

**FREEDOM OF INFORMATION
AND
PRIVACY ACTS**

**SUBJECT: GEORGE BARNES
(AKA "MACHINE GUN KELLY")**

FILE: 7-115

PART 11 OF 23



FEDERAL BUREAU OF INVESTIGATION

NOTICE

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UNITED STATES BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT

DALLAS, TEXAS.

FILE NO.

62-446-

REPORT MADE AT: DALLAS, TEXAS.	DATE WHEN MADE: 1-25-34	PERIOD FOR WHICH MADE: 9/16/33 12/29/33	REPORT MADE BY: [REDACTED]
TITLE: LOUISE SEATON, alias LOUISE MAGNESS, alias LOUISE CLARK, alias MRS. H. E. CAMPBELL, alias MISS G. ROBINSON.			CHARACTER OF CASE: HARBORING FUGITIVES.

SYNOPSIS OF FACTS:

Louise Magness, friend of Kathryn Kelly, visiting in Kelly home at Ft. Worth, Texas, left by airplane August 11, 1933, and visited with George and Kathryn Kelly at Des Moines, Iowa; accompanied them to Brownwood, Texas, where she purchased for their use a Chevrolet Sedan as Mrs. H. E. Campbell.

P.

REFERENCE:

Letter Kansas City Division Office, dated August 18, 1933 to Dallas Division Office, captioned Unknown Subjects; Charles F. Urschell, Kidnaping. Memo by Special Agent [REDACTED] Oklahoma City, Okla., dated August 30, 1933, in re: George R. Kelly, with aliases; et al.

DETAILS:

Information was secured by Special Agent in Charge Blake that a woman by the name of Louise Magness had appeared in Brownwood, Texas in company with George and Kathryn Kelly on August 16, 1933, and that this woman had purchased under the name of Mrs. H. E. Campbell, a 1928 Chevrolet Sedan bearing Texas License 130-511.

City Detectives [REDACTED] and [REDACTED] of Ft. Worth, Texas, advised that a woman by the name of Louise Clark, who was visiting at the home of Kathryn Kelly at Ft. Worth, had left there by airplane on August 11, 1933, upon receipt of a telegram and letter containing money from George and Kathryn Kelly.

The reference letter disclosed that investigation by Special Agent [REDACTED] developed that Miss Louise Clark of Chicago, Illinois, arrived

DO NOT WRITE IN THESE SPACES

APPROVED AND FORWARDED: <i>[Signature]</i> SPECIAL AGENT IN CHARGE	7-115-1081	RECORDED AND INDEXED: JAN 29 1934
COPIES OF THIS REPORT FURNISHED TO: Division.....2 U.S. Atty. Ft. Worth. 1 Dallas.....2	JAN 29 1934 A.M. BUREAU OF INVESTIGATION	CHECKED OFF: FEB 2 1934 SAGGATED:
COPIES DESTROYED 20 MAR 19 1963	ROUTED TO:	FILE:

All 107C

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pages

at the Ft. Des Moines Hotel, Des Moines, Iowa, between 11 and 12 P.M., August 12, 1933; that at the same time there were registered at the hotel a Mr. & Mrs. F. E. Coleman from Davenport, Iowa. F. E. Coleman is the name in which the Chevrolet Coupe was purchased by the Kellys at Chicago, Illinois, which was later found in the possession of Luther Arnold at Oklahoma City, who obtained the same from one of the lawyers of George and Kathryn Kelly - Sam Sayer of Ft. Worth, Texas. Texas License for 1933, #130511 were issued in the name of [redacted] Bangs, Texas, to cover 1928 Chevrolet Sedan, motor 4424231. [redacted] traded this car to used car dealer, [redacted] at Brownwood, Texas, and the same was sold by [redacted] salesman for [redacted] on August 17, 1933, to a woman who gave the name of Mrs. H. E. Campbell, address Brady, Texas, for \$140.00 in cash and \$100.00 bill and 4 \$10.00 bills. [redacted] stated upon seeing photograph of Kathryn Kelly, that he believed that was the woman who purchased the car, but would not be sure; that he remarked after he had sold her the car that she appeared to be a country school teacher; that she had been brought to the [redacted] Place of Business by another used car dealer - [redacted]

[redacted] used car dealer, Brownwood, Texas, stated that the woman who purchased the 1928 Chevrolet Sedan from [redacted] on August 17, 1933, came into his place of business on the morning of the 17th rather early, and stated that she desired to buy a good used car but preferred a Chevrolet; that he did not have anything which would suit her so took her over to [redacted] place of business and she purchased the Chevrolet Sedan there. Upon viewing photograph of Louise Magness he stated he is rather positive that that is the photograph of the woman who purchased the car from [redacted] but that the photograph was taken when the woman was much fleshier than she was when the deal was made; that she appeared to be sickly in August 1933.

[redacted] Brownwood, Texas, [redacted] stated that Kathryn and George Kelly came to his place of business accompanied by the woman Louise Magness; that on the following morning Louise Magness came to him and stated she wished to buy a car for George and Kathryn Kelly; that at the time of his conversation on the evening of the 16th of August at Brownwood with them, this woman posed as George Kelly's sister and they talked about George and Kathryn being "hot", and the officers after them, and stated that they had to hide some place and that he informed them that if that was George's sister that they would fool around and get her into trouble too; that he understood at that time that the sister was stopping at the Brownwood Hotel.

Upon viewing the photograph of Louise Magness, San Antonio P.D. #5414, he stated that was the photograph of the woman who was with them posing as George Kelly's sister, and that now she has a large noticeable scar on her forehead and she much more slender than when this photograph was taken.

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All b7c

[redacted] at the Brown Hotel, assisted Agent in checking the registrations for August 18, 1933, and it was found that Miss G. Robinson, Ft. Worth, Texas, registered on that day on Card No. 26329. [redacted] stated he was on duty at the time this registration was entered but has no recollection of the woman. Tracings of the signature of Miss G. Robinson, Ft. Worth, were made and are in the Dallas Division Office File.

Description of Subject as disclosed by Dallas File in the case entitled George R. Kelly, et al; Charles F. Urschel (Victim) Kidnaping:

Name: Louise Magness, with aliases
Age: 23 (1923)
Height: 5' 7 1/2"
Weight: 136 (1923); judged to weigh about 115 now
Hair: black
Eyes: dark chestnut
Complexion: dark
Build: well
F.P.C.: 1 U 00 9
1 U 00

As Louise Seaton, #2703, arrested Ft. Worth, Texas, PD, April 24, 1923, charge investigation - shoplifting; disposition not given.

As Louise Magness, #7070, arrested Houston, Texas, PD, May 25, 1927, charge burglary and felonious theft; disposition not given.

As Esther Magness, #5956, arrested Des Moines, Iowa, PD, August 1, 1927, charge investigation; disposition not given.

As Louise Magness, #5414, arrested San Antonio, Texas, PD, July 13, 1929, charge burglary - aggravated assault; transferred to County.

As Louise Magness, #5326, arrested Grand Rapids, Mich., PD, Nov. 6, 1930, charge shoplifting; disposition not given.

PENDING.

RECEIVED
JAN 20 1934
U.S. DEPT. OF JUSTICE

318 Hayes Building
San Francisco, California

Refer File
#7-9

January 26, 1934

Special Agent in Charge
Division of Investigation
U. S. Department of Justice
411 U. S. Court House
Portland, Ore.

Re: GEORGE KELLY BARNES, with aliases,
et al.
CHARLES P. URSCHEL - Victim.
Kidnaping.

Dear Sir:

In reference to your letter of January 23, 1934, request-
ing information on Chevrolet Convertible Cabriolets of yellow
color, shipped from the Chevrolet Assembling Plant at Oakland, Cal.

It was ascertained by Special Agent [redacted] of this Office
that no yellow Cabriolets are made, but that the color is classed
as "Coronado tan" and "Desert tan", both of which are yellowish in
appearance.

A list of all Chevrolet Cabriolets of this color, 1933
Model, shipped from the Assembling Plant in Oakland, Calif., to
Dealers in the states of Oregon and Washington is as follows:

INLAND CHEVROLET COMPANY, Spokane, Wash.

Motor #3621022
Invoice #13164, dated August, 1933.

Motor #3585082
Invoice #5955, dated April, 1933.

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DIVISION OF INVESTIGATION
JAN 30 1934
U. S. DEPT. OF JUSTICE

FIELDS MOTOR CAR COMPANY, Portland, Ore.

Motor #3666616
 Invoice #11032, dated June, 1933

Motor #3510636
 Invoice # 4696, dated February, 1933.

J. H. WEBER, Inc., Yakima, Wash.

Motor #3704352
 Invoice #11039, dated June, 1933.

UNIVERSITY MOTORS COMPANY, Seattle, Wash.

Motor # 3707417
 Invoice #10666, dated June, 1933.

Motor #3510675
 Invoice #5786, dated February, 1933.

LOVELL AUTO COMPANY, Astoria, Ore.

Motor #3634822
 Invoice #8321, dated May, 1933.

DONOGHUE CHEVROLET COMPANY, Inc., Tacoma, Wash.

Motor #3651793
 Invoice #8680, dated May, 1933.

Motor #3517535
 Invoice #3424, dated February, 1933.

WESTLAKE CHEVROLET COMPANY, Seattle, Wash.

Motor #3585768
 Invoice #6604, dated April, 1933.

Motor #3517538
 Invoice #3406, dated February, 1933.

LARISON FRETZ CHEVROLET COMPANY, La Grange, Ore.

Motor #3524594
 Invoice #5110, dated February, 1933.

HUB CITY CHEVROLET COMPANY, Renton, Wash.

Motor #3517417

Invoice #3460, dated February, 1933.

WALLACE CHEVROLET COMPANY, Bellingham, Wash.

Motor #3517461

Invoice #3460, dated February, 1933.

NELSON CHEVROLET COMPANY, Seattle, Wash.

Motor #3517460

Invoice #3493, dated February, 1933.

PAT CHEVROLET COMPANY, Chehalis, Wash.

Motor #3517532

Invoice #7654, dated February, 1933.

SEVEN ITCH MOTOR COMPANY, Everett, Wash.

Motor #3517538

Invoice #3403, dated February, 1933.

REED CHEVROLET COMPANY, Bremerton, Wash.

Motor #3517528

Invoice #3429, dated February, 1933.

DAVIES & KURTZ, Inc., Seattle, Wash.

Motor #3514664

Invoice #3402, dated February, 1933.

MCKIMMON CHEVROLET COMPANY, Enumclaw, Wash.

Motor #3514673

Invoice #7646, dated February, 1933.

HAWKINS CHEVROLET COMPANY, Auburn, Wash.

Motor #3510703

Invoice #3356, dated February, 1933.

E. B. SMITH CHEVROLET COMPANY, Portland, Ore.

Motor #3510578

Invoice #3895, dated February, 1933

LASPA CHEVROLET COMPANY, Olympia, Wash.

Motor #3510539

Invoice #8333, dated February, 1933.

A further record of all such Chevrolet Cabriolets shipped by the Oakland Assembling Plant to Dealers in the other Western states will be obtained, and forwarded to you at the earliest possible moment.

Very truly yours,

R. E. Vetterli
Special Agent in Charge.

cc. Division
AIR MAIL.

P. O. Box 709
Portland, Oregon

January 29, 1934

Special Agent in Charge
Division of Investigation
U. S. Department of Justice
1900 Bankers' Building
Chicago, Illinois

Dear Sir:

Re: GEORGE KELLY BARKES, with aliases,
et al.
CHARLES F. UNSCHEL - Victim
Kidnaping

This office has received confidential information that Clara Feldman, the woman who was living with subject George Bates at the time of his apprehension, and whose whereabouts is being sought in connection with the recovery of part of the ransom money, was in Portland during November, 1933, accompanied by her son, Ed Feldman. From the confidential information available to this office, it appears that Clara Feldman and her son were driving a 1932 dark blue Dodge Sedan, bearing Illinois license plates. It has been reported that Ed Feldman, accompanied by some unknown man and two unknown women, wrecked this Dodge sedan somewhere in Oregon during November, 1933, after which either Clara Feldman or Ed Feldman, undoubtedly through the use of assumed names, are reported to have purchased a 1933 Chevrolet Convertible Coupe or Cabriolet somewhere in the state of Oregon and, after securing Oregon license plates, are reported to have returned to Chicago in the Chevrolet.

Extensive inquiry conducted to date in an effort to locate some record of the Dodge or the Chevrolet has been without result. I have, however, secured through the Secretary of State a record of all Dodge Sedans for which non-resident permits were issued in the state of Oregon during 1933. A large number of these have been eliminated from consideration, but I am setting forth below a record of five registrations involving Dodge Sedans from the state of Illinois, and ask that your office cause an immediate investigation to be made to determine the identity of the persons registering these cars.

7-115
RECEIVED
JAN 30 1934
U. S. DEPARTMENT OF JUSTICE
DIVISION OF INVESTIGATION
JMC 10

No. 1: Dodge Sedan, Motor #ED 6021, Model 1932, 1933 Illinois license 1-011876. Name of applicant and owner, [REDACTED] Wheaton, Illinois.
Date of entry into Oregon, July 25, 1933, at Brookings, Oregon.

No. 2: Dodge Sedan, Motor #DOR2344, 1933 model, 1933 Illinois license 970959. Name of applicant and owner, [REDACTED] Flaingo Hotel, 55th and The Lake, Chicago, Ill.
Date of entry into Oregon, September 2, 1933, at Ontario, Oregon.

No. 3: Dodge Sedan, Motor #DP25742, 1933 model, 1933 Illinois license 1139345. Name of applicant and owner, [REDACTED] Chicago, Illinois.
Date of entry into Oregon, November 1, 1933, at Ashland, Oregon.

No. 4: Dodge Brougham, Motor #DP6693, 1933 model, 1933 Illinois license 215349. Name of applicant and owner, [REDACTED] Chicago, Illinois.
Date of entry into Oregon, August 19, 1933, at Arlington, Oregon.

No. 5: Dodge Sedan, Motor #3595407, 1933 model, 1933 Illinois license 739364. Name of applicant and owner, [REDACTED] Maywood, Illinois.
Date of entry into Oregon, April 9, 1933, at Redmond, Oregon.

This same car, bearing the same license, was issued a non-resident permit again on July 11, 1933, at which time the motor number was given as DP 19263.

For your information the description of Clara Feldman, as contained in the files of this office, is as follows:

All b7c

Chicago - 3

1-26-34

Age 45
Height 5' 6"
Weight 135-145
Build Medium
Hair Light brown
Complexion Fair
No glasses
Several gold fillings

There is no accurate description of Ed Feldman, except that he is a young man approximately twenty years of age.

Please give this matter immediate attention, forwarding report by air mail.

Very truly yours,

b7c

C. C. SPEARS,
Special Agent in Charge.

CCS:
7-7
cc-Division
Oklahoma City

U. S. Department of Justice

Bureau of Investigation
420 Federal Building,
Dallas, Texas.

January 26, 1934.

Director,
Bureau of Investigation,
Department of Justice,
Washington, D. C.

Re: Louise Seaton,
Harboring Fugitives.

Dear Sir:

Kindly furnish the known criminal record of the following:

<u>Name (inc. aliases)</u>	<u>City, Police Arrest, or Other Number.</u>	<u>Approximate Date Fingerprints forwarded Ntl. Div. of Iden. & Inf.</u>	<u>Fingerprint Classification.</u>
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Louise Seaton, alias Louise Magness, alias Louise Clark, alias Mrs. H. E. Campbell, alias Miss G. Robinson.	Ft. Worth, Texas PD #2703.		
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Very truly yours,

RECORDED

FEB 2 1934

Acting

7-115-1082

[Signature]
Special Agent in Charge.

Ident. Unit

FILE

62-446-

Reply
2-1-34
LCS

A-31

LCS **b7C**
Div. file #7-115-1082

RECORDED

FEB 2 1934

February 1, 1934.

Special Agent in Charge,
Division of Investigation,
U. S. Department of Justice,
Post Office Building,
Dallas, Texas.

Dear Sir:

Re: LOUISE SEATON,
Harboring Fugitives.

In reply to your communication dated January 26, 1934,
I am attaching the record revealed through a search of the
identification files of this Division in the case of the
following:

LOUISE SEATON, Police Department,
Fort Worth, Texas, #2703.

FIELD SECTION
MAILED
★ FEB 1 1934 ★
P. M.
DIVISION OF INVESTIGATION,
U. S. DEPARTMENT OF JUSTICE

Very truly yours,

Director.

Enc.

781123.

February 1, 1934.

The following is a transcript of the record, including the most recently reported data, as shown in the files of the Division of Investigation concerning our number

117417.

J. E. Hoover, Director

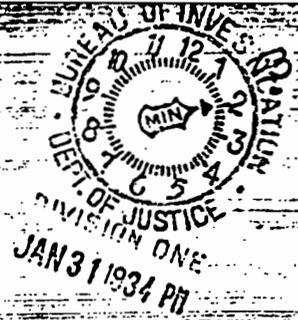
Contributor of Fingerprints	Name and Number	Arrested or Received	Charge	Disposition
PD, Fort Worth, Texas	Louise Seaton, #2703	4-24-23	inv. - shoplifting	
PD, Houston, Texas	Louise Magness, #7070	5-25-27	burg. & fel. theft	
PD, Des Moines, Iowa	Esther Magness, #5956	8-1-27	inv.	
PD, San Antonio, Texas	Louise Magness, #5414	7-13-29	burg. - agg. assault	trans. to Co
PD, Grand Rapids, Mich.	Louise Magness, #5326	11-6-30	shoplifting	
<p>Long Police record in San Antonio, Texas. (As on print #5414) Admits being arrested in St. Louis and Omaha, Nebr. (As on print #5414) Louise Magness, #3821-A, San Antonio, Texas, 2-18-27, assault to murder.</p>				

* Represents notations unsupported by fingerprints

For completion of our records, please supply dispositions to this bureau in any of the foregoing cases where they do not appear

U. S. Department of Justice
DIVISION OF INVESTIGATION
~~Bureau of Investigation~~

P. O. Box 1276
Oklahoma City, Oklahoma
January 27, 1934.



7-6

RHC:

670

Director,
Division of Investigation,
U. S. Department of Justice,
Washington, D. C.

Re: GEORGE KELLEY BARNES, et al,
CHARLES F. URSCHEL
Kidnaping

Dear Sir :

I enclose herewith for attention of the laboratory,
a letter postmarked Bridgeport, Texas, January 22, addressed to
Charles F. Urschel, Oklahoma City, Oklahoma; and the letter dated
January 22, 1934, Chico, Texas, which contains a veiled attempt
at extortion in the amount of ten thousand dollars.

I suggest that after this letter has been passed through
the laboratory for finger prints, and so forth, that photostats of
the same be made, and a copy be furnished the Dallas Office as well
as this Office for use in an attempt to determine the writer.

Very truly yours,

R. H. COLVIN,
Special Agent in Charge.

1 Enc. 44

712

FEB 1 - 1934

RECORDED

7-115-1083

Copy + Specimens
Retained in Laboratory
1/31/34 EPC

EDWARDS
On 1/31/34

DIVISION OF INVESTIGATION
U. S. DEPARTMENT OF JUSTICE

318

Laboratory Report

Case: Unknown Subjects
Charles F. Urschel - Victim

Number: 7-115-1083

Specimens: 1 envelope addressed to victim and post-marked Bridgeport, Texas,
Jan. 22, 1934.
1 letter addressed to victim (3 pages)
1st page begins " Dear Charles: Well old friend how are you coming?"
2nd page begins " you can't spend all you have "
3rd page begins " If I should tell you all that I know "

Examination requested by: Division Office, Oklahoma City, Okla.

Date received: Jan. 31, 1934

Examination requested: General and Fingerprint

Result of examination:

Examination by:

214
1/31 Envelope: 5.44 x 3.47 - 6049 - W.V. 3.0765
Mr. Bridgeport Tex Jan. 22
Watermark HV TONE Western Paper & Stationery Co
H. Joseph, Mo.



1.9160 1st
1.8403 2nd
1.8895 3rd

Letter 4.97 x 8 - 6039 - W.V.
Lined note paper glued in pads at top
blue lines. 35 apart 1.68 from top
front of back.

Permit slip is identical on envelope
& letter

Watermark
BLEN
Ray Center
W. Fabric

Possibly Lincen Fabric
Western Paper Co.
Holtville, Mo.

CLASS OF SERVICE DESIRED	
DOMESTIC	FOREIGN
TELEGRAM	FULL RATE CABLE
DAY LETTER	DEFERRED CABLE
NIGHT MESSAGE	NIGHT CABLE LETTER
NIGHT LETTER	WEEK-END CABLE LETTER
SWP RADIOGRAM	RADIOGRAM

Patrons should check class of service desired, otherwise message will be transmitted as a full-rate communication.

Postal Telegraph

THE INTERNATIONAL SYSTEM

Commercial Cables



All America Cables

Mackay Radio

RECEIVER'S NUMBER _____

CHECK _____

TIME FILED _____

STANDARD TIME _____

Send the following message, subject to the terms on back hereof, which are hereby agreed to

Form 2

Jan. 29, 1934.

Wm Larson
 Division of Investigation
 U. S. Department of Justice
 605 Lafayette Bldg.
 Detroit, Michigan

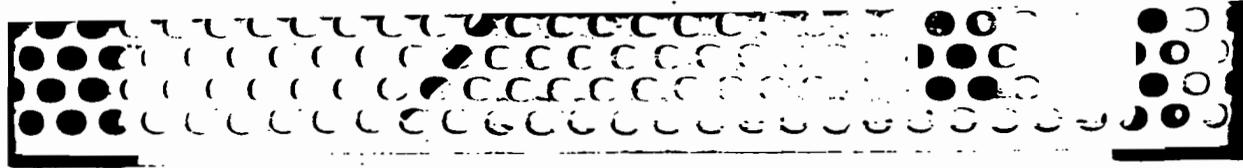
GEORGE KELLY BARNES, ET AL KIDNAPING
 DESIRE TRACE THIRTY THREE DODGE COACH MOTOR DP FIVE FIVE EIGHT HUNDRED
 FACTORY THREE SIX TWO NINE THREE SIXTY ADVISE BY WIRE INFORMATION
 DEVELOPED FURNISHING COPY CHICAGO OFFICE

SPEARS

off bus gov r
 charge Div. Inves., 411 U.S. Court House

Ce...

