgeld St. Services: Sunday 2:45 & 7 P.M.; Wednesday 7:45 P.M.; Healing Service Tuesday 7:45 P.M.; Class Thursday 10 A.M. & Friday 7:45 P.M.; Social last Saturday of each month; Candlelight services, night of full moon of each month. Minister: Rev. Anthony Camardo. Phone: CAPITol 7-6333.

First Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall. Services: Sunday 2:45 P.M. Rev. Emma Binz, Pastor.

Spiritual Science Ch. No. 3, 1715 West 64th St. Sun. 3 and 8 P.M. Minister: Rev. John Skinner. Phone: HE-nock 4-9181.

First Spiritualist Church of Divinity, 6146 South Ashland Ave. Founder: Freda Brown. Sun. Service at 7 P.M. Pres.: Mary E. Novak; Sec'y.: Carl B. Brown, 6146 So. Ashland Ave., Phone HE 4-2447.

First Church of Invisible Science, 5138 Kenwood Ave. Services: Sun., Mon. and Thurs. 8 P.M. Minister: Rev. Minerva Jewell Adams. Co-pastor: George C. Adams. Phone: Midway 3-2861.

Spiritualist Church of Truth, 3349 West North Ave. Sunday healing, 7 P.M.; Service, 7:30 P.M. Pres.: Theo Siers. Phone: ES 8-0984.

The Independent Spiritual Science Church, 6514 So. Ashland Ave. Services: Sun. 4 P.M. and 7:30 P.M.; Divine Healing, Sun. Jessica Chambers, Phone Drexel 3-0024.

St. Paul's Spiritual Church, 724 N. Cicero Ave. Services: Sun. 7:45 P.M.; Healing, Wed. and Fri. 7:30 to 8:30 P.M. Pastor: Rev. Louise Quinn. Phone: ES 9-6434.

First Spiritualist Church, 5033 W. 25th place. Service: Sun. 7 P.M., Lecture, Messages and Healing. Minister. Rev. Lena Crane. Phone: Townhall 3-6542.

LeRoy
J. T. and E. J. Crumbaugh Spiritualist Church. Services Sun., 2 P.M. Motion Pictures; Pot-luck Dinner; Mediumship Class. Mr. Daryl N. Winters, Pastor. Phone 2066.

Freeport
First Spiritualist Church of Freeport, 514 West Stephenson St. Services: Sun. 7 to 9 P.M. Pres.: Wm. Franklin Sloggett, Phone AD 2-7614. Sec'y: Leona M. Nickel, 227 E. Jackson St., Freeport, Ill.

Peoria
Church of Harmony, 109 Homewood Ave., Creve Coeur. Services: Sun. 10:30 A.M. Pastor: Rev. Gladys Cunningham. Phone: 5-8926. Sec'y.: Hattie M. Caughey.

Rockford
United Science Mission, 217 South Rockford Ave. Services: Sun. and Wed. 7:30 P.M. Minister: Rev. Blanche McCarl. Phone: 8-7912.

INDIANA

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

Fort Wayne
Fort Wayne Spiritual Science Church No. 9, 1201 Maumee Ave. Services: Sun. 7 P.M.; Tues. 2 to 4 P.M., Rev. Pearl Lowe; Tues. Eve 7:30 P.M.; Last Sat. of each month is Party Night, 7:30 P.M. Public cordially invited. Prayer group meets each week at the Temple. Please send your needs to Mrs. Leona Kreig, 2017 Maumee Ave. Phone: A. 75433. Rev. Wm. E. Wait, Pastor, 1122 Pemberton Drive, Phone E. 5036.

Indianapolis
Progressive Spiritualist Church, St. Clair and Park Ave. Services: Sun. 7:30 P.M.; Tues. 7:30 P.M. Pastor: Rev. Ola Florence, 1929 Arrow; Pres.: Harold Heald, 3550 N. Station; Vice Pres.: Rebecca Jefferies; Sec'y.: Ethel Blackburn, 1141 N. Park; Treas.: Pearl Heald.

The Indianapolis Branch of The True Spiritualist Church, 2306 W. Michigan St. Services: Sat. Healing 7:00 P.M.; Worship 7:30 P.M. Pastor: Rev. Milton Miller, Phone FL 6-8770. Sec'y.: Donald Reynolds. Treas.: Dave McLaughlin.

Holy Quietness Christian Spiritualist Church, 813 West New York. Phone: ME 5-2721. Rev. J. A. Worland, Pastor; Rev. Dell Davison, Co-Pastor; Rev. Mamie Worland, Pres. Services: Tues., Thurs. and Sun. 8 P.M. Healing and Messages by Mediums.

Peru
The First Spiritualist Church, 62 South Miami St. Services: Sun. 7:30 P.M. Alice Miller, Secretary; Lois Fouts, Treasurer.

IOWA

Clinton
First Spiritualist Church of Clinton, 409-411 South Third St. Services: Sun. 2:30 P.M., followed by Spirit Greetings. Pastor: Rev. H. Louise Miller Pres.: Elmer L. Oxley. Sec'y: Grace L. Struve.

MARYLAND

Baltimore
Sanctuary of Truth, Inc., 2106 Eutaw Place. Services: Sun. and Wed. 8 P.M. Minister: Teresa A. Fecher. Sec'y.: Hannah A. Bright.

Temple of Wisdom Spiritual Science Church, 500 E. 39th St. Services: Wed. & Sun. 8:00 P.M.; Bible Study Sun. 10:30 A.M. Basil W. Dennis, Pastor. Phone CH 3-4604.

MASSACHUSETTS

Amesbury
First Spiritualist Church, Water St., I.O.O.F. Hall. Services Sunday 3:30 P.M. Pres.: Edward Jack. Sec'y: Ethel Grant, 156 Main St., Amesbury, Mass. Phone 1355-M.

Boston
Sunshine Church, 198 Dartmouth St. Services: Daily, 8 P.M.; Sun., 2:30 and 7:30 P.M. Pastor: Richard Finlev.

Fitchburg
First Spiritual Alliance Church, 22 Knowlton Terrace. Services: Sun. 3 and 7 P.M. Sec'y. and Treas.: Marion Pelletier, R.F.D. 1, Keene, N. H. President: Emily Sanborn, 73 Cedar St.

Westfield
The Golden Eagle Spiritual Shrine, 82 Montgomery St. Services: Mon. 7:30 P.M.; Thurs. 2:30 P.M. Reading, healing class service, private and by mail, love offering. Pastor: Rev. George M. Bates, Phone, Logan 8-5071.

MICHIGAN

Ann Arbor
Garden of Prayer, U.S.A., 1706 Pauline Blvd. Services: Sat. 7:30 P.M. Minister and Pres.: Rev. Harriet Nixon. Sec'y.: Elsie Vokovich, 1704 Pauline Blvd.

Battle Creek
Spiritualist Church of Divinity, I.O.O.F. Temple, 36 South Ave. Services: Sun. 7 P.M. Birthday Supper and afternoon meetings 3rd and 5th Sundays. Pres.: Glenn R. Brenner; Vice-Pres.: Rudy Maers; Sec'y: Gladys White; Treas.: Daisy Miers.

Bayshore
The Golden Rule Spiritualist Church. Services: Sun. 2:30 P.M. Pastor: Rev. Elsie Beesley; Asst. Pastor: Rev. Gladys Elmquist. Phone: (Boyne City) JU 2-6634.

Benton Harbor
First Church of Higher Spiritualism, 867 East Empire. Services: Mon. and Thurs. evenings at 8 P.M. Pastor: Rev. Zenas Disbrow, Phone WALnut 5-5381 Sec'y.: Mrs. Shirley Disbrow.

Detroit
The First Psychic Church of Brightmoor, 21229 Fenkell. Services: Sun. 7:30 P.M.; Tues. and Wed. 8 P.M. Pastor: Rev. Carroll W. Ware, Phone: DUNKirk 2-8553.

Spiritual Helpers Church, 9109 Harper Ave. Services: Message Circles Mon. & Wed. 7:15 P.M.; Social Night every third Sat. in the month. Cards, Lunch & Bunko. Pastor: Rev. Harriet Rae Smiley, D.D.; Sec'y.: Mary Madincea.

Metropolitan Spiritualist Church of Greater Detroit, MSSAC; Ferndale Women's Club Bldg., 1256 W. Nine Mile Road. Services: Sun. 7:30 P.M., Oct. thru June—2nd Sun. of month, 2:30 and 7:30 P.M., with church dinner 5 P.M. Pastor-Pres.: Margaret McDaniel, Juniper 8-2723 (Clawson). Sec'y.: Marie Porman, 16216 W. 11 Mile Rd., Southfield, Mich. Phone ELgin 6-4771.

Flint
The Flint Spiritualist Church, 118 East Belvidere Ave. Services: Sunday 7:30 P.M. Pastor: Rev. Pearl Reinhardt, 412 McCreery St., Flint, Mich. Phone CE 9-1022.

