



Greatest Book

Throughout the holiday season there appeared serially a story written by Fulton Oursler, "The Greatest Book Ever Written."

It is difficult to conceive how a man of this caliber can stoop so low as to ruin his beautiful story by inserting in his December 5th serial these words: "Spiritualism, (spelled with small 's') traffic with ghosts and mediums, and what passed for phantasms of the dead, all must be avoided as a spiritual pestilence."

Could Oursler call the return of Jesus "A Spiritual pestilence"? . . . and I am accused of attacking our opponents who, without the least provocation, persist in their efforts to smear the name of Spiritualism!

Oursler's syndicated story was read by millions. My meager replies can only be likened unto shooting darts at an elephant. Oursler should know better, but he prefers to hide behind his typewriter in his lofty New York office and gleefully snipe at Spiritualism. Why should he go scott free?

Who's the Monkey?

"I shall grant a reward of \$500.00", writes Adolph Kazler, Perkashie, Pennsylvania, "to any medium who will come to my home and under strict test side spirit of a dead monkey or donkey."

In the first place, Mr. Kazler should have seen a psychiatrist, and secondly how does he know the spirits wouldn't make a monkey out of him. Regarding the donkey, his statement is so assinine that it is quite possible that the size of his ears would hamper the phenomena.

Cremation

There are many schools of thought about cremation. Some say it would be popular among murderers, hence bodies should be buried so they may be exhumed and examined for marks of violence.

This objection belongs to the realm of detective fiction. How often in real life is an exhumation ordered?

The second and most powerful objection is a theological one. It was made by those who believed in the resurrection of the body. Incredible as it may seem it is seriously maintained that, while a body has been moldering in the grave for centuries, would rise again in the flesh, a body consumed by fire would not. To the vagaries of the human mind there is no discoverable limits.

Do You Know?

"Some years ago," says G. H. Hilsinger, Irwin, Penna., "Houdini tried to join the National Spiritualist Association at Washington, D. C. He was invited to appear before a committee. After being denounced unworthy, he swore vengeance."

"This vengeance warped his mind to such a degree that he spent most of his life viciously slandering Spiritualist mediums."

All of this, according to Hilsinger, can be verified by old records published by the N.S.A.—records he says are now in his possession.

PSYCHIC OBSERVER

TRUTH

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FEBRUARY 25, 1952 Twenty Cents

SPIRITUALISM

A DANGEROUS MOVEMENT?

By

Dr. W. D. Chesney

One often hears self-termed orthodox Christians make the ill-conceived statement that Spiritualism is a dangerous movement. But why is it a dangerous movement? Whom does it harm? Why need it harm anyone?

There is a Scotchman in Chicago who is one of the most powerful mediums now in the physical body. But he refuses to use this great gift to bring comfort, solace and courage to his brothers. Why? He belongs to a very strict religious organization and his minister told him that it was a dangerous movement.

I contacted this minister, supposedly a follower of Jesus Christ, and he refused to permit us to read the Book that he takes his weekly text from. He apparently did not know that Jesus was accused of being possessed of a devil. That Jesus was persecuted and murdered because he was heading a 'dangerous' movement.

... built with hands

This minister would not admit that Stephan was martyred because he preached a 'dangerous' movement—Christianity. Or that Stephan was a medium and saw the Son of Man because of that fact. He would not admit that Stephan condemned in the most vitriolic language the building of great heaps of steel, concrete, brick and stone, while those Christ died to save lived in hovels and died of spiritual inanition and lack of common necessities. Let the unbeliever read Acts VII:47 et seq. Let's read it together: "But Solomon built Him an house. Howbeit the Most High dwelleth not in temples built with hands; as saith the prophet,

"Heaven is my throne, and earth is my foot stool; what house will ye build me? saith the Lord: or what is the place of my rest?"

"Hath not my hands made all these things?"

Huss and Wyclif, and Tyndale, and thousands of others were persecuted and martyred because they taught and practiced real Christianity—"A dangerous movement."

Dangerous forsooth

Abe Lincoln was persecuted and murdered because he taught a 'dangerous' movement—the emancipation of slaves.

And right today hundreds of honest, Christian Spiritualist mediums are persecuted because they teach a 'dangerous' movement!

Dangerous forsooth! They teach a Christianity that wipes

"I do believe in immortality, but I haven't been able to decide exactly what form it might take."

—MRS. F. D. ROOSEVELT.



ELEANOR ROOSEVELT
She Can't Make Up Her Mind

away the tears from the eyes of those that mourn. They seek to, and do, bring hope, and courage to them that have just lost a loved one. They are a ray of light in a world of earth's evanescent flowers.

—Bob Ingersol

Most orthodox ministers assuage the grief of the bereaved living with such pap as, "You must have faith that in the resurrection you will see your loved ones again."

Jesus said, "I am the way, the truth and the life." Again he told the repentant thief, "This hour shalt thou be with me in Paradise." No waiting for the resurrection there.

The moment one passes the gates of death, he is resurrected immediately into eternal Springtime. Robert G. Ingersol, one of the greatest philanthropists of our time, but consigned by orthodoxy to eternal damnation, was seen and identified by reputable witnesses within an hour after his passing. You may multiply this circumstance by ten thousand times to realize that the only danger of Spiritualism is the danger to old, unchristian dogmas and beliefs.

What about Washington?

Yes, the Pharisee considered Christianity a 'dangerous' movement and sought to quench it by destroying its founder. Did this unnatural murder quench Christianity? You know the answer. And the present arrows launched at Spiritualism will not for a moment restrain it. Need one point out the persecutions and slaughterings of those who tried to live with a 'dangerous' man, the life of love?

One of the saddest statements made by mortal man is, "I do not believe there was ever a Jesus of Nazareth." One might as well say there was never a George Washington. Would you endure slow burning at the stake to attest your belief in Washington? He passed on away about a century and a half ago. You only know about him by reading.

According to the reputable Jewish Encyclopedia, there is

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ELEANOR'S DILEMMA

Like a great many very intelligent people who are not fully informed, Mrs. Eleanor Roosevelt is in doubt as to the nature of the afterlife.

But there is plenty of information available to put her straight, along with others willing to think the problem through on the basis of reliable evidence and information.

Mrs. Roosevelt was put "on the spot"—a very sore spot—recently by church leaders because of her appearance on the Columbia Broadcasting System Program **This I Believe**. What aroused them was her statement: "I don't know whether I live in a future life . . . I came to feel that it didn't really matter very much, because whatever the future held you'd have to face it when you came to it, just as whatever life holds, you have to face it the same way . . . I think I am pretty much a fatalist."

The Catholic **Tidings** of Los Angeles thought this meant Mrs. Roosevelt was an agnostic who "apparently does not acknowledge God."

She replied that being a fatalist does not necessarily mean that one is an agnostic and added:

"I do believe in immortality, but I haven't been able to decide exactly what form it might take. There are so many possibilities."

"For example, there is a question in my mind whether we will appear physically as we appear now. It seems unnecessary to try to decide the exact form that immortality will take. We won't be able to change it, and we must accept it. And we must meet it with courage and do our best."

Why speculate?

Immortality, of course, involves a long time, if we can conceive of it in terms of our times at all. So, as Mrs. Roosevelt indicates, there is a wide latitude for speculation concerning all the forms that might be involved.

However, as to the immediate future life, there is very positive and explicit information about its forms. They are not very different in appearance or texture from physical forms, and in fact partake of some of the qualities of matter—an idea which may be repugnant to some dogmatists but should be no more repugnant than life itself.

We do, in other words, appear

in the immediate afterlife world much as we do here. We have bodies and, we are told, to a certain extent we have bodily functions, although injury to these does not produce the kind of "death" we often experience in this life; only an interruption of bodily activity in the etheric world.

That this other world has sights and sounds of earth life, even including mechanical devices in many cases, is attested by numerous reliable communicators from the so-called psychic realms.

The trouble with believing in it all has been that it seemed so utterly fantastic—floating cities in the skies, real Elysian fields, Indian "happy hunting grounds" that are not just products of the imagination, human activity as complex and substantial as right here on earth.

What they say

This hereto for weird idea, frequently injected into occult and fabulous literature, was hard to comprehend in anything but the dreams of fancy until this century, when earth-man himself began to live in a fantastic world of invisible realities.

Now he thinks nothing of invisible pictures and sounds floating around and through him all the time, though he accepts them more readily because he sees them reproduced on a television screen and through a loudspeaker.

Now comes personalities—sometimes impersonally referred to as "discarnate entities"—who speak of the other world in terms of modern physics, such as wave lengths and frequencies.

They say that the physical world, as we know it, is surrounded by a series of layers or globular shells, each succeeding shell being made up of atomic forces having successively higher frequency rates. In other words, earth matter is made up of atoms having a comparatively low vibration rate, whereas the "stuff" of the etheric worlds vibrates at higher and higher frequencies.

As a crude comparison, if half

Con't Page 3, Col. 3

by James Crenshaw

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If One Believes in Jesus of Nazareth and in Christianity, He Just Cannot Call Spiritualism A Dangerous Movement

(Continued from Page 1)

not the least doubt that the Jewish Talmud admitted that Jesus Christ existed and healed the lame, the halt and the blind. That the Talmud admits that Jesus was crucified about the time of the Passover. And that the Talmud personally named the various apostles and disciples of Jesus Christ. That is pretty strong medicine to come from the hands and pens of those who considered the doctrines of Christ as a 'dangerous movement.'

Furthermore, the Talmud recounts that Jesus Christ walked on the waters. Suppose now you refer to Matthew 14:25, "And in the fourth watch of the night Jesus went unto them walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear." Read that again, IT IS A SPIRIT. Evidently, then, the existence of spirits was recognized even by Jesus' disciples.

The Talmud says

Early in the first century Tacitus, Pliny and other Romans who considered Christianity a 'dangerous' movement, wrote of Christ and His followers, giving positive proof that there was a Jesus of Nazareth. Tacitus wrote, "This name comes to them from one Christ, whom the Procurator Pontius Pilate had handed over to the torture."

Christians in Pontus, where a hymn was sung "to one Christus as a god." This letter was sent to Trajan. And Suetonius, too, wrote of Christ, shortly after His transition. Just dodge that, you who deny Christ. Thus we have positive evidence from Pagan, Jew and Christians, that Jesus lived and loved.

Just 30 years after Christ left us, the Emperor Nero slaughtered 30 thousand Christians, after the most horrible tortures, because they were taking part in a 'dangerous' movement. And 100 thousand Huguenots were massacred in France, on good St. Bartholomew's eve, because they were 'dangerous' Protestants.

If you believe

Yes, Bigotry and intolerance has always howled 'dangerous movement' when anything was proposed that offered solace and blessings to the great majority.

And so it has been with Spiritualism, since the knockings in Hydesville, N. Y., instituted Modern Spiritualism. Bigotry attempted to destroy Christianity and failed dismally. It will just as surely fail to destroy Christian Spiritualism.

If one believes in Jesus of Nazareth and in Christianity, he just cannot call Spiritualism a 'dangerous movement.'

Such a broad statement may require verification. Let us therefore open the Book to Job 4:15 and read, "Then a spirit passed before my face; the hair of my flesh stood up." Can anything be more definite? If the Bible speaks truth, spiritualism is truth. Job 26:4, "And whose spirit came from thee?" Then spirits came from God. Go still farther back and consult Numbers 14:24, "But my servant Caleb, because he had another spirit with him, and hath followed me fully ..."

Mediums were early recognized for Samuel I-9:18 declared, "Saul drew near to Samuel and said, 'Tell me where the seer's house is.' And Samuel

answered, 'I am the seer and I will tell you all that is in thine heart'."

Familiar Spirits

A seer is nothing but a medium. And a medium is a seer. Samuel was a man of God and a friend of God, and most surely would not be found fraternizing with demons. Samuel anointed Saul and then died. Saul began to persecute seers (mediums) and offended God. Samuel I-28:6 reads, "The Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Saul said, 'Seek me out a woman that hath a familiar spirit, that I may go to her, and inquire of her.' His servant said, Behold, there is a woman that hath a familiar spirit at Endor."

You must recall that Saul had been persecuting mediums (seers) just as this very day certain bigotrous and hypocritical clericals send out their spies to persecute our XX century seers. And mediums are brought before judges as brutal and malignant as Judge Fang in Dickens' Nicholas Nickleby, and persecuted just as surely as Saul's myrmidons persecuted the seers of his day.

Isaiah recognized

Saul visited the Woman of Endor, in disguise. But through her spiritual gifts she knew him for the false traitor he really

oath in the name of the living God, that she would not be punished. This seer was entranced and the spirit of Samuel appeared. Saul recognized him, too.

The spirit of Samuel informed Saul of great misfortunes to come to Saul and his family. And his predictions were true for, within twenty-four hours, Saul and his family were destroyed. Remember that Samuel was a Godly man and just as Godly after his passing. Get your Bible and read it. Bigotrous clericals have translated the Aramaic for 'woman' as 'witch' and speak of her as the witch of Endor.

Isaiah also recognized mediumship—naturally, for he himself was a medium—for he wrote, "And thy voice shall be as one that hath a familiar spirit." Isa. 29:4. Jeremiah was also a medium, or seer, for he said, Jer. 20:10, "All my familiars watched for my halting." In the same paragraph he indicated that earth-bound spirits attempted to take control but that he was able to resist them.

... then a spirit came

Ecclesiastes, 12:7 reduces to ashes the idea that there will be a resurrection after thousands of years, of the old, worn-out house of clay, "Then shall the dust return to earth as it was; and the spirit shall return unto God who gave it."

If you are a Christian and venerate its founder, how can you doubt Spiritualism? Read then, Luke 23:46, "Jesus cried, Father, into thy hands I commend my spirit." It will take considerable explaining for our orthodox friends to get around that statement. And while explaining, you might cast your eyes on Luke 24:36 et seq. "Suddenly Jesus stood in the midst of them, and saith, Peace be unto you. But they were terrified, and supposed they had seen a spirit."

Jesus saith, Behold my hands and my feet, that it is I myself: handle me, and see; for a

spirit hath not flesh and bones, as ye see me have." It appears that Jesus recognized the discarnate spirits of men.

Luke 8:55 offers further proof, "He (Jesus) said, Weep not; she is not dead but sleepeth. And they laughed him to scorn, KNOWING SHE WAS DEAD. And He called saying, Maid, arise. And her spirit came again, and she arose straightway." What came again? Her SPIRIT.

The appearance of Jesus to Paul on the road to Damascus, and Paul's conversion was nothing less or more than a materialization, for the Apostle to the Gentiles was strongly mediumistic. Luke, who wrote the Acts of the Apostles, was also psychic.

How it began

So was Peter as is readily ascertained by reading Acts 10 wherein he relates the vision that proved that God is no respecter of persons, but that every man that loves his fellow men and God, is accepted by God. Acts 23:8 says, "For the Saducees say that there is no resurrection, neither angel, or spirit; but the Pharisees confess both." So the Jews too, believe in Spiritualism, that 'dangerous movement.'

When Peter was miraculously released from prison and went to the home of his friends, the handmaid reported to Christ's disciples in the upper chamber that Peter stood at the door craving admittance. The men thought she was mad and declared that it was Peter's angel (spirit). Evidently they still believed in the return of disembodied spirits. As a matter of fact the Holy Bible is the one great treatise of Spiritualism—of the beginning of a 'dangerous

Nazareth existed there can be

Books Wanted

Clairvoyance and Materialization, Gustav Geley.
Psychosophy, Cora L. V. Richmond.
Psychic Light, Maud Lord Drake.
Transcendental Physics by Zollner.
Baron von Schrenck-Notzing.
Thirty Years of Psychical Research, Charles Richet.
Guide to Mediumship, E. W. and M. H. Wallis.
History of Spiritualism (2 Volumes) Sir Arthur Conan Doyle.
Higher Spiritualism, John H. Leonard.
Land of the Mist, Sir Arthur Conan Doyle.
Beyond the Sunset, William Oliver Stevens.
Casual Body, Lt. Col. A. E. Powell.
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SUMMERLAND

CAMPBELL, Bernard, Kendall, Wisconsin; Rev. Melina Krauss, officiated.

CAREY, Luie Mae, (73) Phoenix, Arizona; Rev. Edwin W. Ford, officiated.

FOX, Maude (58) Detroit, Michigan; Rev. Mable Riddle, officiated. Mrs. Fox was one of America's foremost mediums. She was a staff medium for the Chesterfield Spiritualist Camp, Chesterfield, Indiana for over fifteen years.

LAWSON, Blanche (67) Niagara Falls, N. Y.; Rev. Robert J. MacDonald, officiated.

LYON, Christie E. (71) Onoway, Michigan; Rev. Mable Marnes, officiated.

REED, Carrie (74) passed away at Little Valley, N. Y. recently. Rev. Arthur Myers, officiated. For over 20 years, she was secretary of Lily Dale Assembly. Survived by sister, Cathryn Coursen.

ROBINSON, Harriet; Portage, Wisconsin; Rev. Melvina Krauss, officiated.

SCHAEFER, Anna M.; Evansville, Indiana; Dr. B. F. Clark, officiated.

SMILEY, Floy; Seattle, Washington; Rev. Bertha Watson, officiated.

STEWART, Daisy Black; Augusta, Maine; C. Harrison Engle, officiated.

STOCKWELL, John F. (72) Chicago, Illinois; Rev. Ernest A. Schoenfeld, officiated.

no doubt. Of the need of such a being there is even less doubt. Our own Ben Franklin said of Jesus, "As to Jesus of Nazareth, I think his system of morals and his religion as he left them to us, the best the world ever saw or is like to see; but I apprehend it has received various corrupting changes."

Who shall judge?

If there lives one man who does not believe in Jesus, he

being that taught love, justice, mercy, charity, meekness, and "Do unto others whatever ye would they do unto you." THE LAW AND THE PROPHETS.

Imagine a world where none starve, steal, kill, commit adultery, swear falsely, covet to the extent of crime to gain. To paraphrase Voltaire, a world where one may worship God after his own conscience and others will say, "Brother, I do not accept your belief but I'll fight to the last drop of my blood to sustain you in your right to believe as you please." And that time is coming for:

"And he shall judge among many people, and rebuke strong nations far off; and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

Love one another

"But they shall sit every man under his vine and under his fig tree; and none shall make him afraid: FOR THE MOUTH OF THE LORD OF HOSTS HAS SPOKEN IT."

But in the meantime we live in a world of fear, suspicion and hate. Orthodox creeds declare that a man can only be saved by their individual dogmae. Circumcised or uncircumcised; baptised, or not baptised; baptised by sprinkling, or immersion, face up or down, one or three times; wash or do not wash feet; dress like a prince or a pauper; infant damnation, predestination, worship on Saturday or on Sunday. Persecution, martyrdom, torture. And all in the name of Him who said, "A new commandment I give unto you, that you love one another."

And, in the meantime, Spiritualism persecutes no man and points the way to a generation without fear of death. For HERE IS NO DEATH. And Spiritualism proves it!