7-115
 SPEARS
one SPEARS



CLASS OF SERVICE DESIRED	
DOMESTIC	FOREIGN
TELEGRAM	FULL RATE CABLE
DAY LETTER	DEFERRED CABLE
NIGHT MESSAGE	NIGHT CABLE LETTER
NIGHT LETTER	WEEK-END CABLE LETTER
SHIP RADIOGRAM	RADIOGRAM

Patrons should check class of service desired, otherwise message will be transmitted as a full-rate communication

Postal Telegraph

THE INTERNATIONAL SYSTEM

Commercial
Cables



All America
Cables

Mackay Radio

RECEIVER'S NUMBER *m*

CHECK

TIME FILED

STANDARD TIME

Send the following message, subject to the terms on back hereof, which are hereby agreed to

Form 2

Jan. 29, 1934.

cc

M. H. Purvis
Division of Investigation
U. S. Department of Justice
1900 Bankers Bldg.
Chicago, Ill

GEORGE KELLY BARNES WITH ALIASES KIDNAPING RELET TWENTY SIXTH INSTANT
DISREGARD REQUEST CHECK DODGE CARS AIR MAIL REPORT FOLLOWS WITH
DEFINITE INFORMATION

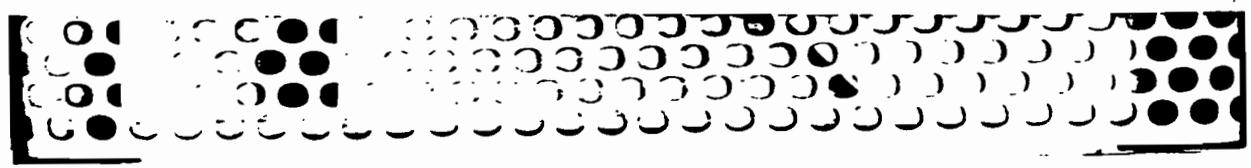
SPEARS

off bus gov r
charge Div Inves., 411 U. S. Court House
cc Division ✓

7-115

FILED 1934

one *SPC*



318 Hewes Building
San Francisco, California.

Refer File
17-9

January 26, 1934

Special Agent in Charge
Division of Investigation
U. S. Department of Justice
411 U. S. Court House
Portland, Ore.

Re: GEORGE KELLY BARNES, with aliases,
et al.
CHARLES F. URSCHEL - Victim
Kidnaping.

Dear Sir:

In reference to your letter of January 23, 1934, requesting information on Chevrolet Convertible Cabriolets of yellow color, shipped from the Chevrolet Assembling Plant at Oakland, Cal.

This office, under date of January 25, 1934, forwarded to you a list of all such cars shipped to Dealers in the states of Oregon and Washington. Following is an additional, complete list of all such cars shipped from the Oakland Assembling Plant to Dealers in the states of Idaho, Utah, Nevada, Arizona and California, for the year 1933:

IDAHO

Buchanan Chevrolet Company, KELLOG,
Motor #3514519, Invoice #5812, dated February, 1933.

7-115
DIVISION OF INVESTIGATION

FEB 3 1934 A.M.

U. S. DEPARTMENT OF JUSTICE

One

FILE

UTAH

Streator Smith, Inc., SALT LAKE CITY.

Motor #3722934, Invoice #BOP445, dated July, 1933.

B. O. P. Sales Co., SALT LAKE CITY.

Motor #3664238, Invoice #BOP9485, dated June, 1933.

Motor #3710142, Invoice #BOP10443, dated June, 1933.

Motor #3517539, Invoice #3420, dated February, 1933.

NEVADA

Desert Chevrolet Company, LAS VEGAS.

Motor #3708144, Invoice #10277, dated June, 1933.

Durham Chevrolet Company, RENO.

Motor #3638400, Invoice #8609, dated May, 1933.

ARIZONA

O'Rielly Motor Company, TUSCON.

Motor #3465671, Invoice #BOP138, dated February, 1933.

Motor #3518757, Invoice #BOP197, dated April, 1933.

Ed Rudolph, PHOENIX.

Motor #3526267, Invoice #BOP198, dated April, 1933.

Motor #3523953, Invoice #BOP176, dated March, 1933.

Southern Arizona Auto Company, DOUGLAS.

Motor #3539971, Invoice #BOP172, dated March, 1933.

CALIFORNIA

J. V. Hough, GLENDALE.

Motor #3579738, Invoice #6633, dated April, 1933.

Allen Gwynn, GLENDALE.

Motor #3521166, Invoice #5168, dated March, 1933.

Guarantee Garage, CORONADO.

Motor #3515230, Invoice #4981, dated March, 1933.

Gale and Wilson, BERRYVILLE.

Motor #3523958, Invoice #4946, dated March, 1933.

Bateran Wise, ALBANY.

Motor #3521099, Invoice #4897, dated March, 1933.

A. E. Fugent, LOS ANGELES.

Motor #3651708, Invoice #10028, dated June, 1933.

Motor #3651816, Invoice #9739, dated June, 1933.

Motor #3707373, Invoice #10316, dated June, 1933.

Motor #3618138, Invoice #7570, dated May, 1933.

Motor #3564303, Invoice #8042, dated May, 1933.

Motor #3465701, Invoice #5900, dated April, 1933.

Motor #3526388, Invoice #3661, dated March, 1933.

Motor #3521250, Invoice #3577, dated March, 1933.

Winslow B. Felix Company, LOS ANGELES.

Motor #3651745, Invoice #8898, dated June, 1933.

Motor #3665798, Invoice #9748, dated June, 1933.

Motor #3627239, Invoice #7982, dated May, 1933.

Motor #3638553, Invoice #8964 (5172 Inventory), dated May, 1933.

Motor #3529550, Invoice #3647, dated March, 1933.

Boulevard Chevrolet Company, LOS ANGELES.

Motor #3651813, Invoice #9028, dated June, 1933.

Jimmy Dixon, LOS ANGELES.

Motor #3654732, Invoice #9910, dated June, 1933.

Motor #3709965, Invoice #10629, dated June, 1933.

Motor #3570068, Invoice #6476, dated April, 1933.

Motor #3576831, Invoice #6622, dated April, 1933.

Motor #3529493, Invoice #3664, dated March, 1933.

J. B. Baldwin Motor Company, LOS ANGELES.

Motor #3668656, Invoice #10233, dated June, 1933.

Motor #3704392, Invoice #10229, dated June, 1933.

Motor #3586118, Invoice #7479, dated May, 1933.

Motor #3585783, Invoice #6780, dated April, 1933.

Motor #3523935, Invoice #4914, dated March, 1933.

Motor #3528408, Invoice #4052, dated March, 1933.

Motor #3514622, Invoice #3461, dated February, 1933.

Herbert C. Scherer, Inc., LOS ANGELES.

Motor #3668676, Invoice #10030, dated June, 1933.

Motor #3629539, Invoice #8963, dated May, 1933.

Motor #3584646, Invoice #8748, dated April, 1933.

Motor #3529558, Invoice #3674, dated March, 1933.

Southwest Chevrolet Company, Inc., LOS ANGELES.

Motor #3704262, Invoice #10159, dated June, 1933.

Motor #3521237, Invoice #3697, dated March, 1933.

Motor #3524593, Invoice #3464, dated February, 1933.

Julius Schlosser, Inc., LOS ANGELES.

Motor #3707456, Invoice #10276, dated June, 1933.

Motor #3570763, Invoice #6261, dated April, 1933.

Motor #3529485, Invoice #3870, dated March, 1933.

Morgan Rose, Inc., LOS ANGELES.

Motor #3613166, Invoice #7584, dated May, 1933.

Motor #3629549, Invoice #3860, dated March, 1933.

Orme Chevrolet Company, LOS ANGELES.

Motor #3625944, Invoice #9955, dated May, 1933.

Motor #3626390, Invoice #3862, dated March, 1933.

G. W. Bradshaw, LOS ANGELES.

Motor #3584657, Invoice #6610, dated April, 1933.

Spencer Kennelley, Ltd., LOS ANGELES.

Motor #3473955, Invoice #3579, dated March, 1933.

Motor #3521261, Invoice #3866, dated March, 1933.

Brokaw Bauer Company, Ltd., LOS ANGELES.

Motor #3520491, Invoice #3562, dated March, 1933.

A. P. Tilden, RIVERSIDE.

Motor #3629519, Invoice #7927, dated May, 1933.

Enoch Chevrolet Company, CULVER CITY.

Motor #3567837, Invoice #8109, dated May, 1933.

La Jolla Motor Company, LA JOLLA.

Motor #3632253, Invoice #8256, dated May, 1933.

Frauenberger Audrea, Inc., ALHAMBRA.

Motor #3634912, Invoice #9151 (3171 Inventory), dated May, 1933.

Lange and Funkel, Ltd., REDLANDS.

Motor #3474266, Invoice #10163, dated June, 1933.

Harrison Brush, SANTA MONICA.

Motor #3707367, Invoice #11794, dated June, 1933.

Motor #3539996, Invoice #4374, dated March, 1933.

Wesley M. Hule, o/o Bay District Motors Co., SANTA MONICA.

Motor #3524589, Invoice #12271, dated February, 1933.

Frank D. Clay, EAST PASADENA.

Motor #3627253, Invoice #7845, dated May, 1933.

Snider Chevrolet Company, MONTEREY.

Motor #3709984, Invoice #10568, dated June, 1933.

Motor #3638385, Invoice #8522, dated May, 1933.

Motor #3660507, Invoice #5856, dated April, 1933.

Cochran Gellif, OAKLAND.

Motor #3710152, Invoice #15889, dated June, 1933.

Motor #3632321, Invoice #8099, dated May, 1933.

Motor #3670798, Invoice #8343, dated April, 1933.

Motor #3465669, Invoice #3389, dated February, 1933.

F. H. Dailey Motor Company, OAKLAND.

Motor #3618210, Invoice #7901, dated May, 1933.

Motor #3629303, Invoice #7950, dated May, 1933.

Motor #3448198, Invoice #4893, dated March, 1933.

Dehl Chevrolet Company, OAKLAND.

Motor #3638504, Invoice #8865 (3171 Inventory), dated May, 1933.

Motor #3509507, Invoice #5625, dated April, 1933.

Motor #3524536, Invoice #3494, dated February, 1933.

Valley Chevrolet Company, BAKERSFIELD.

Motor #3713069, Invoice #10822.

Dety Chevrolet Company, ORANGE.

Motor #3465566, Invoice #3529, dated February, 1933.

Motor #3579849, Invoice #6553, dated April, 1933.

Pierson Chevrolet Company, SAN BERNARDINO.

Motor #3517546, Invoice #3566, dated February, 1933.

McEwen and Chambers, LOS ANGELES.

Motor #3465667, Invoice 3379, dated February, 1933.

Stafford Motor Company, ESCONDIDO.

Motor #3681758, Invoice #11943, dated June, 1933.

Rodman Chevrolet Company, FRESNO.

Motor #3654718, Invoice #9836, dated June, 1933.

Pioneer Chevrolet Company, TAFT.

Motor #3668688, Invoice #11644, dated June, 1933.

William F. Lester, WHITTIER.

Motor #3704435, Invoice #10184, dated June, 1933.

Miller Motor Company, CARMEL.

Motor #3540003, Invoice #4444, dated March, 1933.

Seaboard Motors Company, SAN PEDRO.
Motor #3526392, Invoice #3616, dated March, 1933.

Diablo Motor Sales Company, TALENT CREEK.
Motor #3634924, Invoice #10871 (3172 Inventory), dated May, 1933.

A. W. Fox, COTATI.
Motor #3638472, Invoice #8324, dated May, 1933.

Wolben Chevrolet Company, LONG BEACH.
Motor #3643194, Invoice #8918, dated May, 1933.
Motor #3521242, Invoice #16166, dated March, 1933.
Motor #3521252, Invoice #3912, dated March, 1933.

George S. Hoover, LONG BEACH.
Motor #3515274, Invoice #3678, dated March, 1933.

Roberts Chevrolet Company, FULLERTON.
Motor #3651791, Invoice #8994, dated May, 1933.

Bell Motor Company, BELL.
Motor #3518740, Invoice #5848, dated April, 1933.

Morris J. Sopp, HUNTINGTON PARK.
Motor #3569123, Invoice #6041, dated April, 1933.

Harbor Chevrolet Company, WILMINGTON.
Motor #3569122, Invoice #6007, dated April, 1933.

Chevrolet Motor Car Company of California, Retail Stores, SAN FRANCISCO.
Motor #3657834, Invoice #8782, dated June, 1933.
Motor #3666413, Invoice #9450, dated June, 1933.
Motor #3627290, Invoice #8015, dated May, 1933.
Motor #3644193, Invoice #8549, dated May, 1933.
Motor #3474433, Invoice #5634, dated April, 1933.
Motor #3493952, Invoice #8274, dated April, 1933.
Motor #3521968, Invoice #5187, dated March, 1933.
Motor #3523971, Invoice #4910, dated March, 1933.
Motor #3521236, Invoice #3595, dated March, 1933.

Mission Motor Company, SAN FRANCISCO.
Motor #3572918, Invoice #8770 (3172 Inventory), dated May, 1933.
Motor #3517553, Invoice #3471, dated February, 1933.

Cheffoll and Cory Chevrolet Company, SAN FRANCISCO.
Motor #3634956, Invoice #8266, dated May, 1933.

Don Gilmore, Inc., SAN FRANCISCO.

Motor #3618215, Invoice #7556, dated May, 1933.
 Motor #3680809, Invoice #8372, dated May, 1933.
 Motor #3497460, Invoice #5919, dated April, 1933.
 Motor #3573296, Invoice #6769, dated April, 1933.
 Motor #3514590, Invoice #5394, dated February, 1933.

Garden City Chevrolet Company, SAN JOSE.

Motor #3613883, Invoice #12917, dated August, 1933.
 Motor #3668746, Invoice #9491, dated June, 1933.
 Motor #3807534, Invoice #12538, dated June, 1933.
 Motor #3565087, Invoice #5944, dated April, 1933.
 Motor #3520418, Invoice #4957, dated March, 1933.

C. M. Menzies, Inc., STOCKTON.

Motor #3613823, Invoice #12965, dated August, 1933.
 Motor #3681729, Invoice #9769, dated June, 1933.
 Motor #3622319, Invoice #7716, dated May, 1933.
 Motor #3522094, Invoice #5424, dated April, 1933.

University Chevrolet Company, BERKELEY.

Motor #3621005, Invoice #13090, dated August, 1933.
 Motor #3654757, Invoice #9937, dated June, 1933.
 Motor #3520435, Invoice #4908, dated March, 1933.

Ogaard Motors, HAYWARD.

Motor #3831430, Invoice #13522, dated August, 1933.
 Motor #3671393, Invoice #9577, dated June, 1933.
 Motor #3520453, Invoice #4988, dated March, 1933.
 Motor #3517386, Invoice #3426, dated February, 1933.

Minor and Williams, MARYSVILLE.

Motor #3835632, Invoice #13546, dated August, 1933.
 Motor #3528174, Invoice #4898, dated March, 1933.
 Motor #3569993, Invoice #7904, dated May, 1933.

Gordon Warren, HOLLYWOOD.

Motor #3664127, Invoice #9903, dated June, 1933.
 Motor #3623118, Invoice #7669, dated May, 1933.
 Motor #3629462, Invoice #8086, dated May, 1933.
 Motor #3573317, Invoice #6479, dated April, 1933.
 Motor #3548275, Invoice #5084, dated March, 1933.
 Motor #3465631, Invoice #4093, dated February, 1933.
 Motor #3465625, Invoice #4679, dated February, 1933.

Charles Schonlaw, HOLLYWOOD.

Motor #3500989, Invoice #16683, dated June, 1933.
 Motor #3680628, Invoice #6478, dated April, 1933.
 Motor #3521100, Invoice #4906, dated March, 1933.
 Motor #3521251, Invoice #4002, dated March, 1933.

Martin E. Pollard, Inc., NORTH HOLLYWOOD.

Motor #3644214, Invoice #6549, dated May, 1933.
 Motor #3474242, Invoice #5883, dated April, 1933.

J. J. Dunne, SAN LUIS OBISPO.

Motor #3663652, Invoice #9687, dated June, 1933.
 Motor #3520365, Invoice #3687, dated March, 1933.

Jimmy Dixon, SAN DIEGO.

Motor #3664281, Invoice #10001, dated June, 1933.
 Motor #3668701, Invoice #10180, dated June, 1933.
 Motor #3639768, Invoice #8712, dated May, 1933.
 Motor #3524296, Invoice #3554, dated February, 1933.
 Motor #3520582, Invoice #3554, dated February, 1933.

Campbell Chevrolet Company, SAN DIEGO.

Motor #3524524, Invoice #5311, dated April, 1933.
 Motor #3572952, Invoice #6387, dated April, 1933.
 Motor #3583768, Invoice #6706, dated April, 1933.
 Motor #3465661, Invoice #3388, dated February, 1933.

Harrison H. Rhoads, BEVERLY HILLS.

Motor #3664268, Invoice #10031, dated June, 1933.
 Motor #3622326, Invoice #9616, dated May, 1933.
 Motor #3524576, Invoice #5381, dated April, 1933.
 Motor #3573230, Invoice #6542, dated April, 1933.
 Motor #3521251, Invoice #4111, dated March, 1933.

Morrison Chevrolet Company, SACRAMENTO.

Motor #3676746, Invoice #11747, dated June, 1933.
 Motor #3515529, Invoice #5072, dated March, 1933.
 Motor #3539998, Invoice #4576, dated March, 1933.

David H. Lane, Inc., SOUTH PASADENA.

Motor #3676728, Invoice #11562, dated June, 1933.

C. S. Read, Ltd., PASADENA.

Motor #3634851, Invoice #11293 (3172 Inventory), dated May, 1933.
 Motor #3528098, Invoice #3837, dated March, 1933.

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B. H. Roger, SANTA ROSA.
Motor #3659862, Invoice #13205, dated June, 1933.

H. J. Macullen, SANTA ROSA.
Motor #3659925, Invoice #8943, dated June, 1933.

McDonald and O'Boyle, MONTROVIA.
Motor #3659872, Invoice #8993, dated June, 1933.
Motor #3651798, Invoice #8950, dated May, 1933.
Motor #3651899, Invoice #6118, dated April, 1933.

Smith, Evans Chevrolet Company, MODOESTO.
Motor #3663722, Invoice #9690, dated June, 1933.
Motor #3634945, Invoice #8550, dated May, 1933.

Wynn Chevrolet Company, RAGLER ROCK.
Motor #3664282, Invoice #10230, dated June, 1933.

Very truly yours,

R. Z. Votterli
Special Agent in Charge.

s.c. Division

c.c. Oklahoma City

CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
TELEGRAM	FULL RATE
DAY LETTER	DEFERRED
NIGHT MESSAGE	NIGHT LETTER
NIGHT LETTER	SHIP RADIOGRAM

Patrons should check class of service desired; otherwise message will be transmitted as a full-rate communication.

WESTERN UNION

R. S. WHITE
PRESIDENT

NEWCOMB CARLTON
CHAIRMAN OF THE BOARD

J. C. WILLEVER
FIRST VICE-PRESIDENT

CHECK
ACCT'G INFMN.
TIME FILED

4206-A

Send the following message, subject to the terms on back hereof, which are hereby agreed to

Telegram

Detroit, Michigan
January 30, 1934

C. C. Spears
Division of Investigation
U. S. Department of Justice
411 United States Court House Bldg.
Portland, Oregon

D.P. 55800

GEORGE KELLEY BARNES ETAL KIDNAPPING THIRTY THREE DODGE COACH MOTOR D P FIVE FIVE EIGHT HUNDRED SHIPPED TO W MALCOLMSON STOP DODGE BROTHERS TRUCK REPRESENTATIVE ROOM SEVENTEEN TWENTY NINE STOP THREE THREE THREE NORTH MICHIGAN AVENUE BUILDING CHICAGO JULY FIFTEENTH LAST CHICAGO BEING ADVISED

LARSON

cc- Division
11:15 A.M.

7-115

FEB 1 1934 A.M.

one

THE QUICKEST, SUREST AND SAFEST WAY TO SEND MONEY IS BY TELEGRAPH OR CABLE

CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
TELEGRAM	FULL RATE
DAY LETTER	DEFERRED
NIGHT MESSAGE	NIGHT LETTER
NIGHT LETTER	SHIP RADIOGRAM

Patrons should check class of service desired; otherwise message will be transmitted as a full-rate communication.

WESTERN UNION

R. B. WHITE
PRESIDENT

NEWCOMB CARLTON
CHAIRMAN OF THE BOARD

J. C. WILLEVER
FIRST VICE-PRESIDENT

1206-A

CHECK

ACCT'G INFMN.

TIME FILED

Send the following message, subject to the terms on back hereof, which are hereby agreed to

Telegram

Detroit, Michigan
January 30, 1934

M. H. Purvis
Division of Investigation
U. S. Department of Justice
1900 Bankers' Building
Chicago, Illinois

DP 55800



GEORGE KELLEY BARNES ETAL KIDNAPPING PORTLAND REQUESTED TRACING THIRTY THREE DODGE COACH MOTOR D P FIVE FIVE EIGHT HUNDRED STOP ASCERTAINED SAME SHIPPED JULY FIFTEENTH LAST TO W MALCOLMSON STOP DODGE BROTHERS TRUCK REPRESENTATIVE ROOM SEVENTEEN TWENTY NINE STOP THREE THREE THREE NORTH MICHIGAN AVENUE BUILDING CHICAGO

b7c
cc - Division ✓
11:15 A.M.