Spiritual Episcopal Church, Dartmouth and Ave. "A." Sunday 7:30 P.M. Minister: Rev. Noah Rice, 515 West 2nd Ave.

Grand Rapids
Church of Truth, 26 Shelby St., S.W. Services: 6 P.M. Sundays. Pres.: Ed Vasterling; Vice-Pres.: Maude McGraw; Sec'y.: Mabel Witfoth; Treas.: Nellie Vasterling.

Jackson
Universal Spiritualist Chapel, 1014 Leroy St. Services 3 and 7:30 P.M. Sunday. Phone STate 2-1933. Pastor: Rev. James Tingley. Sec'y.: Mrs. Ella Gulick, 115 Ellery Ave. Phone STate 2-1262.

Pontiac
Church of Spiritual Fellowship, Malta Hall, 82 Perkins St. Services: Sun. and Thurs. 7:30 P.M. G. Vincent Myers, President. Dorothy Boomer, Secretary.

MINNESOTA

Duluth
First Spiritualist Church, 601 East Fifth St. Services: Sun. 7:30 P.M. Pastor: Rev. F. W. Hutchins. Sec'y: Buhl Surine, 15 East Palm Street.

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

The Spiritualist Episcopal Church, 3248 Park Ave. Phone TA 3-7915. Sunday services 3:30 and 7:30 P.M.; Refreshment 5:30 P.M.; Thursday, Private Consultation 1 P.M., Message service 7:30 P.M.; Ladies Guild meets the first Thursday of each month. Rev. Clara S. Johnson, Pastor.

MISSOURI

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

Church and Institute of Mystic Mind Science, 5862 Delmar. Services: Sun 9:30 A.M.; Wed. 8 P.M. Minister: Rev. Bernice G. Bennett, 1624 Belt Ave., Phone FOrest 1-7137.

Burkett Spiritualist Church, Inc., 2653 Natural Bridge Ave. Services: Sunday 10:30 A.M. Acting Pastor: Florence G. Ware (Licentiate). Sec'y.: Dorothy M. Buss, 1856 Switzer Ave.

NEW HAMPSHIRE

Portsmouth
First Spiritualist Science Church, 114 Maplewood Ave. Services: Sunday 3:30 and 7:30 P.M.; Wednesday 7:30 P.M. Minister: Rev. Frank Daley, Phone Geneva 6-4270.

NEW JERSEY

East Orange
Church of Spiritual Harmony, 7 Hollywood Plaza. Services: Wed. and Sun. 8:00 P.M.; Tues., Thurs. and Fri. 1:00 P.M. Minister: Rev. Connie Clark, 144 Hollywood Ave., Phone OR-4-6514.

Elizabeth
Seventh Church of Psychic Science, 415 Madison Ave. Sun. P.M.; Wed. 2 and 7:45 P.M. Rev. Veronica Fleishman, Phone 2-3515.

Newark
Psychic Science Temple, 532 Springfield Ave. Services: Wed. 7 P.M., Rev. Dorthea Morris Mackin; Thurs. 7 P.M.,

Neil T. Mackin; Thurs. & Fri. 1:30 P.M., Rev. Rebecca Barrett; Fri. 7 P.M., Rev. Dorthea C. Dencer; Sun. 3 and 7 P.M., Guest Mediators. Healing at all services Wed. Rev. Mathew Matulwich. Wed. 1:30 as announced. MOTHER TEMPLE OF PSYCHIC SCIENCE, Services: Tues. 1:30 and 7 P.M., Rev. Dorthea C. Dencer, Pastor.

Rumson
First Spiritual Science Church, 15 Highland Ave. Services: Tuesday 8 P.M. Minister, Rev. Myrtle A. Pinkney; Phone, Rumson 1-1148.

Union City
Rev. Anna Doerner Simms Memorial Spiritualist Church Divine Psychic Mission, 3808 New York Ave. Services: 2 and 8 P.M. daily; Minister: Rev. Herbert C. Millare, Phone Union 3-5828; Sec'y: Rev. Alma Gundlach, Phone Humboldt 2-1773.

Paterson
First Spiritualist Church, 142 Carroll St. Services: Sun. 7 P.M.; Wed. 1 and 7 P.M. (No Sun. services during July and Aug.) Minister, Rev. Emily M. Hewitt.

Spiritual Church of Divine Healing, 1000 New York Ave.; Sun. 7:30 P.M.; Tues. and Thurs. 2 and 8; Fri. 8 P.M. Healing at all services. Developing class. Phone UN 4-0393. Rev. E. Richter, pastor; Rev. Fred Boeh, co-pastor.

NEW YORK STATE

Albany
First Spiritual Church, 460 Western Ave. Services: Sunday and Wed. 7:30 P.M. President: Lena B. Henning; Treas.: Lillian Peth, 33 Van Buren.

Batavia
Church of Unity Science, 6 Bank St. Services: Sun. 8 P.M. worship and spirit greetings; Thurs. 8 P.M. study, messages and social; Mediums Day, 1st Sun. 3 P.M., service 6-8 P.M.; circles, regular service 8 P.M. Minister, Rev. Ethel L. Ames, R.D. 3, Box 1129; Phone 5176.

Buffalo
Temple of Divine Science, Spiritualist Church, 267 Sycamore St. Sun. 7:45 P.M.; (Medium's Day, 4th Sun.); K. L. Henderson; Phone WA 4651.

John Carlson Memorial Spiritual Church, 1045 Elmwood Ave. Sunday Evening Service 7 P.M.; Medium's Day—3rd Sunday of month 3:30 P.M. Pastor: Rev. Edith Sandy Wendling, Phone AT 1698. Sec'y: Rev. Margaret Luther, 65 Woodhaven Rd., Orchard Park, N. Y.

Cortland
Sacred Temple of Harmony Church, 85 Homer Ave. (I.G.A.S.) Services: Sun. 7:30 P.M.; Wed. 8 P.M. Pastor, Rev. Robert Daniels; Asst. Pastor and Pres., Rev. Marjorie Newman; Sec'y., Ruth Kaul; Treasurer, Dorothy DeYoung.

Jamestown
Jamestown Spiritualist Church (G.A.S.), 503 E. Second. Services: Sun. 7:30 P.M.; each 4th Sun., 3:30 and 7:30 P.M. Pastor, Rev. Raymond C. Torrey; Asst. Pastor, Bessie B. Torrey.

Long Island East Rockaway
Golden Rule Spiritualist Church, Inc., 22 Barnstable Rd. Services: evening classes by appointment only. Pastor, William J. Donnelly; Assoc. Minister, Elinor Donnelly.

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

West Hempstead
Spiritual Church of Magdalena, 559 Henry St. Services: Sun. 7:45 P.M.; Wed. 2 & 8 P.M., Thurs. 10:30 A.M. Pastor: Rev. Marion G. Miller, Phone IVanhoe 1-3404.

New York City
Stead Memorial Center; Minister: Rev. Bertha Marx Luescher; for information call Riverside 9-0319.

Spiritual Science Mother Church, Inc

CHURCH DIRECTORY

(Continued from page 11)

1 P.M.; Wed. and Fri. 6:30 P.M. Minister, Rev. Richard Renardo; Phone TRafalgar 3-0994. (Coffee Shop on premises.)

Temple of Brotherhood, Inc. Aquarian Brotherhood of Christ, 133 E. 65th St. (Near Lexington Ave.) Rt. Rev. Carolyn C. Duke, Minister-in-charge. Services: Sun. 5 to 7 P.M.; Wed. 2:30 to 5 P.M.; Class Sunday 2:45 to 4:45 P.M. Apply. Rev. Sylvia M. Greco—Open services on Wed. 6:15 to 7:30 P.M.

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services: Tues. and Fri. 6-9 P.M.; Thurs. and Sat. 1-3 P.M.; Sunday 7:15 P.M.; Minister, Rev. Angela Cail Wanderer; Phone: TRafalgar 3-8525.

United Spiritualist Church, 213 W. 53rd St., Room 402. Services: Sunday Worship, Spiritual Healing & Lecture at 2:30 P.M.; Evenings: Sun., Tues., Wed. & Fri. 7:30 to 9 P.M.; Afternoons: Wed. & Sat. 1 to 3 P.M.; Healing Demonstrations 1st Sunday each month 2:30 P.M. Ministers: Sylvia Brooks and Martha Feldstein.

Cathedral of God, Inc., 53 West 82nd St., up stoop, front. Message Services: Tues. & Thurs. 7:30 P.M.; Sat. 3:30 P.M. Rev. V Barbara Lesnovich, Minister, Phone OP 7-0338

Center of Divine Guidance, Suite 229, Great Northern Hotel, 118 W. 57th St. Services: Sun. 7 P.M.; Thurs. 10 A.M. and 7 P.M.; Fri. 2 P.M.; Classes, Wed. 2 P.M. and Fri. 8 P.M. Pastor: Rev. Martha K. Seidler, Phone Circle 5-4915.

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

Helen Brand Memorial, 1425 Broadway, Studio No. 36. Services: Sun. 2:30 P.M. Minister, Rev. Hazel Brand Rejon.