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THREE HUNDRED TWENTY-THREE

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FEBRUARY 25, 1952

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FEBRUARY 25, 1952

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Purpose of Spiritualism

EVER since the beginning of Modern Spiritualism, called "modern" because it started with the Hydesville rappings (1848), hundreds of thousands of words have been written about the purpose, the real story behind the story, and the very essence of its teachings.

The only difference between Spiritualism and other truth teachings is that the Spiritualists, through mediumship, have to prove their statement—the fact that communication with the dead is possible.

When Harrison D. Barrett was elected the first President of the National Spiritualist Association, September 29th, 1893, the purpose of Spiritualism backed up by a Declaration of Principles, has embraced the science, philosophy and religion of what is referred to as Modern Spiritualism—none of the three principles being more important than the other.

Through the years, however, the stress on one or the other of the three has varied, depending on the circumstances of the day.

There was an era of phenomenal mediumship at the beginning of this century.—D. D. Home on the continent and the Eddy Brothers in America. Then there was the era of astounding philosophical teachings through trance mediums.—Cora L. V. Richmond, Hudson Tuttle, W. J. Colville and many others,—finally ending with the noted lecturer, Elizabeth Harlow Goetz.

And so, the philosophy per se, the real teachings of Spirit, have emanated from spirit and cannot be classed alone, but the result of a phase of mediumship. In addition, some of the finest Spiritualist philosophy today, even as in the past, is heard in either the dark seance room by independent or direct-voice, or actually emanating from a highly evolved materialized Spirit whose philosophy usually coincides with the teachings normally heard from Spiritualist rostrums where the speaker, usually a medium, has been recognized as a bearer of our truth.

Out of it all, what is the purpose? The purpose of the science, philosophy and religion in toto, is to tell the world that no one actually dies. What is the message that these Spirit people have for us? It is very simple, they merely state, in their effervescent joy, that they still live but it seems that, once they get this thought through to the ones they love, they continue on to other spheres.

Now, in the telling, the spirit people have to give proof and, in giving this proof through various mediums through numerous phases of mediumship, therein lies the difficulty. It is not only difficult for Spirits to get through as they wish, but it is equally difficult for the recipient to be given what they think they should receive. It seems that the real message the Spirit has, the fact that they still live on, is not enough for those earnestly seeking proof. Whether it is, or whether it is not, the fact remains that that is the only message they really care about.

Since this is true, then the purpose of Spiritualism,—to have survival proven through mediumship is all the more difficult because of the reluctance on the part of many spirits to bother about giving evidence.

More and more, the spirit people are sensing their obligations to their mediums and realize their commitments but they cannot do it all. What they are really striving to achieve is to temper the amount of messages transmitted in proportion to the interest each recipient discloses in the study of the philosophy.

And so, when the philosophy, the religion and the communication travel side by side on the same road, then and only then will the teachings of Modern Spiritualism permeate the minds of thinking people throughout the world.

ELEANOR'S DILEMMA

Continued from Page 1

the world suddenly were transformed and transposed into radio waves, all persons and objects in that new half world would be tangible to its inhabitants but invisible and intangible to the inhabitants of the old world. Each world would be real and not at all fanciful but difficult, without appropriate experience, for the inhabitants of the other world to comprehend.

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It is difficult for man to express his Faith in the panorama of animation being constantly unrolled before him. He discovers that life means change, it means revelation, it means a desire to rise above and beyond a selfish use of its opportunities.

Life means change

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The conception of a mountain as resting and of a life as moving on is a small part of a great plan, the mountain flashing a message of strength, while life need not be the result of the will-o-the-wisp surroundings in which man finds himself but in spite of it.

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What happens when something blocks a goal you are trying to reach? Do you run away from it, hide in ignorance of it, day-dream it out of existence or do you take such things to God on faith in prayer? The former aggravates man's already injured feelings, the latter eliminates the true root of the problem.

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Purpose of Spiritualism

EVER since the beginning of Modern Spiritualism, called "modern" because it started with the Hydesville rappings (1848), hundreds of thousands of words have been written about the purpose, the real story behind the story, and the very essence of its teachings.

The only difference between Spiritualism and other truth teachings is that the Spiritualists, through mediumship, have to prove their statement—the fact that communication with the dead is possible.

When Harrison D. Barrett was elected the first President of the National Spiritualist Association, September 29th, 1893, the purpose of Spiritualism backed up by a Declaration of Principles, has embraced the science, philosophy and religion of what is referred to as Modern Spiritualism—none of the three principles being more important than the other.

Through the years, however, the stress on one or the other of the three has varied, depending on the circumstances of the day.

There was an era of phenomenal mediumship at the beginning of this century,—D. D. Home on the continent and the Eddy Brothers in America. Then there was the era of astounding philosophical teachings through trance mediums,—Cora L. V. Richmond, Hudson Tuttle, W. J. Colville and many others,—finally ending with the noted lecturer, Elizabeth Harlow Goetz.

And so, the philosophy per se, the real teachings of Spirit, have emanated from spirit and cannot be classed alone, but the result of a phase of mediumship. In addition, some of the finest Spiritualist philosophy today, even as in the past, is heard in either the dark seance room by independent or direct-voice, or actually emanating from a highly evolved materialized Spirit whose philosophy usually coincides with the teachings normally heard from Spiritualist rostrums where the speaker, usually a medium, has been recognized as a bearer of our truth.

Out of it all, what is the purpose? The purpose of the science, philosophy and religion in toto, is to tell the world that no one actually dies. What is the message that these Spirit people have for us? It is very simple, they merely state, in their effervescent joy, that they still live but it seems that, once they get this thought through to the ones they love, they continue on to other spheres.

Now, in the telling, the spirit people have to give proof and, in giving this proof through various mediums through numerous phases of mediumship, therein lies the difficulty. It is not only difficult for Spirits to get through as they wish, but it is equally difficult for the recipient to be given what they think they should receive. It seems that the real message the Spirit has, the fact that they still live on, is not enough for those earnestly seeking proof. Whether it is, or whether it is not, the fact remains that that is the only message they really care about.

Since this is true, then the purpose of Spiritualism,—to have survival proven through mediumship is all the more difficult because of the reluctance on the part of many spirits to bother about giving evidence.

More and more, the spirit people are sensing their obligations to their mediums and realize their commitments but they cannot do it all. What they are really striving to achieve is to temper the amount of messages transmitted in proportion to the interest each recipient discloses in the study of the philosophy.

And so, when the philosophy, the religion and the communication travel side by side on the same road, then and only then will the teachings of Modern Spiritualism permeate the minds of thinking people throughout the world.

ELEANOR'S DILEMMA

Continued from Page 1

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THE WORLD OF SPIRITS

SWEDENBORG'S WORKS: The King of Sweden believed his philosophy and settled upon him a princely annuity which enabled him to carry on with his researches and publish his writings.

by Truman Mills

From his fiftieth year to the time of his passing in his eighties, he walked and talked familiarly with spirits. He proved man can be on earth and at the same time experience heaven.

The man, Emanuel Swedenborg, is little known to the general public today. Yet, he it was who blue-printed the New Age now emerging. Modern Spiritualism owes much to the inspired doings and writings of Swedenborg.

A man of the 18th century, self-styled "servant of the Lord," Swedenborg possessed to a marked degree, the gifts of clairvoyance, clairaudience and divine seership. Over a period of three decades, this man of keenest intelligence, saw visions and, in full wakefulness, talked with his spirit friends and loved ones on the other side, besides the great and near-great of the past.

Lord's Servant

He not only talked with these persons in the spirit world, but also saw them, and was permitted to touch them and assure himself that they had substantial bodies corresponding to those they had while on earth.

Many of these spirits desired to communicate with their friends and relatives here, and asked him to give messages to earth persons but, in most cases, he declined to do so. Such was

would disbelieve his word, and, not only that, but would hold him up to ridicule. How is it now, my lord?

Swedenborg attended funerals and, in some instances, saw the "deceased" standing in the crowd, wondering at all the goings on. With many of these departed ones, he was in conversation for a year or more and, through them, learned of their condition after death and the circumstances under which they were living.

"Swedenborg is hard reading," a remark made by persons who dip into the 30 or more volumes of his religious writings.

Animal Kingdom

Few read his works today, and fewer still in his own day, for his books, published mainly at his own expense, were written in Latin. Yet any person, who will sincerely approach his writings with an open mind will find, in these volumes, a rich storehouse of learning, embracing both the known and unknown worlds. His books have been translated into English and various other languages.

He was one of the most highly educated men of all times and, up to his fiftieth year, wrote many profound scientific and philosophical treatises. He was a recognized scientific genius, with wide knowledge of mathematics, physics, astronomy, anatomy, geology and related subjects. His studies of the "Animal Kingdom" expound advanced physiological and psychological theories on the origin and development of man.

He plumbed things from the standpoint of science, and, even today, many of the greatest minds are sensing the importance of his hypotheses on, for instance, the structure and functioning of the brain. He knew the human body as it re-

vealed itself to anatomists in the dissecting room, and wrote ably on its parts and functions.

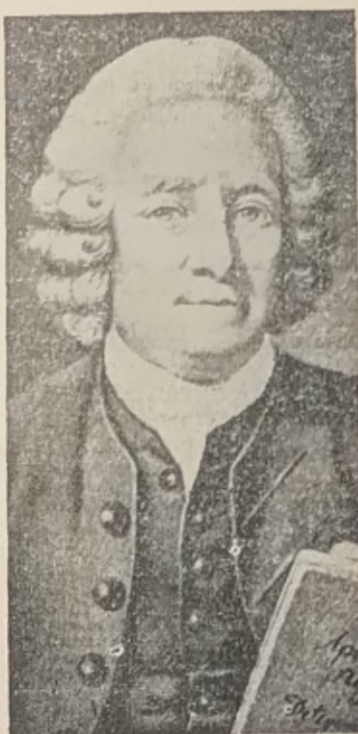
Death is rebirth

But suddenly without warning, one day, he abandoned all scientific studies and writings. He had tried to trace the origin of human impulses, thoughts and desires scientifically, and he ended up by being forced to the conclusion that ultimately all are of spiritual origin.

"Man is a spirit, clothed with a material body," was his assertion, and during the remainder of his life, he confirmed the belief of the lowly and simple: that the Lord appears as a man; that we live in a spiritual world to eternity; and that the universe is peopled with spirits in various stages of progression and retrogression.

Death is rebirth. The earth is the seminary of heaven. Heaven and hell are created by men. When a man dies he goes to the society of angels or undeveloped spirits favorable to his thinking and mode of life, from which he is raised into heaven or lowered into hell. Divine Providence operates in everything from the greatest to the least. The Lord fights our battles for us against the forces of evil. Without inflow from the spiritual world, man would instantly expire.

The above are a few of his teachings. Swedenborg proved to any rational person: that we live and



EMMANUEL SWEDENBORG

move in a world of spirits; that all our thoughts are from the spiritual world; that every person is accompanied by angels and evil spirits; that man has an external mind and an internal mind; that time and space are conceptions of the external mind; that if a man can open his inner consciousness he can converse with those who have gone on; that without teaching and moral training a man is viler than any beast of the field or forest; that love rules the world—love of the good and true, by persons of heavenly nature and, love of evil and falsity, by those of worldly disposition.

"Touched"?

These and many other mighty truths are explained by Swedenborg's inspired writings, which were at that time, when the world should not die out and that a new church could be inaugurated.

Many who, up to Swedenborg's time, were considered touched in the head because they believed in "spirits," had their beliefs solidly vindicated. And no man, no matter how skilled in the field of apologetics or argumentation has ever been able to break down his revelations.

Psychiatrists have attempted to explain him in moth-eaten terms: "psychotic"; "overwhelmed by the unconscious"; "messianic delusions"; "split personality"; and other trick academic words and phrases. Many, too prejudiced to read his works, have accused him of "mysticism" or "occultism."

There is nothing misty or mystical about his writings. They are very clear but he does use some unpopular words such as "sin," "heaven," "hell," "life after death," "ten commandments" and the like.

Music's beauty

"Heaven is open to everybody," Swedenborg says but many who are received there don't like it. Things smell too sweet! The music is too beautiful! The colors are too marvelous! There is too much real freedom! So they quit heaven and hunt up the savory companionship of their own order, with the jukebox blaring, and the air polluted with odors that please them.

A Swedish lady appealed to Swedenborg to help her find some papers that were hidden by her late husband. A few days later, he told her he had talked with her husband in the spirit world and had been informed by him that the papers would be found in a secret compartment in a certain bureau drawer. The information obtained was found to be correct.

When the Swedish seer, by "traveling" clairvoyance, told

friends of a fire raging in Stockholm—280 miles away—and accurately traced the course and extent of the fire, his powers were established in the minds of many of the intelligentsia of his day. For two days later, everything he had "seen" was verified by the newspapers.

Visited planets

Of course, the "smart" people marked him off as a nut, one who fraternized with "ghosts" and a person who was self-deluded. Not so, the king of Sweden, however, who settled upon him a princely annuity, which Swedenborg drew in the closing years of his life, and which enabled him to carry on with his researches and publish his writings.

Swedenborg visited many of the heavens and numerous hells, all of which he declared are in and around a man, surprising as it may seem. The truth is so magnificent and so fantastic that the average man turns from it in startled unbelief, satisfied with the reality of a pork chop.

This great prophet met and had long interviews with men and spirits from the various planets. In the spiritual body, he visited planets, and found them peopled with men in various stages of development—many not unlike present inhabitants of the earth.

Lost gift?

He is said to have had conversations with Plato, Socrates, Pythagoras, Julius Caesar, and many of the notables of the past. These talks were carried on in many cases in his rooms, in full daylight, and the visits of his spiritual guests did not interfere too much with his normal daily activities. His life, in an external way, was no different from that of a cultivated

man. His discovery that men, of the days before the flood, all had internal perception and talked with their Maker. This ability was progressively lost as men became immersed in worldly and materialistic pursuits. But he asserted that one today can re-establish such a condition, and open the interiors by turning from evils and following the "Lord."

He declared that the Lord permitted him to enjoy this condition to the end of his life, in order that the people of the new age might have a blueprint for realizing the Divine, the Heavenly and the ineffable. Angels fed his mind and guided his pen while he wrote their marvelous teachings. Even then the vast heaven is merely sketched, owing to the incredulity of people and the obscurity of men's minds today.

No hope?

In the years following Swedenborg, the world of spirits made itself manifest in many strange ways in various places. After the Fox sisters demonstrated some startling phenomena, and other mediums made contact, the attention of skeptical scientists was drawn to these manifestations. Today, the phenomena are being begrudgingly admitted. Others who do not want to believe, still will not believe.

Swedenborg held no hopes for ever convincing the average scientific mind, for he declared such individuals invariably approach a subject in a skeptical mood. Does it exist or does it not exist? In such a frame of mind, he said no discovery of importance will ever be made. One must believe first that it does exist. Proofs will then be forthcoming.

Accordingly, the "wise" people of the world will never meet up with the great truths that are revealed gratuitously to the innocent and the pure of heart.



Pedro L. Ortiz

He is a member of the Society "Amor Al Bien," "Escuela de Estudios Psiquicos", founded in 1903, which has been carrying on experiments in psychic science for fifteen years.

Spiritualism, referred to as "Espiritismo" in Puerto Rico, is taught according to the doctrines of Allan Kardec, the "Andrew Jackson Davis" of the Spanish speaking people.

Mr. Ortiz is associated with the Department of Education and works under the Superintendent of Schools, Angel R. Feliberty, at Cabo Rojo, P.R.

Just recently Mr. Ortiz was privileged to attend a seance conducted by Rev. Hazel Herrejon, at which time almost all the materialized spirits talked Spanish.

"All that I can say of myself," says Mr. Ortiz, "is that I am a humble man, honest and true. If I have had acquired some progress in building up my own happiness, it is due to my faith in God, learned through the study of the science of Espiritismo. God bless the human who practice sincerely this creed."

Is Psychic Experience Valid?

Hallucination? Well, No . . .

READ AND COMPARE. IT MAY HAPPEN TO YOU

"Go and find out what 'Behind the Eight-Ball' means—and leave the rest to us."

I was playing pool at the time. This came to me as clearly as if spoken. There was no actual sound—no words orally spoken as in the usual manner of conversation. It came out of the unseen, from discarnates who were evidently interested in me and my intentions.

When so distinguished and balanced a person as Dr. E. Stanley Jones, perhaps the most notable Christian missionary of today, can speak and write of "hearing voices", it would seem that this whole matter of the relation of human beings on this earthplane, and what have been called the "higher intelligences" (beings out of the body) might be considered on its own merits and without prejudice—and certainly without the usual stigma of "insanity" or mental aberration, on the part of the "hearer."

It has always struck me as at least a bit odd that thinking people (if they may be so categorized) somehow consider anything that is beyond their own experience as something at once to be discredited—and that those who do have such experiences must be regarded as a bit queer, or even out of their minds.

Long before Joan of Arc "heard voices", the lad Samuel of Bible fame heard voices. Moses "heard voices", as did many of the old prophets and seers. According to the record, Jesus "heard voices". Well, his own brothers and sisters, it would appear, considered him crazy!

Paul "heard voices". Some of my own friends tell me of "hearing voices". But few indeed ever mention it—lest folk think them queer or on the zany side.

Mark me, however, the time will come when there will be indisputable rapport between us of the earth and others of the higher planes—and it will be evidenced by some form of correspondence—some definite, generally-accepted method of "communication". The radio, generally accepted the world over, would seem to give a hint as to just this consummation.

Unless I have been misinformed, Stanley Jones tells of "hearing voices" indicating to him that he was not to sail for his missionary field. This was, I believe, prior to his being denied the privilege of returning to India, on account, I think, of his pacifistic slant. He was, so I am informed, told that he "was needed in America" at the time. At any rate, he did stay in this country and has appeared in scores of cities preaching the gospel of God.

Actually no voice

I was told, also, that when he first went to India, a score or more years back, he had some sort of psychic or spiritual message, which persuaded him to stay in India, when he was on the point of giving up on account of a nervous breakdown. He stayed in the field and his health has not bothered him all down the years.

This experience is not one that is easily dealt with. There are actually no "voices", as we understand speech on this plane. It is a form of "mental impression", as though there were speech—a form of telepathy, as I hold. After all, sound is merely a "brain reaction" to vibrational disturbance in the atmosphere.

May there not be such brain reaction that is too subtle and too refined, too vibrationally miniscule, to be denominated as "sound" in the common sense? The instance of radio-activity would seem to indicate if not indeed to prove that this is so.

By some "unheard" but otherwise "sensed" impression the message is received. The "vibrations" (started, no doubt, by some such process as we human beings use in the act of speaking) are too mild, too minutely short as to wave-lengths, for the ear to catch them up. Science has, I believe, discovered wave-lengths measuring thirty miles each—and, at the other extreme, wave-lengths so inconceivably minute as one-three-millionth of an inch. Please note the extreme latitude of potential reaction in that wide field.