LARSON
INDEXED

7-115

FEB 1 1934

FILE

THE QUICKEST, SUREST AND SAFEST WAY TO SEND MONEY IS BY TELEGRAPH OR CABLE

623 Lafayette Building
Detroit Michigan
January 30, 1934

Special Agent in Charge
Division of Investigation
U. S. Department of Justice
P. O. Box 709
Portland, Oregon

FEB 2 1934

Dear Sir:

Re: George Kelley Barnes, with aliases, et al
Charles F. Urschel, Victim,
Kidnapping. Detroit File 7-10

With reference to your wire of the 28th instant in the above entitled matter wherein the Detroit Division Office was requested to trace 1933 Dodge Coach, Motor LP 55800, Factory #3629360, kindly be informed that it was ascertained from E. D. McClendon of the General Accounting Department, Dodge Division of Chrysler Corporation, Detroit, Michigan, that described Dodge Coach was shipped on July 15, 1933, from the Detroit plant to Mr. F. Malcolson, Dodge Brothers Truck Representative, Room 1729, 333 North Michigan Avenue Building, Chicago, Illinois.

In further agreement with your wire, the Chicago Division Office was advised telegraphically of this information.

Very truly yours,

Wm. Larson
Special Agent in Charge

cc - Division
cc - Chicago

b7C

7-115
FEB 1 1934
<i>[Signature]</i>

P. O. Box 7709

Portland, Oregon

January 31, 1934



Special Agent in Charge
Division of Investigation
U. S. Department of Justice
900 Ezra Thompson Building
Salt Lake City, Utah

Re: George Kelly Barnes, with aliases, et al
Charles Urschel (Victim)
Kidnaping

Dear Sir:

Reference is made to the report of Special Agent Val C. Zimmer, Salt Lake City, dated January 17, 1934, and report of Special Agent in Charge C. C. Spears, Portland, dated January 29, 1934, copy of which was forwarded to your office.

In Agent Zimmer's report it is noted that efforts to locate [redacted] at Denver have been without success. This office has recently learned through the mail carrier that a Chevrolet sedan bearing 1934 Colorado license plates was parked in front of the Alvin Scott residence, 3633 S. E. Tenino St., Portland. It is believed that this Chevrolet is the property of [redacted] and that he is possibly now visiting at Tacoma, Washington, or may have returned to Denver. It is also thought that [redacted] may possibly be in communication with his sister, Clara Feldman, and that further efforts should be made to locate him.

It is also noted from report of Special Agent in Charge John A. Dowd, Salt Lake City, August 24, 1933, that Clara Feldman as Mrs. G. L. Davis left several trunks in the Weicker Storage Warehouse. Doubtless you have arranged to be informed should any attempt be made to secure these parcels or to open the same.

Your attention is also invited to report of Special Agent [redacted] Chicago, dated September 15, 1933, pages 20 and 21 there is set out a list of the alleged Fentz gang, among the list being the name of Mrs. George [redacted]

All b7C

7-115	
DIVISION OF INVESTIGATION	
U. S. DEPARTMENT OF JUSTICE	
FILE	FILE

Hurtienne, alias Mrs. Clara Feldman. There also appears the statement that certain of the parties had received mail through P. O. Box 2385, Denver, which is said to be rented in the name of [redacted] Denver, Colorado. While doubtless none of the parties are now communicating through this post office box, it is thought that possibly [redacted] might be a source of information, particularly in view of the fact that Mrs. Feldman undoubtedly has close connections in Denver. It is accordingly requested that efforts be made to locate [redacted] by ascertaining whether he has registered a car in the state of Colorado, and also that other investigation indicated in this report be conducted.

Very truly yours,

U. C. Spears
Special Agent in Charge

7-2

cc Division
Oklahoma

All b7c

U. S. Department of Justice
DIVISION OF INVESTIGATION
~~Bureau of Investigation~~

BUREAU OF INVESTIGATION
U. S. DEPARTMENT OF JUSTICE
DIVISION ONE
FEB 5 1934 AM

SUITE L - FEDERAL BUILDING
KANSAS CITY, MISSOURI.
FEBRUARY 1, 1934.

Director,
Division of Investigation,
U. S. Department of Justice,
Washington, D. C.

Dear Sir:

This is being transmitted herewith copies of a memorandum prepared by Special Agent [redacted] under date of January 25, 1934, together with the photostatic copy of the letter mentioned in that memorandum. This data is transmitted merely for the Division's information.

Very truly yours,

M. C. Spear

M. C. SPEAR
ACTING SPECIAL AGENT IN CHARGE

MCS- [redacted]

All b7C

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20 6 MAR 10 1965

7-115-1084
FEB 3 1934
SAC FILE

Kansas City, Missouri
January 25, 1934.

MEMORANDUM FOR ACTING SPECIAL AGENT IN CHARGE M. C. SPEAR:

While at the Federal Penitentiary on January 24, 1934, the writer was informed by Warden Fred G. Zerbst that he had received a letter dated January 22, 1934, signed [REDACTED] New York City, in which the writer of said letter takes exceptions to the way the kidnap prisoners now held in the Federal Penitentiary are being treated.

A photostatic copy of this letter is attached to this memorandum.

Respectfully submitted:

[REDACTED]

SPECIAL AGENT

All b7c

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138 WEST BROADWAY

NEW YORK

(Near Duane Street)

June 22/34

Warden -

U. S. Penitentiary
Leavenworth - Kansas.

Dear Sir - I have read in the papers several times about the kidnappers prisoners are 'solitary' simply because they will not tell the whereabouts of a certain amount of money cached. One can understand disciplinary treatment for unruly prisoners, but for refused torture because of the above, a fair minded person resents it.

I think a life sentence is enough punishment for any man, no matter what the crime.
Yours - Very truly -

67C

THIS CASE ORIGINATED AT **Oklahoma City, Oklahoma**

7-7

REPORT MADE AT: Portland, Oregon	DATE WHEN MADE: 2-1-34	PERIOD FOR WHICH MADE: 1-29/31-34	REPORT MADE BY: C. C. Spears
TITLE: GEORGE KELLY BARNES, with aliases, et al CHARLES F. URSCHEL - Victim			CHARACTER OF CASE: Kidnaping

SYNOPSIS OF FACTS:



Definitely Ascertained Clara Feldman using name Ruth Johnson and Ed Feldman using name Axel G. Johnson left Portland about November 18, 1933, in Chevrolet Cabriolet, Motor #3126905. Dodge Coach which was wrecked at Junction City, Oregon, purchased from James F. Goodwin, Inc., 5725 Broadway, Chicago, Illinois, October 10, 1933.

REFERENCE:

Report of Special Agent C. C. Spears, Portland, Oregon, January 29, 1934.

DETAILS:

Since the writing of the reference report, investigation has been conducted at Salem and Eugene, Oregon, by Special Agent [redacted] for the purpose of securing all possible information relative to the Dodge Coach and Chevrolet Cabriolet, automobiles known to have been in possession of Clara Feldman and her son, Ed Feldman, at the time they were in Portland in October and November, 1933, it being definitely determined from information developed

APPROVED AND FORWARDED: <i>[Signature]</i> SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES
COPIES OF THIS REPORT FURNISHED TO: Division - 3 Oklahoma City - 2 Chicago - 2 (enc.) Salt Lake City - 2 Portland - 2	<p>7-115-1085</p> <p>BUREAU OF INVESTIGATION</p> <p>FEB 5 1934 AM</p> <p>DEPARTMENT OF JUSTICE</p> <p>ROUTED TO: <i>[Signature]</i> FILE</p>
COPIES DESTROYED 20 JAN 16 1965 CCS:FD	<p>RECORDED AND INDEXED: FEB - 5 1934</p> <p>CHECKED OFF:</p> <p>JACKETED:</p>

All b7c

by Agent [redacted] that the A. C. or Axel Johnson who wrecked the Dodge Coach at Junction City, Oregon, is Ed Feldman and that the Miss Ruth Johnson who resided in Apartment 409, Blackstone Apartments, Portland, Oregon, is Clara Feldman. Following is the information developed by Agent [redacted] at Salem and Eugene:

The records of the Secretary of State's office, Salem, Oregon, reflect a receipted bill from James F. Goodwin, Inc., 5725 Broadway, Chicago, Illinois, which was signed by [redacted] this bill covering the purchase of Dodge Coach, Motor #DP 55800, serial 3629360. The records reflect the purchase price was \$659.90 with an allowance for a used Chevrolet, which was turned in, in the amount of \$245.00. It appears the car was purchased on October 10, 1933, and that the balance of \$412.90 due on the car was paid on that date. A photostat copy of Illinois passenger car transfer was secured from the records of the Secretary of State, which reflects the owner of the car as Axel C. Johnson, 4800 Kenmore, Chicago, Illinois. The records further reflect that the certificate of title for the 1932 model Chevrolet Cabriolet purchased was mailed to [redacted] in care of the Scherer Motor Company at Eugene, Oregon, and that 1933 Oregon license 101-555 was issued on November 8, 1933. It appears that the certificate of title issued by the state of Oregon was forwarded to [redacted] in care of the Scherer Motor Company, Eugene, Oregon, which company in turn mailed it to him at the Blackstone Apartments, Portland, Oregon.

The photostat copy of records of the Secretary of State's office is being forwarded herewith to the Chicago office for possible assistance in connection with the investigation being conducted at that point to locate Clara Feldman and Ed Feldman.

On January 30, 1934, a telegram was transmitted to the Chicago office, advising that the Dodge Coach was purchased from the Goodwin Company in Chicago, in order that appropriate investigation might be made at that point in connection with the manner of payment for this car and for possible assistance in locating Clara Feldman and Ed Feldman.

At Eugene, Oregon, Special Agent [redacted] ascertained from interviews with various persons that the best composite description of [redacted] is as follows:

All b7C

Age Between 20 and 25
 Height About 5' 8"
 Weight 145-150
 Eyes Blue
 Hair Light brown
 Peculiarities Scandinavian appearance
 Fairly prominent nose
 Smooth shaven
 Well dressed
 Slender hands
 Scars 5 cut scars on right arm sustained
 October 26, 1933 in accident.
 One a 2 inch gash on inside forearm,
 a second on the upper arm and a third
 on the back of the right shoulder

At the time of the accident at Junction City, Oregon, on
 October 26, 1933, the alleged A. C. Johnson was treated by [redacted]
 [redacted] now of Eugene, Oregon, and from [redacted] it was
 ascertained that "Johnson" gave his address as the Blackstone Apart-
 ments, Portland, Oregon, or 4800 Kenmore, Chicago, Illinois. Accord-
 ing to [redacted] he did not appear to be well acquainted with the
 rest of the party involved in the wreck.

Investigation at Eugene developed that immediately after the
 accident the alleged [redacted] Johnson returned to Portland where he re-
 mained until October 30, 1933, when he again returned to Eugene,
 registering at the Hoffman Hotel and residing there for four days.
 During this period of time he negotiated with the Scherer Motor Company
 for the purchase of the Chevrolet Cabriolet heretofore described and
 sent the following telegram addressed to the Lawrence Hotel Apartments,
 4800 Kenmore, Chicago:

"SEND MAIL YOU RECEIVE AIR MAIL TO SCHERER MOTOR
 COMPANY EUGENE OREGON IMPORTANT RE BACK SOON
 A C JOHNSON
 HOFFMAN HOTEL"

The original telegram was secured from the Scherer Motor Company, and
 is being forwarded herewith to the Chicago office. The signature
 appearing on the telegraph blank is known to be in the handwriting
 of the alleged "Johnson" and it is believed that the body of the
 telegram was written by him, although the address at the top of the
 telegram was apparently written by an employee of the Scherer Company.

All BTC

From the Scherer Motor Company it developed that [redacted] paid \$265.00 in cash in addition to turning in the wrecked Dodge for the Chevrolet Cabriolet. To the best recollection of members of the Scherer firm, this payment was made in five or six twenty dollar bills, the rest being in tens and fives, which he extracted from a money belt. The car purchased was a 1932 Chevrolet Cabriolet which had already been driven about 12,000 miles. The car was light tan or cream colored, trimmed in a dark shade of brown. This darker color forming a stripe at the base of the windows and running back to the rear deck of the car which was finished in the dark shade of brown. The car has a cloth top, black fenders, with one spare wire wheel on the rear.

The records of the Hoffman Hotel, Eugene, reflected no information of value. [redacted] made no phone calls and apparently visited no friends at the hotel.

Special Agent [redacted] conducted investigation at the Security Service Garage, corner Southwest 11th Avenue and Market Street, Portland, [redacted], advising that he recalled a "Miss Johnson" bringing a Dodge Sedan to the garage in October of 1933. [redacted] of the Blackstone Apartments, had called [redacted] who had, in turn, contacted "Miss Johnson". He recalled that the sedan or coach was full of baggage of some kind, but was unable to furnish description. He advised that the car was left at the garage for approximately a week and that he has neither seen the car nor "Miss Johnson" since that time.

As [redacted] recalled, "Miss Johnson" had greying hair, was very nice looking and he also recalled seeing a young man with her who appeared to be too old to be her son.

From the confidential informant referred to in the reference report, it was learned that [redacted] of Clara Feldman, now a golf professional, Westmoreland Driving Course, had received a package about ten days ago from [redacted], which package contained articles of clothing and apparently was meant for his Christmas present. The manner in which [redacted] received the parcel could not be learned. [redacted], mail carrier in the Woodstock Postal Substation, 4425 Woodstock Boulevard, advised that he had delivered no parcel to 3633 S.E. Tenino recently, this address being the residence of Alvin Scott, brother-in-law of Clara Feldman, also the residence of [redacted] further advised that he did not recall delivering mail from outside the city of Port-

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land to this address with the exception of possibly a few letters from Tacoma, Washington, or some place in the state of California, the [redacted] having relatives at both places. [redacted] further stated that about two weeks ago he saw a Chevrolet Coach or Sedan bearing 1934 Colorado license plates, parked in front of the Scott residence. [redacted] neglected to obtain the license number, but was certain that the car was a Chevrolet, probably a 1933 sedan. He advised that the back seat was full of parcels or packages which appeared to him to resemble sales men's sample cases.

A check of the Automobile Registration Bureau, Salem, Oregon, has failed to reflect the registration of a Chevrolet sedan bearing 1934 Colorado license plates on a visitor's permit. The Registration Bureau is on the lookout for this car and will notify this office if record of same is received.

The mail cover is being maintained on 3633 S.E. Tenino Street.

Contact was also had with [redacted] coming to the Portland Division office. He, too, recalled the Chevrolet but likewise failed to obtain license number and did not even know it was from the State of Colorado. [redacted] was unable to furnish any valuable information at this time, but was furnished the telephone number of the Portland office and promised to cooperate to the fullest extent and furnish any information which he may obtain, taking particular notice of strange cars at the Scott residence.

Through the confidential informant referred to in the reference report, information was obtained indicating that [redacted] of Clara Feldman, whose last known address at Denver, Colorado, was 724 E. 19th Avenue, was in Portland very recently, although no definite information was obtained. It is believed probable that [redacted] has now returned to Denver, although it is possible he may be in the vicinity of Tacoma, Washington. On January 31, 1934, a letter was transmitted to the Salt Lake City office to conduct investigation at Denver in an effort to secure some information in a discreet manner through [redacted]. In this connection, it is not deemed advisable that [redacted] be openly interviewed if located, but that only discreet inquiry be made and mail cover maintained on all mail received by him at Denver. It is believed useless to directly contact [redacted] or any members of Clara Feldman's family at this time, as it is very evident that none of them will give any reliable or

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accurate information relative to Clara Feldman or Ed Feldman, or their whereabouts.

The writer hereof again desires to caution all offices that in any inquiries or investigations made, the fact that there is a confidential informant in this case located at Portland, Oregon, or even on the West Coast, be not disclosed for the reason that such disclosure, if it subsequently reaches Clara Feldman or Ed Feldman, will be sufficient to acquaint them with the identity of the confidential informant. The confidential informant has been assured that his identity will remain strictly under cover.

UNDEVELOPED LEADS.

CHICAGO OFFICE: Will continue efforts to locate Clara Feldman and Ed Feldman upon information contained herein and previously furnished that office by the reference report and telegrams forwarded to that office.

SALT LAKE CITY OFFICE: Requested to conduct inquiry set out in letter of this office dated January 31, 1934.

PORTLAND OFFICE: Will continue its contacts in this district for the purpose of securing any possible additional information.

PENDING.

P. O. Box 1276,
Oklahoma City, Oklahoma,
February 2, 1934

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Special Agent in Charge,
Division of Investigation,
U. S. Department of Justice,
P. O. Box 702,
Portland, Oregon.

In re: GEORGE KELLY BARNES, et al,
CHARLES F. DRSCHEL - Victim;
KIDNAPING

Dear Sir :

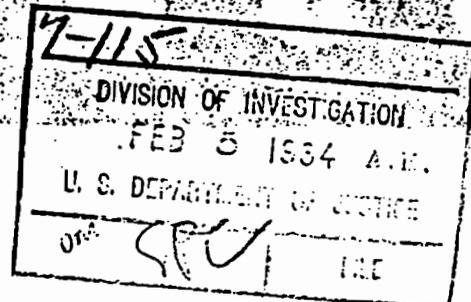
With reference to the above captioned case and your telegram dated January 30, 1934, you are advised that a thorough check has been made of the voluminous file in this case at the Oklahoma City office, and that no information is contained therein concerning Clara Feldman which is not in possession of the Portland and Chicago offices. The only photograph in the Oklahoma City office of Clara Feldman is the one enclosed herewith.

I am sending a copy of this letter to the Chicago office with another photograph of Clara Feldman which is identical with the one I am transmitting to you.

Very truly yours,

R. H. COLVIN,
Special Agent in Charge.

cc Division
Chicago, Ill. - Enc. 1
Enc. 1



XXXXXX
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FEDERAL BUREAU OF INVESTIGATION
FOIPA DELETED PAGE INFORMATION SHEET

Page(s) withheld entirely at this location in the file. One or more of the following statements, where indicated, explain this deletion.

- Deletions were made pursuant to the exemptions indicated below with no segregable material available for release to you.

Section 552

Section 552a

(b)(1)

(b)(7)(A)

(d)(5)

(b)(2)

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(j)(2)

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(b)(7)(C)

(k)(1)

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(k)(4)

(b)(4)

(b)(8)

(k)(5)

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(b)(9)

(k)(6)

(b)(6)

(k)(7)

- Information pertained only to a third party with no reference to you or the subject of your request.
- Information pertained only to a third party. Your name is listed in the title only.
- Documents originated with another Government agency(ies). These documents were referred to that agency(ies) for review and direct response to you.

Pages contain information furnished by another Government agency(ies). You will be advised by the FBI as to the releasability of this information following our consultation with the other agency(ies).

Page(s) withheld for the following reason(s):

For your information: There is no serial 7-115-1086

- The following number is to be used for reference regarding these pages:

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MR. NATHAN
 MR. TOLSON
 MR. CLEGG
 MR. COWLEY
 MR. EDWARDS
 MR. EGAN
 MR. QUINN
 MR. LESTER
 MR. LOCKE
 MR. ROBER

Tyler, Texas,
 January 29, 1934

RECORDED
 &
 INDEXED

7-115-1087

FEB 6 1934

Mr. John Edgar Hoover, Director,
 Department of Justice,
 Washington, D. C.

Dear Mr. Hoover:

FEB 7 - 1934

3	FILE
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Realizing that my position concerning Harvey⁶ Bailey and his innocence, and my method of appealing to you in his behalf, are not quite clear to you, and that you, no doubt, have come to the conclusion that I am demented - the natural conclusion when an act or a motive, or a realization had by another, is not fully understood - and having reasons to believe you have had some thought I might be connected with him in his crimes, I am writing this letter to set forth, as best I can why I took up with you the matter in the manner in which I did so, what I know to be facts in the case, the motives that drive me on, my view concerning certain of the Government's actions against Mr. Bailey, my philosophy of life in general as it influences me in Mr. Bailey's behalf, and also as it pertains to my view of the situation involved in this case. I do this, because I desire, at all times, whenever there appears to be misunderstanding or erroneous opinion, at least to attempt to make my actions and my motives understood.

But before taking up these several phases of the matter, I want to assure you that this letter is written with no intention of criticizing personally any one, but is written for the purpose of stating facts and opinions without any desire to criticize only insofar as it is necessary to state these facts and opinions. I hold no unkind feeling whatever in my heart against any person or persons. However, you must realize that in taking up a matter of this nature, I must show certain facts as they present themselves to me, even though they are not in harmony with the Government's action, and I trust that you are big enough to take all I say as it is meant. I am a citizen of this Nation, and feel that I am entitled to express my opinion in such matters in the manner in which my heart and conscience direct. If I did not do so in Mr. Bailey's case, I would feel very unhappy and that I had fallen far short of my duty. So, as I go forward with my statements, though they may seem to "smack" of criticism, I want you to know that I have only the kindest of feelings toward you personally. You are probably as conscientious in your way of thinking and in your activities as I am in mine. However, the fact that we all might be conscientious does not mean that we see things in the same light and that we make no mistakes in our judgment.

Now as to the method, let me say that from the beginning of my activities in this cause, I have purposely swept aside all formalities and conventionalities, by the full and free outpouring of a true and devoted heart - devoted not only to Mr. Bailey, but to the cause of the Spirit as well - and have sought to appeal to your divine nature and your human heart rather than to you in your official capacity. My realizations concerning Mr. Bailey and a certain knowledge of my mission will not permit me to do otherwise.

I know now you are wondering why my heart is devoted to Mr. Bailey, as you are quite aware that I do not know him personally. That matter I shall take up later in this letter. Of course, I fully realize that you are government officials, and that ordinarily a man in your position calls himself "practical" in the popular sense in which that term is used. Ordinarily, from the manner in which I wrote to the Attorney General in my declaration of Mr. Bailey's innocence, etc. and the method I employed in making requests of you in Mr. Bailey's behalf, I would naturally expect a "practical minded" man to deem me demented; and if that happens to be your belief and you really wish to know whether or not that is the case, I feel certain you can satisfy yourself on that point. However, I will say that, if it be definitely concluded that I am thus afflicted, I should very readily consider it a mighty fine thing if the whole world went crazy immediately, and I am sure, when you have finished reading this letter in explanation of the why, etc. of it all, you will agree with me on that point. On the other hand, assuming that I should be found to be sane, your next conclusion would likely be that, living back here in Texas in the sticks as I do, I am ignorant of governmental activities and of the manner in which official business is conducted. I want to say that this is not true, as in time past I have been in a position for a considerable period of time, to observe, and also to make quite a study of such matters. Your next conclusion would no doubt be that I am a silly girl, with a hero fancy bubbling in my brain, but this again is not true, for I am a woman in my thirties, and what I am saying and doing is said and done with my eyes wide open. I worship no man's errors, and that fact will be made plain as I go forward with my statements.