Little Cedar Spiritualist Church Room No. 401, 100 West 72nd St.; Services: Sun., Tues., and Fri. 7 P.M.; Wed. 1:30 P.M.; Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7880.

Spiritual Church of Peace, Room 225, Sherman Square Hotel, 2039 Broadway, between 70th & 71st Sts. Services: Sun. & Fri. 7 P.M.; Tues. 2 and 7 P.M. Pastor: Rev. Marguerite M. Heaney, Phone TRafalgar 7-5331.

Metaphysical Institute of New York (Educational Division of Divine Church of Metaphysics), 1674 Broadway, Room No. 309 (near 52nd St.). Message Services: Thurs. Sat. Sun. 8 P.M.; also Sun. 3 & 5 P.M. Seance: Tues. 8 P.M.; Yoga Class Wed. 8 P.M.; Akashic readings Fri. 8 P.M. Dr. Sant Ram Mandal, Director. Other active pastors: Dr. William Hirsch; Dr. Carl Abbe; Rev. Wilson, Rev. Basse, and Rev. Frances Parker. Mail address: Dr. S. R. Mandal, 42-72 Kissena Blvd., Flushing 55, N. Y. Phone IN 3-5827.

Chapel of The Eternal Star, 237 West 72nd St. Services: Tues., Wed., Fri., Sat. and Sun. 7:15 P.M. Minister: Rev. Rose Ann Erickson. Phone: TRafalgar 7-3113.

Niagara Falls

White Rose Center of Free Psychic Truth, 639 Main St. Services: Sun. 7:30 P.M.; Social, Tuesday 8 P.M. Minister, Rev. Rosebud Vogel Williamson, 676 Chilson Ave.; Phone, 4-3170; Sec.: Trula W. Jones, 116 73rd St.; Phone, 3-2818.

Rochester

Plymouth Spiritualist Church, Corner Plymouth Ave., South, and Flint St. Services: Sun. 3:30 & 7:30 P.M.; Wed. Message Service 7:30 P.M.; Medium Sunday second Sunday each month. Pres.: Mr. E. Gutzmer; Pastor: Rev. E. Gutzmer; Sec'y.: Mrs. S. Copenhagen.

Syracuse

First Spiritualist Church, 535 Oakwood Ave. Services Sunday and Wednesday at 7:30 P.M. Pastor: Mrs. Margaret H. Tice, Phone HO 8-5638. Sec'y & Treas.: M. Frances Morse, 152 Holland St., Syracuse 4, N. Y.

Wayside Spiritual Church, 220 East Washington St. Services: Sun. 7:30 P.M. Pastor: Rev. Luanla Caley, Phone GR 9-5235. Sec'y: Rev. Gertrude B. Brown, 802 Turtle St., Syracuse 8, N. Y.

OHIO

Akron

St. Paul's Spiritualist Church, 60 North Arlington St. Rev. Clara Stull, Pastor. Services: Sun. 7:30 P.M.; Wed. Message Service 7 to 9 P.M. Wm. Irwin, Pres.; Ada C. Richards, Sec'y, Phone SH 5-3555.

Cincinnati

Temple of the Open Door, 1268 Coolidge St., Mt. Washington, Cincinnati 30, Ohio. Leaving Government Square, Bus 24 to Coolidge St. Services: Second and fourth Sun. every month, 2:30 P.M. Phone BE 1-7195. Rev. G. E. Mills.

Universal Brotherhood of The Cosmic Age (Occult Science Temple), 3756 Reading Rd. Services: Sunday only 9:45 A.M. Master Teaching, 10:45 A.M. Morning Worship, 7:45 P.M. Special Evening Service. Rev. Emil J. Schmidt, Leader, Phone Woodburn 1-0506 or Montana 1-8597.

Tower of Light Church of Spiritual Science, U.S.A. Membership, 2420 Cope- len St., Half square west of Peebles Corner. Services every Sunday at 2:30 P.M. Day and Evening classes throughout the week. Lessons by mail also. Pastor: Rev. Paul N. Straky, Church phone: Av-1-2497. Pastor's Residence: Co-1-4682.

Cleveland

The White Temple or Spiritualist Faith, 1885 Fulton Road; Services: Sun. 3 & 7:45 P.M.; and Friday 8 P.M. Rev. I. L. Peterson and Rev. Shirley May Grampa, co-pastors. Phone WO 1-6180.

Memorial Spiritual Church, 19204 Pawnee Avenue, Sunday Worship 7:45 P.M.—Sermon, Messages and Healing. All Message Service the last Sunday of each month. Mary W. Laymon, Secretary. Phone Ivanhoe 1-6732.

Dayton

The Universal Temple of Truth Foundation, Miami Hotel, 2nd and Ludlow Sts. (Aviation Room). Services: Sun.

4 P.M. Pastor: Rev. Nellie Steffen Tharp, 1516 Gummer Ave., Dayton, Ohio.

Central Spiritualist Church, Haynes & Hulbert Sts. Services: Sun. 7:30 P.M. Acting Pastor: Leverne Kuhn of Columbus, Ohio. President: Franklin Holland, Phone CL 6-2202, Dayton, Ohio.

East Liverpool

First Spiritualist Church, 245 West 6th St. Services: Sunday and Monday 7:30 P.M. President: Sara H. Bowerstock; Secretary: Mary M. Martin, P. O. Box 501, East Liverpool.

Toledo

Christian Spiritualist Church, 1222 Erie Street. Cecil Engle.

Good Will Spiritualist Church, 1515 Ottawa Drive. Services: Sunday School 10 A.M.; Sun. & Thurs. services 7:00 P.M. Minister: Rev. Dallas E. Crider.

OKLAHOMA

Tulsa

Church of Psychic Science (UHF). Pastor: Rev. Hazel Milliken, Phone LU 32883; Asst. Pastor: Rev. Margaret Purkey, Phone LU 78626; Sec'y. Office: P. O. Box 3115, Whittier Station, Tulsa, Okla. Services Sundays at 8:00 P.M.

OREGON

Canby

First Spiritual Religious Ass'n of Clackamas Co., Inc., Rt. 1, Box 575. Services every Sunday morning 10:30. Phone Canby 3814. Pres.: Rev. Lester Hess, Canby, Ore.; Sec'y.: Ruby Vege- lus, Rt. 1, Box 575, Canby, Ore. Rev. Beatrice Gainer, Canby, Ore., Phone 3915.

PENNSYLVANIA

Allentown

First Spiritualist Church of Allentown, Oak and Poplar St. Services: Sat. 7:30 P.M. (All Messages); Sun. 2:30 and 7 P.M. President: E. E. Myers, Phone UN 8-0779 Bethlehem; Sec'y: Ruth M. Myers, 22 East Goepf St., Bethlehem.

Charlboro

Church of Divine Guidance, 215 Washington Ave. Services: Sun. 8 P.M. Sara Ackard, Associate Minister.

Philadelphia

Fourth Spiritualist Church, 427 W. Wingohocking St. Services: Sun. 2:30 P.M. and 8:00 P.M., and Fri. 8:00 P.M. Pastor: Rev. Harry R. Brunning, Phone Gladstone 7-3375.

Universal Spiritualist Brotherhood Church, Park Ave. & Rising Sun Ave. Sunday Service 3 P.M.; Wed. Eve. 8 P.M. Socials 2nd & 4th Saturday Eve of each month. Rev. Anna K. Rose, Minister.

Pittsburg

First Church of Spiritualists, 256 Boquet St. Phone MU. 2-3878. Services: Sun. 7:30 P.M.; Thurs. 2 and 8 P.M. Pres: Mrs. Sarah Taylor; Sec'y: Marion G. Clark, 927 Milton St.

Reading

First Spiritualist Church, 1047 Penn St. Services: Sun. 7:30 P.M.; Wed. 7:45 P.M. Pastor: Rev. Clara Senior; Sec'y: Mrs. Mary Baker, 344 S. 4th St.

Wilkes Barre

Second Spiritualist Church 7 West Market St. Services: Wed. & Sun. 8 P.M.; Minister, Augusta A. E. Ridler, 114 Academy St.; Phone Valley 2-0433. Sec'y. Helen S. Thomas, 202 South Main St.

TEXAS

Dallas

First Spiritualist Church, 4921 Reiger Ave. Services: Sun. 7:45 P.M.; Wed. 8 P.M. Mrs. Nancy A. Huston, Pastor, Phone TAYlor 7-9911. Pres.: James F. Bradley.

Houston

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

San Antonio

Universal Soul Science Temple, 421 Brooklyn Ave. Services: Fri. and Sun. 6 P.M. Healing and Resident Seminary. Rev. C. A. Williams, Pastor and Teacher, Phone Capitol 7-8048.

VIRGINIA

Norfolk

The Light of Truth Spiritualist Church of Divine Healing, 20th and Omohundro St. Sun. 10 A.M. Sunday School and Bible Study; 7:30 P.M. Healing, Lecture, Communications; Wed. 8 P.M. Healing, Lecture and Communications. Minister, Rev. Fred A. Jordan, P.A.S. I.G.A.S.