Awkward position

The brain or whatever it is that we human beings use in the process of "listening", is definitely acted upon in this form of communication, as if the message received were in words or ideas spoken and oral. A friend, who before she passed over told me of "communications" with those gone before,

has since seen the expression used in the public print, in an attempt to describe the phenomenon—this extra-sensory "message-perception".

When I asked this friend just how she would differentiate this sort of reception from something coming out of her own sub-conscious, she said that they were as unlike as are the telegraph and the telephone—no one would mistake the one for the other. I know that the few "messages" that I have gotten, such as the one mentioned, were definite phenomena. There was reality—not delusion; not illusion; not a deception of the senses.

Just what it was that I was to "leave with them"; just who "they" were—this was not disclosed. It is interesting that my mind was not clear as to just what "behind the eight-ball" meant. I did know that it conveyed the idea of an awkward position.

First, understand

In golf, I take it, this would be the equivalent of a "stymie"—where the opponent's ball lies on the green directly between the hole and the player's ball. The 8-ball, of course, is the ball marked with the figure "8" and when this ball lies between your own ball or balls and the pocket, or pockets, you have to maneuver expertly, adroitly—if you are to avoid pocketing the wrong ball!

I believe the intent behind the message referred to was that I should not worry about matters at all—but that I should leave the whole matter of life to the "intelligences" that were communicating. "Get at something you can understand—something within your own reach (like pool!)—and leave the spiritual abstractions to us"—this was the way I interpreted this subtlety. At any rate, I have discovered this to be not a bad philosophy.

Parenthetically, I feel that it may be a bit more difficult for

the beings-in-the-astral to convey definite thought to us than might be imagined! It is even more difficult, I opine, than for an American, say, to converse with a Chinese, when neither understands the language of the other!

It might be suggested that the Christian's Bible, which, on the whole, has been "accepted" by English civilization for many centuries, has cases in kind, other than the ones mentioned above. At the time of the "transfiguration" of Jesus, according to the record, Peter and James and John "heard" the old sages, Moses and Elijah, then a long time dead.

Too, John "heard voices" over a period of time, on the isle of Patmos. And he wrote a book about it—The Revelation. Parts of this treatise are about as "difficult" as would be classical Greek to a Hottentot.



THOMAS F. OPIE

I do not, certainly, believe that this "correspondence" or this "communication" means that "God" is talking to one. But I do believe that this vast and intricate universe is alive with many grades of beings—spirits, if you please. Too, I believe that these "spirits" are more active towards our own sphere than ever before in the history of the world.

So eminent a scientist as William MacMillan, professor of mathematical astronomy, Chicago, was some time back quoted in the press as saying that perhaps there are grades of civilized beings out in the far spaces as much advanced of us as we are advanced ahead of a single cell—and he adds, "because they are so much older" than we. To hold that there are no intelligences other than man in this amazing and intricate and baffling universe—well, this is, even rationalistically, grotesque.

Good and evil

These higher beings, it would seem, would it not, are concerned with earth's affairs and with earth's desperate crisis. They "impinge" this human plane and, as I believe, set up correspondence, where correspondence is possible, from the other side.

Perhaps because of the gargantuan struggle between the forces of freedom and the forces of evil, which, I take it, is

cosmic, reaching far beyond the confines of this earth-sphere, both in its action and in its implication, which I do not hesitate to denominate "Armageddon"—there may be universal, cosmic interest in the things of our little marble of a planet.

"Tom, stand up on your feet." When I was in the hospital, definitely anticipating early dismissal, this came to me, quite as clearly, just as really, as any form of speech that I have ever experienced in words, vocally. But there was no "sound", as such—and of course no one else heard it. The whole idea or thought is conveyed at once. It is not like the use of words, made of letters, and all combined into sentences. The thought is entire, complete in itself—just as you might hand a friend an apple, whole, instead of cutting it in slices for him—and handing it to him bit by bit.

Here and the "there"

Immediately upon getting this thought, I "stood up". Instantly this came: "Whose feet have you been standing on all these years?" Just who this was—what "authority" he might have—what interest in me—all of this is problematical. At the time, I felt that it was—possibly my deceased father. But this was not at all clear.

The "command" seemed to imply compliance and the question as to "whose feet I had been standing on" for the almost sixty years of my life, seemed to be put in the form of a challenge. It also seemed to convey reassurance, in the light of what was to follow.

On the very instant of the question (with a special emphasis on the word "been"—whose feet have you been standing on) I was on my feet—and at that instant my own name was called out by one of the hospital attendants—so loudly that you could have heard it all through the place: "OPIE!"

Now here, it would appear, was something to indicate a definite rapport as between the Here and the There!—as if I were "getting a lesson", indeed. Out of the unseen (yet a part of all reality) the unspoken words; then "OPIE"—yelled out for all to hear. Unheard by all but me: "Tom, stand up on your feet." (I stand at once, instantaneously)—then: "Whose feet have you been standing on, all these years?"

"Pictures" given me

Then, in my own realm of sound-and-speech, a part, again, of all reality, the spoken word, "OPIE", called out by vocal exclamation. This was a call to me, as I knew from experience in the institution, as the attendant always bawled out your cognomen if he wanted to contact you at any time—instead of coming and looking you up, on his own.

Incidentally, I went at once in the direction of the HEARD VOICE—and was informed that I was to leave the hospital within the hour. So I was, in truth, ON MY OWN FEET once more. This, after nine months, in three hospitals, during an extended illness, whose base was toxic poisoning, though it took varied forms and guises.

Sometimes "pictures" were given me—whole episodes of impression. It is well known scientifically that seeing and

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Is Psychic Experience VALID?

Con't from Page 3

hearing on the physical plane are brought about by the same fundamental principle, namely that of vibrational reaction. The brain is acted upon by the coarser vibrations, set up from the outside, registering through the ear—and we hear. Again, the brain is acted upon by more refined vibrations, of shorter and more rapid sequence, and registering via the eye-gate—and we see.

The length and the rapidity of the "wave-lengths" or "vibrations" determine whether we are to see or to hear. That is to say, the outside stimuli coming up against a delicate "receiving station" (the brain) resolve into what we denominate hearing a sound (or sounds) in the one instance, and in seeing a sight (colors, pictures, etc.) in the other instance.

Not hallucination

In what we call the psychic—for want of a better term—I am sure the process of reaction is a mere extension of this principle. While we do not actually "hear voices" since there is nothing generally audible to others; nor to one's own hearing equipment—still, we do get impression, as of "hearing" in a subtler guise.

In some such fashion also we get impressions as of "pictures," scenes, episodes of action, on the plane of the spirit. These are sometimes called dreams. Often they are called hallucinations—generally, who do not seem to know the first principles of the psyche, though their word derives from this root and signifies the soul and never "mind".

When this happens, especially under pathology, the medic will tell you that you have had an hallucination—and usually there is the tragic onus of a "disordered brain"—as if the brain-cells could create thought, either ordered or disordered. Brain-cells react to outside stimuli. They do not "create" anything, certainly not anything so subtle as thought.

7 minutes in eternity

I have had scores of "pictures" shown me in this fashion. This, while active and awake as well as in dreams and other forms of impression. A group of denizens of the astral, to use the terms of the occult, presented to my consciousness a terrific "storm", as though I were at mid-ocean—the waves rising and the winds raging in horrendous fury. It was as if I myself were detached, but were actually threatened with death or destruction.

"It has been one minute in Eternity—and we don't know what to do". This was another strange and inexplicable communication that I received in this period. I remember that my reaction to this oddment was: When you do not know what to do—don't do anything. But the impression in this instance was that here were friendly spirits—right out of the unseen—or were they in the unseen?—spirits who wanted to help me.

Here then were beings-beyond who were telling me that they were in a dilemma and did not know what to do about it—and that ONE MINUTE IN ETERNITY! What did that portend?

It reminded me of a popular magazine article, back in 1929, I believe: SEVEN MINUTES IN ETERNITY. This was the story of an alleged psychic experience of a well-known author and lecturer—not a fiction. It cre-

ated a sensation at the time, but was never followed up, in the public press.

Here again was the very impressive sensation that we live in ONE WORLD—and that heaven and earth are a unity—save in the distorted and blurred sense of the limited human mind. To deny this, and the attendant phenomena indicated, is tantamount to a babe's denial of the fact of astronomy, on the ground that astronomy is not within the infant's grasp and is "outside" of his experience—not a segment of the babe's world as such.

Crude and limited

When we shall have realized that we live in a mental world whose completeness and entirety are no more to be gauged by the five physical senses than a thimble might encompass the sea, then, mayhap, we shall come awake to infinite reality—but not soon, apparently—and not suddenly. It is a culture, an evolution, as is all of life. When we "come awake" in all of our potential faculties, all of this, I feel sure, will seem as "natural" as radio-activity, as chemical affinity, as the atomic bomb!

As yet, we are probably less than one-thousandth part conscious—aware of allness. Our physical faculties are alert to a degree, but our spirit-faculties are as if chloroformed!

Indeed, I sometimes think that we crude and limited human beings are mere puppets in the hands of beings in another grade! These beings are both good and evil—both high and low down—extending the differentiations, it would seem, that are found in human society, up and down the scale of intellect and of character and of culture.

Be Sons of God

There are beings other than human. I have contacted many of them—in masses and in more of these creatures have presented themselves to me at one time or another in single appearances, or in twos and threes—many of them by name. Some even claimed to be per stirpes, or "in the family", my own relations or else intimates. Some of them were in crude disguise, I am convinced.

Students of the astral hold that certain spirits have been discovered to be impersonating some higher beings—crowding into the picture and often creating false impressions upon the uninitiated. I am convinced that the Bard of Avon was right when he said, "There are more things in heaven and earth than are dreamt of in our philosophy". We are in kindergarten when it comes to dealing with discarnates—whose existence is beyond peradventure.

When shall we Lilliputians grow up? When will we step up from kindergarten-of-the-spirit into the higher grades of intellectuals? I am sure of God; sure of life; sure of love; sure of divine intent, but the backwardness of human folk in coming to maturity as Sons-of-God appalls me.

What I saw

"Beloved, now are we the children of God", wrote the old seer—children of the Infinite; children of whatever Power and whatever Wisdom and whatever Love and creativity that threw this inconceivable and vast universe into being. Whatever God is, that I am—not, to be sure, in degree, but certainly and surely and indisputably in kind. Let us be ourselves, not merely as sons of our human fathers, but, and infinitely more significantly, as children of the Almighty Spirit.

In a series of what is commonly termed "hallucinations"—but something of evil intent on the plane of the psychic, I was shown a large number of German paratroopers drifting down in their white parachutes, to take over, where I was located—so it was indicated to me. And this was before we had actually got into the second World War. I saw a whole city

FATHER, FORGIVE THEM...

by

James Malcolm White

No one should be condemned, or criticised, or even blamed, for not accepting Spiritualism in this age—any more than were our ancestors of a century or so ago when they did not believe in railroads and "telegraphs". I have before me a letter written in 1828: "... such things as

instances would come to light if memories were freed to recall changes taking place through the centuries.

Learned men used to believe it was impossible for man to fly; and much the same about "horseless carriages", wireless telegraphy; moving pictures; television; radio; etc.

It makes me tingle with interest when I think about what became of all the "impossible" things of the past which now have become realities! Where did they go? Can anyone be found NOW who cherishes those doubts and disbeliefs?

It is believed safe to estimate that the percentage of people in this age—who do not believe in Spiritualism—is no greater than it once was of those who disbelieved in flying; radio; television; etc. But what became of THEM?

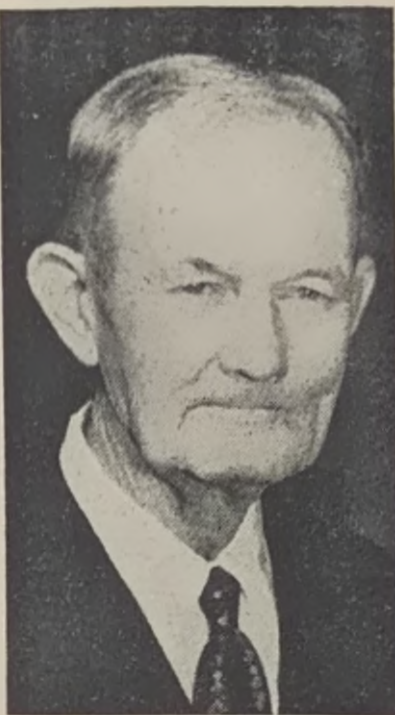
Knowledge Destroys Disbeliefs

Soon, or late, all doubts and disbeliefs about pure, unadulterated Spiritualism will be interred in the graveyard of forgotten memories—where their only company will be what is left of such beliefs as "railroads and telegraphs" being "impossible and rank infidelity"!

But let there be no bitterness, or unkind feeling, toward any individual disbeliever. The best that any of us can do is to believe, or disbelieve, according to our understanding at that particular time. Happy we can be that the Road of Progress—ready—forever—regardless of what he has believed or disbelieved.

Some draw a circle and leave us out.

We draw a circle, and take them in.



JAMES M. WHITE

He is author of the book: "What becomes of a man when he dies"

railroads and telegraphs are impossible and rank infidelity. There is nothing in the word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles through His holy prophets. It is a device of Satan to lead immortal souls down to hell." (Underscoring is supplied)

People in those days were honest and sincere. Other such

submerged—covered completely by sands from the sea—and another wiped out entirely, so that only a river was left where once was this thriving metropolis. "Pictures" of the newspaper office, which I had helped to establish back in 1904, and a bank where I had had insignificant deposits for thirty or more years, were depicted—in which it was implied that the Nazis had confiscated.

Advanced metaphysics

I was "informed" that the Statue of Liberty, the Washington Monument in the Nation's Capital, and my old alma mater, Washington and Lee University, were to be blasted by German troops. So help me God.

To deny all this, and to assert, as most people will inevitably do, that I was "insane" and under wild and meaningless hallucination during this period is far wide of the mark. There was objectivity here. There was spirit-reality. What it might all signify, other than to prove beyond peradventure that there are beings "other-worldly" and that they really have "techniques" which are developed and advanced, in some cases, beyond anything that has been devised on this planet—this is beyond my power of penetration.

Some day, I am persuaded, the principle here indicated will come to light and new realms of advanced metaphysics and psychology will be explored. To name an "experience" hallucination and to tack onto the subject the onus of insanity or whatnot does not solve anything.

Too many folk of unquestioned sanity and undoubted integrity are coming to the fore with "out-of-this-world" credentials and implications for

the public forever to pooh-pooh the whole business and shut its eyes to incontrovertible evidence of psychic realisms.

Once there came to me this query, as clean and as clear a question as I ever heard with physical ears: "Tom, are you crazy—or am I?"—just like that. I could not tell, for the life of me, who this Questioner was. It seemed to me to be my own once-father. It was more in the spirit of camaraderie and banter than of serious implication or intent. There was no "follow-up"—since no reply was forthcoming.

At another time, this came: "You were chosen by both sides". The intimated context was that in the unseen there were then two competing bodies—two ruthlessly battling armies—the Blacks and the Whites, let me call them, the Vicious and the Idealistic. I had been chosen leader of both parties—apparently without either group knowing that the other had selected me! Later on I came to say, "A plague on both your Houses!"—for it seemed to me that if I were a leader among the good spirits, they would be impelled to spare me the badgerings and the cruelties (both mental and physical) of their opponents! Too, it occurred to me that if for some unimagined reason, the evil beings had chosen me, it was passing strange that these same demons should take it upon themselves to fight me down!

I certainly found out what Paul meant when he wrote, "We wrestle... against principalities, against the rulers of the darkness of the world—against spiritual wickedness in high places"—for I was in an arena of spirit

Continued Page 7

Is Psychic Experience VALID?

Continued from Page 6

conflict, as certainly as there was a "world war" in Europe and the Far East. It was like "fighting" with the "beasts at Ephesus"!

I gathered that there was confusion among the denizens of the unseen and that they had difficulty in coming to conclusion as to just what is what on the physical plane and in a material setting. It was all but impossible, it seemed, for them to get our concept of time—of measuring duration by years, months, weeks, days—and by the tick of a clock.

In the absolute, where space is infinite and where revolution of the planets (which determines time for us) occurs by cycles of eons of years instead of by days of 24 hours, it would seem impossible to come down to our own conception of minutes and hours or, for the matter of that, even of years or centuries. (I was once told by an intellectual, "You were apparently born in the wrong century!" And by a newspaper contemporary, "You are twenty years ahead of the times"! Sic!)

So help me!

By astronomical calculation one might compute just how far east, say, a traveler would have to go, before he could "look back" on earth's events, to witness the discovery of America! Or the death of Socrates; or the fall of Jerusalem; or the Deluge! If he should travel east far enough, not to say fast enough, he would place himself *a hundred years back!* Time is arbitrary and belongs only to man's puny world, as such.

While the evil episodes of all this—what shall I call it?—this period of "psychic hypnosis" (the reader is at will to call it hallucination—I care not at all. It certainly had semblance to some form of mesmeric or hypnotic influence exerted by beings extraneous to me—and out of my temporal environment)—while the evil ones all but did me in and assaulted me mentally-psychically for long periods, there were also good spirits in the picture. But for this counted influence I do not think that I could have survived—certainly my sanity must have collapsed.

I "heard" the most rapturous music—so help me! I heard the chimes of carillon and of chiming bells, as in some vast celebration. The extended ringing of a variety of different-toned bells was beyond, for sheer tonal clarity, anything that I have ever really heard by ear. One song came across to me, with pictures of harvesters on the way in from the fields, after a day's work on the farm. This was depicted as "The Song of the Reapers".

Culture is cumulative

If I were a composer of music, I could have gotten a striking original tune here. I am now convinced that a great deal of what passes as "originality" in composition, or "genius", if you will, and in many lines of thought and science, comes by way of "inspiration", or thought-transference, from the higher realms!

Culture is cumulative—and I believe that we are not only a "part of all we meet" on this plane, but that under right conditions spirits "out of this world"—old souls who have advanced far and away ahead of anything we know on earth—can and do impress and guide human beings, in ways the technic of which is beyond our ken.

Once I was shown a beautiful scene which still hangs as an exquisite "painting" in the gal-

eries of memory. It was a beautiful little white cottage, surrounded by a picket-fence. Nothing remarkable so far. But—the cottage was surrounded by a large peach orchard, acres and acres of this. And the trees were in full bloom. Still, not so arresting. But all this was shown in a snow-storm!—a reproduction of actual snow, entirely out of season with peach-blossom time! It was a thrilling and inspired sight, I tell you.

To me, the most startling portrayal of all was a presentation of a setting along the traditional lines as to the "end of time". I was shown a group of people, at least one of whom seemed to be a personal friend, out on a hill-side waiting for "doomsday"!

Real as mud

There they were, solemn as owls—sitting all around the place—expecting to be "caught up" into "heaven". That was zany, believe me. And, to my "imaginative vision", from where I was sitting, they were caught up, in some inexplicable manner and were whisked off into oblivion!