Although any one or more of these questions might have arisen in your mind, I cannot believe that you have definitely concluded that any one or more of them is correct, for I somehow have a feeling that you are not so "practical minded" that you would fail to recognize that there is a Power in those letters which speaks for itself - a Power which is not born solely of human impulses. I can hardly believe that there is a single man in Washington, in high government office, who would laugh at those letters and "chuck" them aside as being of no particular import. I want here and now to assure you that they were written, not for a selfish, but for a great, grand and noble purpose, and that if sufficient spiritual vision to recognize that fact has not already dawned in your mind, it is because you have failed to grow sufficiently ripe in wisdom to recognize it - in that wisdom that all the great saints and seers - and most especially Christ - gave to the world.

Then, next, I took up this matter with you in the manner my heart and conscience directed, in an attempt to clear the way of my approach to you of all things except truth and facts and love. Any other method would have served to hinder my efforts in Mr. Bailey's behalf, thus preventing the proper and intelligent fulfillment of my mission in this cause, and I must go forward in his behalf in all seriousness and frankness, whatever may be the result. I lay the facts and the truths before you, and with a sincere heart truly can say that I have done all that I can do in the right spirit and in the proper light, and that the other part of what is right, after you have heard my statements, rests entirely upon your soul and conscience. My realizations concerning Mr.

Bailey and my high sense of justice will not permit me to do otherwise than to declare him innocent in the manner in which I have done so, and to make of you the requests contained in my letters to you, Mr. Cummings and Mr. Bates.

Having gone into the matter of the method, I shall now take up with you how I know that Harvey Bailey is innocent of that kidnapping charge, or of any conspiracy in connection therewith. However, before taking up that subject, I want first to cover the objection that will probably be made in your mind that the chances are the realizations I am to relate in this letter are delusions. If present you would probably ask me to prove to you that they are not pure fancy. The best answer I know to that objection is that the revealing power of God must be felt before it can convince. My claim is this: that when it is felt, it may well be trusted. No amount of philosophical reasoning can demonstrate to the intellect that "God is Love." My next best answer is that after a realization of this nature, a person finds himself not less, but more sure of God than he was before the vision. It is then that heaven and earth touch closest. Why do I know then that my realizations concerning certain things which I am about to relate were of God? Because I did not come out the same person. I became enlightened, my view of many things in life was changed - illuminated. And this illumination is much higher than can be had from unconsciousness - that is, when asleep or dreaming or rendered unconscious by an injury or otherwise, and it is much higher than can be had by reasoning in a conscious state. It must, therefore, be superconsciousness. Reason can never answer these questions: Whether there is an immortal soul, whether there is a God, whether there is any Supreme Intelligence guiding this universe. All these are beyond the field of reason. What does reason say? It says, "I am agnostic; I do not know either yes or no." But the superconscious mind - which is the God mind - can answer those questions. There are many men whose faith, a faith sustaining and inspiring all through life, rests mainly on the recollection of such seasons of direct vision. There is no reaction, such as loss of energy or nervousness. On the other hand, there comes strength and peace and calm, which remains for hours afterwards. And that is the token that these moments of direct vision, or realizations, are not moments of the disease of the soul, but of its true health; and that the vision, or realization, itself is not a phantasmagoria presenting a lie, but an actual insight presenting a truth.

Before going into the facts, let me state, that I can hardly believe that in revealing to you these facts, and others which I shall mention later, that I am subjecting that which is holy and sacred to criticism, and, perhaps to scorn. If that were the case, I do not believe circumstances would thus force me to reveal them. I realize that sometimes there comes a time in our lives when conditions justify that at least a part, if no more, of that which is divinely revealed to us be made known to certain persons, even though we, ourselves, are unable to perceive any immediate or material benefit that would accrue therefrom to any one, or, for that matter, to see any effect it would produce on any particular person or persons. I am very much inclined to believe that this necessity arises because there is a FAR SEEING EYE which can see beyond where the human eye would lead us. So, with this idea in view, in faith I leave all I am saying to that EYE, to place it at the proper time to be

used for some high cause in life. We never know where our words will fall and take root and germinate into great and wonderful thoughts and deeds, for oftentimes out of one thought or deed a thousand thoughts or deeds come forth and fill the world with blossoms.

So having given you some assurance that I am not deluded, I shall now proceed to state how I know that Harvey Bailey is innocent of that kidnapping charge. For the greater part of my life, most especially for the past seven years, I have kept myself open to truth and love and understanding, and by so doing, have come to realize many things concerning spiritual laws - especially the ONE GREAT LAW that sweeps the universe and binds together all souls into ONE GREAT SOUL. By divine realization, I have come to know that there is no such thing as empty space - a vacuum. All is filled with solid substance - with spirit as the fundamental substance, binding together hearts and souls, and thus making possible spiritual revelation from being to being, from soul to soul, and from heart to heart. It is no delusion; it is no mere figment of the imagination; it is that which works and acts and speaks in and to the heart and the soul, and he who has reached this realization can by no possible means be mistaken in his identity of that heart which is revealed and in his knowledge of that which lies within its depths. It is then that facts become established, and there is no power on earth, except the Supreme Power which has brought this enlightenment, that can erase from the inspired soul the memory of those truths and facts, or cause them to be disbelieved by him. It is not necessary that the person concerning whom the revelation is made or the inspiration is had should know what has taken place, nor is it necessary that each know the other beforehand, or for that matter that either has ever heard of the other. I shall touch further upon this realization later on.

Next, I will state why I would believe Harvey Bailey to be innocent of that charge even though there had been no realization by me of that fact. I would believe him to be innocent because the evidence was insufficient to connect him with the case. The Shannons, the only persons who testified who were in a position actually to know the true facts, testified at the trial that if Harvey Bailey had anything to do with that kidnapping they knew nothing about it, and that they did not believe he had anything to do with it, and one of the Shannons also testified as to certain remarks Mr. Bailey made as to Mr. Urchel being brought there at the farm, which clearly indicated he had nothing whatever to do with the matter of his being brought there. The true facts are, as all the evidence tended to show, that Harvey Bailey was a fugitive from justice and was there at the Shannon home, where he had been before, "cooling off", and, further he armed himself, as any sane man would have done, to protect himself against his enemy, the law, for self-preservation is the first law of man. Seven Hundred Dollars of the marked money being found on Mr. Bailey's person was a small matter. There is every indication that he did not know that the money he had in his possession, some of which he paid to Mr. Shannon, was part of the ransom money.

There is no use of going further into the evidence. You know as much about that as I do, and you must know that a large number of innocent men and women could be sent to the penitentiary some time during their lifetime on some charge if it required no more evidence to prove their guilt than that produced at the trial against Mr. Bailey.

But you say a jury of twelve men convicted him. That is true, but why did they convict him on practically no evidence? I say that Harvey Bailey had no more chance of being acquitted of that charge of which he was innocent than an alabaster kitten had of getting through the hot place (excuse the comparison.) There are various reasons why he had no chance. One reason is he was accused and accused and again accused of being the leader, since his escape from the Kansas Penitentiary and for quite a period before being sentenced to that Penitentiary of nearly every crime committed by gangsters throughout the country, and all this was widely advertised in the newspapers and magazines of the country. A great many of these accusations came from certain officers of the law. They made definite statements concerning crimes which they stated he committed of which they had no proof. With this sort of publicity and criticism, the beast in the public soon overcame their higher natures and showed up. From all indications they wanted to see him tortured, and they did see Harvey Bailey tortured. Their lower appetites were fed and fed to full capacity. By whom? By the United States Government which Harvey Bailey had so faithfully served during the World War. What did it do to him? It put him up before the world in shame and disgrace - treated him like anything else but a human being. There is no use for me to enumerate those acts of ill-treatment. They are well known to nearly every one.

Now why did the public believe all these false accusations against Harvey Bailey? Because the masses of people are by nature fickle and foolish and ready to believe most any kind of statement made by a person, or persons, in high walks in life or with money or influence or by officers of the law, or made in newspapers or magazines. They drink them in like dross - never question them - never reason about them, just because so and so said it. They think that makes it true. Then, too, because of some sort of idea or feeling of self-righteousness they take a self-aggressive attitude against the person thus criticised or condemned, and where it is possible, start out on a course of active revenge. More often than not their acts in this course are also influenced by the idea of gain of some sort, such as public approbation, praise, fame, reputation or financial gain. And to keep their conscience eased at all times during this course of revenge or ill-treatment or thoughts of distrust and hate, they allow their imagination to run away with them and do not try to check it with reason. Their ideas concerning that person soon become badly distorted and out of balance, and, to keep their conscience eased, that is the way they would have it to be. They have no desire to be charitable toward him where all is to be lost and nothing gained. They would rather torture him, if possible, or speak disparagingly of him, for such acts, or thoughts or statements on their part aid in convincing their own minds that he is a very desperate man. This, of course, is the animal side of their natures at work. Under all these circumstances the beast in them soon rises to the surface and they go after him like ferocious tigers. And that

is what happened to Harvey Bailey. They did not give him a chance to be anything, when, as a matter of fact, Harvey Bailey has quite a few very fine qualities and virtues - some of which I wish more people in general possessed - and I consider that those qualities and virtues go a long ways towards offsetting certain wrong he has committed against society. There is a divine and an animal side to ever man's nature, and under no circumstance is any one justified in treating him otherwise than like a human being. We should at all times look upon man in the most charitable light.

There is much that could be said as to Mr. Bailey's treatment while being held for trial and its influence on the public mind, but I shall not go into that phase of the matter, as you should be able to judge of that for yourself. But I will say this, that you know the chances are that the jury which convicted him was influenced to some extent by all those accusations and the ill-treatment of him. Even though any one of them had kept a fair attitude toward Mr. Bailey, that person probably had a business or was dependent upon the public for a livelihood, and the public mind had been poisoned against Harvey Bailey, and demanded that he be punished severely. All these things were against Mr. Bailey, and we never know what selfish motives might be behind the other fellow's acts and opinions in a case of this nature.

So with the public sentiment in that shape, and being rushed into trial as he was, while the public was in the heat of passion, what chance did Harvey Bailey have?

As to the necessity of Harvey Bailey being held for trial in the manner in which he was held, I will state that in my opinion if Mr. Bailey had escaped and committed all the crimes of which he was accused, it would not have worked as greatly to the disadvantage of our civilization as have those cruel acts against him and his conviction on practically no evidence.

We are already beginning to feel the effect of the example set, in the form of lynchings. I claim that those lynchings were the outgrowth of embitterness and hatred implanted in the breasts of certain people by certain statements and acts involved on the prosecution side of that Urchel case and trial and on the conviction of Harvey Bailey without sufficient evidence on which to convict him. The impressions gathered from that case in the way of an example set seeped down into the subconscious minds; and while those people might not have been aware of their presence in them, but there they were, unconsciously influencing their movements and activities and minds. This is true especially of the California lynchings, not only of those who actually participated in it, but also of those who sanctioned it. What did it matter to them whether those boys were insane or innocent? They were blood thirsty by nature and here was an opportunity to feed their lower appetites and get by the law. I will bet almost anything that there was not a man who participated in, or sanctioned, that California lynching who had not followed that Urchel case. If the law would command respect, it must treat its subjects with respect and be fair and just.

So I will say that by such acts as were committed by the Government against Mr. Bailey and his conviction on practically no evidence, the law defeats its own purpose. That ill-treatment and conviction of Mr. Bailey I consider as cancers on the Nation, and they have become, and will continue to be, a boomerang to its welfare. There will be more crimes resulting therefrom (not necessarily in the form of lynchings, but perhaps various sorts of crimes) than Mr. Bailey could have committed had he been loose upon the country and had lived to be a thousand years of age. An example such as that one was will never work as long as God is the Supreme Ruler of the universe.

Referring further to the ill-treatment and conviction of Mr. Bailey, let's see what Jesus says about reverence for personality. It is evident that Jesus had a passion for man. He did not lose sight of the individual man in talking about "the world" and "the earth." There are many passages in the Bible in which Jesus demands reverence for personality, or the individual. Anger with the brother to him is equal to murder; contemptuous phrases toward him are equal to blasphemy; assumption of the right to dispense condemnation to him is equal to sin with the severest penalties attached. In many places will be found his burning declaration of human worth. Jesus has been called "the great believer in man." Any phrase, any attitude, any look that lowers a man's self-respect, that degrades him in his own eyes, is soul-murder, said Jesus. To him the sin of sins was contempt. In many of the pages of the New Testament can be seen a picture of Christ bending over the prostrate form of man and with infinite tenderness healing every hurt of soul and body. It shows his loving power. It is no wonder that contempt was to him equal to blasphemy. He even goes so far as to say that God will consider it blasphemy if you come before him unreconciled to your brother, "Leave there thy gift before the altar" - not on it, "and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Never were religion and the highest humanism so made one as here. Hold up all worship, Jesus said, until you hold your brother in your heart in love and reverence. This verse would render unchristian a vast amount of Christianity. It is not enough to say merely that he taught reverence for personality; he taught loving reverence for personality, and, not only that, he was always merciful toward imperfections in others.

Now why did Jesus have this profound reverence for the individual? Because man is made in the image of God. "God created man in his own image." It was a great dignity that God conferred upon man when he made him in his own image and gave him dominion over all the earth and every living thing. We might here ask, "What is it about man that God made in his own image? The plausible answer is, that it was the soul of man that God made in his own image. If this be true, then the soul of man must have infinite possibilities, and Jesus recognized that fact in all of his declarations of human worth.

We might wonder here how God can be infinite and at the same time give to each individual an infinite soul, for we know that infinity cannot be broken up, divided. We have heard it said, that we are a spark of the Infinite. It may be very poetic to say that "I am a

spark of the Infinite." but it is absurd to the thinking mind. What's meant by dividing infinity? Is it something material, that you can part or separate it into pieces? Infinity can never be divided. If that were possible it would be no longer infinite. What is the conclusion then? The answer is, the Soul which is the universal, is you; you are not a part but the whole of it. You are the whole of God. Then what are all these varieties. We find so many millions of individual souls. What are they? If the sun reflects upon millions of globules of water, in each globule is the form, the perfect image of the sun, but they are only images, and the real sun is only one. So this apparent soul that is in every one of us is only the image of God, nothing beyond that. The real Being who is behind, is that one God. We are all one there. As Self, there is only one in the universe. It is me and you, and is only one, and that one Self has been reflected in all these various bodies as various different selves. But we do not know this; we think we are separate from each other. Did not Jesus say to the Jews who were threatening to stone Him for blasphemy: "Is it not written in your law, 'Ye are gods.'" He was here and there ratifying that law which proclaims all men as gods. Then again, in praying that his disciples might realize the Christ Consciousness, hence unity with God, he says, "That they may all be one; even as Thou Father art in me and I in Thee, that they also may be in us."

It, therefore, behooves all of us to respect and have true reverence and love for each and every human soul. And I again repeat, that under no circumstances is one justified in treating his fellow-man other than as a human being with a soul made in the image of God.

Having given you the facts in this case as they present themselves to me, and having set forth somewhat of my view concerning the situation involved in that case and its effect upon the public mind, and also somewhat of my philosophy of the human soul, I shall now take up the subject of the motives which have driven me on in Mr. Bailey's behalf;

One motive is to fulfill a part of my mission in life as has been revealed to me; the second motive is, I am trying to help a fellow-being who has been convicted on a charge of which he is innocent, as has also been revealed to me, and the third motive is that I am driven on by a sympathy and a love that is overwhelming. All these motives, of course, are interlinked and interlocked, and are inseparable, one arising out of the other and forming a component part thereof.

In going into the matter of my mission, etc., in this cause, I want, first, to assure you that this is not a crazy universe. There is a cause for every effect, and all causes reduce themselves to the ONE GREAT CAUSE, and become the effects of that CAUSE. That CAUSE is in itself the LAW - GOD. God did not decree Law; God is LAW - the ONE GREAT AND PERFECT LAW.

These realizations concerning Harvey Bailey which I am about to relate are the effects of certain causes, which causes finally reduce

themselves to the FIRST CAUSE. God knows and sees all things from beginning to end. All events are bound together in HIM. From the beginning He knows just the path of experience each individual soul will choose in its pilgrimage through matter. There are many paths that lead back to God. We are fallen angels - fallen from the Godhood down through the various spiritual realms into gross matter. Milton's "Paradise Lost" is symbolic of man on the descending arc, and his "Paradise Regain" is symbolic of man on the ascending arc. The path that we choose to take on the ascending arc is left to our own choosing. The fact that we often choose the long and thorny path is due to our lack of experience, hence lack of knowledge as to Truth. There are souls in this world who have had a great deal of experience - experiences which extend back through aeons of time - while there are other souls in the world who, in comparison, have had very little experience, hence live a life in this world nearer to the animal self. Those persons who have had the greatest amount of experience we call "Old Souls", and those who have not had so much experience we call our "Younger Brothers". The less experience a soul has had the greater are the limitations placed upon it. It is the limitations which cause sin. Our consciousness is limited, and we fail to see things as they are - fail to understand the higher truths, and insofar as we fail in this respect we are out of harmony with the Universal Law - God. So we have it, that being out of harmony with this Law is what constitutes sin. I do not mean to say that sin is not a living force; it is indeed a force, but it is one that we create within ourselves on account of our limitations.

We have seen that back of each individual soul is the Soul of God. The Soul of God, as we have seen, is the substratum of the entire universe, binding together all things and making of the universe one solid mass of substance. Now all love flows out of the Universal Soul into the soul of man. As to whether that love will be a high and unselfish love or whether it will be a low animal love depends upon what development we have gained through experiences. We derive the energy and power to love from God. In fact, all energy comes from Him, but we, because of the limitations placed on our consciousness due to our fall from Godhood into matter, reduce that energy from a very fine spiritual rating of vibration to a coarse animal rating, thus making of it a selfish love. And this holds true of all energy we derive from God, the only Source of energy. We use it for good or for bad; we ourselves reduce it to evil. There is no evil outside of ourselves. However, the evil in man will not always prevail; for there is a spirit in us which is called to rise through the physical, the psychical, the intellectual, to realize redemption on the heights of its own sublime consciousness of God. Nor is this a mere tending upward by the imprisoned human spirit; it is a being drawn upward by the power of the Over-Soul, which is God. "The power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." This is a word which has its application to all men. Just as the sun lays its power on the earth in the spring to quicken its latent life, so the power of the Highest is to overshadow our earth-nature, to quicken the seeds of the divine son-ship within us, and bring the Holy Thing, the Son of God in our hearts, to victorious life. That is the great redemption-experience,

Redemption is the sowing of the soul to its own in the realization of unity with God.

"Eternal process moving on
From state to state the spirit walks;
And these are but the shattered stalks
Or ruined chrysalis of one."
Tennyson, In Memoriam.

No, God's purpose that good shall prevail cannot be defeated. It may be delayed because of man's slowness to respond to God's quickening touch, but it cannot be defeated. Walt Whitman gives voice to this truth when he says:

"Roaming in thought over the Universe, I saw the little
that is Good steadily hastening toward immor-
tality.

And the vast of all that is called Evil I saw hastening to
merge itself and become lost and dead."

Going back to the subject of love. I have stated that all love flows from the Soul of God into the soul of man, and when I speak of "soul" as pertains to man as regards the particular truths and instances which I am about to relate regarding certain realizations, I mean to include certain phases of the subconscious, all of the conscious, and certain phases of the superconscious minds.

Now it is through contact with beauty or sublimity in the universe or under the light of human love or through a feeling of intense sympathy or such like stimuli that we often experience certain divine realizations, or, figuratively speaking, come to stand in the presence of the God of Love. However, before we can do this the feeling must be of a very high nature and extremely intense, and the person experiencing the realization is usually of a very sensitive nature. The intensity of the feeling refines, or speeds up, the vibratory rate of vibration of the consciousness to such an extent that those vibrations come to harmonize and blend with certain fine ratings of vibrations of the nascent sub-conscious mind, and of the nascent super-conscious mind.

When I use the word "nascent" I mean, that which, in the super-conscious mind, lies more nearly to realization in the conscious mind before the realization takes place; and as applied to the sub-conscious mind, I mean those impressions and feelings, which are very intense and forceful, having become so due to constant repetition through ages of previous lives, wherever those lives might have been lived - no one knows where, whether on this earth, on some other planet, some other plane, or where. Because of their intensity they lie near to the conscious mind, ready, under proper stimuli - probably the quickening touch of love, or sympathy, to burst forth into consciousness. Reaching then, under the influence of the stimuli, as the conscious mind does, back into the nascent sub-conscious, and

forward into the nascent super-conscious minds, the two forces of love - that which lies in the Infinite ahead of the conscious mind and which has heretofore been of too high a character to be realized by the person; and that which has accumulated throughout the ages and lies in the sub-conscious mind, blend together into one great and overwhelming feeling of love and sympathy. The love thus brought forth from the Infinite adds many-fold to the intensity of the love which comes forth from the nascent sub-conscious mind, and through it, the inspired one comes to realize something of God's love and sympathy for mankind, especially did I realize His love and sympathy for Harvey Bailey in his condition, as the revelation was made concerning him. But I cannot go into the details of the revelation, as that part is personal and cannot be revealed.

God, who knows all things from beginning to end, had prepared my soul, through ages past, for such a revelation. This had been done according to the manner in which I had, through reaction to experiences, opened myself to the Divine inflow.