Memorial Spiritualist Church, 307 West 37th St. Services: Sun. and Wed. 7:30 P.M. Pastor: Rev. O. Ed Kemp. Sec'y: Miss Florence Siebert, Treas.: Ida C. Dresh.

Richmond

The Universal Temple, UHF, 2623 W. Grace St. UHF Branch Seminary. Classes Tues. and Sun. 7 to 9 P.M. Pastor: Rev. Ernest S. Longest. UHF Phone EL 9-0323.

Richmond Temple of Truth, UHF, 1603 West Grace St., UHF Branch Seminary. Classes: Beginners, Tues. 7:30 P.M. Advanced, Sat. 7:30 P.M. Message and lecture service last Sunday of each month 3:15 P.M. Pastor: Rev. Amy L. Jefferys, Dr. Sp. Sc. Phone EL 9-2910.

WASHINGTON

Bellingham

First Spiritualist Church, Girard at "D" St. Sunday Services: Message Circle 6:30 to 7:00 P.M.; Healing Service 7:00 to 7:30 P.M.; Regular Service 7:30 P.M. Pastor: Fern Balias, 2400 Jaeger St., Phone RE 4-1137; Sec'y.: Della Carlson, 2715 Alabama St., Phone RE 4-3928.

Seattle

Universal Spiritualist Library, 3009 Arcade Bldg. Books for rent and periodicals for sale. Mediums in attendance 10:30 A.M. to 4:30 P.M. All welcome. President: Ada E. Johnson; Phone SU 3-0449; Sec'y.: Walda Solibakke; Phone ME 2-9095; Librarian: Emma English.

The Aquarian Foundation, Inc., 315 15th Ave., North. Services: Sunday 11 A.M. and 7:30 P.M.; Wed. 7:30 P.M. Dr. Keith Milton Rhinehart, Pastor Phone EA 4-6046.

Mary A. Tower Memorial Spiritualist Church, 916 E. James St., Devotional Services Sun. and Wed. at 7:30 P.M., Sun. 11 A.M., and Children's Lyceum, Fri. 8 P.M., Adult Lyceum. Pres. and Pastor: Rev. Mary B. Crisp, 410 14th Ave. Phone EA 2-6021.

WISCONSIN

Milwaukee

Christian Unity Spiritual Science Church, 2603 W. Atkinson Ave. Divine Service Sunday 9:30 A.M.; Divine Healing by appointment. Rev. Walter F. Krahn, Pastor; Phone Hilltop 5-2712.

Christian Spiritual Church, 2544 North 27th St. Services Sunday 10:30 A.M.; also at 8:00 P.M., Class and Healing. Minister: Rev. Otto Fredricks.

Pilgrim Psychic Science Church, 1239 South 15th St. Services: Sun. 10 A.M.; Wed. 7:30 P.M. Sec'y., Frieda Baumann; Phone UP 3-1083.

Christian Unity Spiritual Science Church, 2603 W. Atkinson Ave. Divine Service Sun. 10 A.M.; Divine Healing by appointments. Dr. Walter F. Krahn and Dr. Ella E. Krahn, pastors; Phone HI 5-0334.

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

First Psychic Science Church, 2671 No. 9th St. Devotional Services: Sun. 10:30 A.M. Pres., Edward Urban; Sec'y. Adele L. Zimmerman, 2144 N. 64th St.

True Spiritualist Church, 2378 North 27th St. Services every Sunday and Wednesday 7:30 P.M. Rev. L. Nesbitt, Pastor, Phone DI. 4-7685.

CANADA

Calgary, Alberta

First Spiritualist Church, 402 7th Ave., East. Services: Sun. 7:30 P.M. Pres.: Ed Potts, 322 3rd Ave., S.W.; Sec'y: Treas.: Mrs. Collett, 818 4th St., N.E.

Montreal

First Spiritual Church of Montreal, 5585 Monkland Ave. Services: Sun. 7:30 P.M. Pastor: Rev. James C. Snook, Phone RE 8-7233. Sec'y: E. N. Snook, 7440 Mountain Sights, Apt. 102.

Toronto

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

Winnipeg

Winnipeg Spiritualist Church, I.O.O.F. Temple, Kennedy St. Services: Sun. 11 A.M. and 7 P.M. Secretary: Mrs. V. Prud'homme, 375 Desautels St., St Boniface, Man.

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**Psychic Observer
will continue this
great fight
for the truths
of
Spiritualism**

(Don't miss an issue)

DARWIN CENTENNIAL

By C. A. Wragg

345 W. 86th St., New York 24

In the centennial year 1959 of Darwin's theory of evolution and the publication of "Origin of Species" it should be of interest to consider what misconception of this theory has become the fallacy of the century.

Although the Darwinian theory of physical evolution is generally accepted, a major difficulty lies in just what constitutes man, genus homo, in contradistinction to the animal species. One idea is that some species of the animal world developed into homo sapiens, or thinking man, implying a creature essentially animal but with a distinction of acquiring a capacity for wisdom, and that the physical characteristic of having an opposing manual digit—a thumb—was a predisposing factor in the development of intelligence.

Another concept is that man was man before the appearance of the opposing digit, if not in essence the cause rather than the effect of its appearance in the physical structure. This concept precludes the conclusion of materialists that man is totally the result of molecular organic functioning and that his individual existence ceases with his physical dissolution. Rather, it holds that essentially his human qualities existed before physical birth and continue after physical death.

It may be that the difficulty of defining man can be resolved by thinking in terms of noumena and phenomena rather than in those of cause and effect, that what is called mind or soul also evolved from an embryonic state in conjunction with physical evolution, and that this unfolding determined the physical form on the principle that concepts precede facts. This method requires an elevated kind of reasoning which may result in conclusions nearer to the truth than some of those currently accepted as Darwinism. It is a question of establishing a different premise from that sometimes used as a basis for past thinking about human evolution. Such a premise might be said to be arrived at by inspiration or revelation, and it would seem unlikely that it could be done by the inductive process and observation of facts as demanded by physical science. It would be as difficult to establish the essential character of man by considering its embryonic state as it would be to foresee his present physical organization of brain and organs by observation confined to the amoeba.

However, if scientists would tentatively accept such a premise, in this case that man was always man (though at first in embryonic form) from his earliest beginning of life on earth, the following extractions from Baha'i literature on the evolution of man could have great significance in scientific thought. Abdul Baha, the Expounder of Baha'i writings, explains: "It is necessary that we should know what each of the important existences was in the beginning—for there is no doubt that the origin was one: the origin of all numbers is one and not two. Then it is evident that in the beginning matter was one, and that one matter appeared in different aspects in each element; thus various forms were produced, and these various aspects as they were produced became permanent, and each element was specialized. But this permanence was not definite and did not attain realization and perfect existence until after a very long time.

Then these elements became composed, and organized and combined in infinite forms; or rather from the composition and combination of these elements innumerable beings appeared.

"This combination and arrangement through the wisdom of God and His pre-existent might, were produced from one natural organization which was composed and combined with the greatest strength, conformably to wisdom, and according to a universal law. From this it is evident that it is the creation of God, and is not a fortuitous composition and arrangement. That is why from every natural composition a being can come into existence, but from an accidental composition no being can come into existence.

"Briefly, we have said that from the composition and combination of elements, from their decomposition from their measure, and from the effect of other beings upon them, resulted forms, endless realities, and innumerable beings. But it is clear that this terrestrial globe in its present form did not come into existence all at once; but that this universal existence gradually passed through different phases until it became adorned with its present perfection. Universal beings resemble and can be compared to particular beings, for both are subjected to one natural system, one universal law and divine organization. So you will find the smallest atoms in the universal system are similar to the greatest beings in the universe. It is clear that they come into existence from one laboratory of might under one natural system, and one universal law; therefore they may be compared to one another. Thus the embryo of man in the womb of the mother gradually grows and develops, and appears in different forms and conditions, until in the degree of perfect beauty it reaches maturity, and appears in a perfect form with utmost grace. In the same way, the seed of the flower was in the beginning an insignificant thing and very small; it grew and developed in the womb of the earth, and after appearing in various forms as stems and leaves came forth as a flower with perfect freshness and grace. In the same manner it is evident that this terrestrial globe having once found existence, grew and developed in the matrix of the universe, and came forth in different forms and conditions, until gradually it attained this present perfection and became adorned with innumerable beings, and appeared as a finished organization. . . .

"Let us return to our subject that man, in the beginning of his existence and in the womb of the earth, like the embryo in the womb of the mother, gradually grew and developed and passed from one form to another until he appeared with this beauty and perfection, this force and this power. It is certain that in the beginning he had not this loveliness and grace and elegance, and that he only by degrees attained this shape, this form, this beauty and this grace.