Is all this out of line with another "suggestion" that was induced upon my consciousness from the beyond? I was to be encased alive in a stone sarcophagus, sealed and bound—"to determine whether or not your consciousness will persist after suffocation". It was at that moment portrayed to me that there were demonic spirits hovering over my roof, awaiting my appearance outside, ready to take me in hand and seal me forever in a tomb! Not a nice premonition, let me add.

A very odd turn was quite personal to my physical parts. For days I was literally "hypnotized" into the thought that the ball of my left foot had been torn and was hanging by mere skin—so that I left traces of blood at every footfall. Now, in whatever—but the induced delusion was gruesome and real—real as mud.

I lived through it

For a week or more another torturous impression was fixed on me. I was made to think that all of my members were attached to a series of "Marionette" strings—that when one of these cords was pulled, by some unseen force secreted above me and out of sight—either my arms or legs would be pulled, jerked, twitched this way or that. Even my head and my shoulders were jerked about in this manner. It was gruesome. The delusion was complete.

If one of these zany badgerings, these bedevilements might be considered more horrendous than another, this would seem to be it. It was as if I were in a locked and barred room, alone, of course—when suddenly water begins to pour in from all sides—another flood! Here I am, with the water gradually rising all around me. First it bathes my ankles. Then it reaches my knees. Then it rises to my waist. Now it has risen to my arm-pits. Then it covers my chin and nose—and I am about to be suffocated indeed. Still the water comes—and still it rises—until it has reached the ceiling of my room!

How I "survived"—and just how all this was consummated, I do not pretend to inscribe. It was hard to take, believe me. But I "lived through it"—and the horrible details are etched as in strokes of lightning on my consciousness. This "rising water", as real to me at the time as was an actual "flood" in my town when I was a lad, was a trick that I have never heard of from any other source. I have never talked about it. If I should do so, the knowing ones would only shrug their shoulders and murmur "hallucination". And then I would have to ask them, "What is hallucination, please?" Hallucination is an arbitrary technical word that explains exactly nothing.

Finally, it seems that I did come up out of all this bedeviling experience—and I was giv-

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IMPORTANT—Ask but one question. Answers will be given in the order received through this department page only. Address: "Personal Problem Clinic", Care Psychic Observer, 10 E. 4th St., Jamestown, N. Y.

"My environment is unbearable. What shall I do?" writes G. M.

Answer

Why, change your environment, of course. You can, regardless of circumstances, change your environs. One can break through that which hems in, but the best way, the divine way, is to go around obstacles.

First, one should always pray for a change. But you and all others should desire to alter circumstances and have faith that conditions of disharmony can be changed.

Desire and faith are warp and woof of prayer. These are powers and potencies of the Almighty and they mean effort. When anything needs to be changed we must form a complement to prayer's answer by effort. This is a universal law that can not lightly be disobeyed.

This woman tells me that it is utterly impossible to change a some husband. He is stingy, she asserts. "No use trying to change him," she adds.

Who said anything about

en a realistic impression of reassurance. This, from an entirely different type of unseen beings. That is to say, I was presented with several reassuring superinduced psychical episodes.

I was shown, as though it were a scene in the best grade of Hollywood technicolor, a setting as of a strangely radiant and "other-worldly" implication. It was a series of stairs, golden and lit up with a glamor and a yellowishness, the like of which I have not seen achieved in art—nor on the colored screen.

Armageddon

On this golden stairs I was received with acclaim, as one who had been on a far journey—now come back into the familyhood. There was something benevolent beyond description—something definitely personal to me—in the whole atmosphere. I was received by beings not of this clime or sphere—radiant ones whose illumination, it appeared, would all but blind a mortal being, should he be suddenly, and without the "tempering" of the spirit associated with the trials of this earth's sojourn—caught up into the realms of a civilization whose finesse-of-culture is as far ahead of ours as ours is ahead of the African jungler.

I am sure that earth has seen such a struggle as between Good and Non-Good—or between two ways of living, as this planet has not before witnessed—a symbol of which might easily be read into the soul-experiences here chronicled. Man has never seen such mass-evidence of cosmic concern for earth's well-being, though man himself is oblivious of any powers other than his own engaged in the Titanic, the Mephistophelian struggle from

Con't Page 8, Col. 5

changing a nagging mate? To change her home life, if she cannot get away from it, she must change herself; for any individual can change self, and in so doing there is certain to be a change in another or in conditions that press down upon one. That woman should desire to change herself; she should have faith that she can do this; she should pray to change herself. Her husband is not the only one to blame; he is only one-half of the trouble. If G. M. fills her heart with joy and love for her home all will change.

The real moral

Innumerable cases have been brought to my consideration where men and women changed conditions in the home by changing locale. The problem of a man I shall call Ben Ferguson, a doctor, comes to mind. Ben's health broke down shortly after he married a lovely woman much younger than himself. Struggling for health, he neglected her and his profession which dwindled and debts piled up.

So Ben one day changed his habitat after kissing his wife goodbye following a quarrel in which she said she intended to divorce him. "Do not do this until I see whether this scheme of mine works," he told her as he started down a dusty road.

Doctor Ferguson joined a number of tramps and wandered about through several states. Hiking and plain country fare restored his health. He got a new grip on himself; he saw his home in a new perspective. He went back to his wife and harmony and made good as she welcomed him with open arms. I do not advise anybody to undertake this dramatic charm in Ben's case. He made good in his profession, paid his debts and saved his home.

There is a moral in all this for all of us. Life can be made a beautiful adventure, a delightful experience, where we are, as we are:

— o —

I am a victim of anger, writes Samuel. I know that such tantrums are ruining my life. What shall I do to get rid of anger?

Answer

The answer, of course, is to remove the cause of anger. You will tell me nevertheless that you cannot remove the cause because the injustices of others, perhaps their stupidities, their refusal to think as you think, are beyond your control. You cannot control the lives of others, but you can control yourself, and, aye! there's the rub! But when you really learn what causes spells of anger, discover the causes not in others but in yourself, you will have gone far in learning the way to make yourself sweet and gentle and at peace with not only the world but with yourself.

The root cause of anger is in the soul of the individual that gives way to psychical emotionalism.

Others criticize us; they do hateful things; they sometimes spitefully use us. In every environment, there are liable to be people who are so unjust; they may even seek to persecute us. Others not so bad at any rate, sometimes take advantage of us. You tell me that you do not propose to let anybody take advantage of you. The jealousy and meanness around you make you bitter. Then occasionally somebody will light the spark and you retaliate with stinging words.

Even so, down deep in you, yourself, is the cause of anger.

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FUNERAL TEXTS REVEAL EGYPTIAN'S BELIEF IN SURVIVAL

HOW THEY MADE READY TO MEET OSIRIS

by J. Arthur Findlay

The ancient Egyptians were a deeply religious people, and found many ways to express their belief that life continued after death. "The Book of the Dead" is the title now commonly given to the great collection of funerary texts which the ancient Egyptian scribes composed for the benefit of the dead.

These consisted of spells and incantations, hymns and litanies, magical formulae and names, words of power and prayers, and they are found cut or painted on walls, on pyramids and tombs, and painted on coffins and sarcophagi and rolls of papyrus.

These have now been translated, and we realize that the Egyptians of from 2/4,000 years ago gave a great deal of thought to the other world.

Space does not permit me amplifying this, but those who are interested can obtain from the British Museum a brochure entitled "The Book of the Dead," with 25 illustrations.

Osiris Deified

In column three is one of them, and it depicts the etheric duplicate leaving its mummified earth body in its vault.

Both the living and the dying Egyptians relied greatly on the saving powers of their Christ, who was known as Osiris. He paved the way, and when they appeared before him after death, they would be judged according to their works.

Osiris, like the Christian Christ, had lived on earth, to die and be deified. He was believed to have been a king, but it was so long ago that it is now difficult to put a date to his earth life.

Doubtless he was a priestly victim, and as he appeared as an apparition after death, he was deified because he had conquered death. Like Jesus, his earth life did not so much matter, and what his worshippers were interested in was his life in Heaven and what he was doing there for them.

So, like St. Paul in his writings, the Egyptians paid little attention to the stories about Osiris on earth, but instead they were deeply attached to the stories about Osiris in Heaven.

After Osiris had died and risen again, he descended to the Underworld, where he was questioned about his life on earth, and, having given satisfactory answers, he was raised to the position of the Judge of the Underworld.

Neolithic period

He alone could give everlasting life, and the aim of the dead Egyptian was to reach Osiris and make his peace with him.

For this purpose the following pamphlets, called "The Book of Breathings," "The Book of Traversing Eternity," "The Book of May My Name Flourish," or, lastly, "The Chapter of the Last Judgment," were placed in the coffin of the dead, and they were supposed to read them as a guide to reaching Osiris.

When they reached their destination they were weighed in the great scales in the Judgment Hall of Osiris.

The Egyptians believed in a

future life from right back to the Neolithic period when men used only stone implements, and they then began to believe that the attainment of that life might possibly depend upon the manner of life they had led here.

New life began

The Egyptians hated death and loved life, and when the belief gained ground among them that Osiris, the God of the Dead, had himself risen from the dead and had been acquitted by the Gods of Heaven, after a searching trial, they came to regard him as the Judge, as well as the God of the Dead, because, as one of their texts says, he had the power to "make man and woman to be born again and to renew life," because of this truth and righteousness.

As time went on and moral and religious ideas developed among the Egyptians, it became certain to them that only those who died and satisfied Osiris as to their truth-speaking and honest dealing upon earth could hope for admission into his kingdom.

So the dead were believed to appear before him in the Judgment Hall, and we read in the



J. ARTHUR FINDLAY

His new book: "Where Two Worlds Meet" is fast becoming a best seller.

ment Hall, and we read in the writings of the priests of 5,000 years ago what they believed the dead experienced in the other world.

After passing the judgment of Osiris, those who were judged fit for Heaven became beautiful souls, and the attendants of Osiris took each soul to the homestead or place of abode which had been allotted to it at the command of Osiris, and there the new life began.

Pictures were painted, and some still exist, showing exactly what manner of place the abode of the Blessed really was. Heaven, to the Egyptians who lived in flat lands with plenty of water, was believed to be flat and the fields intersected by canals and running water.

There were lakes and islands, and we see pictures of the dead

Egyptians working away on their Heavenly farms, ploughing and reaping and driving oxen to and fro.

How otherwise could they imagine something they had never experienced? Doubtless, as we have done, the Egyptians, through their mediums, discovered that the other world was similar in many respects to the one in which we now live.

Such were the words

The Egyptians called the duplicate etheric body "Ka," and the astral body "Aakhu," and so we read about them in the following prayer which the Egyptians prayed to Osiris:

"Let me follow thy Majesty as when I was on earth. Let my soul be summoned, and let it be found near the Lords of Truth. I have come to the City of God, the region that is eternally old, with my soul (ba), double (ka), and spirit soul (aakhu), to be a dweller in this land.

"Its God is the Lord of Truth . . . he giveth old age to him that worketh Truth, and honour to his followers, and at the last abundant equipment for the tomb, and burial in the Land of Holiness.

"I have come unto thee, my hands hold Truth, and there is no falsehood in my heart. . . Thou hast set Truth before thee I know on what thou livest. I have committed no sin in this land, and I have defrauded no man of his possessions."

Such were the words that the Egyptians were taught on earth for the purpose of having a case prepared for their defence when reaching the presence of Osiris to be judged.

They left nothing to chance, and, with their various guide books, they were well acquainted with what they were to do when they came before him. To be said of them, they were well prepared to meet their God.

Teachings of Spiritualism

By Emma Hardinge Britten

It proves man's immortality, and the existence of a spiritual universe.

It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

It sweeps away the idea of a personal devil, and locates the sources of evil in man's own imperfections.

It denies the immoral and soul-corrupting doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own saviour.

It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an infinite, eternal and all-perfect spirit, an Alpha and Omega, all love, wisdom and law.

It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.

It is the death-blow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.

Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches but never enforces its beliefs on any one.

Concerning all spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

Its phenomena, being all based upon immutable principles of law, open endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalizes science with all that is true and practical in religion.

Spiritualism is a ceaseless incentive to practice good; it reunites the friends separated by death; strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted.

There is nothing in Spiritualism to fear. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation, before any guilty soul can attain happiness hereafter.

Spiritualists have no creed, but mostly unite in affirming the following simple summary of principles:

The fatherhood of God.

The brotherhood of man.

The immortality of the soul, and its personal characteristics.

The proven facts of communion between departed human spirits and mortals.

Personal responsibilities, with compensation and retribution hereafter for all the good or evil deeds done here.

A path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

Is Psychic

Experience Valid?

(Con't from Page 7, Col. 3)

which he has emerged as by some cosmic miracle of the gods.

Now I seem to descry on the horizon of life, of which this little episode of man on a minute planet all but lost in God's coterminous universe, yet still a rightful and integral segment of the whole—I seem to foregleam a New Social Order in the throes of birth—a social order of the highest humanitarian esprit that the planet has ever seen, or mankind conceived. The enemies of the amenities are routed. I go forward in that assurance.

Coming Events

NOTICE: To all Spiritualist Associations, Organizations and Convention heads. This is YOUR column. No charge for listing. Send date, place, etc. of your next convention, anniversary or special event and have it published here. The data must take place at least 6 to 7 weeks before you send in your notice.

May 3 to 8, incl.: Rev. Clifford L. Bias will serve the Colville Psychic Foundation, 10 East Fourth St., Jamestown, N. Y.—Private Seances by appointment only; Write: Juliette Ewing Pressing.

May 22, 23, 24, 25: Annual Convention of the General Assembly of Spiritualists of the United States of America; Crystal Ballroom, Hotel Diplomat, New York City; Sec'y.: Everett F. Britz, 225 Lafayette Ave., N.Y.C.

June 28 to August 24: The annual season of Chesterfield Spiritualist Camp, Chesterfield, Indiana; for programs 1952 season, write: Mable Riffle, Sec'y., Chesterfield, Indiana.

July 13 to Aug. 10: Illinois State Spiritualist Camp, Cherry Valley, Illinois; President: A. Monroe Greider; Sec'y.: Eleonora M. Helgesen, 1115 Villa St., Elgin, Illinois.

September 10-14: Eighth Annual Convention of the Federation of Spiritual Churches and Association, write convention chairman: Rev. Laura V. Crocker, Box 169, Long Beach (12) California. Lions, Inc., Municipal Auditorium, Long Beach, California; For information

LETTERS

TO THE EDITORS

Spirit Violinist

A very interesting sequel to my recent article, "Memories of Camp Chesterfield", is the letter received from DeLores DeRyke, 19, Lincoln, Nebraska.

Miss DeRyke mentioned playing her violin in a Lula Taber materialization seance and that she was accompanied by a violinist of the Spirit World.

Already the possessor of a Bachelor of Science degree from the University of Nebraska, DeLores is now attending Nebraska Wesleyan University, working for a Bachelor of Music degree with a major in violin. Part of her letter follows:

"I had an article published in the 'Observer' in '43, when I was in the eighth grade.

A "desert isle"

"I have been very fortunate considering the fact that, insofar as I know, there are no mediums or Spiritualist Churches in Nebraska. In fact, it is a 'desert isle' as far as Spiritualism is concerned.

"Last year, while Mother was at Chesterfield, my spirit music Professor requested that when I came, I should bring my violin and play with him and, of course, I followed instructions.

"Maybe you were not aware of it, but in addition to the materialization spirit violin playing with me, we could hear, from the cabinet, several other violins, cellos (or violas) and a deep string bass, playing along with me. A vocal group sang also and those sitting closest to the cabinet confirmed the materialization circles, my Spirit Music Professor materialized, sat down on a chair near the cabinet, and asked me to play for him. When I finished 'Sweet Hour of Prayer' he came up to me, took my violin and bow and said he would chemicalize them.

"Then he handed them back to me, saying: 'Take them, now'.

"My violin has provided me with many grand experiences. It seems to act as a passport to many fine things."

Like a child

It is regrettable that my original description of the wonderful manifestation was such an understatement, but it illustrates a fact other Spiritualists comment upon. The vibrations present in a seance room are so beyond those of ordinary daily life, that it seems impossible for the sitter to grasp and retain more than a fraction of what transpires.

An attempt to put even this marvelous fraction into words, is like the effort of a child, on tiptoe, reaching tiny arms to touch a star. But, feeling confident that no detail has really escaped the wider consciousness of Soul, enjoyed in the change called "death", we can, in the meantime, at least bear witness that we have seen and heard convincing evidence of Eternal Life.

Valeria Browne Thornton

A Tribute

For some time, I have had the "inner urge" to write to you and your readers. (How often all of us have these "good promptings"—but, alas, delay or neglect to put them into action!) First, let me extend, personally and officially; Congratulations! The all-around expansion of **Psychic Observer** has been a marvelous improve-

ment . . . in keeping with your long-established policy of ever-increasing service to our beloved Spiritualism. I know, because I have not only read, but studied your paper since its very first issue.

It is my honest opinion that all true Spiritualists, individually and in organization, actually owe their loyalty and support to **Psychic Observer**! I mean exactly that.

It is presumed that only a very few, if perhaps any, of our people agree letter perfect with every word or idea appearing in your publication. That is not too important a point. Differences of opinion stand as one of the really healthy signs in our Movement! And, incidentally, your paper is to be especially commended upon the diversity of opinions expressed in its columns. It is one of its very finest features. As well, the fearlessness of this particular column, "Letters to the Editor," in presenting both sides to many divergent and controversial subjects, expresses a splendid strength of editorial policy.

The old and new

But, back to the purpose of this communication. WHY are Spiritualists actually obligated to extend support to **Psychic Observer**? Let me tell you, simply and directly. We ought to, we must, support **Psychic Observer** because of the immeasurable good service which its distribution renders to Spiritualists and Spiritualism—over the entire nation, to ALL in their so-called "political" affiliations or organizational differences.

It is an undeniable fact that **Psychic Observer** stands as a great and constructive promotional agency for our entire Field. It reaches out to thousands and thousands of both "old and new" readers, carrying our message into the midst of the ponderous public upon which the survival of the science, philosophy, and religion of Modern Spiritualism—our teachings and ideals—must ultimately rest.

Not only into the Temples, Classrooms, and Camps; not only to those dwelling in large communities—but out into the by-ways and far-away places, goes **Psychic Observer** as a clarion messenger of our movement.

We wonder

Thus it is a true carrier of glad tidings from the Angel World, heralding our truth and bringing comfort and consolation, guidance and courage, into the hearts and homes of hungry humanity.

Yea, **Psychic Observer** not only serves the individual, YOU, in our field, it is contributing immeasurably to the BUILDING of Spiritualism as a worthy organized Movement.

Personally, and I dare say that I stand with unnumbered thousands, I do not know what our movement would do without **Psychic Observer**! And I sincerely hope that the time shall never come when we shall have to find out.

J. Bertran Gerling.
Rochester, N. Y.

"Man's Progress"

"Creation was the subject under study and discussion at the time your booklet, 'Man's Progress' was received", says Victoria Barnes, M.D., after she

received a copy of the book from the author, Robert C. Kroll.