So I can truthfully say, that my love and sympathy for Harvey Bailey was given to me by the Great Heart of the Universe in such form as I had, through past ages, fitted myself to receive it. And since that realization I can also truthfully say that in every man, no matter what may be his outward acts, there dwells the Divinity; and no matter how bad a man may be said to be, in each human soul that Divinity manifests in some form or other; and when, due to certain awakenings, another soul, because of some sort of affinity or relationship established in the past, attunes itself to that Divinity, there comes forth a response that brings to the inspired one something of the knowledge, by actual realization, of God's love and sympathy and understanding for that kindred soul. And no matter what surface matters or manifestations may intervene, the soul which has realized that Divinity in another, can, by no power save that of the Supreme One, cease to realize the charm and glory of that Divine response.

From the description I have given of the soul under "facts" and what I have already stated concerning motives, which description is borne out by the statement of Jesus to the Jews and to his disciples, you will see how this revelation from being to being, from heart to heart and from soul to soul becomes possible. To make my meaning clearer, it might be said in this connection, that the Over-Soul, or Soul of God, is the bridge by which one consciousness passes over to another consciousness. It is the bridge between a prick of my finger and a sensation of pain; it is the bridge between a volition of mind and the lifting of my fist; it is the bridge between the contagious emotion of two kindred souls; it is the bridge connecting heart and heart, soul and soul, and making revelation from being to being possible; it is the bridge by which gravitation acts between two distant bodies; in fact, it is that which bridges all things and makes conscious life possible.

Having already brought out the idea of how the Supreme Being knows

all things from beginning to end, and by the drawing power of his Soul, to which we respond only when awakened by our reaction to everyday experiences, guides all souls toward the fulfillment of his GREAT PLAN, I shall now make a rather short and indefinite statement of how, from almost childhood - for almost 20 years - I have had certain vague knowledge of His guidance of my soul toward the mission which has been definitely revealed to me concerning Harvey Bailey.

Yes, I can truthfully say, that for almost 20 years I have seen the way, though sometimes but dimly, that leads to the outpouring of my heart in sympathy and love to him who is the subject of this letter; and at no time during those years have I committed my heart to any one in the same sense. The love and sympathy which I have attempted to express to Mr. Bailey while in his unfortunate condition is for him alone, and has never before gone out of my heart in any form of expression, not even to him, for he did not know me, and only knows of me now through my efforts in his behalf. So truly can I say to him at this time: "These words expressing my deep affection flow from my inmost heart and are synonyms of immortality. They express, in this visible world, through my human heart, a certain form of activity of the Great Heart of the Universe. This love has been given to me by that Heart in such form as I have fitted myself to receive it, and has been given by the Supreme Being as it could be given through my heart to no other creature in all creation, to be transmitted, in words as best I know how to clothe it, to him whom I love."

And again most certainly can I say, as stated in a letter to Mr. Cummings: "I speak truthfully when I say that I, as perhaps no one else in the world, know the heart and soul of Harvey Bailey. I do not know him personally, yet I know him much better than if I knew him merely personally."

And that is true, I do not know him personally. It so happened that during those long years, while our footsteps crossed and recrossed one another many times, yet never did we reach the crossing at the same hour, nor was it ever intended that we should. However, at no time have I failed to feel his almost every heart beat - knew when he was sad and knew when he was happy; knew when he was far and knew when he was near - and no matter where he may be in the future, so long as there is one heart beat left within his breast, I will feel that one.

"Whatever way my days decline,
I felt and feel,
His being working in mine own,
The footsteps of his life in mine."

Here I must stop and leave you in mid-air, as I shall make no further statement on that point. What I have stated may sound mysterious, but it is true.

Having attempted to give you above some further knowledge of that which has urged me on in this matter, I shall now touch upon a vision which has to do with Mr. Bailey's innocence in this kidnapping case.

I can present this in the form only of the actual vision, but cannot give the many other revelations that go with it. Before doing that, I am going to refer back to where I made mention of sin, or evil, being of our own making, due to limitations upon our consciousness, or, in other words, ignorance of the Universal Law, which is caused by those limitations. There is a particular reason, as you will see later, why I desire to make this point before making further mention of the vision realized.

As you no doubt know, we are prone to impute to the divine nature the confused and provisional character of human motives. A large part of our history of human thinking is a record of painful and conscientious endeavor to compass God into the categories of human thought and to make his character comprehensible by making his motives like our own, only larger, and so God has been shut out of a large part of his world, instead of prevailing and transforming it.

The question I am leading up to now is, Does God punish us for our sins? Like our pagan ancestors, we are always expecting to see the infliction of some external penalty; for to us punishment is something which happens to a man. We are still waiting, after all these centuries, as our Fathers waited, to see the anger of the gods take some visible shape; we listen for the sound of the Furies' wings in the swift pursuit, and when no crushing penalty falls like a thunderbolt from heaven, we charge another failure of justice against the moral structure of the world. Society appears to be full of men who have escaped the penalties of wrong-doing, and are enjoying its fruits. Man's idea of justice is not God's idea of justice. The idea of justice to God is to give us all the glories we are capable of receiving in order that we might be brought out of the limitations of matter. He is all merciful rather than just in the sense in which we apply the word. The word when used in the absolute sense has an entirely different meaning than when applied to relative conditions. God is constantly endeavoring to bring us into harmony with the Universal Law, and it is not God who punishes us for our sins. Who is it then? We punish ourselves. No sin has gone unpunished since time began; no act of greed, brutality, dishonesty, impurity, has ever failed to work its instantaneous effect on the wrong-doer. The punishment we inflict upon ourselves is done in this way: Here we are in a universe filled with glories, of most of which we are totally unaware, and in proportion as we open ourselves to the Divine inflow of the Spirit, the consciousness necessarily expands, and there comes a beautiful response to various of these glories. As we grow in grace, the greater is the expansion of consciousness, hence the greater the number of glories and the more vivid the realization.

Now, as we have seen, limitations cause contraction of the heart and darken and dwarf the consciousness. Sin brings limitations. Let me give you a more concrete example: If one who has access to a library commits an offense against it, he is deprived of its privilege; that is the human way of inflicting punishment. But suppose we commit the offence and the library still remains open to us. We

go and come as before, but we become blind. However, even though we receive the human punishment, we also become blind, thus the penalty is two-fold. The treasures of the library slowly fade from us; vision grows more and more indistinct until it fails and we see no more. This is the appalling fate which befalls the evil-deer. Whether we know it or not, we are every day gaining or losing in clearness of vision; we are becoming finer, truer, larger, or we are becoming coarser, falser, smaller. No external system of justice is necessary in order to bring a man to justice; the moral system of life works automatically and inexorably. What a man does instantly reacts upon his nature, and he becomes the product of his deeds. Do you see what I mean? Punishment is what happens in a man. We limit our own consciousness by our thoughts and deeds, thus throw ourselves out of harmony with God and deprive ourselves of the infinite glories which the universe has to offer and which, in aeons of time to come, will be the heritage of every living soul. In one of my letters to Mr. Bailey I brought out that facts in the following words:

....."no man made law can tear you from my soul! nor can eternity do less than bring us together in beautiful harmony and love, and, finally, in infinity of glories."

When man once disabuses his mind of the idea that he must punish his fellow-man in order that justice might be done, he will find himself growing closer to the Christ Consciousness. It might be necessary to restrain a man, but in restraining him we do not have to punish him in the sense that we cause him to deteriorate in mind, body or spirit. To break a man's spirit is a real sin, worse than the crime or sin for which the person is being punished. Jesus makes this clear when, in speaking of adultery, he says: "Everyone that putteth away his wife . . . maketh her an adulteress" in case she marries again. This making of her an adulteress was a greater sin than becoming an adulterer himself, for it is a sin against the personality of another. And reverence for personality, as we have seen, is the foundation of all morals with him.

When a man has committed a crime, society, it is true, should be protected, and he should be placed for a time at least where he cannot repeat the crime, and there, through the example of love and service, built up in body, mind and spirit, and then he should be permitted to go back into society. I shall touch further upon this subject later as I go forward with my statements.

In relating to you the vision I had concerning Harvey Bailey's innocence, I shall be obliged to bring in a destructive feature of that vision, which is regarding a mist or darkness which enveloped a certain crowd. That is why I have made the above explanation concerning sin. I do not wish you to understand this as meaning that I believe some curse will befall the people who composed that crowd, or that a dreadful punishment awaits them before the Bar of Justice. That is not the interpretation that was given me during the vision. After I have related the vision, I shall then give the interpretation as pertains to that feature:

This is the vision in which Harvey Bailey was glorified in my sight. All that was presented was as pertains to that one charge against him - that kidnapping charge. The vision had nothing to do with anything else - any other crime. His life was stripped of every incident, and I saw him in the light, as pertained to that accusation, in which he stands before the Supreme Being.

It was near midnight, and I was troubled in spirit, and in my pain and care for him of my heart, there came a realization that God was with me, and I felt that living touch of God upon my spirit. Instantly Harvey Bailey's life was stripped of all things save that one incident, and I saw him escape from jail, and I saw him recaptured, bound in chains, and driven through the streets of Oklahoma City; I saw him put up, with loud noise making, before the world in shame and disgrace. And as I watched, the mists before my eyes began to clear, and the scene grew more sharp in outline. Harvey Bailey alighted from the car in which he was surrounded by a caravan of fellow-beings. He stood majestically, and suddenly his spirit towered above the surging masses. I then saw him glorified in his innocence. A halo began slowly to gather about his brow. The mists surrounding him cleared away in the brilliance of its light, and settled about the figures of the cheering mob, and it thickened and darkened until they were one black mass. In that awful moment - awful in its solemnity, I saw Harvey Bailey through the eyes only of God, and felt for him through the Divine Heart, for his innocence was definitely and certainly revealed to my eyes, as well as to my heart. But all the while my soul sickened for those in the darkness, and I knew how Jesus must have felt when he wept over Jerusalem. Why did Jesus weep over Jerusalem? He wept because the citizens of that great City were so dull of spiritual comprehension. That was the way I felt about that crowd. The interpretation of the darkness is that it was indicative of spiritual blindness - spiritual darkness - insofar as it pertained to that case and the ill-treatment of Mr. Bailey.

And so it is today, I stand amid eternal ways with one hand stretched into the past to Harvey Bailey, and the other stretched into the future to God, and I do not hesitate to declare that I stand, not on sinking sand, but on a rock that is firm with truth and love.

That is my stand; those are my declarations, and even though Nero reigned today and I knew I would be beheaded the next moment, I would declare, in such manner as I have, the innocence of Harvey Bailey and my love and sympathy for him. I do so, not only because it is my mission, but also because I am impelled to those declarations by a love that is infinite and eternal and do so in defense of his name and his rights.

Let me explain to you, there is a love which counts what it gives and what it gets. Such is not true of my love for Harvey Bailey. It is the kind that asks for nothing in return, not even love itself. Sacrifice is its only goal. No cross is too heavy if that cross will but bring out the best, the highest and the noblest in him.

No, I will not leave him in the dark; I care not for what the world might say. If permitted, I would go with him to prison, wear the garb and do the work of punishment, that through my love I might make the best in him supreme. I know his lovable qualities by realization (for love searches the heart of the loved one with a lighted torch), and I would nourish and keep those qualities green and blooming with the fire of an everlasting love.

When I speak of sacrifice, I mean what the world would call a sacrifice, but where there is love there is really no sacrifice, for what seems a cross is borne with joy, and, of course, that which becomes a joy can no longer be a sacrifice.

A love of this nature is its own reward. It may be compared to the love of the moth for the fire; the insect loves the fire, falls into it and dies. It is indeed in the nature of this insect to love so. It is in my nature to love Harvey Bailey in this manner. Real love loves because it cannot help loving. When we see beautiful scenery and fall in love with it, we do not demand anything in the way of favor from the scenery; nor does the scenery demand anything from us. Yet the vision thereof brings to us a blissful state of the mind, it tones down all the friction in the soul, it makes us calm, almost raises us, for the time being, beyond our mortal nature. The position of real love is always that of the giver - always ready and willing to sacrifice - never asks for anything - not even return of love from the one loved, for as stated, love of this nature is its own reward.

We who love thus wish only to implant the ideal of such a love in the heart and soul of the loved one, and what matters it whether we are loved in return? Let his love fall on whatever personality it may. So long as he loves truly and deeply - in the highest and most unselfish way - the goal of the example is accomplished. Insofar as a person loves in this manner, he becomes immortal. Immortality, to a certain degree, can be accomplished right here on earth. That part of us which is immortal the soul carries with it through the ages in its pilgrimage from life to life and from plane to plane, and that part of us which is mortal is eventually lost - swallowed up - in immortality. ~~I shall make this idea clearer a little later on.~~

So having given you the motives which have driven me on in Mr. Bailey's behalf, I shall now give you somewhat of my philosophy of life in general.

To begin with, I will state that life is a battlefield. We come here weeping, and we fight our way as well as we can, to make a path for ourselves through this infinite ocean of life. We have much to conquer - much to overcome - in the immense span that lies ahead of us. Every way we turn we are bound by nature, yet the Voice of Freedom is constantly calling to us from within. It is that still small voice that says, "Comes unto Me, all ye that labor and are heavy laden and I will give you rest." That voice, whether it is recognized as the Voice of God or not, is calling to every human soul from within his own soul, and we are all making a mad rush to reach it, and in the struggle

we are either combining with each other, or pushing each other out of the way. The saint is going towards the voice; he cannot help it; it is no glory to him. So is the sinner. The charitable man is going straight towards that voice, and cannot be hindered; the miser is also going towards the same destination; the greatest worker of good hears the same voice within, he cannot resist it, he must go toward the voice. So with the most arrant idler. One stumbles more than another, and he who stumbles more we call bad, he who stumbles less we call good; Good and bad, as I have already shown in stating the source of good and evil, are never two different things, they are one and the same; the difference is not one of kind, but of degree.

Freedom is of the very nature of the Soul seated within the soul of man and from which comes this voice calling us to rest, for God is bound by nothing. For Him there is neither time, space nor causation, and in this voice He is calling us to unity with Himself, hence to freedom - freedom from the limitations and pains of matter. It is this voice calling from within - this desire arising therefrom to reach freedom and happiness and perfect rest which gives energy and action to the soul of man. It is this call homeward toward God - this call to our former and natural state from which we have fallen (the memory of which we carry in our minds as a sort of nascent consciousness), that causes the mind, though incarnated in a physical temple, of which the dome is measured by inches, to expand its thoughts and affections into greater dimensions; it is this call to freedom that sends the eager minds of scientists sallying forth on excursions of thought into the vast abysses of worlds to discover tracts of light from the unknown; it is this call of the Great Voice from within that propels the mind of men to an effort to outstrip its shadow - to outscar finiteness; that ever struggles with the mind to lift itself to levels higher than it seems capable of attaining; that brings to us the dim consciousness that there is a cause behind the effects we see; that there is an order ruling the chaos and sublime harmony pervading the discords; yes, it is this call to freedom and to rest that haunts the eager souls of the earth and makes them long for vision of the unseen and knowledge of the unknown.

I have stated above that the saint is going toward the voice because he cannot help it, and that it is no glory to him. I do not mean to indicate by this statement that I am a fatalist in the sense in which that word is commonly used. But I do mean to say that I believe in the inequality of souls, just as there is inequality in everything else in nature, and when I say "soul" in this sense I mean that which represents all the impressions gathered by man from his experiences since his descent from Godhood.

The soul comes into this present life loaded with freight. We who have not realized it, know not from whence it comes; but that we have lived many lives before, I have definite realization of that fact, and there are in the world quite a few who have had the same sort of realization, or even greater realizations along that line. The soul of the saint is an old soul, having learned many lessons from experiences in previous existences, and has thus seized upon the right path to the goal of freedom and rest and happiness. The urge - the drawing

power of the Over-Soul - has become so intense with him that he cannot help going forward in the manner in which he does; so from this more expansive viewpoint, you will see it is no glory to him.

But the man who stumbles frequently on the way is our Younger Brother. He, too, is following the call of the voice, but in his ignorance and delusions (not necessarily intellectual ignorance, but spiritual ignorance - lack of wisdom of the heart rather than knowledge of the head), he does not know the way to the goal, and frequently gets out on the by-paths and, for a time, gropes about in the darkness. But the voice is persistent and will be heard, and even though he gropes along the by-ways seeking pleasures of the world in order to get relief from the pains of limitations - relief from boredom, from discomfort, from the yearnings that cannot find fulfillment in the limited conditions of earth - even though he gropes along in darkness to a certain extent, he does not fail to make some progress ahead. There is much to be learned from the experiences of sin, and an extremely young and tender soul can learn concerning certain things in no other way. His enlightenment must come slowly; while the older soul can be taught, or rather that which lies dormant within, can be awakened by observation, or by other means than by actual experience; for the older soul has already had the experience in former lives, and his response to whatever might be capable of awakening the impressions gathered from those experiences is quick and ready, according to the amount of experience already had.

Now, as I have stated, we do not know from whence those souls have come - some probably from one place and some from another, or perhaps they have lived many lives on this earth. I take no issue with any one on that point. That we have lived before (a fact realized by me), and that we will continue to live after this life, is sufficient. But here is the point I wish to make: Those souls have lived before, and they have doubtless lived in times or in places where customs were quite different from the customs of our times and our country. Certain actions that were considered an honor or were considered proper and right at the time or the place where a certain soul might have lived before, would probably be considered a crime at this time and in this country. This soul has gathered the impressions in that former life that such and such an act is an honor and is proper and right, and he was encouraged in that act while living that life and has developed a desire in that direction; so he comes into this existence with his soul loaded with various sorts of freight, and readily responds to whatever is capable of awakening those desires and impressions. And we, in our present society, condemn and punish him, and often take his life, instead of trying to awaken within him and bring to its supreme height all that is good and noble and true. If the soul is not too young and the good qualities he possesses too dim, these undesirable qualities can be transmuted by the more mature growth of those good qualities, and if society will but encourage and make an effort to bring those good qualities to a more complete maturity, this young soul will thus be redeemed from those undesirable desire vibrations, and will be better fitted for a more successful spiritual life in the future, not only in this life, but in the life to come. This is the work of man for man in this life, and he who fails to add these things unto his brother who is on the path of error is as much in error perhaps, though in a different way, as that brother himself.

For those who do not believe in the pre-existence of the soul, and consider that man's evil tendencies are due to inheritance, I will say that a man cannot help what he inherits; and if you say he should know better and could do better if he willed to do so, I will state that there is a cause for every effect, and that the cause that gives you the will to do and to act differently is not the same cause that moves him. Every effect has a cause, and no two relative causes, as they operate in man's consciousness, are alike. Why do I desire to see prisoners treated different from the way you desire to see them treated? There is a cause for this difference of desire and opinion, and another cause back of that cause, and still another back of that, and so on back an infinite number of causes to the FIRST CAUSE; so we have it, that these causes being different is what makes each human being different from all other human beings. There cannot possibly be an effect without a cause, and every cause has a cause back of it.

I want to take this occasion to say that it is high time, being that we have what is supposed to be a civilization of some age, that we set up some new and better causes in this world of action. Just a slight tilt of the mind will sometimes decide a man's whole career as being either that of a great man, or, what the world calls, "a perfect devil." This tilt that makes a man "a perfect devil" sometimes happens to the most brilliant minds, for minds that never rest are more than likely to go astray. They want action - live by it - must have it - and if they cannot get action in one direction, they will get it in another. Every man has a tendency both to good and to bad, and if the tilt happens to be in the direction in which evil desires have been developed in past lives where customs, etc. were different from what they are here at this time, and, especially, if this temptation or tilt comes at a time when he is weak, he has not sufficient resistance to avoid taking the course which gives him an outlet for his energy.

Following out this idea, I want to ask here who it is that is more often than not responsible for this tilt of mind that leads a man into evil? Society itself in nearly every instance is directly responsible for crime, especially certain types of crime; for instance, the gangster and the bank robber type. Society is selfish and, in many instances, extremely cruel, and this selfishness and cruelty is reflected in the minds of the world, and the world responds, in many instances (except in the case of extremely old souls), in like manner. The to-be gangster or the bank robber sees the social criminal - the worse type of criminal - riding in his limousine, respected by society, sought after by the world, and he sees that the influence and power which the social criminal's money gives him enables him to obtain almost everything he desires; and this man, who is on his way to become a gangster or a bank robber, comes to the conclusion that he is a "chump" to sit back and permit these social criminals and grafters and what nots (the greater part of the so-called upper classes of our country being composed of that type of person) to pat him on the back and urge him on to "earn his living by the sweat of his brow" and live next door to starvation, while he, the social criminal, garners in the harvest.

And he likewise sees the selfishness of our political institutions and observes the graft that is going on and how the "under-dog" is treated and how the wealthy and influential lord over the poor and the unfortunate. This man who is to become a gangster has tried to live an honest, fair and square life (and much of this can be applied to Harvey Bailey). He has stepped into the world a youth who demanded much of the world in the way of behavior and it had been his misfortune to find only manifestations of sordidness, of selfishness, of little treacheries and of debauched ideals. Soon he observes that he gets no where. He sees in his manner of living a sacrifice that avails him nothing but suffering and hardships. He is never seen or heard. Religion as lived by the people, he observes, has become a farce; he sees hypocrites every way he sets his face and he has lost faith in God. The world has become dark and cold, and he is disappointed in people, and he sets out with a sneer upon his lips and sets up for his motto "What's the use." He has strong desires, as a rule extraordinarily strong desires, and craves the nice things of life - the pretty things and the amusements and all the comforts and gaities that tend to make him forget the hard cold world. Business has broken bad for him and he can see no future ahead. A life of almost slavery stares him in the face, and he craves and yearns to be something, to be like the man he sees in the limousine, traveling abroad and surrounded by the luxuries of life and sought after and respected by all. As a rule, this man who is to become a gangster has, as most people have, a false idea of what it takes to make a person great. He looks at man's outward appearance instead of at his heart. He judges him by what he wears and the outward show he can make. So he wants to be something; he wants to dress well, to see the world, to have opportunities to develop personality and to appear like the man in the limousine, who has all the advantages of luxury. Little by little he gets into first one crime and then another, always getting into something bigger and bigger. The law takes in after him and he is hounded until he begins to feel rebellious. He soon becomes hard and takes the attitude that "might is right", and "the best man wins."