"And in the same way, man's existence on this earth, from the beginning until it reaches this state, form and condition, necessarily lasts a long time and goes through many degrees. Until it reaches this condition. But from the beginning of man's existence he is a distinct species. In the

(Continued on page 16)

ASSOCIATIONS

Your association can be listed in these columns for a low yearly rate. Let people who are organizing churches or groups know about your organization—ADVERTISE HERE. Write for advertising rates to Psychic Observer, Drawer 90, Southern Pines, North Carolina.

FEDERATION OF SPIRITUAL CHURCHES & ASSOCIATIONS, Inc., Headquarters, P.O. Box 3219, Columbia Heights Station, Washington 9, D. C. Officers: Clarence H. Haas, President; Rev. Evelyn A. Chambers, Vice President; Rev. Alice Wellstood Tindall, Sec'y-Treas.; Trustees: Rev. Harry A. Tufts, Rev. Otto Fredricks, Rev. Oma Purdy, and Rev. Sophie E. Busch. 1961 Annual Convention to be held on East Coast of Florida. Rev. Oma Purdy, Chairman. (P-555)

GENERAL ASSEMBLY OF SPIRITUALISTS, Incorporated by Special Act of the Legislature of the State of New York, Laws of 1914. Headquarters: 237 West 72nd St., N.Y.C. Directors: President, Rev. John Heiss; Vice-Pres., Rev. Lillian Bleser; Sec'y., Rev. Rose Ann Erickson; Treas., Rev. Grace E. Wagner; Trustees: Mabel Hammel, Rev. Marion Newbie, Ernest Andrews, Rev. Raymond C. Torrey, Rev. Lillian Bleser and Rev. Marie Zoller. (P-536)

THE SPIRITUALIST EPISCOPAL CHURCH, NATIONAL OFFICE, Eaton Rapids, Michigan. Board of Clergy: Rev. Ruth L. Walling, Presiding Clergyman; Rev. Claude M. Jewell, Appellate Clergyman; 1st District Clergyman, Rev. Ivy M. Hoover; 2nd District Clergyman, Rev. Irene Slocumbe; 3rd District Clergyman, Rev. Lois Cash; 4th District Clergyman, Rev. Floyd Humble; 1st Healer, Rev. Otto Fredericks; 2nd Healer, Julius Hosmer, A.M.; 3rd Healer, Rev. Luella Morrison; Mental Medium, Rev. Mary Smock; Physical Medium, John Leon, A.M.; Minister-at-large, Rev. Clara S. Johnson; Editor Golden Rays, Rev. Margaret E. Hosmer. Official Board: Rev. Joseph F. Donaldson, President; Clarence Cornwell, Vice-President; Cyril C. Sayles, Secretary; Mrs. Mable McCrumb, Treasurer; 1st Trustee, Richard Sterba; 2nd Trustee, Dayton Fisher; 3rd Trustee, Rev. Honey Sperling. (P-527)

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THE NATIONAL SPIRITUAL ALLIANCE of the United States of America, Headquarters R.F.D. 1, Keene, New Hampshire. Secretary, Marion A. Pelletier; Pres., Rev. George L. Guilmette; 1st Vice-President, Jeanette Brown; 2nd Vice-President, Rev. William G. Cook; 3rd Vice-President, Rev. Anna Mae Jones; Directors: Louis Lupien, Rev. Folke Tegna, Rev. Bertha J. Schaff, Ruth Algers, Amy Merrill, Rev. Lillian Wright.

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SPIRITUAL SCIENCE MINISTERIAL ASSOCIATION, INC., Headquarters: 2544 North 27th St., Milwaukee 10, Wisconsin. Rev. Anita M. Kuchler, President; Rev. Lillian Boettiger, Vice-Pres.; Rev. Myrtle Peterson, Secretary; Rev. John A. Mason, Treasurer. Trustees: Rev. Hattie Hoppa, Rev. Florence Kehoss, Rev. Ed. Templemayr. (P-526)

NATIONAL PSYCHIC SCIENCE ASSOCIATION, INC., New Jersey Psychic Science Association, Inc., auxiliary under the National Psychic Science Association, Inc., Headquarters 532 Springfield Ave., Newark 3, N. J. President, Rev. Dortha C. Dence; vice-president, Rev. Matthew Matulwich; treasurer, Rev. Theodora Renner; chairman of trustees, Rev. Edward Beander. For information re: Charters for State and/or Temple write Rev. Dortha A. Morris, secretary. (P-530)

NATIONAL UNITY SCIENCE ASSOCIATION: Headquarters Nazareth Unity Science Church, Inc., 343 East North St., Buffalo, N. Y. Board of Directors: Dr. Rowland A. Henry, National President & Founder, Buffalo, N. Y.; Rev. Edward S. Krzos, Vice Pres., Cheektowaga, N. Y.; Dr. John G. Devine, Treas. & Co-Founder, Business Mgr., Buffalo, N. Y.; Rev. Ethel L. Ames, National Sec'y., Batavia, N. Y. Board of Trustees: Rev. Minnie Appleton, Missionary At Large, Niagara Falls, N. Y.; Rev. Catherine Pharo, Rochester, N. Y.; Rev. Fred T. Ide, Missionary At Large, Bath, N. Y.; Stella Krzos, Cheektowaga, N. Y.; Gladys Klotz, Buffalo, N. Y.; Charles Klotz, Buffalo, N. Y. Address all mail to Dr. Rowland A. Henry, 343 E. North St., Buffalo, N. Y., Phone GA. 4307. This Assn. incorporated under the New York State Religious Laws November 28, 1953. Do not mistake this Association with any of the other Unity Science Churches. We have a National Charter. (P-531)

INTERNATIONAL GENERAL ASSEMBLY OF SPIRITUALISTS Hdqts., 1915 Omohundro Ave., Norfolk, Va. Pres.: Rev. Fred Jordan Norfolk, Va.; Sec'y-Treas.: Harold R. Levy, Norfolk, Va.; 1st Vice-Pres.: Rev. Oma Purdy, Punta Gorda, Fla.; 2nd Vice-Pres.: Rev. Mary C. Pirle, Garden Grove, Calif.; 3rd Vice-Pres.: Rev. Adah Ross Crew, Trenton, N. J.; 4th Vice-Pres.: John P. Colburn, St. George, Utah; Directors: Vertis L. Keller, Chino, Calif. and Rev. J. Bernard Ricks, Shreveport, La. (P-541)

UNIVERSAL CHURCH OF THE MASTER: National Headquarters, 516 31st St., Oakland 9, California; Dr. B. J. Fitzgerald, President; Phone: OLYmpic 5-8782. Address all mail to: P. O. Box 457, Oakland 4, California. (P-538)

V.V.-WONDER MINERAL

By Col. Powell

In 1947, in Zululand, South Africa, Mr. Frank Hill, while using a dowsing-rod to locate water, accidentally discovered "Vis Vitae" (Vigor of Life) known as the Wonder Mineral.

Having noted unusual reactions from rock formations, a piece of this reddish material was picked up for closer examination.

Whilst holding the rock, a tingling, as of a mild electric current, was felt in the hand and up the arm. Another piece felt the same, while a grey stone nearby produced no reaction.

During the next few years, experiments were undertaken, with interesting results.

An employee, who could not sleep, wore a piece on his person, and was astonished to find that, in a short while, he slept well, his pains eased, and his health improved.

A friend, suffering from a war disability, also found that by using the rock, his pain disappeared.

As there appeared to be "life" in the rock, it was named "Vis Vitae," meaning Vigor of Life.

After some examples of reported benefits were published in newspapers, innumerable re-

quests for samples poured in, and thousands of tiny packages of V.V. were sent throughout South Africa, and to many other parts of the world.

Positive results rapidly brought in hundreds of letters of gratitude, testifying to the powers of V.V., which came to be regarded as "The Wonder Mineral," and "Nature's Miraculous Healer."

V. V. has been taken up enthusiastically by many in England, the United States, Australia, and other lands.

In London, the Metaphysical Society found that the half-wavelength was 1.6cm, and the same when taken through a glass container.

The conclusion was drawn that the rock is "a most powerful source of healing," though so far tests have been limited to laboratory measurements. These would seem to place the mineral in a category of a Universal Healer, likely to benefit all humans, if only by increasing general vitality.

In the British Radiesthesia Magazine, Mr. Bruce Copen, Registered Radiesthetist, relates that he placed about half an ounce of the material under a

lamp; in about ten minutes, the flame left the wick, and appeared floating above it!

He found the rock had a radiational figure of 75726.5, which is near that of healthy human tissue, and appears constant during day and night.

After broadcasting the mineral to a man more than 3000 miles away, he received an air letter telling him that the patient had lost his pain at the time of the broadcast.

Copen thinks he has verified that the mineral, if taken in water, is harmless. When holding it in his hand, he felt a sensation almost immediately.

When he wore on his body a bottle of the mineral, in a few minutes, his headaches vanished. If he placed the mineral itself on the skin, the pains disappeared in one minute.

When he bathed his feet in hot water, in which he has placed a bottle, for about a minute, he found an invigorating effect.