Dr. Barnes, superintendent of the N.S.A. Bureau of Education, says: "I read the poem to the class, some members University graduates, who are in a position to pass on its merits. All agreed that it is a masterpiece in every way; the message conveyed; the scientific data; poetic value and undisputed source.

"Personally I feel honored to have this copy, not only for the value of its contents and its journalistic correctness; but because I have always advocated the expenditure of proper time and effort to contact the great minds of the past which should be the ideal of every sincere, intelligent Spiritualist. Had Swedenborg and A. J. Davis not accomplished this objective, what value would their seership and writings have been to mortal man?"

About BOOKS

You Will Survive After Death by Sherwood Eddy (Rinehart). **Psychic Observer Book Shop, Jamestown, N. Y., \$2.00.**

Ed. Note: This review, with the heading: "Witnesses To Survival" appeared in the staid magazine "The Christian Century", Sept. 26, 1951.

Basing his statement on 13 years of direct personal participation in psychic experiments which he is convinced have established beyond all question the continuing identities of the nine members of his family no longer on earth, Dr. Eddy presents the reasons for his conviction. At the same time, he considers the other considerations that have led him to the conclusion which is indicated by the title of the book.

He begins with the testimonies of science, of the human heart, of religious teaching, of outstanding leaders of the race—in particular of Jesus Christ. He then adds what he regards as empirical evidence from more than a decade of psychic investigation.

"Twilight Zone"

Tracing the record of speculations or investigations by others, he quotes the testimony to human survival of such persons as Socrates, Plato, Aristotle, various biblical writers, the medieval saints, and such more modern persons as Fox, Wesley, Swedenborg, Alfred Russell Wallace, Daniel D. Home, Frederick W. H. Myers, Sir Oliver Lodge, Stewart Edward White, A. G. Fraser and Marshal Lord Dowding.

Yet he recognizes the immense and widespread prejudice of the public with respect to such testimony, largely on account of the suspicion of fraud or superstition which has attached to so much that it is denoted by the phrase "psychic phenomenon."

He points out that the fate of all who have brought new truth to light in any realm seems to have been the same as that of explorers in this "twilight zone." He thinks one important consideration is that such evidential disclosures of survival as are reported by those who accept their authenticity are "intended for the persons concerned and become second-hand material to all others."

Absolute proof

For this and other reasons, he concludes that "the most satisfying and convincing evidence both for God and for survival may be found, not chiefly in the realm of the intellect and of

pure science, but in the realm of faith and of religious experience."

Five chapters follow with detailed accounts of experiments in "extrasensory perception" and of Dr. Eddy's investigations, together with such persons as Prof. J. B. Rhine of Duke University, Gilbert Murray, Upton Sinclair, Dr. Alexis Carrel, J. M. Hickson, Michael Thomas, W. T. Parish and Edgar Cayce.

The latter four persons all were able to give what Dr. Eddy regarded as absolute proofs of the power of "spirit healing." This type of report leads on to the crucial matter of evidence for survival. Here, for the first time in the book, Dr. Eddy begins to recount in some detail his own experiences made possible by various friends in many parts of the world who possessed psychic gifts.

Either true or . . .

These chapters are packed with evidential matter of such detail and scope as to make him feel that explanation on the basis of the five senses and a materialistic conception of life is quite impossible. Even such extrasensory powers as clairvoyance or "mind reading" fail to account for a number of the incidents recounted.

It is impossible for the present reviewer to approach this part of the book objectively and impersonally. He had the privilege of knowing almost all the persons whose spirit communications have convinced Dr. Eddy of their personal existence in the unseen world and he finds himself immensely impressed with the evidential character of what was communicated.

With a number of these same persons while in this life the reviewer shared remarkable psychic experiments. With other direct contacts which made their personalities so memorable that they are not easily counterfeited.

To the person who finds it necessary to reject such testimony, one must say, Either you assert that the reports of these happenings are not true or you believe it possible to produce some explanation which does not depend upon the hypothesis that personality survives and has found ways to communicate with those now living in this world.

The profoundly religious and personal character of the testimony which Dr. Eddy has written is likewise impressive and leads at least one reader to the conclusions which Eddy states as follows: "Just as there is no contradiction between my religious faith and scientific truth, so there is none between my religious experience which is based on faith and scientific psychic evidence for survival. They rather supplement and confirm each other in a more complete experience."

Real assurance

One must share with Dr. Eddy a sense of wonder that the very people who most eloquently affirm their belief in immortality are often the most stubborn in their rejection of any and all evidence that immortality is a fact.

Such moving and detailed evidence as this little book brings to this supremely important matter ought to help to break down that prejudice and make available to others something of Dr. Eddy's "assurance of future victory, of fulfillment and completion for the individual personality, of building our ever better social order within history and of the full realization of the Kingdom of God beyond it."

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No. 13

A Psychic Observer Feature

SPIRITUALISM

... For The Young

SOME DON'T'S

By A. T. Connor, F.S.N.U.

Most of us are well aware of what we should be and do, as youth students and workers in our Spiritualist movement, and also as worthy members of our social community. But I sometimes wonder how many of us are aware of what we should not be or do, as ardent Spiritualists.

One of the most important of these Don'ts is with regard to excessive zeal for development. We should not sit in more than one Development Circle or one Study Group. This may seem lack of zeal, but it is not. It is guiding our zeal with common-sense.

We must realize that each Circle differs in its membership, and therefore in the mental and psychic status of its members. The result of sitting in more than one Circle could be that, when opening our mind to Spirit control, we may be submitting ourselves to contradictory influences, and thus attaining a development which is not at all helpful to our Spirit fellow-workers.

Like attracts like

We must not forget that our mind, and that Spirit control consists of our mediums drawing away their mental influence, and allowing a Spirit friend to take over full control of their brain functions.

But we must not make the mistake of thinking that, the first time our Control speaks through us, we shall have attained full control.

This is only the beginning, with the promise of success if we have the patience and the perseverance to continue our development; and our reward will be that we shall each have become a working Earth-life member of our Spirit Band.

But we must never overlook one important fact: that "Like attracts like" is the law governing Spirit relationships. All classes of human beings pass in to Spirit life, and the only class we can associate with will be those of a mental and spiritual development or under-development similar to our own.

So we must examine ourselves and our standards, carefully and impartially; realize in what we are lacking, and adopt a course of mental and spiritual studies, and psychic development, which will qualify us for good class Spirit comradeship and control. We must never be so careless about Spirit control as to "chance it."

Age to Develop

To some of us the following Don't may seem ridiculous; but it is regarded as necessary by my Spirit friend Jappy, who has worked through his medium for over fifty years. It is said we should never regard ourselves as having been born mediums—although children of an early age have manifested the possession of psychic powers.

Mediumship is not a result of birth, but of intelligent development of submission to Spirit control; and this development should not be attempted before

a would-be medium, of either sex, has reached the age of eighteen.

Having reached the age for safe and wise development, and being assured regarding the competence of the Circle Leader, we should resolve that our goal shall be full Trance control.

We should adopt as a motto that "only the best is good enough," and not be satisfied until one evening, having sat unconscious for a time, we are informed by the Leader that we have been in trance, and our Control has given a message. We must not forget our duty to others, but continue our development until we have become perfect mediums and devoted workers.

Other Don'ts

Having seriously considered the development of mediumship, there is one necessary precaution to be observed by all sitters, young or old. We should never go to sit in a Circle, for control, if we have had a day of hard work, and are feeling physically or mentally tired—or after eating a heavy meal.

It is our Mind, working through our digestive organs, and when our mind influence is withdrawn, digestion is interfered with and our health is affected. We must be in good physical condition when we undertake mental or physical activities, for a healthy mind needs a healthy body.

Beware of Zeal

Another Don't is that we should not allow our zeal for service to allure us into taking part into activities for which we are not physically fitted.

When we have witnessed, or read about, what we might call the miraculous results of healing treatment given by Harry Edwards, John Britnell, and others, and realize the glorious work they are doing, we may feel called upon to join in this worthy service to sufferers from disease; but we are apt to overlook the fact that overwork in healing may lead to a breakdown of our own physical health.

One of my early Spiritualist friends was a noted local Healer, who was so successful in his spare time evening treatment of cases, some of them serious, that at last he was persuaded to give up his daily business and join with a West End Healer in conducting a Healing Centre.

For a time his success continued; but doing healings most of the day made a much greater demand on his own bodily health than his former evening healings had made.

The result was that he began to absorb into his own body some of the ill-health conditions which he drew from his

INTERNATIONAL NEWS

London, England: Horace Leaf, F.R.G.S., who has just completed a several months' tour in America, has returned to London. Just recently an article written by Mr. Leaf appeared in an English Spiritualist journal. Leaf points out the advisability of having an organization in the United States that could handle bookings for visiting foreign mediums. Leaf says there are such organizations in London.

True, the Marleyborne Spiritualist Association does book mediums on the Isles, but there is no record to show that they have ever booked an American medium. In the cases of Arthur Ford and T. J. Kelly, they were booked by Psychic News or through the efforts of individuals, such as Mrs. M. A. St. Clair-Stobart. Anyone who takes over such a project will find numerous difficulties.

English mediums have been booked continually over the past fifteen years in this country. The paying of expenses, to travel over great distances, become a hardship to churches, especially when these expenses are added to a possible fee. Furthermore, there are few mediums in England who feel that they would like to compete (individually) with the top-notch mental and physical mediums in this country.

The "Helen Hughes" and the "Estelle Roberts" type of mediums would do well in America, but even they would have

patients' bodies, and at length reading activities.

Another Don't arises from our Second Principle, which teaches the Brother-sister-hood of Humankind. We must never forget that we are all brothers and sisters in the family of Eternal, Infinite Love and Wisdom, and as such have spiritual duties towards each other—even those of whom we may not approve.

Not All Perfect

We are not all perfect in every way, and we must not dislike other people merely because their imperfections may differ from our own.

We should never refuse to give support or assistance to others; and sometimes we may find that our spiritual decisions have brought us an unexpected reward.

An elderly lady who had no desire for Control because she thought that at her age it wasn't worth while, but who attended at Development Circles because "every little helps," joined one of seven members, conducted by my wife.

She always sat, with her hands clasped in front of her, and, three months after joining, suddenly declared at the close of the sitting that she had been cured of an internal complaint, which had caused her great pain for several years.

None of the Circle members knew that she was not in normal health, so her cure must have been caused by the psychic power passing round the Circle, or by contact with a Spirit Healer who sensed her pain and overcame the physical cause.

trouble making even expenses on a short trip. This, coupled with the fact that, during these sojourns, government restriction is such that they are not allowed to exact a fee or take money for services, unless the money given is an out and out donation. And so, there are many things that enter into Leaf's idea of expecting an American organization to be founded for this purpose.

Paris, France: "Les Editions de L'Ermite" (2 rue de Londres, Paris 9me) are preparing an international directory of psychic and occult practitioners and experts. The names and addresses of specialists in Astrology, radiesthesia, healing, etc., are being inserted free of charge. As this volume will also give the addresses of various societies and publications it should be of interest to all students of such subjects.

Montreal, Canada: The Catholic Church must be very discreet about psychic manifestations. It seems that after Sister Anne Felicite, a 62-year-old Nun had been credited with "miraculous" healing powers administered to over 15,000 persons in the Province, she was directed to seclusion.

South Africa: The appeal, made to the Archbishop of Capetown, to give official recognition to Spiritual Healing was passed at a recent annual meeting of the "South African Spiritualists' Association" in Durban.

British Guiana: Rudolph Dunbar, a musician, attended a seance and according to a Trinidad newspaper, swears he heard the spirit voice of Richard Tauber, through a woman medium. Tauber died several years ago.

London, England: "Reynolds News" is the latest Sunday newspaper to announce "an investigation" of Spiritualism. Once again, presumably, we are to have a parade of articles by well-known personalities who may or may not have had previous experience of the subject.

Always such "investigations" are inconclusive. Their main significance to Spiritualists is that they do undoubtedly attract interest and cause readers to make their own enquiries.

It is scarcely possible for a newspaper to conduct a scientific enquiry. The value of such "investigations" is too often dependent upon its significance to the circulation department.

Paris, France: The late Dr. Raoul Montandon, as a man of science, gained wide recognition as Doctorate of the University of Geneva.

To his years of research into psychic and occult phenomena, he brought the same painstaking scientific spirit as he had shown in his archaeological, ethnographical, and geographical research. Just before his death, he completed a short study of that remarkable and almost forgotten personality, the Seeress of Prevorst.

Stockholm, Sweden: The annual International Spiritualist Congress held here evidently jarred the Swedish newspaper "Alliance Tidende". They have just published an article on the "sixth sense", an account that points out 17,000 cases of psychic phenomena.

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CHURCH NEWS

Tonawanda, N. Y.: Sharon Lee Snowman, (8), with rare grace and sureness reads the text during the regular service conducted by Rev. E. S. Gardei, pastor of the Elmlawn Spiritualist Church, 39 South Niagara St. Rev. Gardei says: "Little Sharon has explained to our congrega-



Sharon Lee

tion the true meaning of the Lord's Prayer. Many times she has been able to give evidential messages."

The spiritual work of Sharon Lee was outstanding during a recent Christmas service in which twenty-two children participated. Others taking part in the service: Henry Hoffstetter, Rev. Charles Bement and Spiritualist missionary, Edward Joseph.

Cherry Valley, Illinois: The annual summer session of the Illinois State Spiritualist Camp Association will open July 13th and close August 10th, according to Secretary, Eleonora M. Helgesen.

To reach Cherry Valley, take Route 20 to Belvidere, turn left on Route 5, then eight miles to Cherry Valley, at which point the camp is located across the Kishwaukee river.

Board of Directors: A. Momoe Greider, President; Charles Craig, First Vice President; Emeline B. Davis, Second Vice President; Eleonora M. Helgesen, Correspondence Secretary; Alice Jeffery, Financial Secretary and Ethel Craig, Treasurer.

The trustees are: George Holcombe, Harry Shaw, Clarence Simerson, Meta Hammond and Alfred Helgesen.

Jackson, Michigan: Extensive remodeling and complete redecoration have been made at the Goodfellow Spiritualist Church, 1014 LeRoy Ave., a sanctuary of which all can be proud.

Velvet drapes, a new pulpit, an automatic heating system, all these lend an air of reality to their religion—the results of true fellowship, says President Charles Gulick.

During the past year, over 25 new members have been added. This, coupled with the fact that the entire expense (\$4,000.00) has been paid, is proof positive that the outstanding mediumship of minister, Rev. James Tingley, is receiving its rightful support.

The largest attendance, during recent months, was reported the first of the year when the prophecies for 1952 were given by the pastor.

Chesterfield, Indiana: Each Sunday afternoon, from 2:30 to 4, Spiritualist services are being held in the Chapel at Chesterfield Spiritualist Camp, Chesterfield, Indiana. Mediums and speakers who have served in the past and those who will continue in the future are: Rev. Mable Riffle, Rev. Clifford L. Bias, Rev. Pansy Cox, Rev. Loretta Schmitt and Rev. Clara Medcalf.

These services will continue

until the opening of the camp, Saturday, June 28th. Splendid hotel accommodations are always available at the Western Hotel—open all year round.

Syracuse, N. Y.: Rev. Arthur Merriman, rector of the Church of the Savior, an Episcopal clergyman, officiated at the funeral of the popular Spiritualist, Tom McManas. In a recent issue of *Psychic Observer*, the name of the officiating minister was given as Marea H. Batzer, pastor of the Christ Church of Psychic Science. This was incorrect.

San Francisco, California: Regular Spiritualist services are held every Wednesday evening at the Universal Church of the Master #265, located at 534 Laidley Street. The minister in charge is Rev. Armon.

The minister of this church, Rev. Frances Link, conducts classes for spiritual unfoldment every Tuesday afternoon at 1. Rev. Hilda Thornton's healing class is held Friday evening.

New York City: Howard Brenton MacDonald, noted traveler, lecturer and teacher, was ordained January 6th in the "Meditation Chapel" of the Hotel Biltmore. Rev. Beulah Thompson Haas and Rev. Dr. George C. O. Haas, officers of the Universal Spiritual Church, officiated. It is expected that Rev. MacDonald will be the minister of a congregation soon to be established. In the interim, he will act as general missionary for the Universal Spiritual Church which was founded twenty-five years ago through the aid and

late John McEntee Bowman, past president of the Bowman-Biltmore Hotels Corporation.

According to Rev. Haas, the Universal Spiritualist Church presents a complete teachings, including spirit communication; all based on the principles of Spiritual Science.

Reading, Penna.: Ever since our mention of the healing successes of John M. Kalina, readers have directed letters to him. Many of these letters were returned to the sender because of the incomplete address.

Although Mr. Kalina prefers to conduct his spiritual work quietly, it is imperative that the readers of *Psychic Observer* be informed of his correct address: John M. Kalina, 323 Haig Blvd., Kenhorst, Reading, Pennsylvania. Kenhorst is a suburb of Reading.

We are indebted to R. E. Molley of Reading for calling this matter to our attention.



During the holiday season, Rev. Robert and Mrs. Earlyne Chaney (above) received numerous expressions of good will in the form of Christmas cards. These are shown around the Christmas tree that adorned the foyer of their church.

The Chaneys are pastors of the Astara Foundation, "Temple of the Seven Spheres," 508 South Hobart Blvd., Los Angeles 5, California.

Kenosha, Wisconsin: At a recent service, held in the Temple of Spiritual Truth, 6333 Sheridan Road, Marnie Koski and Jerone Komiek were ordained into the ministry of Spiritualism by Rev.



Rev. Marnie Koski

John Skinner, missionary for the Spiritual Science Church of Chicago.

At this service, healing certificates were presented to the following: Rose Erhart, Freida Leenan and Marnie Koski.

Rev. Koski is minister and Rev. Komiek, assistant pastor of Kenosha's newly organized Temple of Spiritual Truth; both are lecturers, teachers and healers. The special ordination service attracted visitors from Madison, Milwaukee, Racine and Waukegan, including: Rev. Amelia Pope, Madison, Wisconsin; Rev. Amy Pofahl, Pleasant Prairie, Wisconsin; and Rev. Harriet Polcyn, Milwaukee, Wisconsin.

Malabar, Florida: According to Emily Loucks, Eau Gallie, Florida, several materialization seances were conducted recently by a relatively new medium in that field of phenomena. The medium, Clarence Lee Smith, lives in the little town of Valkearia, eight miles south of Melbourne in the state of Florida. Mrs. Loucks' report discloses that Rev. Smith, who has been sitting for psychic unfoldment for over five years, was ordained recently by Rev. Helene Gerling at Rochester, N. Y., under the banner of Universal Psychic Science.

Last January, this organization issued a church charter to Rev. Smith, pastor of the Indian River UPS Temple.