Now, as I have said, society is directly responsible for this type of criminal. It has set the example in nearly every way. Even our best citizens, those who really try to live right, seem to be ignorant as to how to measure man's worth. Even they judge him by outward appearance. They may say they do not, but their actions contradict their statements. Practically everyone is pulling for the man with money - the man who can make a show with his money; and as to his character and his heart, unless he has become notorious, they do not care whether he has either heart or character. Money or influence is all that counts. So when the gangster tries to be like "somebody" who is "something" as the world looks at it, and adopts the course of a gangster because he has not the education or the business ability or the opportunity to get the money in the way the social criminal gets it, or is not "born with a silver spoon in his mouth", as is the case with some people, just as soon as he is caught in his methods of getting the money with which to be "something"; those very social criminals and grafters and those who have set the example of judging a man by his money and influence, instead of by his heart and his character, are the very ones who want to see him tortured or sent to

"devil's island" or electrocuted. They make him what he is and then, by cruelty, set up new causes and make him still harder, or send his soul to what some people believe to be everlasting and eternal punishment. They set the example of selfishness and cruelty, and then torture and destroy him, mentally, physically or spiritually, any way they can, because he follows the example.

Under the subject of "motives", I made some reference as to how criminals in our penitentiaries should be treated, and stated that I would take that subject up later.

If, under the New Deal, the idea, as I understand it, is to "Love thy neighbor as thyself", in order uniformly to fulfill that ideal, there is one change which needs to be made, and that is, in our present method of dealing with criminals. The idea of waging war against crime, as included in the New Deal, is O. K., but the method used is bad - very bad. We need to change the method. It has in it certain elements of evil which must be rooted out if we are to hold a true balance and forge ahead in establishing the doctrine of "Love thy neighbor as thyself", as is the plan of our wonderful President.

It is a well known fact that we manufacture criminals at a very rapid rate. We take up young men and young women, and we send them to jail for a week, a month, a year, five years, ten years. It goes on accumulating until the habitual offender gets sentences which will outlast his physical life. But that has done nothing to cure the man, that has done nothing to turn him into a good and useful citizen. The law, when it grips him, ought to turn him into a better type of man. Instead of that, he comes back over and over again, until the very habitual criminality that the law has very largely made is brought up as a reason for inflicting upon him a heavier penalty.

You, no doubt, are thinking now that I do not know anything about criminals and how they have to be treated to be kept under control, etc., but I do know, and I will state later why, regardless of how difficult it may be to control them, or how little some of them may be trusted, I still claim that an entirely different course should be pursued and an entirely different attitude taken towards the criminal than exists at present.

Our present method of dealing with the criminal is very unchristian like, and has in it certain elements of barbarism. The criminal should be treated in the manner in which a sick man is treated. There is no illness which we should be more eager to cure than mental or soul sickness. We don't use people who are ill as we do criminals. A doctor does not commit a small-pox patient to a hospital for several days, or a fever-stricken one for a month; they are committed until they are cured, and that is the way in which we should deal with any one of marked criminal propensities. We should not punish, we should only help - treat him as a younger one in the national household, to be gradually trained up into decent living. Every effort should be made to build him up mentally, physically and spiritually; and to do

this properly we would want the best brains and the best hearts, the widest knowledge and the deepest sympathy to deal with these matters. Such problems cannot be solved by any rough and ready means, nor by quick and sudden means. They should be solved by wisdom and by love.

Then I would say, the first and essential thing that should be done under the New Deal, if it is to include in it the idea of "Love thy neighbor as thyself" and the ideal that there shall be no "Forgotten Man", is that Congress be asked to appropriate a certain amount of money to be used in the establishing of a penitentiary system (to be called by some other name than "penitentiary") which is entirely new and different from the one now in use, and that the method of love be applied rather than that of hardness and cruelty. I would say that these institutions should be hospitals for those who are thus mentally and spiritually sick. These hospitals should be well equipped with modern conveniences, and every means of comfort, plenty of fresh air and sunshine and the best of food provided. There should be in sight no sign of prison bars. All bars should be covered with some sort of scenery which is uplifting and inspiring, and the entire interior should have a softening and soothing effect. The cell should be abolished, and the rooms should be cheerful and bright, with pictures and various color effects and there should be in each room an excellent lighting system. The patient should march by music instead of being herded about like cattle. Each man should be given the kind of work for which he has a natural turn, or at least be given work that is interesting to him, so that a desire for work may be developed rather than an aversion toward work. The hospital grounds should abound in flowers of various sorts and the patients should be permitted to cultivate them. I shall go no further into the details of this new prison system, but will add, that every method and means should be used for the upliftment of the criminal of which it is possible for love and kindness to conceive.

I can hardly leave this subject without saying a word on Capital Punishment. That, of course, cannot find defence from anyone who realizes the principle of "Love thy neighbor as thyself", which is really the principle of Brotherhood. We cannot expect our murderer to respect human life if we have taught him by our criminal legislation that the right penalty for murder is to murder again. True, one comes from passion and the other from the law; but if the law does not teach respect for human life, how should the passions of the criminal honor that sacredness? Why not lock up his body and prevent his committing any further murder, instead of taking his life? Make the prison a fit place to stay in and treat him right, and he will not be so anxious to escape. He will not become so desperate as to make his escape any way he can. Who could blame him for that as the matter now stands? He is not to blame; society is to blame for being so cruel to him. When we take his life we have driven him out into the next world hating, cursing, full of anger and revenge against those who have cut short his life. Instead of sending him out into the next life or into other lives that lie in front of him, we should try to give him something to take with him into the other world or worlds which he can turn into capacity and moral sense; we should also remember the chances are (at least that is the theory of quite a few (and who knows but what it might be true), he might come back again into another physical

body here on earth, in which case it is our duty, by cultivating him now, to make that next birth of his as much as improvement on the present as it is possible for human thought and human love to make. Whatever may be a person's belief, any way the matter might be shaped up, it is not right that we shirk our duty in failing to try to make a criminal a better man by kindness and love instead of a worse one, as is being done by our present methods and system. We should not send him into the next world or worlds and throw that responsibility on others; or, if it is true he comes back here to live other lives, he should be brought back a better man and not a worse man. For those who believe he goes to a place of eternal punishment, then you, yourself, who believe thus and who believe in capital punishment are a worse man than the criminal, and you certainly will not get rid of him by that means, for if that is your belief and your attitude, you, yourself, will be in that same eternity with him after having lived out your short span on this earth.

Capital Punishment is nothing less than legalized murder, and it makes human life cheap by destroying it, and, further, it is not a crime deterrant. It is merely civilization's cancer of revengeful retaliation - a stupid application of the Mosaic Law, "An eye for an eye, a tooth for a tooth." It is a relic of barbarism and a primitive delusion handed down to us from the barbarous infancy of the race.

What did Jesus say about this law of "an eye for an eye and a tooth for a tooth?" He says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." He would gather up and preserve any beauty, any truth, any goodness of the past and fulfill or complete it in himself.

This statement - "I am come not to destroy, but to fulfill," is a generic statement. It is locally applied to the law and the Prophets, but it is capable of a wider application to truth found anywhere - in any religion, in any belief or realization. Christ would gather up in himself all partial truth and preserve it. When we come to another civilization we may know in our hearts of hearts that Christ is not the enemy, but the preserver of any fine trait of tendency or teaching in that civilization. "Think not that I am come to destroy I am come to fulfill. That is, he came to fulfill the law of God - the Universal Law.

God's revelation of Himself in the Old Testament is consummated in Christ; and all that went before prepared for that revelation, so all that follows illustrates, unfolds, and applies it, and must be judged by it. We must unfold towards the Christ ideals, or the Christ Consciousness, since he came to fulfill the Law of God, the Universal Law, much of which was included in certain truths of the Old Mosaic law. Jesus Christ is the consummate revelation of God which absorbs and eclipses all others. He represents the highest spiritual life that man can hope to attain while on earth. The Old Bible is a preparation for or an exhibition or explanation of Jesus Christ. Before the final revelation in Christ we find ideas being implanted in the

human mind wherever it would open, in order that men could understand them when they came in their perfection and completion. It is a law of the mind that we cannot understand an absolutely new thing. It must be related to something that went on before. Without this period of preparation we could have understood the gospel no better than a rabbit could understand higher mathematics. "None can receive a revelation which is unrelated to his education, his habits of thought, and experience of life", says Dean Inge.

So he came to fulfill. But not only does Christ fulfill all that is in the past, the Christian is to do the same. To be loyal to Christ we must be loyal to his way of life.

It is important that Jesus, after announcing that he came not to destroy but to fulfill, now passes on and says to his disciples that this idea of fulfillment did not mean that they should stop at the past and not go on beyond it - "Except your righteousness shall exceed the righteousness of the scribes and the Pharisees" - the best representatives of the past - you shall not enter this new kingdom. He says that what he was bringing was not the sum total of the past, much less a mere echo of it. They must go beyond the old or not get into the new. The gospel is religion plus.

The law of Jesus Christ is a different law from any other law that we know of. It is a unique law. It is the law of liberty. It brings us out of the law of sin and death into the law of love - out of the law of the thou shalt nots into the law of love and freedom. Love gives freedom, love gives understanding. The thou shalt nots are superseded by the law of love. We are no longer under condemnation of the law of the thou shalt nots; no longer judged by them, but are judged by the law of love. The law of love establishes a beautiful relationship. It is reciprocal. It will make you free. Love and do as you please; for if you love God and humanity with all your heart and with all your soul you will not want to transgress the law of love. You will not want to do anything detrimental to God's Kingdom and to your fellowman. So you can say with Paul, I am free, "For the law of the spirit of life in Christ Jesus" (which is the law of love) "hath made me free from the law of sin and death" (the law of the thou shalt nots).

We have not always paid attention to this plus attitude demanded of us. In fact, much of our righteousness, collective and personal, does not exceed the righteousness of the old. When the writer of the psalm prays that the children of his enemies might be dashed to pieces upon a rock, I, as a Christian, cannot pray that prayer and remain Christian. We must go beyond that spirit or not enter that kingdom of love in which we love our enemies and do good to them that despitefully use us. Many of us fulfill the Ten Commandments and think that we are thereby Christians. But Jesus says, "A new commandment I give unto you, that you love one another, even as I have loved you", and that exceeds, far exceeds, the righteousness of the Ten Commandments. Christ cannot hear us sing our hymns of praise while we manacle and torture, mentally and physically, those for whom he died; for his ears and his heart are filled with the groans of these, his brethren, whom he loves.

We must go beyond the old or fail to get into the new. Our righteousness must exceed the righteousness of the Pharisee and the scribe, which was a legal righteousness. As stated above, ours must be a love righteousness. Our righteousness must exceed that of the half-Christian who is content with the mind of Moses instead of going on to the mind of the Master.

The gospel is not the echo of Sinai, but the voice of Calvary. There is a difference between Moses and Jesus. Moses stood on the mount and viewed the Promised Land, Jesus sat on the mount and revealed the Promised Humanity; Moses viewed the Promised Land, but did not enter; Jesus was the Promised Humanity; its illustration and its goal. Moses gave a set of new commands; Jesus gave the set of the new character.

The set of the new character is different from the mind-set of ordinary humanity. It is character that is motivated by love, that is ministering by self-sacrifice, and that is moving on toward Christ-likeness. Islam boasts that it accommodates itself to human nature. The gospel glories in the fact that it accommodates human nature by regeneration to the ideal of perfection. This character is bound to "exceed", for the goal set before it exceeds anything ever set up.

Jesus does not stop here. He had indeed announced the doctrine of fulfillment, but he now goes on and puts his finger on the places where the past is wrong and where it fails, and takes the astonishing attitude that his own word is authoritative and final by saying, "But I say unto you." "Ye have heard that it was said, 'An eye for an eye, and a tooth for a tooth'; but I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain Ye have heard that it was said, 'Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you: that ye may be sons of your Father, - - - - for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same?"

The Jewish law of "an eye for an eye and a tooth for a tooth"

limited revenge to the exact equivalent - one eye for one eye and one tooth for one tooth. Before that it was unlimited, so that if a man knocked out one tooth of yours, then you were to knock out as many as you could of his. The Jewish law limited revenge; Jesus abolished it.

The doctrine of an eye for an eye and a tooth for a tooth expresses an exact legal justice and presupposes that the universe is grounded on legal justice. The teaching that we are actively to forgive injuries presupposes that the universe goes beyond legal justice and is grounded in love. It presupposes that man is to be governed,

not by legal attitudes, but by love attitudes. Portions of mankind still live under the law of limited revenge. In fact, our legal codes are enacted upon this law - so much deed, so much penalty. This legal law takes no cognizance of the doer, only of the deed. The legal system would restrain the deed; Jesus would constrain the doer. Law touches the surface, love touches the center; one is retributive, the other is redemptive. The law uses the weapons of the wrongdoer, it fights on his legel and gives blow for blow. Don't do it, said Jesus, for if you do, then blows will beget blows, hate will beget hate, and you will find yourself in a vicious circle. Get out of it by rising to a higher level and by using higher weapons - the level of unfailing love and the weapons of unquenchable good will.

Jesus is not teaching passive resistance, but an active resistance on a higher level. The account does not say, "If a man smite you on one cheek, let him smite the other also", but it does say, "Turn to him the other also." It is this audacious offensive of love that forces the man to go further and thus to break down. He tries to break your head, and you, as a Christian, try to break his heart. In turning the other cheek you wrest the offensive from him and assume moral charge of the situation. You choose your own battleground, and your own weapons, you refuse his and compel him to stand on ground with which he is not familiar and to face weapons he does not know how to face. If a man compels you to go with him one mile, you are his slave; but if you voluntarily go with him two, then you rise from your slavery, confer a bounty on him and thus become his master. If he sues you at law and takes away your coat, you are his servant, but if you confer on him your cloak also, you assume the mastery by your own moral daring.

Allowing a man to smite you on one cheek, and letting him have the coat, and submitting to him when he compels you to go one mile does little or no good. The fact is that it does harm to the man who does it and to the man who submits to it. It is the other cheek, the cloak also and the second mile that do the trick. It is this plus that turns the scale. The other cheek, the coat and the one mile - this is passive resistance; but turning the other cheek, giving the cloak also and going the second mile - this is an active resistance on the plane of unquenchable good will. Passive resistance may reveal nothing but weakness; this active resistance of love reveals nothing but strength.

When the battle closed in between Jesus and the Jewish and Roman authorities, he was not passive. He was entirely active and assumed moral command in every situation. When they came to arrest him in the garden, and Peter with his sword struck off the ear of the servant of the high priest, using the same weapons as his enemies, Jesus rebuked Peter and pronounced the doom of those who came to arrest him with swords by saying, "They that take the sword shall perish with the sword." They came to arrest him and get sentence against him, and the first thing they confronted was the fact that they heard the sentence of doom passed upon them. He then assumes further moral command by stooping down, picking up the severed ear of his enemy and restoring it. In the moment of passing under their power he arises in sublimity, assumes moral command and stands, not as a helpless prisoner, but as a giver of bounty.

So why not turn the other cheek, give the cloak and go the second mile by making our penitentiaries into hospitals and showing love and kindness and tender consideration and a spirit of good will and helpfulness to those who need that sort of love more than any one else in the world - our Younger Brother, the criminal. If we want to be a truly Christian Nation, as we should be, we must set a lamp at the feet of the wayfarer traveling in the darkness of night. If we do not do so, there is no use of talk about "Love thy neighbor as thyself."

You may say that this idea will not work; that it is impractical that criminals cannot be managed in this way, but I say that Jesus says it can be done; that it is the only way. He came here to give to the world a working philosophy of life, and he did so - the only one that will work. If we do not co-operate in love, we are doomed to perish in strife, said Jesus. Let anyone be saturated with the thoughts of the Sermon on the Mount and he will not only not try to argue a man into slavery, but he will not rest until every man is free, including himself. When this law of love is established in the hearts of man, there will be no "devil's island prisons" and no solitary confinement holes and no gallows and electric chairs.

In all of his teachings, Jesus calls men to a new warfare, on a new plane with new weapons. It is the moral equivalent of war. He calls men to the overcoming of evil, of hate, of the world, in the only possible way that it can be done, namely, the overcoming of evil with good, of hate by love and the world by a cross. Elwood says that "experience has shown that the only way to correct a wrong idea is by presenting a right idea." Can Satan cast out Satan? Can I by acting like the devil get the devil out of people? It cannot be done. The devil sits all the tighter, for he knows these weapons - they are his very own.

Don't take your code of action from the attitudes of the other man, said Jesus, in asking us to turn the other cheek. Don't let his actions determine how you shall act. Always be animated by invincible good will, no matter what he does. Be determined from within. You are not then the slave of passing moods and attitudes of another. Marcus Aurelius was right when he said that "the only way to avenge yourself is not to become like the wrongdoer."

Referring again to the criminal, it may be necessary, as I have already stated, to confine him for a time within certain space to restrain him from further crime, but it is the duty of man to man, while he is thus confined and restrained, to cultivate his soul qualities to the highest degree. This should be done by giving free play to whatever there is of spiritual energy he possesses - that is to say, a careful study should be made of the soul qualities of each prisoner by capable and well informed persons and persons of high spiritual attainment, and those particular qualities which appear uppermost should be cultivated and carried forward to the highest point. By doing this, in time, certain of the undesirable desire energies of the soul will be slowly transmuted into higher activities, or ratings of vibrations. When this takes place lower desires to a certain extent fall away bit by bit. On the other hand, by using the method of force, these energy vibrations are merely temporarily dammed up, only to break

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loose at the first opportunity in a great flood of crime, worse than those previously committed, as there has been no opportunity for an outlet or transmutation of those lower energies.

The soul must have food to progress. The prisoner's emotions should be cultivated by various means to respond in pleasure to only those things in life that tend to elevate and purify, that beautify and spiritually enrich the life. Everything that actively exalts the soul to noble thoughts, or that is capable of inspiring, should be provided for this work of transmutation of these lower desire vibrations. The right kind of music is good food for the soul; lovely scenery and pictures also provide food for the soul; talking and moving pictures which have a good meaning are also very fine; good books are inspiring and effective, and some kind of work that the prisoner enjoys is a very fine thing - something that has a tendency to inspire the soul - something that will interest and amuse him, and, at the same time, absorb and transmute his energies. Love has the highest redemptive quality of all, and the prisoner should be permitted all the love from the outside world that it is possible for him to have. Care should be taken that no tender, sensitive and sacred ties whatever are severed, for love is the current in life that steadily bears one on to self-conscious immortality.

By the proper treatment, the prisoner's nature will eventually change, for never forget that human nature is divine, not devilish; that God is at the heart of every man, unfolding the power of divinity.

But this work of reforming the criminal will require time, patience and love. The trouble with quite a few persons who undertake to help the criminal to a better life is that the first few times their trust is betrayed or the criminal fails to respond to their kindness; their sympathy, not having sufficient love as a background, turns to disgust and anger, or to scorn and contempt, and they become resentful and intolerant toward him. They look for results instead of doing the work that is before them and leaving the results to the Supreme Power, who alone is able to judge the heart of man. Even though it should take years to add by inspiration and love, one single quality to the soul or heighten any quality, it is better that that duty should have been performed than that it should have been shirked, and thereby the souls of those who need help should have been deprived of that minute or single immortal glory. And, too, remember, the law is, that that which we add unto another is also added unto us and that which we take from another is also taken from us. That is the law as written in the very constitution of man. Love could accomplish wonders and make of this world a Garden of Eden if man only would awaken from sleep and rise to the higher truths of life.

Jesus says: "Try all the ways of life you may, and in the end you will find that nothing comes out as solid reality but this way of mine" - the way of love. "Everything else is sand; this way is rock." Try to build society on rejection of righteousness, on unmercifulness towards others, and what happens. That society is bound to fall by its own rottenness. Sin is suicide, both for nations and for individuals. The soul is made for righteousness, for mercifulness, and for purity of heart as the plant is made for sunlight, as the fish is made

for water.

To march to court with your adversary, to overcome him with clever legal talent, to try to crush him with courtroom processes and tactics - how strong and invincible it seems! But to the really stronghearted, it is weakness, and such a person stands on sinking sand.

The method of getting rid of our enemies by loving them - how unsubstantial it seems alongside the quick, solid way of getting rid of them by force! But the method of force turns out to be the greatest illusion, for if you conquer the body of a man you do not touch the real man. He is still an enemy and now a worse enemy than ever. You have conquered his body, but not his soul. Only love and good will are strong enough to reach down to the inner life and turn one from enmity to good will. Good will is rock, force is sand. Anything founded on force is bound to go down.

We are so bound up together that no man can be permanently raised while any man is permanently degraded. We must give to the man something - perhaps not what he asks, but what he needs. We must give him something or else find in the end that something is taken from us.

As Booker T. Washington said, "No man can keep another man down in the gutter without staying down with him." This is true economically, socially, politically, and spiritually. And, vice versa, no man can lift another man from the gutter in any of these realms without rising in the process of lifting.

I am persuaded that to be kind and loving and forgiving and merciful is the way for which we are made. It is "the kingdom prepared for us from the foundation of the world." It is not an after-thought imposed on life, rather it is written in the very constitution of things, in the very make-up of our universe, and of our being.

The cross is the ground plan of the universe." The Man who announced the Sermon on the Mount had something to do with the make-up of our being, for his words and our beings fit each other. Instead of being foreign laws they are the very laws of our inmost being. When we discover them, we discover the natural way to live. Any other way is like sand in the eye, like acid on a nerve, like hate in the heart - it is corroding, unnatural. The eye was made for light, the ear for music, the heart for love, so our very being was made for Jesus' way of life.

We cannot get away from the challenge and call of Jesus. This witnesses to the fact that his voice awakens within us long-lost chords, and we feel that his call is a call to life, real life, our own very life - the life we have known in our original state of freedom and love.