Several manual workers, who wore a bottle on the person or in a pocket, found they became less tired, and were more alert mentally.

Mr. Hill reports that, in his own experience, he has known many "truly miraculous healings," some almost instantly, relieving troubles that had resisted other treatments.

He considers it quite harmless to the youngest child. The effect seems to permeate the whole body, continuing as long as contact is maintained.

It may be used for pain, and for innumerable complaints. As a nerve tonic, it is unsurpassed, for not only does it soothe the nerves and induce refreshing sleep, but it seems to produce a wonderful peace of mind, maintaining good health and invigorating the whole body.

V. V. should be worn on the body day and night. It may be held in the hand, or applied to the seat of pain, as you please.

"Even after a malady has been allayed, it is advisable to continue wearing V.V., for, in normal conditions, it will assist in the prevention of various ailments and bodily complaints."

A number state they have found it beneficial, if the unopened bottle is immersed momentarily in drinking or cooking water. A glass of warm water, thus treated, is advised daily. Likewise, in the bath it is found refreshing. The water will retain the affinity for a few hours.

Mr. Hill writes me that, instead of glass, a balloon cloth is best. Although the radiations will penetrate lead or rubber, they will not pierce silk; he does not know whether they will penetrate plastic, which he will have to test.

He confirms that, if V.V. is placed under a paraffin lamp, it increases the heat, and after a time the flame will leave the wick and float above.

A suitable bottle I have found is a trifle over half an inch in diameter, and, including the plastic screw-top, an inch and seven-eighths in length.

The bottle may be suspended round the neck, or attached to an under-garment, in any way you please. Personally, I attach it to a Lakhovsky Necklace, and keep it in position by passing this through my Lakhovsky waist-belt.

As most readers may be aware, I have to state, categorically, that I make no claim, promise or guarantee whatsoever, for Vis Vitae Wonder Mineral. Everything I write here is merely a REPORT of what others have said, or are alleged to have said.

Having no desire to be charged with "practicing medicine without a license," I do not advise or even suggest that anyone should try Vis Vitae, or experiment with it. That decision is left, solely and entirely, to the individual to make for him or herself.

But perhaps I may be forgiven for making one request: if any reader does choose to experiment, it would be a gracious and appreciated act if he or she would send a report of results obtained, either to this Journal, or to myself, in order that the glad news may be shared and made use of.

A. E. POWELL

EDITOR'S NOTE: We suggest that anyone interested in experimenting with V.V. should write direct to Col. Powell whose address is:

6121 Hazelhurst Place
No. Hollywood, California

BOOK REVIEW

"SPIRIT HEALING," by Harry Edwards — 173 pages (about \$2.50).

This, I think, is Harry Edwards' seventh book on Spirit Healing, and, I venture to think, the most comprehensive and informative of any work on the subject that I have run across.

It is written with what we British like to think is the characteristic good old British hard commonsense, entirely free from sanctimoniousness, pietism, or vague generalities, and yet, in the deepest and broadest sense, religious, being motivated by a whole-hearted benevolence, without a trace of egotism.

Edwards' statistics alone would seem to establish the practical effectiveness of Spirit or Psychic Healing, on an incontrovertible factual basis.

The volume was written when some 200 London hospitals had given permission for Spirit healers to be admitted to their wards, since then 90% of all hospitals in England have followed suit.

Edwards states that he was told, by a "higher authority," that a survey—the findings of which have been kept a close secret by the B.B.C.—revealed that more than 90% of those interrogated accept Spirit Healing as valid and effective. In the United Kingdom, there are said to be 5000 healers, the National Federation of Spirit Healers having more than 2000 members.

The British Medical Association agrees that "through spirit healing, recoveries take place that cannot be explained by medical science."

In 1959, Edwards received more than 1000 letters from doctors, many more from Ministers of Religion, eventuating in visits to his Sanctuary. In each of the past 10 years, his mail has averaged three-quarters of a million letters, say 2000 a week: last year, he used 70,000 air-mail forms for replies.

His clientele comprises members of Royal families, Cabinet Ministers, Privy Councillors, members of both Houses of Parliament, an Army Commander-in-Chief, generals and admirals, Indian Princes, an Archbishop, judges, and others in the legal profession, eminent surgeons and physicians, and, in fact, people in all walks of life.

His figures show that over 80% report improvement, among the other 20% being many who died, yet whose last days were eased. So huge is his correspondence that most of it he has to destroy, keeping only his "Special File" of more than 30,000 "outstanding" healings.

Countless X-ray photographs show that stones, growths, and the like, have disappeared after healing.

Having been warned in advance of the coming scourge of Asiatic Flu, he was able to make preparations, which were follow-

ed by spectacular success.

Edwards makes no charge, the Sanctuary being supported by donations only.

He reports that he has made the interesting and significant observation that the Spirit Guides, who, of course, are responsible for the healings, are now able to handle cases, which previously they were unable to do, indicating that these Guides are not all-knowing, but have to learn by experience, just as we incarnate humans have to do.

Another observation, also of great importance, concerns the fundamental cause of cancer. In 1955 he wrote: "The causation of cancer lies in particularised forms of emotional and spiritual unrest, or disharmony within the inner-self of the person, that promotes the glandular turmoil from which cancer comes."

Then he points out that in U.S.A., investigations have confirmed his thesis, while in Great Britain a number of leading physicians now express the same point of view, Sir Henry Ogilvie having made the classic statement that "a happy man never gets cancer."

Chapter-headings reveal the scope of the book: The Healing Potential: Methods of Healing: The Healing Gift: Healing and the Church: Healing and the Medical Profession: Healing Forces: Why Some Healings Fail: Mental and "Faith" Healing: Healing Organic, and Nervous Diseases: Supernormal Healings.

To me, at least, it would seem that anyone, who is not a bigot, and who is prepared to investigate the subject fairly, cannot rationally deny the reality and efficacy of Spirit Healing, its development, and ever-growing application, in the near future.

Without hesitation or qualification, this admirable volume, from the pen of one who is generally accepted as today's most famous healer, I can commend to your serious attention and study. Knowing that there will be many eager to borrow it, I have several copies on order from England, and hope that some of you will do likewise.

It is pleasant to note a further point. Harry Edwards, like, I think, a growing number of us, comes out strongly against the appalling cruelty, and the largely futile, practice of vivisection, and experiments on animals in general, mentioning the agonising death, every year, of hundreds of thousands of monkeys, and that of two million animals, from experiments to find the cause of cancer, more especially in view of what was mentioned above, that the primary cause seems to lie in man himself—his mental and emotional attitudes.

A. E. POWELL

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Editor's Notebook

Psychic Observer will continue to fight this battle for the true seeker. We do not care if we lose the advertising dollar of the fraud, and we do not care if we lose subscriptions from the few churches and individuals who cannot bear the light of the truths as presented in recent issues of PO. And in the Great Here-after, we are going to look back and say, that we have done our best to help the struggling seeker to discover more light.

How can those who preach or print stories of the Here-after, with its great laws of justice, not feel that they, too, are someday going there; that they, too, are going to have to face THEMSELVES when they arrive; that they, too, because of leading mankind astray instead of keeping it to the path will, and must, face the Hell of their own doings? How can those who claim to know the law of cause and effect feel that THEY can escape it?

It is quite true that **PSYCHIC OBSERVER** could have been richer in money if it had buried the story of the Chesterfield expose' that appeared in the July 10th issue, but it is also quite true that we would have been poorer in spirit. We made our choice based on the observation that money taken in to help perpetuate the fraud who hides behind, and uses the Lord's name as a come-on to the sucker of which "ONE IS BORN EVERY MINUTE," is about the most dastardly thing anyone could possibly do. It is also my candid opinion that anyone (and I do not care whose toes I step on), who does not expose these fakes **WHEREVER THEY ARE FOUND**, are of the same ilk, because—like always serves like!

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FORMIDABLE ARRAY

(Continued from page 5)

the Leland Stanford University authorities, hid the thousands of reports and refuse to account for their disappearance.

Yes, one could go on for hours in providing the proofs, the unassailable proofs that Spiritualism is a blessing direct from the hands of a Loving Father. But why proceed? One who would not accept the witnesses mentioned, would not believe though one arose from the dead.

Perhaps a few words about reincarnation is in order. It may be true, but how can it be proved? Certain earnest truth seekers state that they know of persons who go to a certain town, where they have never been before, and recollect that they once lived there. That they recognize people they never saw before. That, they say, proves the theory of reincarnation. Perhaps they are right but how can one prove it?

How can we, as bystanders, see, hear, touch, smell and taste? It is not entirely possible that the honest person that makes such statements, is temporarily controlled by the spirit of one who formerly lived that life? Some have a more reasonable theory that after one has been in spirit for a certain length of time, he may, if he wishes, elect to be reincarnated on the earth plane, to gain further experiences. But why should anybody wish to return to this spot well-characterized by Shakespeare, "Hell is empty. All the devils are here." Who would willingly return to the fears and martyrdoms of atom warfare, bacteriological destruction and universal chemical poisoning? Who would willingly return to a bellicose little cosmic pill where 25 million Christians have been slaughtered by Christians since the days of the Son of Man, the Prince of Peace?