St. Catharines, Canada: Having overcome serious illness during the past few years, while a resident of California, one of America's foremost direct-voice mediums, Rev. William Cartheuser, has returned to St. Catharines where he is serving the Spiritualist Church in that city, located at 127 Church St., according to F. E. Hetherington, popular barrister of that city.

Rev. Cartheuser, says Hetherington, plans to travel in the near future.

San Jose, California: Rev. Calvin A. Roll, ordained several months ago by Rev. Julia Hullquist, is pastor of the Grace Spiritual Church, Third and Santa Clara Streets.

He is a lecturer, teacher, musician and clairvoyant, is occupied during the week as a teacher of Eighth grade at the Campbell School, Campbell, California.

Rev. Roll's mother, Rev. Nettie Roll, was the late pastor of the Harmony Spiritualist Church.

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Dr. Clara Barnett-Smith, D.C. (left) President and minister; Dr. B. J. Smith (right) D.C., Ph.D. and Assistant minister. (P-327)



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ALABAMA

Birmingham — Spiritual Science Church, 2524 7th Ave., North; Sun. 3 & 7 P.M.; Tues. 7 P.M.; Thurs. 8 P.M.; Class; Rev. Frederick W. Mitchell, minister; Phone: 54-3203.

ARIZONA

Phoenix, Arizona

Temple of Divine Wisdom, 2039 E. Henshaw Rd.; Sun. 7:45 P.M.; Rev. W. A. Riggs; Phone: 9-2616.

Harmony Chapel, 621 North 5th Ave., Sun. 3 P.M.; 6:30; 7:45; Thurs. 7:45 P.M.; Edwin W. Ford, N. S. T.; Phone: 4-1990.

First Spiritualist Church, (N.S.A.) Tenth and East Fillmore Sts.; Sec'y: Nola Elmo, 2215 North 9th St.; Services: Sunday 8 P.M.

ARKANSAS

Hot Springs — Ch. of Spirit and Truth, 208 Plateau; Sun. 8 P.M.; Circle, Wed. 8 P.M.; Rev. Julia Martin, Phone 6-632.

CALIFORNIA

Alameda—Brotherhood Spiritualist Church, 1407 9th St.; Sun. & Thurs. 7:30 P.M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

Alhambra—The Pyramid Church of Truth and Light, 326 South Atlantic Blvd.; Sunday 7:30 P.M.; Thursday 2 P.M.; Rev. Emma E. Kingham; Phone: Atlantic 2-8632.

Escondido, California

Church of Spiritual Wisdom, 352 West 5th St.; Healing; Sun. 7:15 P.M.; Lecture; Sun. 7:30 P.M.; Pastor: Rev. C. E. Goodale; Sec'y: F. E. Watson.

Universalist Spiritualist Church, Woman's Club House, 240 S. Broadway; Sun. 7:30 P.M.; Pastor: Mable Windnagle (C.S.S.A.) Pastor.

Hanford—Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Wolford, Pastor.

Hollywood, California

Spiritual Science Ch., 1904 North Argyle Ave.; Rev. Mae Taylor.

Long Beach, California

People's Spiritualist Church, 785 Junipero Ave., Services: Sun. 11 A.M. & 8 P.M.; Minister: Rev. Edith M. Niles, 746 Junipero Ave., Phone: 906-540.

Temple of Christian Philosophy, 1105 Raymond Ave.; Services: Sunday 7:30 P.M.; Wed. 7:30 P.M.; Dr. Aria Dharma Thera, Buddhist Monk—Classes; Friday 7:30 P.M. Bishop Lowell Wadley—Classes on Occult Science; Minister: Rev. Lola Reddig; Res. Phone: 8-2316; Church Phone: 99-214.

Carl Horton Pierce Memorial Healing Center, Villa Riviera Hotel, Chapel in the Sky, Suite No. 1601, 900 East Ocean Ave.; Sun. Vespers 2:30 P.M.; Mon. & Thurs. 8 P.M.; Dr. C. Richard Minugh; J. Leigh Denton; Telephone: 6-7261.

Temple of Spiritual Science, Town Hall, 835 Locust Ave.; Sun. 7:30 P.M.; Thurs. 7:30 P.M. at 527 W. 4th St.; Pastor: Rev. Rosa Locke; Phone: 63-5123.

Universal Memorial Spiritual Ch., 411 East 6th St.; Wed. 2 and 7:30 P.M.; Rev. Laura Crocker; Phone 704558.

Los Angeles, California

Church of Modern Christianity, 954 South Vermont Ave.; Sun. 11 A.M. & Wed. 8 P.M.; Minister: Rev. Ethel Van de Water.

Spiritual Science Church (I. G. A. S.) Charter #126; 202 East Plymouth St. Rev. Mary Pirtle.

Astara Foundation, 508 South Hobart Blvd., Sun. 2:30 & 7:30 p.m.; Wed. 7:30 p.m.; Dr. Earle Chaney & Rev. Robert G. Chaney.

Universal Temple, 1200 W. Florence Ave.; Wed. & Fri. 2 & 7:45 P.M.; Sun. 7:45 P.M.; Pastor: Rev. Eula Perryman; Phone: PL 2-7858; Rev. Walter H. Goff.

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

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor Ct Entrance, Sun. 11 A.M.; Pearl Irene Barnes.

First Christian Episcopal Church, Rowena Field Memorial, 8th & Wilton Place; Services: Sunday 2:30 P.M.; Minister: Thomas E. Badger; Phone: AR 7-4489; Sec'y: Frank E. Richlieu, 11927 Kearsage, West L. A.

Christian Spiritual Church, 8126 Crockett Blvd., Sun. 7:30 P.M.; (I.G.A.S.) Rev. Walter Jacobsen; Phone: LA 4619; President: Ida Hill; Sec'y: Lucille Buck.

Central Sp'list Ch., 2201 S. Union Ave.; Services Sun. 9:30 to 11 A.M.; 2:30 P.M. & 7:30 P.M.; Wed. 2 & 7:30 P.M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, Pastor.

Agasha Temple of Wisdom, 353 N. Western Ave.; Sun. 8 P.M. Richard Zenor.

(Los Angeles—continued)

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P.M.; Sun. 2:30 & 4 P.M.; Minnie Sayres.

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

Spiritual Science Ch., 247 W. 58th St.; Tues. 2 P.M.; Wed. 8 P.M.; Fri. 7:30 P.M.; Sun. 11 A.M., 2 & 8 P.M.; Rev. Frank Mickley; Phone: TH 2104.

Church of Divine Light, 1900 W. Sixth St.; Services, Sun. & Wed. 7:30 P.M.; Rev. Beulah England.

Oakland, California

First Temple of Spiritualism; 1442 Alice; Sun. 8 P.M.; Miltie Monroe, minister.

Fraternal Brotherhood Spiritual Ch., 626 West Grand Ave.; Tues. & Thurs. 2 P.M.; Wed. 8 P.M.; Lillian Storms (Hi 4-1684).

Sacramento, California

Liberal Spiritual Church, U. C. M. No. 85, I. O. O. F. Hall; 9th & "K" Sts.; 4th Floor; Sun. 2:30 & 8 P.M.; Healing 7 P.M.; Rev. Ruth Moser, P. O. Box 428.

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

San Bernardino, California

Church of Natural Psychic Law, 132 E. 5th St.; Wed. 7:45 P.M. circles & healing; Fri. 8 P.M. Development class; Sun. 7:45 P.M. Lecture, Healing & Messages; Rev. Lillian Rissinger, Pastor; Phone 82-0118.

First Spiritualist Association (N.S.A.) 599 Arrowhead Ave. (at 6th) Sun., Wed., & Thurs. 7:30 P.M.; President: Dollie E. Dunlap (X)

San Diego, California

Inspirational Ch. of The Master, 2730 A St.; Sun. 11 A.M. & 7:45 P.M.; Wed. 8 P.M.; Pres., Rev. Elsie L. Brilling, Phone Main 9549.

Concord Mission (I.G.A.S.), 1934-30th St.; Services; Sun. 8 P.M.; Circles, Thurs. 8 P.M.; Rev. Elvina Colburn; Telephone: F. 5695.

Harmony Temple of Spiritual Science, 1000 Broadway; Michael Florenza.

Fraternal Spiritualist Church, 1502 Second Ave., Sunday 1 & 7:45 P.M.; Pastor & President: Rev. Gust Thumberg; Rev. Georgiann Kella, Sec'y.

First Sp'list Ch., 3777 42nd St.; Sec'y, Mrs. H. L. Davis.

San Francisco, Calif.

Christian Spiritualist Church of San Francisco, Inc., Music Room, Western Woman's Club, 111 O'Farrell St. (between Stockton and Powell); Minister: Rev. Atela Chisholm; Sun. 2 & 8 P.M.; Sec'y: Mrs. M. Mendenhall.

Radiant Light Church, 147 Fell St.; Sun. 7:45 P.M.; Tues. 2 & 7:45 P.M.; Mon. Class: 7:45 P.M.; Rev. Helen Bercu; Phone: JU 59338.

Golden Gate Spiritual Church (N. S. A.) 1901 Franklin St.; Sun. 8 P.M.; 2nd & 4th; Wed. 7:45 P.M.; Rev. Florence S. Becker, 194 Brentwood, Minister.

Spiritualist Church of Revelation, Inc., 1762 Page St.; Thurs. 7:45 P.M.; Rev. James J. Dickson, Minister, Direct-voice and Materialization medium; Pastor's home: 2940 Nineteenth Ave.

The Little Church (Spiritualist) 875 Valencia St.; Sunday & Thursday 7:45 P.M.; Healing Class: Monday 7:30 P.M.; Unfoldment Class: Tuesday & Wednesday 7:30 P.M.; Minister: Rev. Alda Scheleman, 2475-40th Ave., San Francisco (15) Cal.

First Spiritualist Temple, 3324-17th St. (near Mission) Sun. & Wed. 2 & 7:30 P.M.; Albert N. Theriault, Sec'y.

Universal Church of The Master, No. 265; 534 Laidley St.; Unfoldment Class, Tues. 1 P.M.; Rev. Frances Link; Wed. 7:30 P.M.; Rev. John Armon; Healing Class, Fri. Eve.; Rev. Hilda Thornton; Phone: DELaware 3-3932.

San Jose, California

1st Spiritual Science Ch., 276 Lincoln Ave., Sat. 8 P.M.; Rev. Evan Shea, pastor.

Grace Spiritual Ch., I. O. O. F. Hall, 3rd & Santa Clara St.; Sun. Messages 3 P.M.; Lecture and Healing; 7:30 P.M. (4th Sun. 2-4 P.M. circles). Pres. Rev. L. S. Thompson.

Santa Barbara, California

Summerland Spiritualist Association (Church of The Comforter), 1028 Garden St. (C. S. S. A.) Sunday: 2:30 P.M.; Minister: Rev. Joe Lewis, Phone: 98202; Sec'y: Luella H. Wis 417 Dibble Ave., Santa Barbara.

Universal Chapel of Light, 1509 De La Vina; Sun. 7:30 P.M.; Fri. 8 P.M.; Rev. Johanna Ruhna, 2305 De La Vina; Phone 26344.

Stockton—Spiritual Science Church No. 204; 2106 Cherokee Lane; Sunday, Healing: 7:30 P.M.; Lecture: 8 P.M.; Messages: 9 P.M.; Every first Sunday: Billet Reading; Minister: Rev. Edna Miller; Sec'y: Rev. Celia Isert.

Vallejo—Spiritual Science Ch. No. 91, 427 Capitol St.; Golden Shield Hall; Sun. 7:30 P.M.; Rev. Edna I Hogan. Phone 3-9185.

Vista—Metaphysical Temple of Truth, Route No. 4 Box 612. Rev. Florence L. Myers.

COLORADO

Denver, Colorado

The People's Spiritualist Church, Sunday, 8 P.M.; Healing Services: Rev. Jessie Cull, Minister; Rev. Pearl B. Ashbrook, 322 East 17th Ave.; Phone: Main 8961.

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

Spiritual Science Ass'n.: Glenarm Hotel, 1517 Glenarm Place; Serv- ices: Tues. & Fri. 1:30 P.M.; Rev. Blanche Debuski; Class: Tues. 8 P.M. & services: Thurs. 1:30 & Fri. 8 P.M.; Rev. Sophie Busch-Tracy; Phone: Tabor 2068.

Star of The East Spiritualist Church, 1379 Kalamath St.; Sun., Tues., Wed. & Thurs. 7:30 P.M.; Rev. Ernst and Frieda Nickles, 4563 Olcott; Phone: GL-7344.

CONNECTICUT

Bristol—Michel Sp'list Ch., Stephen Terry Hall, 8 South Elm St.; Wm. P. Morgan.

Hartford, Connecticut

First Church of Divine Light, Inc., 303 Park St.; Sun. 3 & 7:30 P.M.; Wed. 8 P.M.; Pres.: Clifford H. Doucette; Phone Manchester 2-1841.

The Spiritual Temple, Inc. (N.S.A.) 758 Asylum Ave. Sun. 8 P.M.; Pres.: Elyva Smallwood; Enid Hosmer, Sec'y.

New Haven—Alliance Center of Inner Vision; 1023 State St.; Wed. 7:45 P.M.; Minister: Rev. Dorothy Russell Johnson; Sec'y: Carl Johnson.

Norwich—First Spiritual Union, 29 Park St.; Sun. 2:30 & 7 P.M.; Pastor: Rev. Maymie W. Wheeler; Sec'y: Otis Brainard.

Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer St.; Pastor: Raymond E. Burns; Founder, Dr. Isabelle K. MacDonald.

Willimantic—1st Society of Sp'lists, 142 Valley St.; Sun. 2:30 & 7 P.M.; Pres: Caroline J. Conner.

DISTRICT OF COLUMBIA

Washington, D. C.

Church of Two Worlds, 2460 - 16th St., N.W. Sun. & Wed. 8 P.M.; Burroughs; Phone: EMERSON 0010; Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W., Washington (12).

1st Spiritual Science Ch., 1900 "F" St., N.W., Park Central Apartment Hotel, Suite 604; Services: Tues. 2:30 P.M.; Sun., Tues., Wed. and Thurs. 8 P.M.; Rev. Alice Tindall; Phone: METropolitan 0540, Ext. 604.

First Spiritualist Church, 131 "C" St.; Sun. & Tues. 8 P.M.; Pastor: Rev. Alfred H. Terry; Phone: LINcoln-3-1572. (N.S.A.)

Third Spiritual Science Church, 425 "D" St., S.E.; Apartment 2; Services: Sun. & Tues. 7:30 P.M.; Minister: Rev. E. Genevieve Norvell; Phone: ATLantic 7971.

FLORIDA

Daytona Beach—Hays Memorial Spiritualist Church, 221 First Ave., Sul. 8 p.m.; Wed. 2 & 8 p.m.; Classes for spiritual unfoldment: Nov. through March; Minister: Rev. Margaret Hays Springstead; Phone: 2-2432.

Fort Lauderdale, Florida

Beckoning Light Spiritualist Church, Woman's Club; Sunday 8 P.M.; Rev. Jewell Williams, 200 N. E. 4th St.; Phone: 2-3160.

The Church of Life Eternal, Woman's Club, Stranahan Park, Sunday, 3 p.m. Healing; Clinton Stone; Services: 3:30 p.m.; Rev. Arthur Ford; Sec'y: Matilda R. Gray, 447 S. W. 3rd Ave.; Phone: 2-1725.

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

Jacksonville, Florida

United Spiritualist Church, 125 Market St.; Services: Sun. 8 P.M.; Messages: Wed. 8 P.M. at 1136 Hubbard St.; (U. B. S. A.) Minister: Rev. Etta L. Gardner; Phone: 60351.

Rosa Lee Smith Chapel of Universal Psychic Science, 925 Liberty St.; Sun. 8 P.M.; Thurs. Messages 8 P.M.; Classes: Tues., Fri. & Sat. 8 P.M.; Pastor: Rev. Lydia Emery; Ass't Pastor: Rev. James J. Blythe; Phone: 7-5461.

United Spiritualist Church, 125 Market St.; Sun. 8 P.M.; Circle 8 P.M. at 1136 Hubbard St.; Rev. Etta L. Gardner; Phone: 60351.

America's Spiritual Science Ch., 218 Broad St.; Sun. 2 P.M.; Healing Mon. 8 P.M.; Rev. Eileen Tatrot; Phone: 82-111 or 2-9392

Melbourne—Indian River Universal Psychic Science Temple, 8 miles South of Melbourne, and 2 miles South of Malabar on U. S. Highway 1; Sun. 8 p.m.; Sat. 8 p.m. (Materialization) Phone (after 6 p.m.) Melbourne: 399-J-3; Sec'y: Dorothy W. Smith, Box 74 Malabar, Florida; Minister: Rev. Clarence Lee Smith.

Miami, Florida

Beckoning Light Sp'list Ch., 1621 S.W. 6th St.; Sun. 7:45 P.M.; Wed. & Thurs. 8 P.M.; Rev. Bertie Lilly Candler; Estella Garrett.

(Miami—continued)

Honeyhill Church of Metaphysical Science, 575 N.W. Honeyhill Drive; Sun. 8 P.M.; Minister: Rev. Paula Reid, R.F.D. No. 1, Box 363 G, Hollywood, Florida; Assistant Pastor: Steve Reid.

Temple of Revelation, 600 S. W. 25th Ave.; Pastor, Rev. Ruby J. Schmidt; Ass't pastor, Rev. Lucille L. Wedge; Sun. & Wed. 7:45 P.M.; Healing Center 7 P.M.; Phone 48-1325.

Spiritualist Memorial Church, 819 N.W. 22nd Place; Sun. 8 P.M.; Rev. Madge Hart; Phone: 83-4659.

Memorial Sp'list Ch., 819 N.W. 22nd Place; Classes: Tues. 8 P.M.; Rev. Madge Hart; Ass't pastor: Rev. Marguerite Talmadge.

Roosevelt Spiritual Memorial Church No. 1, 1180 S.W. 6th St.; Services: Wed., Fri. & Sun. 8 P.M.; Ministers: Rev. Samuel T. Pickens & Rev. Nellie M. Pickens.

Sarasota—Shrine of The Master, Women's Club, Palm & Park St.; Fri. 7:45 P.M.; Rev. Dorothy Graff-Flexer.

St. Petersburg, Florida

Church of Spiritual Philosophy, 1715 Tangerine Ave., Thurs. & Sun. 8 P.M.; Rev. Clara Knost Larrick & Rev. M. McBride Pantan, Ministers; Phone 71-7765.

People's Spiritualist Church, 1011 Ninth Ave., North; Sun. & Wed. 7:45 P.M.; Rev. Lillian Dee Johnson and Rev. Nellie Curry, Ministers.

Spiritualist Church of the Beloved; 2806 Central Ave., Sun. & Wed. 8 P.M.; Pastor: Rev. Ethel Post-Parrish; Sec'y: Rev. Lena Barnes Jeffs.

Tampa, Florida

Occult Center School and Church, 8806 Florida Ave.; Sunday 8 P.M.; Pastor: Rev. Nellie Cherry; Phone: 34-7775.