So I would say, that the unkind and unscrupulous methods being used against the criminal is unnatural to the souls of those who practice them. And not only that, but those methods are very painful to the sensitive soul who believes in Jesus's way of life. I earnestly be-

lieve that these kind and thoughtful people of our Nation should be given due consideration by our law makers and our State and National Government officials in their work and activities. Take for instance the punishment of "solitary confinement" as practiced in most of our penitentiaries. I know of no more unfair and unjust practice against good citizens of this Nation than that of placing a man in solitary confinement and refusing his loved ones a word to or from him. It is a cruelty to certain innocent and well-meaning people of this Nation which should not be permitted. It brings anxiety and a yearning that is beyond description to the heart of the loved one. It is similar to the suffering of a mother or a relative whose child or kinsman has been kidnapped. The only difference in the two sufferings is that the former is of longer duration. Yet think of the sympathy that is felt, or if not actually felt, talked of, in the latter case, while none whatever is shown in the former case, and nothing done to prevent it. It goes to show how inconsistent human beings are. We never know what cruelties that loved one being held in confinement is undergoing. We know he is suffering mental anguish, worse than death itself, and we know that he is undergoing spiritual deterioration ^{to certain faculties of the soul} for it could not possibly be otherwise. And we know, too, that his health to a certain extent is being undermined. This sort of treatment against a good citizen is enough, if he permitted it, to render him most unpatriotic toward his Government. The most that can be said of it is that it certainly is not calculated to make good citizens of those who suffer by it. It is a very unnecessary and uncalled for cruelty to the innocent, and is enough to put murder into the heart of the one being held in this manner even though he had never had murder in his heart before.

Those who feel these cruelties most are those who have been cleansed by unselfishness, and, having been filled with love and desire for service to all, or certain of, mankind, the heart has become sensitive. Most people are so taken up with themselves and their own problems that the world's pains and sorrows cannot get to them. But when a man grows inwardly great through love, then this expansion of soul brings its cross - he is hurt more widely and more deeply. It is the nature of love to insinuate itself into the sorrows and sins of others. It is bound to mourn. It has the doom of bleeding on it. And rightly so, for "When we cease to bleed we cease to bless." Jesus knew that only the sensitive heart was capable of mourning when he said:

"Blessed are those that mourn"

"Blessed are those who feel for the world's sins and sorrows. It means an active sharing and bearing of the world's hurts and sins in order to cure it. It is this sorrow and pain that causes us to rise up and act and do for those we love whenever they are in pain and sorrow. When the heart become active, one becomes more or less revolutionary in his acts, for he cannot bear that which cramps and binds. It was love in the heart of Jesus that made him a heretic.

And it is when we love in this manner we cannot be tempted or bought, and are willing to go any length for others, because we feel so deeply. We want nothing from the world of men and things. We care nothing about what people say so long as we love and love truly and deeply. We become meek, and, for the sake of that love, are happy to

"Blessed are the meek"

And again, people with true love in their hearts are not self-righteous. When we are self-righteous, we are not merciful toward the failings and shortcomings of others. Our very passion for righteousness makes us hard. Self-righteous people are usually the Sinais where the law thunders forth, and if you touch that mount, you are thrust through with a dart of righteous precept. Righteousness unmodified by mercy is a hard, unlovely, Parisaical, sour-visaged thing. Righteousness without mercy produces an indigestion countenance. But nothing is more beautiful than the countenance of righteousness when there glistens upon it the tear of mercy. The Voice of Sinai saying, "Thou shalt not" should be tempered by the Voice of Calvary saying, "Father forgive them."

At this point I want to ask, how much mercy was there shown to those defendants, with the exception of one, in that kidnaping trial at Oklahoma City? The Voice of Sinai rang forth with the "Thou shalt not", but no Voice of Calvary was heard saying, "Father forgive them." And how much worse was it when the only one who was absolutely innocent, (except probably two or three of the St. Paul men) was the most persecuted of all. I want here to ask in behalf of Harvey Bailey, if you say he was not convicted on "general principles", why is it that, when the only evidence against him was that a small amount of the ransom money was found on his person and that he was armed, all of which was easy to explain and constituted the remotest sort of circumstantial evidence - why is it that he was convicted on such meager evidence and sent to the penitentiary for life, while Armon Shannon, who was guilty, and who admitted his guilt and that he took a part in chaining and guarding, with a gun, the kidnaped victim, was given only a ten year suspended sentence? And why is it that those St. Paul men, who also had some of the ransom money in their possession, were given sentences of only five years, while Harvey Bailey was given "life" for the same thing; namely, for having some of the ransom money in his possession? And not only that, but there were witnesses - the Shannons - who testified in his favor, saying that if he had anything to do with the kidnaping, or any conspiracy in connection therewith, they knew nothing about it, and that they did not believe he did. No such evidence was adduced in favor of the St. Paul men, who had some of the ransom money in their possession, and who were convicted and sentenced for five years, while Harvey Bailey was given "life". Those various other statements made by the prosecuting attorneys as to Harvey Bailey's guilt were mere assumption on their part, and there was not an iota of evidence to prove any of them. I hope to see the day come when prosecuting attorney will prosecute for justice - that is, what the law of man calls justice - rather than for conviction.

Going back to the subject of mercy, the innocent should be acquitted and the guilty should be shown mercy. This does not mean that mercy be shown to one and not to all. No mercy whatever was shown to any one, except to Armon Shannon, at that trial.

"Be ye, therefore, merciful as your Father also is merciful."

The most terrible indictment that can be brought against mankind is cruelty. After ages of experience, thousands of years of suffering, centuries of civilization and spiritual teaching, there still can be held against a large majority of people this awful charge.

Such acts as those performed and done and such statements as were made at that trial and other unmerciful and unkind acts and methods mentioned in this letter will never find a place in history as examples to be followed, but rather will be those which future civilizations will carefully and cautiously avoid. Nothing lives which has contempt at the heart of it. History is filled with kind and loving acts and statements of past civilizations, which have become and are now cited as examples to be followed; while the unkind and cruel acts and statements of those civilizations are carefully avoided by right thinking people of today. So it will be with our present time; the hero of the future will be the kind, loving and merciful man of today; while the unkind and unmerciful man will be looked upon with scorn.

While on the subject of kindness, mercy, etc., I want to say, that I am utterly shocked and deeply grieved that America has placed upon herself the horrible mole of a "Devil's Island Prison." Surely the Angel of Mercy will cover her face and weep in agony of woe when she beholds that institution of unfortunate men thus mistreated and persecuted by their fellowmen who call themselves human. The time may come when those very men themselves who have conceived and put forward such a plan and also those who are helping to carry it into effect, will cry out in inconceivable agony, "Open the gate of thy mercy, O God! As a rule men want justice for the other man, but mercy for themselves. One who is very thoughtful has said, "As we study the New Testament definition of religion, we learn how inadequate are those conceptions of the Christian life which leave out the practice of mercy and love."

Mercy is Love manifested in its highest essence in forgiveness when wronged; in foregoing revenge when one has the advantage; in relieving suffering and comforting the sorrowing. Mercy is the favorite child of Love.

Every deed of kindness, every word of consolation and comfort, every smile of encouragement is an act of mercy prompted by love. He who is without mercy is farthest from Him who is Love. Cruelty is the product of hate because it is the opposite of Love. It is madness. No trait of character can be more unlike God than cruelty, since "God is Love."

There are many people in this country who are heartily ashamed of such an idea as a "Devil's Island Prison" for America. I, myself, regard it as a form of cruelty which future civilizations will carefully avoid as being uncivilized. In this plan of creating a "Forgotten Man", America has certainly taken a place back many notches in her rank as a civilized Nation. I predict that that Alcatraz Devil's Island Prison, as planned, will be comparatively short-lived, and believe that the good mothers of this country should, and no doubt eventually will, bitterly protest against its continued existence; for every man who goes there will be some mother's boy, and a mother with true feeling for other mothers will not want to know of the agony suffered by those

mothers who are unfortunate enough to have sons committed to that institution.

I, myself, here and now make bitter protest against classing any individual as "irredeemable. To set aside any group as incorrigible is to judge "unrighteous judgment." I consider every human being living today to be capable of being redeemed and I consider that this can be done only in the way that Jesus has shown us; that is, by active love. "Try this method of love on the tiger and see what will happen" some one once said. He was quite right. It would not work on a tiger. But it will work on a man. Jesus said it would and he came here to give us a working philosophy of life. This believing as Jesus said that a man will respond to the force of an offensive on the plane of love is a most amazing adventure in faith in human nature. The underlying assumption is that in every man there are two men - one that is evil, whom you are not to resist, on his level, with his weapons - "resist not him that is evil" - and another man, who is not evil, but who is susceptible to the appeal of loving suffering. Get to that man and you win, said Jesus. No, it will not work with a tiger, but Jesus' assumption is that men are not tigers, and there is that in every man which is capable of response if the right method be used and the right persons use the method. Even if he does not respond, as some believe might be the case, and the method fails, still you have grown tall in the process of stooping. You win in either case.

Retaliation always loses, even when it seems to win. The only possible way to get rid of the spirit of retaliation is by the spirit of forgiveness and good will. The essential Christian spirit is the spirit of refusal to retaliate, an active and inexhaustible forgiveness of injuries. It was the beautiful thing on the cross, it is the most beautiful thing in the Christian. If we fail here, we fail as Christians.

In closing, just before the "Summary", let me say in a few words, that, since the influence of our National Government in the way of setting examples for good or for bad is far reaching, too much caution cannot be used against allowing cruelties in any form to creep in and contaminate certain of the minds of the public. It is the duty of the Government to set examples of kindness, of love and of mercy, as taught by the Christian religion, upon which it is founded. Insofar as it fails to do that, there is no reason why those laws, etc. which do not conform thereto, should be respected and observed.

It is to be noted that, in certain instances, the states, in their activities, are in advance of National Government activities; one instance being that some of them have abolished capital punishment, while still others have abolished "solitary confinement" in their penitentiaries. While, as stated above, our National Government is a great influence for good or for bad in the lives of its citizens, yet at the same time, when its cruelties are of a crude nature, such as those related above, sometimes the religious spirit of the people sweeps them beyond that influence on to higher ideals. Insofar as our National Government fails to take the lead in establishing a higher form of civilization and fails to keep pace with the religious spirit of the people, with each such failure it loses in power and influence. It should establish and maintain Christian ideals as well as endeavor to devise means to enable men to make and keep money. Ideals of mercy, love, justice and kindness are much more important than ideas to enable men to make and keep money. -3*

S U M M A R Y

Summing up what has gone before:

I believe in the direct revelation of God through human sensitiveness, and I believe that God reveals himself in various other ways, and that all revelation is according to natural laws.

I believe that we all possess faculties which prove the existence of a realm of consciousness far above the planes of mortal or sense conscious man, and I believe there are many who have lived and are living today who have contacted this illimitable region; that it fills the heart with a great and all-embracing love, establishing a realization of the silent brotherhood of the Cosmos, demolishing all barriers of race and color and class and condition; that it announces the fact "that nothing walks with aimless feet; that no life shall be destroyed or cast as rubbish on the void, when God has made his pile complete"; that all systems; all creeds; all methods that are formulated and upheld by altruism are righteous, and that there is no one and only path to Godhood.

I believe that revelation is progressive, because it must accommodate itself to the conditions of those to whom it is made.

I believe that the Spirit of God is the substratum of the universe, binding together hearts and souls into ONE GREAT SOUL.

I believe in loving reverence for personality, or the individual, as taught by Jesus.

I believe that man is the child of God by nature, made in his image; created in his likeness, and that he must inevitably have aspirations and apprehensions which bring him at last to spiritual self-consciousness and some knowledge of divine truth - some acquaintance with God.

I believe that God in his overbrooding and eternal love is always yearning to draw his children closer to Himself, into a deeper, purer conscious communion with him, and by communion with Him, I mean a sharing of God's life.

I believe that God Himself is the Universal Law - the One Great and Perfect Law.

I believe that this world exists for a purpose, and I believe that there is a Supreme Mind in which this purpose is formed and by which it is guided.

I believe in the divinity of the human soul; in the fall of man from Godhood, and that man's possibilities are infinite; that the Soul of God is seated within the soul of man, and that in every man's soul is the call of the Voice homeward to freedom, to rest and to peace, and that all mankind is moving forward in obedience to that Voice.

I believe that the soul of man is a record of his experiences from the time of his fall from Godhood to the present time, and that he carries in his mind a sort of nascent consciousness of all these experiences, in that in the fall he weaves about himself the various sheaths of substance and matter (which constitute the soul, or thread of experiences), until he is lost in the dark prison house of earth-matter; that he is now on the ascending arc, unwinding thread by thread of the outer covering of the Soul, letting in a little more light all the while, and will so continue to do so until life blossoms forth in an infinity of glories.

I believe that God does not punish us for our sins, but that we punish ourselves, in that we, insofar as we sin in any particular manner, are out of harmony, to that extent only, with the Universal Law. I believe that while man, by any particular kind of sin, may place a blot upon the image of God in his own soul insofar as that particular sin pertains to certain qualities of the soul, yet I believe at the same time he is continuously making progress ahead by developing, through experiences, other qualities and understanding, and that any particular sin, or sins, merely serve to make slower his progress towards eternal peace, joy and bliss.

I believe that all love flows from God, and that there is no evil except what man creates within his own soul.

I believe to a certain degree we all reach immortality while living this earth life; that that part which is good lives eternally, and that that part which is evil is eventually transmuted into goodness. I believe that insofar as we have developed goodness and love and kindness we have become immortal.

I believe that the realization of self-conscious immortality is possible while living on earth - that is to say, a realization of the immortal past and the immortal future, and that immortality begins with God and ends with God.

I believe in irresistible grace - in the ultimate triumph of good over evil throughout God's creation, and that against His everlasting love "the gates of hell shall not prevail"; that nothing can permanently thwart the eternal purpose of God to crown with glory and honor the souls that he has made in his own image; that

"Man cannot be God's outlaw if he would
Nor so abscond him in the caves of sense,
But Nature still shall search some crevice out
With messages of splendor from that Source
Which, dive he, soar he, baffles still and lures."

I believe in ultimate unity with God and with each and every living soul.

I believe in spiritual inequality, and that the age - that is, the quality of the soul is determined by its experience.

I believe that there is a cause for every effect and that that which makes our lives what they are today is determined by what we have been in the past. I believe that just as we go out of this life with the sum-total of our present actions upon us, so we have come into this life with the sum-total of our past actions upon us; that that which takes us out is the very same thing that brings us in; that like the caterpillar that takes the thread from his own mouth, and builds his cocoon, and at last finds itself caught inside the cocoon, so have we bound ourselves by our own actions - thrown the net work of those actions around ourselves.

I believe that experience is the teacher of truths.

I believe that we should love our neighbor as ourselves.

I believe in prison reform.

I believe that we should have better penitentiary systems throughout our land - penitentiaries made into hospitals, both for the purpose of treating and curing the individual criminal and as an influence to help cure crime, rather than, as is the case with our present systems, to make criminals more criminal and crime more rife.

I consider capital punishment to be nothing less than legalized murder.

I consider the most powerful influence for universal good lies within the power of our President and the heads of certain of our government departments, especially the Department of Justice.

I believe that Christ is the supreme representation of spiritual attainment on earth, and that he is "the Way, the Light and the Life," and I believe in the power of the Spirit of Jesus Christ to lift all men from earth life toward eternal peace, joy and bliss. "If I be lifted up I will draw all men unto me."

I consider the Alcatraz Island Prison plan to be a dark, ugly blot on our Nation, likewise I so consider any plan for an American Devil's Island Prison.

I consider the practice of placing prisoners in solitary confinement as a punishment to be most cruel and deteriorating to body, mind and ^{certain faculties of the} soul of the prisoner, and most unfair and unjust to his kinsmen and friends.

I believe that every man has within himself the power by which he can be redeemed; that "Man is fearfully and wonderfully made."

I believe that it is our bounden duty, both to God and to man, to set a lamp at the feet of the wayfarer traveling in the darkness of night.

I believe that every cradle has rocked a son of God and every mother has held the child of God in her arms.

I believe in the power of love to redeem the world.

And so believing in and having realized certain of the above truths I long to place a loving hand upon him who now unjustly suffers by the deeds of his fellowman, and to tell him to take comfort and courage and to know that an infinity of glories await each and every living soul; that the deeds committed by him against society are merely the misdirected energies of a great spirit that some day will find its place in this vast universe for some high cause in life; that the Great Heart of the Universe is closer to him than his own heart, and that some day, sooner or later, we all will be able to say:

"O Love that wilt not let me go,
I rest my weary soul on thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be."

And so, when the sun has left my loved one and I, and the whole world is fading from our sight, I shall have faith and never doubt that some other morn will find us together, somewhere, in love, beneath the smile of God.

With all good wishes for Peace, Happiness and Abundance, I am

Sincerely yours,
Virginia Staples
602 New Swann Bldg.,
Tyler, Texas.

DEDICATED TO THE
"FORGOTTEN MAN" BEHIND THE WALLS.

DEPT. OF JUSTICE
DIVISION OF INVESTIGATION
FEB 7 1934

P. O. Box 709
Portland, Oregon

January 30, 1934

Postmaster
Portland, Oregon
Dear Sir:

Re: GEORGE KELLY BARNES, with
aliases, et al
CHARLES F. URSCHEL, Victim
Kidnaping

In connection with an official investigation being conducted by this office, it is respectfully requested that you cause a thirty day mail cover to be placed on all first class mail addressed to any party at 3633 S.E. Tenino, Portland, Oregon. Kindly have tracings forwarded to this office marked for the attention of file 7-7.

Thanking you for your cooperation, I

am

Very truly yours,

C. C. SPEARS,
Special Agent in Charge.

7-7
cc-Division

7-115
DIVISION OF INVESTIGATION
FEB 3 1934 A.M.
U. S. DEPARTMENT OF JUSTICE
one SAC FILE

All b7C

CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
GRAM	FULL RATE
LETTER	DEFERRED
NIGHT MESSAGE	NIGHT LETTER
NIGHT LETTER	WEEK END LETTER

Users should check class of service desired; otherwise message will be transmitted as a full-rate communication.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

CHECK
ACCT'G INFMN.
TIME FILED

the following message, subject to the terms on back hereof, which are hereby agreed to

January 30, 1934

R H Colvin
 Division of Investigation
 U. S. Department of Justice
 224 Federal Building
 Oklahoma City, Oklahoma

GEORGE KELLY BARNES ETAL KIDNAPING FORWARD AIR MAIL CHICAGO AND THIS
 OFFICE COPIES ANY REPORTS CONTAINING INFORMATION ON CLARA FELDMAN
 NOT PREVIOUSLY FURNISHED ALSO ANY PHOTOGRAPHS CLARA FELDMAN

off bus govt rate
 chg Div. Invest. 411 U S Court House
 cc-Division ✓

SPEARS

7-115	
DIVISION OF INVESTIGATION	
FEB 3 1934 A.M.	
U. S. DEPARTMENT OF JUSTICE	
one	FILE

WESTERN UNION MESSENGERS ARE AVAILABLE FOR THE DELIVERY OF NOTES AND PACKAGES.

Charge to the account of

CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
TELEGRAM	FULL RATE
NIGHT LETTER	DEFERRED
NIGHT MESSAGE	CABLE LETTER
NIGHT LETTER	WEEK END LETTER

Patrons should check class of service desired; otherwise message will be transmitted as a full-rate communication.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

NO.	CASH OR CHG.
	CHECK
TIME FILED	

and the following message, subject to the terms on back hereof, which are hereby agreed to

Jan. 30, 1934

M H Purvis
 Division of Investigation
 U. S. Department of Justice
 1900 Bankers Bldg
 Chicago, Illinois

7-115

DIVISION OF INVESTIGATION
 FEB 3 1934 A.M.
 U. S. DEPARTMENT OF JUSTICE

One [Signature] FILE

GEORGE KELLY BARNES ETAL KIDNAPING DODGE COACH REFERRED MY REPORT YESTERDAY
 PURCHASED OCTOBER TENTH LAST BY PARTY GIVING NAME A C JOHNSON FROM JAMES F
 GOODWIN INC FIVE SEVEN TWO FIVE BROADWAY CHICAGO [REDACTED] SALESMAN UPON
 RECEIPT MY REPORT AND AIR MAIL REPORTS FROM OKLAHOMA CITY TAKE IMMEDIATE
 ACTION

SPEARS

off bus gov r
 charge Div Inves., 411 U.S. Court House
 cc Division

All b7c

THE QUICKEST, SUREST AND SAFEST WAY TO SEND MONEY IS BY TELEGRAPH OR CABLE

K
12

EPC
7-115

b7C

February 5, 1934

Special Agent in Charge,
Division of Investigation,
U. S. Department of Justice,
Post Office Box 1276,
Oklahoma City, Oklahoma.

Dear Sir:

Kindly advise the Division whether the report covering the modus operandi of the kidnapers and the methods of solution used in the investigation of the Charles F. Urschel kidnaping case has been prepared and forwarded to the various Division offices.

Very truly yours,

Director.

RECEIVED
★ FEB 5 1934 ★
P. M.
DIVISION OF INVESTIGATION
U. S. DEPARTMENT OF JUSTICE

*H. C. ...
etc*

RECORDED

7-115-1078
DIVISION OF INVESTIGATION
FEB 6 1934 P.M.
U. S. DEPARTMENT OF JUSTICE
FILE

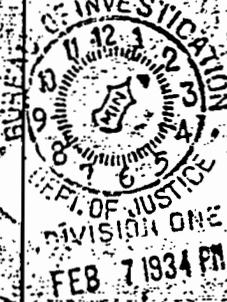
Form No. 1

THIS CASE ORIGINATED AT **Oklahoma City, Okla.**

7-7

REPORT MADE AT:	DATE WHEN MADE:	PERIOD FOR WHICH MADE:	REPORT MADE BY:
Portland, Oregon	1-29-34	1-1/29-34	D. C. Spears
TITLE:			CHARACTER OF CASE:
GEORGE KELLY BARNES, with aliases, et al. CHARLES F. URSCHEL - Victim			Kidnaping

SYNOPSIS OF FACTS:



Confidential informant advises Clara Feldman in possession of large sum of money believed to be part of Bates' share of ransom. Clara Feldman and son, Ed Feldman, known to have been in Portland up to November 18, 1933, driving Chevrolet Cabriolet Motor #3126905, serial 6BA0314291, 1933 Oregon license 101-555. Ed Feldman apparently using name A. C. Johnson and Clara Feldman using name Ruth Johnson. Both believed presently Chicago, Illinois.