Benj. Franklin, Spiritualist, told this one: A certain angel was delegated to go to Earth for the first time. Another angel was sent along as a guide. On approaching Earth, they soared over a great sea battle between two Christian (?) nations and saw men—children of God—stabbed, beheaded by cutlasses, arms and legs blown off, intestines blown out and dragging on the bloody decks. The messenger turned to the guide and said, "You idiot, you have brought me to hell." The guide replied, "No, I guided you right for this is Earth. Devils never torture humans in such a hellish manner."

Those that believe in reincarnation, and I honor your right of belief, consider this: You had a fine, loving mother that you almost worshipped. Later she passed up higher. Your thought, your ardent desire is to have her meet you as you pass out of the Valley of the Shadow. And when you reach there, and find she has been reincarnated, what then?

But we all agree, I'm positive, that survival has been scientifically proved, because it has been proved by the greatest scientists that have ever graced Earth. The same kind of quasi-scientists that have condemned Spiritualism are the same genus that once said the world stood still while the Sun revolved about it; that the earth was a great flat plain; they accepted phlogiston; that said a ten pound piece of lead would fall faster than a one pound piece of lead; that the Black Plague was caused by too much bathing. These kinds of scientists and their works are generally found in the garbage heaps of the succeeding generations, and History proves that is as true as the Scientific Proofs of Spiritualism are true.

MAN MARKS PRESENT AGE OF PROGRESS

(Continued from page 1)

mental in eliminating such persons by beheading them, and there is no known record of him permitting them to have a hearing in Court. The spirit told him, "Thou art Saul." Wishing to get the message, he assured the spirit no harm should befall the medium. The message given him came true the following day.

Had not Mediumship been a well understood fact, Saul would have had no reason to make the inquiry nor would anyone have likely been able to direct him.

Ancient history tells of the Oracle at Delphi to whom Rulers and others went from time to time for advice. Socrates, whose name rings out in history as a man of unusual talent, could hear spirit voices. In more recent times, Joan of Arc was a

most brilliant example of high class mediumship.

The mediumship of the Fox sisters stands in the forefront of the annals of time. The marvelous life history of Jesus occurred 300 years before the manuscripts were gathered together in what is known as The New Testament. It was not printed until A.D. 394. Meantime it passed through different generations and it is no wonder He said it to me, "There is very little in the book of what I taught. The parts that were left out were the parts the world most needed." He was nailed to the tree.

Joan of Arc, after winning the war for France, was burned at the stake. In the discovery of America, a new nation was born, where people had a greater liberty of thought and action, yet in the New England states, they burned so-called witches at the stake. Lack of education or perhaps lack of facilities for making proper records of events, undoubtedly lost to the world the knowledge of many events that would be of great worth if they were known.

This is an age of greater achievement. The dictaphone is one of the outstanding inventions. In the fall of 1923, this writer made his first efforts to record the voice of spirits who talked to him. It is with pride he tells of getting 35 Dictaphone records of voices from spirits, 13 of them from a spirit from Mars. All of these have been carefully copied and the wax records are carefully preserved as evidence.

Are Not Dead

The high class personages whose records are recorded are men and women whom the world calls dead. They are not dead. They live and move about. They see and know. Thousands of years have elapsed since Samuel talked to Saul, down to the present time where dictaphone records record the voice of spirit.

From time to time volcanoes burst forth, pouring the molten mass over the earth carrying all that is in its path. Like the molten lava, Spiritualistic phenomena and fact have been buried deep under the crust of superstition, ignorance and dogma. It burst its

bounds and came to the surface through the woman of Endor. Again through Jesus of Nazareth. Through Joan of Arc. Through the Fox sisters and at numerous and sundry other places.

In this electronic age it has again burst forth, permeating the minds of men in different countries. Through the use of the dictaphone the voices of those gone hence have been recorded for evidence to mankind. World minds are awakening. Governments are spending prodigious sums, bordering on bankruptcy, in an endeavor to gain knowledge from outer spaces. Some are advancing the idea that maybe Mars and some other planets are inhabited.

Meantime this writer has spoken with several scores of planet people. A number of letters have been sent to scientists with but one reply to date. Maybe the scientists are like the orthodox churches, who seemingly think "Everyone is out of step except themselves."

The world can dispute theories but it cannot successfully dispute facts.

LONDONER'S DIARY

(Continued from page 7)

one pointed out to me a large bank of cloud, rather black and irregular, that seemed out of place in a clear sky. I thought the person was joking when he said look at the sharp thing sticking out of that cloud. I looked, and sure enough from this irregular shaped mass was a clearly defined end of a cigar shaped object, which seemed to force itself hurriedly back into the cloud which it used to camouflage itself. Or was this just my imagination? I have no way of telling. If flying saucers are really manned by beings from other worlds then what is to prevent them from using convenient cloud formations to hide their presence and make observation easier?

The Crenshaws In London

James Crenshaw the author of one of the most remarkable books of this age on "Spiritualism, Telephone Between Two Worlds," is on a visit to London with his wife. He married her some five years ago when she was making a name for herself as a young medium in London.

According to reports in the psychic press here The Crenshaws depreciate the fact that there are no propaganda meetings in America on British lines, and hope to do something about this when they return. They hope eventually to establish an organization on similar lines to the Spiritualist Association of Britain. What might suit the British approach to Spiritualism might not fit into American way of thinking, and I think that is the snag. The way I look at it, and I may be wrong, is that the religious aspect is becoming less and less in British Spiritualism, and more emphatic in the American approach.

As for propaganda its benefits can be exaggerated, and if we take the progress of Spiritualism in general it is not so happy as propagandists make out. On paper Spiritualism seems to be doing wonderful things, but in actual fact it hardly creates a ripple in world affairs. Anyway, the Crenshaws are sincere and fine persons, and we can wish them success in all they undertake.

Hospitals and Faith Healers

The British Medical Association has publicly stated its official policy on faith healers. It wants them banned from hospitals. Harry Edwards who is President of the National Federation of Spiritual healers has not taken this lying down. His views have been quoted in news broadcasts

Edwards called the B.M.A.'s policy totalitarian and high handed, and pointed out that two thirds of the hospital management committees have already given permission for federation members to visit patients who request their service.

Spiritual healing occupies a very prominent place in British Spiritualism, and its growth in the past few years has been tremendous. The space given to healers and the work of healers in the Spiritualist press seems to have swamped every other activity. Whether this is a good thing or not remains to be seen. In this respect I would like to quote from a letter which was published recently in "Two Worlds" from a Mr. John C. Hopkins. In

criticising the drop in Churches and total membership of The Spiritualist National Union he says, "I wonder how much this decline rests upon those responsible for our psychic press? Too often, I feel, exaggerated reports are given of the work of certain healers, who once contacted do not live up to those wonderful high standards as reported." There is a point here worth considering. The comment made by the Editor Maurice Barbanell, at the end of this letter, to my mind was a weak one. He says, "If the writer will supply examples of what he considered are exaggerated reports, we will make further investigation." Who is he kidding? To investigate even a tenth part of the healing reports

that have appeared in the psychic press would be a colossal task. When I was actively associated with the Association of psychic Research Societies a plan was set afoot to carry out an investigation into Spiritual healing. We found this was more difficult than we thought for a very few healers kept detailed records of patients. To test one individual case was a long and arduous process.

S.N.U. National Conference

As I am writing this the Spiritualists National Union is holding its Annual Conference at Bournemouth. The subject that will surely give it some heart searching will be its drop in Churches represented and membership. In the past the S.N.U. has done some good work, and has tried to raise educational standards. Its policy towards its co-operation with other important Spiritualist organisations has been rather rigid and has caused a lot of friction and misunderstanding.

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On the walls of THE LITTLE LISTENING POST there has hung for years, a small unusual PICTURE. As soon as peoples' attention is called to it they immediately call it "terrific!" It has some unique power about it. To gaze at it is to at once feel your inner POSSIBILITIES. THE LITTLE LISTENING POST wants to SHARE with you its SPIRITUAL DYNAMICS.

Under direction of THE LITTLE LISTENING POST the picture has been enlarged and re-made for greater clarification of the Concept. It has been done for us by a well known artist. The Project has occasioned some faith and outlay.

On Planet Earth the Big Battle is now ON! "Sin shall much more abound as TRUTH urges upon mortals its resisted claims." We are at this climatic stage. In this outward world of degradation and "organized chaos" WHAT IS OUR WEAPON FOR DEFENSE AND ESCAPE?

We would like to see this PICTURE illumine the walls of EVERY NEW AGE HOME, EVERYWHERE! It will haunt you. The POWER (in concept-form) for bringing in the New Age has been captured and packed into this PICTURE. WHAT IS THIS POWER? The PICTURE carries no name. It needs none!

The whole purpose of Earth life is to raise the consciousness! "Be ye therefore transformed by the renewing of your Mind." Then "Greater works than I do shall ye do."