Shrine of The Master, 1308 Memorial Highway; Sun. 7:30 P.M.; Pastor: Rev. Dorothy G. Flexer, Phone 32-7492.

West Palm Beach—White Star Memorial Spiritual Center, 217 Okeechobee Road; Sun. 7:30 P.M.; Wed. & Thurs. 2 & 8 P.M.; Minister: Rev. Della Frame.

ILLINOIS

Berwyn—Church of Faith in God, 1212 S. Harvey Ave.; Sun. 3 P.M.; Wed. 8 P.M.; Healing and Messages; Pastor, Anna Zalokar.

Champaign—1st Ch. of The Spiritualist, 219 S. Water St.; Sun. 3 P.M.; Rev. Floyd Humble.

Chicago, Illinois

First Spiritualist Episcopal Church, 721 West Belmont; Worship Service: Sun. 7:30 P.M.; All message; Rev. Rosemary Kelly.

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Sun. 2:30 & 7:30 p.m.; Class: Mon. & Fri. 7:30 p.m.; Social: Last Saturday of each month; Minister: Rev. Anthony Camardo; Phone: CAPITOL 7-6333.

1st Roseland Spiritualist Ch., 138 E. 114th Place; Sun. 3 P.M.; Pastor, Deon Fry. Phone Pullman 5-2965.

Evangelical Spiritual Church, 654 N. Parkside Ave.; Sun. 7:45 P.M.; Wed. 8 P.M.; Rev. Harry H. Hilborn, Minister; Pauline Buerger, Ass't Pastor (Church phones: Austin 73151 & Austin 74058).

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 Ashland Ave.; Sun. 3 & 8 P.M.; Healing, Thurs. 8 P.M.; Rev. Harry A. Tufts; Phone: Walbrook 5-4750.

Silent Prayer Sanctuary, 3602 West McLean Ave.; Services: Sun. & Wed. 8 P.M.; Leader: Sophia Schaffer; Phone: ALbany-2-6417.

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

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

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

Psychic Science Temple of Divine Brotherhood, 1452 W. 69th St.; Sun. 7:45 P.M.; Rev. Hazel Themasus; Phone: Republic 7-5616.

Friendly Spiritual Ch., 240 W. 63rd St.; Sun. 8 P.M.; Rev. Elver R. Street; Phone: WEntworth 6-2270.

Flower Candle Light Guide Spiritual Science Ch., 3165 N. Clark St.; Sun. 3 & 8 P.M.; Rev. Mary Kearney; Phone: GR 7-1707.

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

Chantoa of Zaya Church, 410 S. Michigan Ave.; Room 500-A; Sat. & Wed. 8 P.M.; Maria Strazzantelli; Phone: Ha 7-2309.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Sun. & Thurs. 7:30 P.M.; President: Freda Brown; Phone: HEmlock 2447.

Brotherhood Church of Spiritual Light, 5052 N. Merrimac Ave.; Sun. 7:30 P.M.; Pastor: Rev. Albert A. Soch; Ass't Pastor: Rev. F. Williams; Phone: Rodney 3-4422.

Star of East Psychic Science Temple, 2nd Floor, 812 West 69th St.; Sun. 8 P.M.; Rev. Louise Lewis, 7004 S. Peoria St.; Phone: AB 4-8834.

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

Sp'list Ch. of Truth, 3349 West North Ave.; Sun. healing 7:45 P.M.; service 8 P.M.; Pres. Theo. Siers; Phone: B. E. 5-7455.

Belmont Spiritualist Ch., 1219 Belmont Ave.; Sun. 7:45 P.M.; Thurs. 2 and 9 P.M.; Pres. Lester J. Boleman. Phone SEeley 3-1275.

(Chicago—continued)

Church of The Spirit, 2651 North Central Park Ave.; Sun. Jr. Church 10:30 A.M.; Evening service 7:30 P.M.; All message service Wed. 7:45 P.M.; Pastor: Rev. Frank Joseph; Ass't Pastor: Rev. Ernst A. Schoenfeld.

Cicero—First Sp'list Ch., 5033 West 25th Place; Sun. 7:45 P.M.; Mon. 8 P.M.; Rev. Lena (Drews) Crane.

Decatur—First Spiritualist Church of Truth, 993 North Edward St.; Sun. and Wed. 7:30 P.M.; Rev. Grace Bowman Brown, 940 North Edward.

East St. Louis, Illinois

Spiritual Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P.M.; Laura Connol Phillips; Sec'y: Mrs. Clarence Prater, R.F.D. No. 2, Millstadt, Ill.

KANSAS

Kansas City, Kansas
1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing, 7:30 P. M.; Tues. 2 & 7 P. M.; Rev. Bettie J. Palmer, 828 Ann Ave.

Unity Christian Spiritual Science, Inc., 500 1/2 Minnesota Ave., Sun. & Thurs. 8 P. M.; Dr. Kate Fairchild, Pres. U. C. S. S., Minister; Phone: Drexel 0170.

KENTUCKY

Paducah—Paducah Psychic Study Club, Sun. 8 P. M.; Leslie & Mildred Faith, Rt. No. 1, Buckner Lane. Phone 1910-M.

LOUISIANA

New Orleans, Louisiana
Divine Fellowship of Spiritualism, 825 Spain St.; Fri. & Sun. 8 P. M.; Lillian McGivney; Ada Dubard Gunter.

MARYLAND

Baltimore—The Spiritual Sanctuary, 2606 Eutaw Place at North Ave.; Sun. & Wed. 7:45 P. M.; Pastor, Rev. Robert J. Barnes, 818 Powers St.; Phone HO-4408.

MASSACHUSETTS

Amesbury—The 1st Spiritualist Ch., Lower Odd Fellows Hall, Water St.; Sun. 3:30 & 6:45 p. m.; Pres. Edna Welch.

Boston—Spiritual Temple of Truth, Columbus Arms Hotel, 455 Columbus Ave., Sun. 8 P. M.; Rev. John E. Reese, minister; Phone: KE 6-1905; Ass't pastor, Rev. Josephine Gilbert.

Cambridge—First Spiritualist Ch., 536 Massachusetts Ave.; Wed. 8 P. M.; Marion F. Upham, pastor.

Fitchburg—1st Spiritual Alliance Ch., 22 Knowlton Terrace; Mildred D. Smith.

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

Malden—Trinity Sp'list Ch., 171-181 Pleasant St., Rm. 13, Morgan Bldg.; Sun. & Thurs. 8 P. M.; Rev. W. J. Hiltz, pastor.

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

Springfield, Massachusetts
Bartlett Spiritual Fellowship, 31 Fri. 7:45 p. m.; Rev. Elmer R. Bartlett.

First Spiritual Alliance Church, 137 1/2 State St., Room 302; President: Clara Barnett; Pastor: Rev. Maude E. Taft; Treas.: Joseph Henneberg.

First Spiritualist Church, 33-37 Bliss St., Sunday 3 and 7:30 P. M.; Thursday 7:30 P. M.

West Gloucester—Massasoit Spiritualist Camp, 19 Lincoln St. Wed. 7 P. M.; Sun. 2 and 7 P. M.; President: Vivian L. Harvey; Sec'y: Mildred Cook, 16 Walker St.

Worcester—1st Sp'list Ch., 35 Oread St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Dorothy W. Bolin, Sec'y and L. Pastor, 11 Jenkins St.

MICHIGAN

Battle Creek—Spiritualist Church of Divinity, Carpenters' Hall, Green & Pitt St.; Sun. 7:30 P. M.; Pres. & Pastor, Glen R. Brenner; Treas. Florence M. Weber. (Special services at Paul's Memorial Cabin, Wed. 7:30 P. M. & Sun. 3 P. M.)

Bay City—Congregation of Spiritual Unity, 215 South Linn St.; Sunday: 7:45 P. M.; Pres.: Clara Trombley, 909 Hart St., Essexville.

Coldwater—Spiritual Temple (I. S. A.), 52 1/2 West Chicago St.; Sun. & Mon. 7:30 P. M.; Rev. Pearl Burns; Phone 221-J.

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

Detroit, Michigan
Bible Christian Spiritual Ch., 89 W. Forest Ave.; Sun. 2 P. M.; Rev. John Veysey; Phone: Tashmos 5-9134.

Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner. Phone: WA-8-6756.

Center of Spiritual Hope, Barlum Hotel, Cadillac Sq., Parlor D; Sun. 7:30 P. M.; Pastor, Hazel Damrau; Ass't Pastor, Ina Stigall.

Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

First Psychic Church of Brightmoor, 21229 Fenkell Blvd.; Sun., Tues., Wed. & Thurs., 8 P. M.; Elizabeth Armitage.

Allen Memorial Spiritualist Episcopal Church, Federation of Woman's Club Building, 616 West Hancock St. (at Second Ave.) Sun. 7:45 P. M.; Rev. Edith L. Green, Phone: TYler 4-1004.

1st Spiritualist Temple, Strathmoor Masonic Temple, 14059 Hubbell; Sun. 7:30 P. M.; Pres. John Throop; Sec'y: Rev. Goldie Dodd, 89 Delaware Ave.

First Church of Spirit Communion, 3910 Avery Ave.; Sun. 11 A. M.; Rev. Homer Warren Watkins.

(Detroit—continued)

St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.

Flint, Michigan
Spiritualist Episcopal Church, Dartmouth Ave., and Ave. "A"; Sun. 7:30 P. M.; Rev. Pearl Reinhart, Minister; President: Rev. Noah Rice, 515 West 2nd Ave.

First Church of Spiritual Light, Inc. (Davison) 8291 East Atherton Road; Sun. & Thurs. 7:30 P. M.; Dr. Ernest Evans, Pastor; Phone: 9-0481.

Grand Rapids, Michigan
Sp'list Ch. of Divine Light, 1107 Sheldon, S. E.; Sun. 3:30 & 7:00 P. M.; Secretary, Mrs. J. C. Rector, 34 Shelley St., S. W.

First Church of Truth, 26 Shelby St., S. W.; Class: Tues. 2 & 8 P. M.; Wed. 2 P. M.; Ladies' Aid, 8 P. M.; Message Service; Thurs. 8 P. M.; Healing & Peace Prayer; Sun. 3:30 & 7 P. M.; President, Rev. Emma Farrington, Phone: GL-4-9997.

Jackson, Michigan
Goodfellow Spiritualist Church, 1014 LeRoy Ave. (at Ellery) Wed. & Sun. 8 P. M.; Rev. James Tingley.

The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 and 7:30 (Messages 3:30; Supper 5:30); Rev. Bessie Wells, Phone 31278.

Kalamazoo, Michigan
Church of Spiritual Truth, 610 Mill St., Sun. 3 & 7 P. M.; Circles Sat. 7:30 P. M. at 729 Stockbridge Ave.; Pastor, Rev. Mattie M. Barents.

Psychical Research Church, K. P. Hall, 801 West Main St.; Sun. 2:30 & 7:30 P. M.; Classes: Tues. & Wed. 8 P. M.; Circles: Friday at 714 N. Rose St.; Rev. Beth Roche, D.D., Minister.

Lansing, Michigan
First Spiritualist Church, 214 1/2 N. Washington Ave.; Sun. 3:30 & 7:30 P. M.; Pres. Gertrude Beane; Phone 56682.

First Spiritualist Episcopal Church, Main Auditorium, Y. W. C. A. Townsend St.; Sun. 7:45 P. M.; Pres. Marion Berry, 1509 Jolly Road.

Mount Clemens—St. Margaret's Spiritualist Ch., 55 N. Gratiot Ave.; Sun. 7:30 P. M.; Message service 2nd Sun. 2:30 P. M.; Rev. D. Corning; Sec'y, Nora E. Boetcher, 344 N. Bailey St.; Romeo, Michigan. Phone Romeo 2647.

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

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

Pontiac—First Spiritualist Church, 16 Chase St.; Sun. Lyceum: 10:30 A. M.; Sun. & Wed. 7:30 P. M.; Marjorie.

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

Saginaw—Church of Spiritual Truth Brewster & Webster Sts.; Bible Class: Thurs. 8 P. M.; Lyceum: Sun. 10:30 A. M.; Sun. service at 8 P. M.; Rev. Alma Eastman, 1833 N. Charles St.

MINNESOTA

Duluth, Minnesota
First Spiritualist Temple, 601 Fifth Ave., Sun. 7:30 p. m.; Minister: Rev. F. W. Hutchinson; Rev. Bessie Magnuson & Ann Smalley; Sec'y: Ida Anderson, 320 1/2 N. 7th Ave., E.

Science Sp'list Episcopal Ch., Forrester Hall, 325 W. 1st St.; Sun. 2 P. M.; Rev. Grace Walker Olson. Phone 2-3028.

Minneapolis, Minnesota
Second Sp'list Ch., 23rd & Lyndale Aves.; Sun. 7:45 P. M.; Pres. John Koorn; Sec'y, A. Padgett.

Psychic Center Spiritualist Episcopal Church, 3248 Park Ave., South; Healing: Sun. 3 P. M.; Lecture and Messages: Sun. 7:45 P. M.; Messages: Wed. 7:30 P. M.; Pastor: Rev. Clara S. Johnson. Phone: Re 7915.

Church of Infinite Science, 614-620 East 15th St.; Sun. 8 P. M.; President: Rev. Henry M. Paulson; Phone: Fri. 2779.

St Paul, Minnesota
Golden Rule Sp'list Ch.; 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri
Truth Center of Christianity, "The Little White Chapel on Broadway", 3841 Broadway; Sun. & Wed. 7:45 P. M.; Rev. Dr. Maurice D. Russell and Rev. Charles M. Ball; Phone: Westport 4723.

Second Church—Science of Progressive Life; 4317 State Line; Sun. 8 P. M.; Circles: Thurs. 8 P. M.; Rev. Ethel Whedon, 4515 East 20th St.; Phone: BEnton 4930.

St. Joseph—Sp'list Episcopal Ch., 2102 Felix; Sun. & Wed. 8 P. M.; Rev. Lytle K. Sensabaugh, Minister; Pres. B. V. Garner; Sec'y, Bernice McGrew, 209 S. 15th.

St. Louis, Missouri
St. Ann's Spiritualist Episcopal Church, 5862 Delmar; Services: Sun. 8 P. M.; Wed. 1:30 & 8 P. M.; Minister: Rev. Bernice F. Bennett.

Advanced Soul Church Universal, 4408 N. 19th St.; Tues. & Sun. 2 & 8 P. M.; (U.C.S.S. & F.S.C.); Minister: Rev. Josephine Erhart; Phone: CE 6888.

Christian Spiritual Science Ch., Blue Room, Roosevelt Hotel, Delmar & Euclid; Rev. Emma Roney-Rohlfing, 5705 Chippewa Blvd.

(St. Louis—continued)

Independent Assembly of Spiritualists, Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Rev. Ida F. Eggers, Minister.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

Soul Science Spiritualist Church, Royal Room, First Floor, Kingsway Hotel, Pine and Kingshighway; Sunday 8 P. M.; Minister: Iona Brandt, 3583 Dover Place; Phone: PL 6360.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Fosket & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Eigel Ave.

Progressive Sp'list Lyceum and Research Society of St. Louis; An Educational Organization of Spiritualist laymen. Activities limited to members only. Robert C. Kroll, President.

NEW HAMPSHIRE

Manchester—Psychic Center, Y. M. C. A., Room C, Mechanic St.; Henry L. Paradise, 45 Haines St., Nashua.

Portsmouth—1st Sp'list Science Ch., 114 Maplewood Ave.; Sun. 3:50 & 7:30 P. M.; Wed. 7:30 P. M.; Rev. Frank Daley. Phone 3103.

NEW JERSEY

Camden, New Jersey
Second Spiritualist Church (N. S. A.) Legion Room, Walt Whitman Hotel, Broadway & Cooper St., Sun. 7:45 P. M.; Minister: Rev. Catherine Broome, 246 South 34th St.; Phone: Woodlawn 3-7446.

Fourth Spiritualist Church, 28 North 28th St.; Sun. & Wed. 7:30 P. M. (N.J.S.S.A.) Rev. Elizabeth Giberson, Minister, 288 Linden Ave., Woodlynne, N. J.; Ass't pastor; Margaret Davies.

Clifton—Church of Spiritual Advice, 17 Yearance Ave.; Martha Heimann.

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave., Connie Clark.

Elizabeth—7th Ch. of Psychic Science, 415 Madison Ave.; Sun. 7:45 P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone 2-3515.

Jersey City, New Jersey
Divine Spiritual Church, 191 Griffith St. (near Summit Ave.) Sun. 7:30 P. M.; Tues. and Sat. 8 P. M.; Thurs. 2 P. M.; Minister: Rev. Ethel Arrigo; Phone: Bergen 4-8594.

Spiritual Church of Holy Faith in A Little Child, 61 Van Reypen Ave.; Sun., Wed. and Fri. 8 P. M.; Wed. and Sat. 2 P. M.; Rev. E. Craig. Phone: Journal Square 2-0462.

Long Branch—Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.

Neptune City—Star Spiritual Church, 134 Sylvania Ave., Sunday 8 P. M.; Rev. Loweta Fine, Minister.

Newark, New Jersey
Church of Spiritual Peace, Love and Faith, 769 Hunterdon St.; Wed. & Fri. 2 & 8 P. M.; Minister: Rev. Agatha Remsen.

Mother Temple of Psychic Science, 2 North Ninth St.; Tues. 1:30 P. M.; Rev. Dorothea C. Dencer, Minister; Trurs. 7:30 P. M.; Rev. Hazel M. Burns; Fri. 7:30 P. M.; Rev. Margaret Savage; Phone: HU 2-1773.

Passaic—Memorial Spiritual Church, 164 Hope Ave.; Services: Sun. 7 P. M.; Mon., Tues., Thurs. & Fri. 2 & 7 P. M.; Conductor: Christine Reckenbeil; Phone: GRegory 3-5752.

Paterson—1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

Rumson—First Spiritual Science Church of Rumson, 21 Highland Ave.; Services: Tues. 2 & 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-0399-R.

Trenton, New Jersey
Spiritualist Friendly Church, Royal Oak Lodge Room, 34 South Clinton Ave., Sun. 8 p. m.; Minister: Rev. Adah Ross Crew, 132 Cleveland Ave.; Phone: Trenton 3-0234.

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

Spiritual Ch. of Divine Guidance, 517-37th St.; Sun. 7:30 P. M.; Fri. 2 & 8 P. M.; Healing Tues. 2 P. M.; Classes, Tues. & Thurs. evening; Rev. Ann Rugar, 517-37th St.

West Englewood—John's First Memorial Spiritual Church, 27 West Forest Ave.; Sun. & Wed. 8 P. M.; Classes: Tues. 2 P. M.; Tues. & Thurs. 8 P. M.; Minister: Rev. Louise Gallo; Phone: TE 7-6335.