All b7c

REFERENCE:

Report Special Agent [redacted] 12-7-33, Portland, Oregon, and letter to Chicago office dated January 26, 1934.

DETAILS:

This office has maintained contact with a confidential informant in an effort to secure definite information relative to the present whereabouts of Clara Feldman, the woman who lived with subject Albert Bates up to the time of his apprehension. As reflected in the reference report of Special Agent [redacted] it has been known that Clara Feldman and her son, Ed Feldman, were in Portland during the summer and fall of 1933, but up to the present time no definite information could be secured concerning their

DO NOT WRITE IN THESE SPACES

APPROVED AND FORWARDED: <i>[Signature]</i>	SPECIAL AGENT IN CHARGE	7-115-1089	RECORDED AND INDEXED
COPIES OF THIS REPORT FURNISHED TO:		BUREAU OF INVESTIGATION	FEB 7 1934
Division - 3	San Francisco - 1	FEB - 6 1934 P.M.	CHECKED OFF:
Oklahoma City - 2	Portland - 2	DEPARTMENT OF JUSTICE	FEB 8 1934
Chicago - 2		ROUTED TO: <i>[Signature]</i>	JACKETED:
Salt Lake City - 1			
St. Paul - 1			

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present whereabouts nor their mode of travel.

Through the confidential informant mentioned above it was ascertained that Clara Feldman and Ed Feldman came to Portland some time during October, 1933, presumably driving a Dodge Sedan bearing Illinois license plates. Further information was received that Clara Feldman may have resided at the Blackstone Apartments, Portland, with her son, Ed Feldman, at some time during the fall of 1933.

After repeated interrogation of the confidential informant, he finally admitted that during November, 1933, he secured positive information that Clara Feldman had possession of a large sum of money which he believed to be a portion of the ransom money in the instant case. He stated that this money was seen by him in two cans, one of which was a one pound red colored coffee can and the other was a can of approximately four or five inches in diameter and probably fourteen inches in length. He stated that these cans were full of large rolls of bills and that while he had no occasion to examine the bills carefully, he observed the fact that some of them were of twenty dollar denomination. Confidential informant stated that Clara Feldman did not make any statement to him relative to the money, the amount thereof or the manner in which she came into possession of it, and stated that Clara Feldman was using an alias unknown to him, and that Ed Feldman was also using an alias which was not known to him.

The confidential informant also furnished information indicating that Clara Feldman was in communication with [redacted] and Alvin Scott, the man with whom she is living at 3633 S.E. Tenino Street, Portland, Oregon, both of whom are referred to in the reference report. He does not know the manner in which these parties are communicating with Clara Feldman and continued cover on the mail at the Tenino Street address has failed to reflect any information indicating that such correspondence may be carried on through some third person.

Information of particular import was furnished by the confidential informant which indicated that Clara Feldman and Ed Feldman were driving a dark blue colored Dodge Sedan, bearing 1933 Illinois license plates at the time of their arrival in Portland some time during October, 1933. He advised that during the latter part of October, 1933, he received information that this Dodge Sedan was wrecked at some point about one hundred miles south of Portland, at which time it was being driven by Ed Feldman, accompanied by another

All b7c

man and two girls. He stated it was his information that one of the girls, who was somewhat under the influence of intoxicants, was driving the car when it was wrecked and that shortly thereafter the car was traded in on a Chevrolet Cabriolet, believed to be of yellow color.

Acting upon this information relative to these two cars, the Portland Police and the Oregon State Police were contacted for information as to record of the wrecking of a Dodge Sedan during the fall of 1933, without result. Effort was made to secure this information through the Automobile Registration Bureau in the Secretary of State's office with similar lack of result. A communication was also directed to the San Francisco office to ascertain the motor number and place of shipment of all Chevrolet Cabriolets to the states of Oregon and Washington, this information being furnished by the San Francisco office in letter dated January 25, 1934. An inquiry was also run in the Portland Police Department daily bulletin, asking that any officer in the state of Oregon who had knowledge of the wrecking of a Dodge Sedan notify this office.

As a result of this circularization by the police bulletin, this office received a letter dated January 27, 1934, from Sheriff [redacted] Eugene, Oregon, in which he referred to the item in the Portland Police bulletin of January 25th and furnished information relative to the wrecking of a 1933 Dodge Coach, purportedly owned by one A. C. Johnson, 4800 Kenmore Street, Chicago, Illinois, factory #3629360, motor #DP 55800, bearing 1933 Illinois license 1-236-347, at Junction City, Oregon, October 26, 1933. He advised that this car was so badly wrecked that Johnson traded it to the Sherer Motor Company of Eugene, for a Chevrolet Cabriolet, Motor #3126905, serial #6BA0314291. Sheriff [redacted] advised that Johnson wired to a [redacted] 4800 Kenmore Street, Chicago, for title to the Dodge Coach, which was sent to him by air mail. Sheriff [redacted] also furnished a copy of a report signed by [redacted] State Police Officer, which is quoted verbatim:

"The undersigned officer investigated the following accident in Junction City Oct 26/33. A Dodge Cch Illinois Lic 1-236-347, owned by A. C. Johnson of Chicago and operated by [redacted] of Portland, failed to make a left turn at the Hwy intersection in Junction City, and left the street, striking a concrete pillar in an adjacent lot. The car was badly damaged along the entire right side. The above named people, together with [redacted] and [redacted] Portland, were in the car. [redacted] was severely cut about the head, and

All b7c

was taken to the local hospital at Junction City. [redacted] was not contacted re her Op lie, as she had left Junction City at the time of investigation, which was at least two hours after the accident.

/s/ [redacted]
State Police Officer

The above information fits in definitely with the information furnished by the confidential informant, and it appears positive that Ed Feldman, son of Clara Feldman, is using the name of A. C. Johnson, and that he has a direct connection in Chicago with an alleged [redacted] at 4800 Kenmore Street.

Following up the above information, it was ascertained from the Automobile Registration Bureau of the state of Oregon that a 1933 Oregon license issued for the last half of the year was obtained by A. C. Johnson for the Chevrolet Cabriolet mentioned above. A. C. Johnson gave his address only as the Sherer Motor Company, Eugene, from which company the Chevrolet was purchased. It was further ascertained that a non-resident permit was issued for the above described Dodge Coach at Baker, Oregon, on October 17, 1933, A. C. Johnson being listed as the owner, address 4800 Kenmore Street, Chicago, Illinois. The alleged A. C. Johnson indicated in the non-resident permit that he intended to stay in Oregon for a period of about three months.

It was ascertained at the Blackstone Apartments, Portland, Oregon, through [redacted] that a "Miss Ruth Johnson" rented Apartment 409 on October 18, 1933, and that she was accompanied by a young man whom she claimed was her brother. [redacted] was unable to furnish any definite information of value concerning these parties, although she made partial identification of the photograph of Clara Feldman, which is in the possession of this office, and it is believed without question that "Miss Ruth Johnson" is Clara Feldman. She and her alleged brother checked out on November 18, 1933, leaving no information as to their intended whereabouts and no forwarding order for their mail had been located to date. [redacted] stated that she thought the occupants of Apartment 409 possessed a small car of some kind, although she was not certain and that she thought it was peculiar that the man and woman could have been brother and sister due to the apparent discrepancy in their ages. [redacted]

All BTC

understood from the occupants of 409 that they had arrived in Portland from Denver, which is believed to be the fact with reference to Clara Feldman and her son. It was also noted that they checked in at the Blackstone Apartments on October 18th, and that the non-resident permit for the Dodge Coach allegedly owned by A. C. Johnson was issued at Baker, Oregon, on October 17th, Baker being approximately three hundred miles east of Portland and it represents approximately a one day's drive from Baker to Portland.

The Chicago office is advised that in view of the proven correctness of information furnished by the confidential informant, the statement of the confidential informant to the end that he saw a large sum of money in the two cans in the possession of Clara Feldman, is given considerable credence by this agent. The confidential informant was in a position to have seen the money as claimed by him and the Chicago office is being requested to conduct an exhaustive and discreet investigation in an effort to locate Clara Feldman, who is probably using the name of Ruth Johnson, and to likewise locate Ed Feldman, her son, who appears to be using the name of A. C. Johnson. The confidential informant has advised that he believes Clara Feldman and her son are residing in Chicago, although he was unable to furnish any definite information as to a Chicago address or the part of town in which they were living, except that he believed they lived somewhere near the lake.

It is suggested that discreet inquiry be made at the Kenmore Street address, and that immediate steps be taken to ascertain whether the Chevrolet Cabriolet referred to above has been registered in the state of Illinois for 1934. It has been ascertained that no 1934 registration was issued for this car.

It is deemed advisable to trace the Dodge Coach referred to herein from the factory to determine from whom same was purchased by Clara Feldman or Ed Feldman for such information as may be obtained through that source and, particularly, to determine how payment was made for the car. While it is not believed that definite information can be secured through that source as to the exact identity of any currency if it is determined that cash was paid, particularly in bills of twenty dollar denomination, such information may possess considerable significance. Similar inquiry is being made at Eugene, Oregon, to determine the manner of payment by the alleged A. C. Johnson for the Chevrolet Cabriolet purchased in October, 1933. On January 29th a telegram was sent to the Detroit office to trace

The Dodge Coach referred to in order that it may be determined where it was purchased, the Detroit office being requested to furnish the Chicago office a copy of the information developed.

The information furnished by the confidential informant was given upon the assurance that under no conditions would his identity be disclosed and for this reason all interested offices are asked to refrain from acquainting any person with the fact that the information emanated from Portland or the West Coast, as that fact would be sufficient to enlighten Clara Feldman and her son that it came from the Portland confidential informant.

UNDEVELOPED LEADS.

CHICAGO OFFICE: It is requested that immediate and discreet investigation be made upon the information contained in this report to locate Clara Feldman and to determine whether she has in her possession part of the ransom money, believed to have been a portion of the share collected by subject Bates. It is suggested that if necessary contact be had with the Automobile Registration Bureau in Illinois, to determine the present license plates on the Chevrolet Cabriolet, as it is believed it was registered in Illinois.

For the information of the Chicago office there is attached hereto photograph of Clara Feldman, which was furnished this office by the Salt Lake City office. It is believed that this photograph is a poor likeness of Clara Feldman. A tracing of the signature of "Miss Ruth Johnson" as taken at the Blackstone Apartments is also attached to copies of this report for the Chicago office.

PORTLAND OFFICE: Is continuing investigation in an effort to secure further information, particularly with reference to any telephone calls received or sent from the Blackstone Apartments during October and November, 1935, and to secure any additional information which may be of assistance.

PENDING.



503 A U.S. Court House & P.O. Bldg.
Salt Lake City, Utah,
February 5, 1934

MAIL ROOM
FEB 7 1934 PM



Postmaster,
Denver, Colo.

Attention: [Redacted]
Superintendent of Mails

Re: Salt Lake File 7-10
George Kelly Barnes with aliases, et al
Charles Urschel - Victim

Dear Sir:

I am returning herewith the application of
[Redacted] dated June 20, 1933 for Post Office Box
at Denver, Colo.

This application has served its purpose and
I wish to thank you for your cooperation in this matter.

Very truly yours,

VAL C. CREECH, Acting
Special Agent in Charge

A11
b7C

VCZ
Enc. 1

cc: Division ✓

7-115
DEPT. OF JUSTICE
FEB 7 1934
U. S. DEPARTMENT OF JUSTICE
FILE

1-115-1090
Changed to
62-30838



WESTERN UNION

DIVISION OF INVESTIGATION

CHARGE

M

FEB 7 1934 PM

CHICAGO ILLINOIS FEBRUARY 6, 1934

C. C. SPEARS
DIVISION OF INVESTIGATION
U. S. DEPARTMENT OF JUSTICE
411 UNITED STATES COURT HOUSE BLDG.
PORTLAND OREGON

GEORGE KELLY BARNES KIDNAPING SUBSEQUENT ADDRESS FOR FELDMAN HAS BEEN DEVELOPED INVESTIGATION NOW BEING MADE RELATIVE THERETO

SMITH ACTING



WAS
CC Division

b7C

7-115
DIVISION OF INVESTIGATION
FEB 7 1934
[Signature]

CLASS OF SERVICE DESIRED	
DOMESTIC	FOREIGN
TELEGRAM	FULL RATE CABLE
DAY LETTER	DEFERRED CABLE
NIGHT MESSAGE	NIGHT CABLE LETTER
NIGHT LETTER	WEEK-END CABLE LETTER
SHIP RADIOGRAM	RADIOGRAM

Postal Telegraph

THE INTERNATIONAL SYSTEM

Commercial Cables All America Cables



Mackay Radio

RECEIVER'S NUMBER	<i>m</i>
CHECK	
TIME FILED	
STANDARD TIME	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

Form 2

Feb. 5, 1934

er

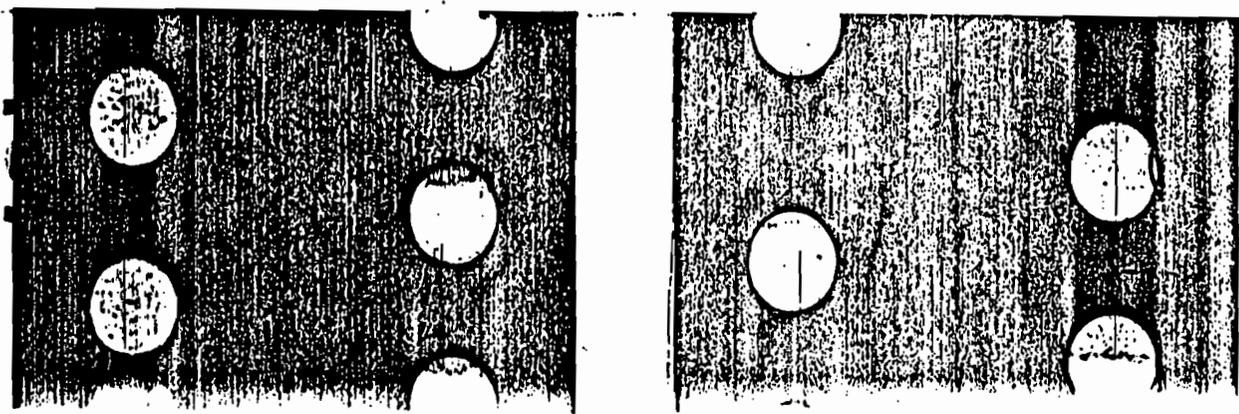
M H Purvis
 Division of Investigation
 U. S. Department of Justice
 1900 Bankers Bldg
 Chicago, Ill

RE GEORGE KELLY BARNES KIDNAPING WIRE WHETHER ADDRESS FORTY EIGHT
 HUNDRED KENOSHA FOR FELDMAN'S AUTHENTIC OR IF YOU HAVE DEVELOPED
 A SUBSEQUENT ADDRESS FOR THESE PARTIES

SPEARS

off bus gov r
 charge Div Inves., 411 U.S. Court House
 cc Division

7-115
 DIVISION OF INVESTIGATION
 FEB 9 1934 A.M.
 U. S. DEPARTMENT OF JUSTICE
One 5804 FILE



JOHN EDGAR HOOVER
DIRECTOR

Division of Investigation
U. S. Department of Justice
Washington, D. C.

- MR. NATHAN
- MR. TOLSON
- MR. CLEGG
- MR. COWLEY
- MR. EDWARDS
- MR. EGAN
- MR. QUINN
- MR. LESTER
- MR. LOCKE
- MR. RORER

W
D

P

SPC/

February 6, 1934

MEMORANDUM FOR THE DIRECTOR

At the request of [redacted] I called [redacted] who had advised that she had information concerning the kidnaping of Mr. Urschel. [redacted] stated that she had read in this morning's paper a statement to the effect that the man who was to deliver the ransom money in the Urschel case was E. E. Kincaid and that she had met [redacted] inboden, Arkansas, which is 80 miles from Little Rock. She stated that [redacted] was formerly of Harrisonburg, Virginia.

Mr. Kincaid was the contact man in this case but it is not believed the information submitted by [redacted] has any bearing on the Urschel kidnaping case.

checked

Respectfully,

S. P. Cowley
S. P. Cowley.

All b7c

7-115-1091

RECORDED
&
INDEXED

FEB 9 1934

FEB 9 - 1934

From
ASSISTANT ATTORNEY GENERAL KEENAN

To

OFFICIAL INDICATED BELOW BY CHECK MARK

- The Attorney General
- The Solicitor General
- Assistant to Attorney General Stanley
- Assistant Attorney General Wideman
- Assistant Attorney General Stephens
- Assistant Attorney General Sweeney
- Assistant Solicitor General MacLean
- Mr. Stewart
- Director, Division of Investigation
- Mr. Bates, Director, Bureau of Prisons
- Division of Accounts
- Chief Clerk
- Appointment Clerk
- Division of Supplies
- Mail and Files
- Mr. Finch, Pardon Attorney
- Mr. Parrish
- Mr. Key
- Mr. Ridgely
- Mr. Wixson
- Mr. Fisher
- Mr. Ramsey
- Mr. Brabner Smith
- Mr. Morrisson
- Mr. Kiefer
- Mr. Norris
- Mr. Gollshall
- Miss Brookley
- Miss Broomhead

MEMORANDUM

- MR. NATHAN
- MR. TOLSON
- MR. CLEGG
- MR. COWLEY
- MR. EDWARDS
- MR. BOAN
- MR. QUINN
- MR. LESTER
- MR. LOCKE
- MR. ROBERT

FEB 12 1934

RECORDED
&
INDEXED

7-115-1092
FEB 12 1934
NATHAN One FILE

copy file 109-1092

RECEIVED
FEB 1 1934
ATTORNEY GENERAL

Tyler, Texas,
January 28, 1934.

Noted-
2/1/34
JSH

Hon. Homer S. Cummings,
Attorney General of the U. S.,
Washington, D. C.

Dear Mr. Cummings:

I am enclosing herewith copy of a letter which I have this day mailed to Mr. John Edgar Hoover, which letter speaks for itself; and being that I wrote you some time ago about Harvey J. Bailey, I wanted you to have a copy of this letter to Mr. Hoover, which explains my position in the matter and why I wrote you and Mr. Hoover as I did.

I trust that you will grant my request not to send Mr. Bailey to the Alcatraz Prison Island.

With my very best wishes, I am

Sincerely yours,
Virginia Staples
302 New Swann Bldg.

RECEIVED
FEB 1 1934
ATTORNEY GENERAL

DEPARTMENT OF JUSTICE
FEB 1 1934 P. M.
MAIL AND FILES DIVISION
KEENE BU, PRISON

XXXXXX
XXXXXX
XXXXXX

FEDERAL BUREAU OF INVESTIGATION
FOIPA DELETED PAGE INFORMATION SHEET

Page(s) withheld entirely at this location in the file. One or more of the following statements, where indicated, explain this deletion.

- Deletions were made pursuant to the exemptions indicated below with no segregable material available for release to you.

Section 552

Section 552a

(b)(1)

(b)(7)(A)

(d)(5)

(b)(2)

(b)(7)(B)

(j)(2)

(b)(3)

(b)(7)(C)

(k)(1)

(b)(7)(D)

(k)(2)

(b)(7)(E)

(k)(3)

(b)(7)(F)

(k)(4)

(b)(4)

(b)(8)

(k)(5)

(b)(5)

(b)(9)

(k)(6)

(b)(6)

(k)(7)

- Information pertained only to a third party with no reference to you or the subject of your request.
- Information pertained only to a third party. Your name is listed in the title only.
- Documents originated with another Government agency(ies). These documents were referred to that agency(ies) for review and direct response to you.

Pages contain information furnished by another Government agency(ies). You will be advised by the FBI as to the releasability of this information following our consultation with the other agency(ies).

37 Page(s) withheld for the following reason(s): duplicative of 7-115-1087

For your information: Letter from Ms. Virginia Staples to Mr. John Edgar Hoover, Director dated 1/29/34

The following number is to be used for reference regarding these pages:
7-115-1092

XXXXXX
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XXXXXX

XXXXXXXXXXXXXXXXXXXXXXXXX
X DELETED PAGE(S) X
X NO DUPLICATION FEE X
X FOR THIS PAGE X
XXXXXXXXXXXXXXXXXXXXXXXXX

U. S. Department of Justice
DIVISION OF INVESTIGATION
Bureau of Investigation

P. O. Box 1276,
Oklahoma City, Oklahoma,
February 8, 1934.

7-6
DB

b7c

Director,
Division of Investigation,
U. S. Department of Justice,
Washington, D. C.

Re: GEORGE KELLY BARNES, with aliases, et al
CHARLES F. URSCHEL - Victim;
Kidnapping

Dear Sir :

Receipt is acknowledged of Division letter of February 5, in which inquiry is made as to whether the report covering the modus operandi of the kidnapers and the method of solution used in the investigation of the Urschel kidnaping case has been prepared. In reply thereto, I beg to inform you that the same has not been prepared.

It is observed from the file in the above captioned case that Mr. Colvin, under date of December 28, 1933, wrote the Division a letter in which he stated that in view of the fact that he is more conversant with the case than any other agent attached to this office, that he desires to prepare the report in this himself, but that at the time of the writing of said letter he was ill and not physically able to prepare the same.

In view of Mr. Colvin's statement to the effect that he desired to prepare this report, I am this date calling his attention thereto with the request that he prepare the report in question. Should this, however, not meet with Division approval, I shall make every effort to have this report prepared at the very earliest practicable time, forwarding it to the Division and all offices thereof.

FEB 17 1934

RECORDED

Very truly yours,

Dwight Brantley

DWIGHT BRANTLEY, U. S. Special Agent in Charge

7-115-1093

DIVISION OF INVESTIGATION	
FEB 12 1934	
U. S. DEPARTMENT OF JUSTICE	FILE