"Rise in the strength of Spirit." FOR GOD HATH NOT GIVEN US THE SPIRIT OF FEAR BUT OF POWER."

SEND FOR YOUR COPY OF THIS PICTURE. KEEP IT WHERE YOU CAN LOOK AT IT OFTEN. LET ALL NEW AGE PEOPLE USE IT AS A "SYNCHRONIZER" AMONG US THAT IT MAY HELP US TO RISE TOGETHER AS WE LOOK AT IT, AND OUR THOUGHTS PULL UP TOGETHER TO THE HIGHER LEVELS!

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I would like to have my copy of the strange and DYNAMIC PICTURE described above.

To cover costs and to help further the work of THE LITTLE LISTENING POST I enclose a gift of two dollars.

(I will be looking for this 11 x 14 inch PICTURE, mailed flat.)

Mr.
Mrs.
Miss

Address

ALFRED TENNYSON

(Continued from page 8)

And heated hot with burning fears,
And dip't in baths of hissing tears,
And batter'd with the shocks of doom.
To shape and use.

This shows that a person who really strives to advance is stimulated by fears of losing his place in the rat-race to prestige (and integrity, I hope) BY MEANS OF FAIR METHODS EMPLOYED SUCCESSFULLY.

In the crux of the piece, Tennyson beseeches the Lord, upon the New Year to abolish all that is false and all that will bring infelicity to his creatures, such as strife between prosperous and proletarian (and the tyrannical rule that results when a small group gains the upper hand). He begs God to pass ideas of benevolence down to him so that he will be illuminated—truly enlightened by a Light Divine, as I say. He thought that it was time to abandon the traditional, silly rat-race and to work for the good of ALL. He begs the Lord to destroy the supercilious manners of the decadent rich and the inane guile of malicious slanderists.

But ill for him, . . . the lazar, in his rags;
They tremble, the sustaining crags;
the spires of ice are toppled down,
And molten up, and roar in flood;
The fortress crashes from on high,
The brute earth lightens to the sky,
And the great Aeon sinks in blood
And compass'd by the fires of Hell;
While thou, dear spirit, happy star,
O'erlookest the tumult from afar,
And smilest, knowing all is well.

It seems that Tennyson is thankful that Hallam is safe from the tribulation that will destroy the works of man during the Aeon (does he mean the Armageddon???) that will send us into fires to be expurgated forever.

To draw, to sheath a useless sword,
To fool the crowd with glorious lies,
To cleave a creed in sects and cries,
. . . To shift an arbitrary power . . .
To make old bareness picturesque,
And tuft with grass the feudal tower.

This further illustrates what I have previously indicated in regard to the poet's abomination for sham and deceit, be it in war, statescraft, or human relations. As in most of Tennyson's works, the didactic qualities, the emotional heights, the sincerity, and the philosophic implications dominate. "IN MEMORIAM" is a masterpiece of artistic architecture that may be cut into separate little pieces, each with a completeness of its own.

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DARWIN CENTENNIAL

(Continued from page 12)

same way, the embryo of man in the womb of the mother was at first in a strange form; then this body passes from shape to shape. But even when in the womb of the mother and in this strange form, entirely different from his present form and figure, he is the embryo of the superior species, and not of the animal; his species and essence undergo no change. Now, admitting that the traces of organs which have disappeared actually exist, this is not a proof of the impermanence and non-originality of the species. At the most it proves that the form, and fashion, and the organs of man have progressed. Man was always a distinct species, a man, not an animal. So, if the embryo of man in the womb passes from one form to

another so that the second form in no way resembles the first, is this a proof that the species has changed, that it was at first an animal, and that its organs progressed and developed until it became a man? No indeed! How puerile and unfounded is this idea and this thought!"

The fact that the unfoldment of the human spirit is as difficult to foresee from its embryonic form, as the present physical organization of brain and organs would be from observation of the amoeba, does not prove that the human spirit was not always existing, though in the beginning latent in embryonic form.

The spirit of a thing or creature is the totality of its powers of expression. The vegetative spirit is augmentative relative to the mineral world; it includes the powers of growth and fruition. The animal spirit extends further into sensory powers; it perceives sensible things, but does not perceive intellectual realities. In man there is a power of wonderment, of abstract

thought and reflection, by which he is distinguished from the animals, and this is the spirit of man.

The human spirit may be defined as the totality of the perceptive and conceptive powers of human beings; man has capacity for rationality, invention, discovery of natural laws, reverence, worship, aspiration, exaltation and prayer—all absent from the animal spirit. The fact that the animal preceded man is not proof of the alteration of the species nor that man was raised from the animal world to the human world. But as the human spirit unfolds conceptive powers which are never possible to animal spirit, this can be a proof that the human spirit is a creation distinct from the animal creation, and that the genus is determined by factors other than the evolution of the body. Genus determines the ultimate form, and spiritually as well as biologically, ontogeny recapitulates phylogeny.

WHAT I OBSERV'D

(Continued from page 1)

streets, so to speak, and put them in uniform to parade in and out of a seance room dressed in a way that she thinks people will believe them to be spirits. She manages, improvises and arranges things for most of the mediums in her stable. Those who don't care to go along with Mable's ideas, or who cannot stomach what she proposes, are gracefully, and sometimes not so gracefully, eased off the camp to make room for those who will bend to her ruthlessness.

And what else has Mable said: "The day of the shut-eye medium is over." By "shut-eye," she means the trance medium. Another conviction she has is that there is no future for clairvoyant mediums because people will not travel thousands, yes thousands, of miles to witness mental mediumship, when they can obtain pretty good demonstrations of this phase at home or anywhere there is a nearby Spiritualist Church. No wonder the so-called "little" churches in the country were sore at me for promoting materialization at Chesterfield. I can see it now!

When I said thousands of miles in the above paragraph, I meant it! The articles I printed about IT ten and fifteen years ago created such interest that notables, on the strength of these articles, traveled countless miles . . . 4 from Mexico, including both Mr. E. C. and Mrs. (Elodia) de Benavides; 4 from Japan, including M. Goto, K. Ondo, and two army officers; numerous Spiritualists from Puerto Rico, including Judge Fernandez, Mr. Villimil and Mr. Zayas. It is to these people that I wish to apologize for I know that my soul would never rest in peace otherwise.

Now we will turn back to my earlier experiences with IT. In a previous article, I told about my three sad experiences with "IT" seances at Lily Dale where by the way, it is no longer popular. Rather, Lily Dale features trance and mental mediumship which Mable said she believes to be passe but really means is not too lucrative or sensational.

Later, I became enchanted with what I thought were great strides in the IT field at Chesterfield. I engaged a commercial photographer in every instance when I wanted to take infra-red flash-light still pictures of IT. I didn't want my readers to think I messed up the negatives. The results of these seances, I gleefully published in PO—thinking that I

had a great scoop. I even sent 8x10 glossies to England, Brazil, Japan, Mexico, Puerto Rico, Canada, and God only knows how many others whom I thought should be enlightened.

I even sent the pictures of IT to most every Spiritualist organization including the National Spiritualist Association. And it was the N.S.A. that really put me in the dog house. They evidently knew I had been hood-winked and probably felt my so-called evidence was shameful. I can see now that they were right. For this I wish to apologize.

But then I wouldn't let up. I printed descriptions of IT and other physical phenomena with pictures taken in seances with Iona Brandt, Lula Taber, Gloria Taber, Bertie Lilly Candler, Charles Swann, Clifford L. Bias, the late Frank Decker, the late Ethel Post-Parrish, J. Edward, John Myers, Fanchon Harwood Dorsch, Pansy Cox, Frederick W. Mitchell, Hazel Herrejon, and a host of others.

I'm not saying that any of the above mediums are, or were, not honest to their very core, but what I am saying is that those living have been invited in an article by the present editor of P.O. to sit before an infra-red camera equipped with a snooperscope. What could be fairer than that? And these mediums could be accompanied by some of their own champions: George Hartman, ex-professor of Berkley College, Berkley, West Virginia; Rev. Rowland F. Nye, Kearney, New Jersey; Judge Fernandez, Puerto Rico; R. L. Mauk, business executive, Lima, Ohio; and Mr. and Mrs. Benjamin King, Danville, Kentucky.

All the above, I know, would see to it that all mediums receive the greatest consideration—mainly because they would bear no animosity, nor have their souls been shaken by the last 4 or 5 issues of P.O. They, too, want to know the truth and this chance to be a participant in a test seance would give them the right to say: "I know it was a genuine seance, I was there!" Of course, they couldn't make such a statement until after they saw the film of the seance witnessed.

And that is what TOM and I really want. Thousands of others in the country want the same thing . . . to be able to publish pictures of real materialization and forget about Mable's folly and the whole sordid mess. And this might happen if Mable Riffle and Edith Stilwell resign from Chesterfield camp and the several Spiritualist organizations to which they cling. Until then, happy dreams to M.R. and E.S. and may all their seances be little ones.

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