Westwood—First Violet Belle Spiritualist Church, Shrine of Divine Healing, 28 Sixth Ave. (I.G.A.S.) Sun. 8 P. M.; Minister: Rev. Minnie McHugh; Phone: Westwood 5-2864.

NEW YORK STATE

Albany—First Spiritualist Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Sec'y: Mrs. Frank Harrison, Gloversville, N. Y.; Treas.: Lillian Peth.

Binghamton, New York
First Spiritualist Church (I.G.A.S.) 299 Chenango St., Sun. 7:30 P. M.; Rev. Myrtle Powell.

Sunshine Auxiliary of The Temple of Truth, 21 Main St.; Sunday: 7:30 P. M.; Rev. Mae Merritt, Minister.

First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P. M.; Minister: Robert G. Howell; Phone: 3-0695; Sec'y: Irene Breno, 1500 North St., Endicott; Pres.: Reuben V. Howell

(Binghamton—continued)

Spiritualist Book Center, 1203 Vestal Ave.; Open Tues. & Fri. 1 to 5 P. M.; Service: Fri. 7:30 P. M.; Co-operatively owned; Elsie Butler Bunts, Sec'y.

Brooklyn, New York
Divine Spiritualist Church, 295 Schermehorn St. (near Nevin) Sun., Tues., Thurs. & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt, Leader.

St. John's Spiritualist Church, 8025 Third Ave. (B. M. T. subway; 4th Ave. local 77th St. Station) Sun. & Fri. 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian Johnson.

Buffalo, New York
Cold Spring Spiritualist Church, 2nd Floor; 1445 Jefferson Ave.; Sun. 8 P. M.; Medium's Day—3rd Sunday; Minister: Rev. Mildred Mason, 270 Laurie Ave.; Recreation: Wed. & Sat. 8 P. M.

John Carlson Memorial Spiritualist Church, 95 Johnson Park; Services: Thurs. 2:30 P. M. and Sunday 7:45 P. M.; Medium's Day: 2nd & 4th Sunday; Pastor: Rev. Edith Sandy; Phone: MADison 6534.

Trinity Spiritualist Church, 34 Elam Place, Sun. 7:45 P. M.; Medium's Day 4th Sunday 3 to 10 P. M.; Pastors: Rev. Florence Martin & Rev. Rose Glasser; Phone: TA-1371.

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

Unity Spiritualist Church, LeRoy & Fillmore; Sun. 7:45 P. M.; Medium's Day: 1st Sun.; Rev. Margaret Hauth.

Sacred Heart Sp'list Ch., 89 Butler Ave.; Sun. 7:45 P. M.; Medium's Day 1st Sun.; Rev. Rose E. Orlovski. Phone EL-7543.

Nazarene Spiritualist Church, 172 Goodell St.; Services: Sun. 10:45 A. M. & 7:45 P. M.; Wed. 7:45 P. M.; Medium's Day—first Sunday; Minister: Rev. Rowland Henry; President: John G. Devine; Telephone: MO-1683.

Spiritualist Church of Life (N.S.A.), 79 Richmond Ave.; Sun. & Wed. 8 P. M.; Pastor: Rev. T. John Kelly, 1075 Elmwood Ave.; Phone Lincoln 7687

Corning—Universal Spiritualist Church, Odd Fellow's Temple, Sunday 7:30 P. M.; (General Assembly Charter: 355) Sec'y: Annabelle Ballinger, 188 Dodge Ave.; Minister: Jaroslav I. Tuma—Licentiate; Phone: Corning-2-0718.

Cortland—Sacred Temple of Harmony Church, 6 W. Court St.; Sun. 7:30 P. M.; (I. G. A. S.) Sec'y: Ethel J. Haskell, 18 Elm St.

East Aurora—First Spiritualist Temple, 29 Temple St.; Sun. 8 P. M.; Rev. Ethel Squier.

Elmira—First Spiritualist Church, 463 East Church St., Sun. 8 P. M.; Rev. Eva Bostwick.

Jamestown—Open Door Spiritualist Church, 503 East Second St.; Sun. & Wed. 8 P. M.; Medium's Day, last Sun. each month; Minister: Rev. Carrie Yarter; Phone: 5772.

Lockport, New York
Lock City Spiritualist Temple, 11 Cottage St., Sun. 7:30 P. M.; Wed. 7:45 P. M.; Medium's Day 3rd Sunday 3:30 and 7:30 P. M.; Rev. Violet Southland.

Shrine of Life, Saundser Settlement Road, R. F. D. No. 2; Sunday 11 A. M. and 7:30 P. M.; Minister: Rev. William Bickert; Phone: Lockport 3-5685; General Assembly of Spiritualists Charter.

Long Island

Jamaica (L. I.) N. Y.
Church of Eternal Light, 90550-170th St. (cor. Jamaica Ave.) Services: Mon. Tues. & Thurs. 2 & 8 P. M.; Minister: Rev. William Skidmore; Phone: Hegeman 3-0789.

The John Francis Boyd Memorial Spiritualist Church, 169-19—90th Ave., between Hillside and Jamaica Aves.; Services: Mon. 2 P. M.; class, 8 P. M.; Wed. and Thurs. 2 P. M.; Tues. and Thurs. 8 P. M.; Rev. Irene Boyd; Phone: OL 8-7889.

West Hempstead—Spiritualist Church of Magdalena, 559 Henry St. (2 blocks south of Hempstead Turnpike at Nassau Blvd.) Sun. & Wed. 8 P. M.; Thurs. 10:30 & 2 P. M.; Rev. Marion G. Miller, Minister.

Richmond Hill South—Church of Spiritual Guidance, 111-41—120th St., Message Service: Sun. 8 P. M.; Wed. 1 P. M.; Classes for spiritual unfoldment & psychic development; Rev. Mollie Beck; Phone: Virginia 3-5979.

South Ozone Park—Helen Memorial Spiritualist Ch., 143-16 Sutter Ave.; Sun. 8:30 P. M.; Tues. 2 & 8 P. M.; Rev. Grace E. Wagner.

New York City

United Spiritualists' Ch., 41 W. 73 St.; Sun. 11 A. M. & 8 P. M.; Messages: Tues., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Class: Thurs. 8 P. M.; Bible Class: Mon. 8:15 P. M. with David Horowitz; Minister: Alta Beyer; Ass'ts: Sylvia Brooke and Elissa Ehrmann; Phone: ENdicott 2-3555.

Spiritual Temple of Light, 248 West 73rd St., Message service: Wed., Thurs., Fri. & Sun. 7:45 P. M.; Wed. & Fri. 2:30 P. M.; Pastor: Jean Dolores Stewart; Phone: TR 7-1738; General Assembly of Spiritualists Charter.

Third Spiritual Science Church, Governor's Room, Hotel Diplomat; Sun. 3 P. M.; Rev. Frank Decker, 601 West 115th St.; Phone: Monument 2-9418.

(New York City—continued)

Spiritual and Ethical Society, Studio 605, Steinway Hall, 113 W. 57th St.; Sun. 3 P. M.; Leader, Fred W. Schneider, 608 W. 140th St.

N. Y. C. Psychology Forum, Studio 608 Steinway Hall, 113 W. 57th St.; Tues. 8 P. M.; Ann Koernig, Director, 64 W. 9th St.

Helen Brand Memorial Ch. (I. G. A. S.) Studio No. 67, Metropolitan Studios, 1425 B'way. (near 40th St.) Services 2nd & 4th Sun. 2:30 P. M.; (Closed during July and August); Rev. Hazel Brand Herrejon, pastor; Caron Smith, secretary.

Ecclesiastical Counsel of Spiritual Science Mother Ch., Inc., Studio No. 1010, Carnegie Hall, 56th & 7th Ave., Tues. & Fri. 7 P. M.; Rev. Frances H. Parker, 352 New York Ave., Brooklyn (13), N. Y.

Aquarian Brotherhood of Christ, 244 West 75th St. Carolyn C. Duke, Sun. 6 P. M. & Mon. 7:30 P. M.; Class: Wed. 1:15 P. M.; Public: 2:15 P. M.; Sun. Class 2:45 P. M. Apply: Rev. Olive Kruger, Fri. 7:30 P. M.

Stead Memorial Center, 41 W. 88th St., Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; also Fri. 8 P. M.; Rev. Bertha Marx, minister.

The Franciscan Order of Good Will and Harmony, 199

OHIO

Akron, Ohio
St. Paul's Spiritualist Church, 400 Bishop St.; Sun. 8:00 P. M.; Messages, Wed. 7:00 P. M.; Sunflower Club, 1st Wed. of each month; Minister, Rev. Revina Roshon, Rt. 1, Medina, Ohio.

Ashtabula—1st Spiritualist Temple, Main & West 43rd St.; Pres., Ralph D. Cutlip; Sec'y, Mrs. R. D. Cutlip, 129 Ross Road.

Canton—First Spiritualist Episcopal Church, Tuscarawas St., West; Sun. 7:45 P. M.; Estyl Fuller, 912—2nd St., S. W.

Cincinnati, Ohio
Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed. 2:30 & 8 P. M.; Augusta Tuschard.

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Services: Sun. & Thurs. 2:45 P. M.; Pres. & Leader: Rev. Emil J. Schmidt; Vice Pres. & Treas.: Elmore Schmidt.

Cleveland, Ohio
Divine Spiritualist Church, 7220 St. Clair Ave., Sun. 8 p. m.; Minister: Rev. John M. Williams; Phone: G1 1-2957; Ass't Pastors: Rev. Katherine K. Koutnik & Rev. Jeannette S. Harrocks.

New Era Spiritualist Church, Gold Room, Hotel Olmstead, E. 9th & Superior (O. S. A.) Sun. 7:45 p. m.; Sec'y: Harry P. Noumea, 2426 Denison Ave., Suite No. 209; Phone: ON 1-7249; Pres: George L. Peck.

Columbus, Ohio
Spiritual Center of Christian Light, 105½ South High St.; Healing services: Sat. 7 P. M.; Minister: Rev. Alice Hauser, 821 East 11th Ave. Phone: Wa 6484.

The First Spiritualist Temple, 286 East State St.; Pres.: Anna Roessler; Sec'y: Alice DeNune; Pastor: LeRoy E. Johnson.

Congregational Spiritualist Association, 187 S. Sixth St.; Sun. 9:15 & 10:30 A. M.; Wed. 7:30 P. M.; Rev. John E. Copeland, Pastor; Rev. A. A. Hamilton, Pastor Emeritus; Charles H. Pugh, Jr., President; Madeline Pugh, Sec'y; 29 East Blake Ave., Columbus (2); Phones: MA 8284 & LA 4631

Truth Tabernacle Spiritualist Assoc., 473½ North High, Sun. & Tues. 8 P. M.; Rev. Curtis B. Morris.

Ohio Ave. Spiritualist Ch. 86 S. Ohio Ave.; Sun. & Thurs. 7:30 P. M.; Rev. Ralph A. Whitney, pastor, 1298 Bryden Rd.; Phone FA 1843; Church Phone FA 9967

Dayton, Ohio
Central Spiritualist Ch. Haynes & Hulbert Sts.; Wed. 7:30 P. M.; Sun. 7:15 P. M.; Rev. Laura E. J. Hallows, Pastor; Minnie Rowe, Sec'y., 1604 East Richard St.

Spiritual Ch. of God, 37 East 5th St., Apt. No. 5; Rev. Ethel Williams.

Sunshine Spiritualist Ch. Inc.; 15½ Hollencamp Bldg.; Sun. 3 & 7:30 P. M.; Rev. Effa M. Fields. Phone FW 6659.

East Liverpool, Ohio
1st Sp'list Ch., 707 Dresden Ave.; Pres. E. L. Rankin; Sec'y, Sara H. Bowersock, 334 E. 8th.

Psychic Center of Truth Ch., 106 East Sixth St., Carpenter's Hall, Grand Opera House Bldg., 3rd floor; Sun. 8 P. M.; Pastor: Anna Brown; Sec'y: Mary M. Young, 820 Third St., East Rochester, Penna.

Fremont—1st Sp'list Episcopal Ch., Knights of Pythias Hall, 204 Garrison St.; Sun. 7:30 P. M.; Rev. Irene Slocombe.

Lima—Spiritualist Church of Truth Rose Room, Barr Hotel; Sunday 8 P. M.; (O.S.S.A.) Sec'y: Mildred Decker, 954 E. North St.; President: Howard W. Lee, 709 S. Union.

Marion—Memorial Spiritualist Church, 122 West Church St., Sun. & Wed. 7:30 P. M.; President: Helen Ruff; Secretary: L. V. Ruff, Ashley, Ohio.

Massillon—1st Spiritualist Church, Third at North; Sun. 7:45 P. M.; Rev. A. E. Boerngen Sr.; Phone 2-1256.

Steubenville—White Shrine Spiritual Church, K. of P. Hall (corner Third & Market Sts.) Sun. 8:00 P. M.; Rev. Opal Welch (Phone-22055); Bessie Von Dyne, Pres. (Phone-21425).

Toledo, Ohio
First Sp'list Episcopal Ch., 636 Western Ave. (at Field), Sunday 7:45 P. M.; Tuesday 8 P. M.; Pastor: Rev. Fred L. Felix; President: Harley Johnson; Phone:

Goodwill Spiritualist Church, 1515 Ottawa Drive, Rev. C. E. Crider.

Christian Spiritualist Church, 1222 Erie St., Cecil Engle.

National Spiritualist Church, Mezz. floor No. 1, Commodore Perry Hotel; Sun. 8 P. M.; Pres.: Dr. J. A. DePage; Sec'y: Hazel Lafferty.

Church of Revelation No. 16, Services: Green Company Bldg., Jefferson & Ontario Sts.; Sun. 8 P. M.; Pastors: Revs. Agnes and Ezra Mower; Sec'y and Treas.: Rebecca Emch.

Warren—Christ's Universal Spiritualist Church, 174 North Park Ave., P.H.C. Hall; Tues. & Sun. 7:45 P. M.; President: George R. Watson; Sec'y: May D. Tidball.

Youngstown, Ohio
Ingersoll Memorial Ch., 339 West Federal, Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St. Phone 7-7006.

First Spiritualist Temple, 323 West La Clede Ave.; Sun. 2:30 & 8 p. m.; President: Mae Morrison; Sec'y: Elsie Cowan, 127 West Evergreen Ave.

The 1st International Assembly of Sp'lists, Y.M.C.A.; Sun. 7:45 P. M.; Pres. Bessie Fox; Pastor, Donald Gault.

OKLAHOMA
Blackwell — First Sp'list Church, 116½ E. Padon St.; Lyceum: Sun. 8:45 P. M.; Lecture: Sun. 7:15 P. M.; Sec'y, Neva Owsley, Pres., Lindsey C. Owsley.

Enid — Spiritual Healing Center Church, S. Independence at Wash; Sun. 10, 10:45 & 11:30 A. M.; Sun. 7:45 P. M.; Wed. 2 & 8 P. M.; Fri. 4 & 8 P. M.; Mr. and Mrs. A. S. P. Fields, Licentiate Healer & Missionaries (O.S.S.A.); Phones: 1765 L2 & 1138 (church); Pastor's address: 1017 S. Independence.

Oklahoma City, Oklahoma
Spiritual Life Service Church, 316 S. W. 22nd Ave.; Sun. and Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 S. Harvey; Phone: 62-3488.

Spiritual Science Ch. of America; 417 N. W. 13th St.; Mae Derr McQuestion.

First Church of Spiritual Scientist, 614 N.E. 10th St.; Services: Sun. & Wed. 8 P. M.; Minister: Rev. Audrey Hazel Jones, 1709 Linwood; Phone: 2-3669; Ass't Minister: Myrtle Harnish; Phone 5-1685; Sec'y: Lena Taylor; Phone: Me-8-0665.

Tulsa, Oklahoma
Universal Science Ch., 1112 Boston; Sun. & Wed. 8 P. M.; Minister, R. Stevens; Sec'y: Pearl McInturff.

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

OREGON

Portland, Oregon
Universal Sanctuary of The Soul Temple No. 2, 5729 S. E. Boise St.; Sun. & Wed. 8 P. M.; Rev. Jean Krause. Phone: Sunset 8986.

First Spiritualist Church, (N.S.A.) Red Man's Hall, 9th & Hawthorne Blvd.; Services: Sunday—Healing 7 P. M.; Regular service, 7:30 P. M.; All visitors welcome; President: Rev. Alma Gudhart; Sec'y: Ethel Stalnaker; Phone: Ga 1040.

Salem—1st Sp'list Ch., 460 N. Cottage (Women's Club House), Sun. 7:30 P. M.; Pres.: Sam J. Harms.

PENNSYLVANIA

Bethlehem—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

Bradford — Christian Spiritual Alliance Ch., 46 Chestnut St.; Sun. 7:45 P. M.; Dr. S. M. Van Duyzers, pastor and president. Sec'y, Jacoba Van Duyzers, 30 Edna Ave.; Phone 8316.

Charleroi—First Spiritualist Church, Diaz Temple, 933 McKean Ave., Sun. 8 P. M.; Rev. C. P. Diaz.

McKeesport — First Spiritualist Church, (N.S.A.) 809 Locust; Sun. 7:15 P. M.; President: Sara K. Openshaw; Sec'y: Robert Openshaw, Box 216, Elrama, Penna. (X)

New Castle—Sp'list Ch. of Truth, McGowan Hall, 215½ E. Wash. St. Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

Philadelphia, Pennsylvania
Universal Sp'list Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

Third Spiritualist Church, 3044 Germantown Ave., Sun. & Wed. 8 P. M.; Lyceum: Sun. 3 P. M.; President: Joseph B. Stott, 7223 Algard.

1st Assoc. of Sp'lists, N. E. Corner Master & Carlyle Sts. (near Broad); Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie Schultz, pastor; Elizabeth H. Phillips, Sec'y; 3252 Longshore Ave.; Phone: STEvenson 4-0577.

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

Spiritualist Church of Revelation; North Side; 111 Federal St.; Tues., Thurs. & Sun. 3 & 8 P. M.; Class for Spiritual Unfoldment; Friday 8 P. M.; Minister: Rev. Katherine Fiddell; Phone: FAirfax: 1-0766.

Reading—The First Spiritualist Church, 1047 Penn St.; Pres. Mary M. Stuart, 1142 Franklin.

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

Wilkes Barre—2nd Sp'list Ch., 27 W. Market St., Mrs. A. E. Ridler.

Williamsport—The Golden Temple of Spiritual and Divine Science, 527 Lycoming St.; Services: Sun. 7:45 P. M.; Leader: Theresa Williams.

RHODE ISLAND

Providence, Rhode Island
W. T. Stead Sp'list Ch., Inc., 32 Haskins St., Sun. 2:30, 4:30 & 7 P. M.; Thurs. 7:30 P. M.; Olive Lowe, Sec'y. Phone: Plantations 6604.

Haven Spiritualist Church, 840 Westminster St., Sunday 2:30 & 7 P. M.; Tues. & Fri. 7:30 P. M.; Minister: Rev. Annie Petrarca; Sec'y: Edward J. Hudson.

TEXAS

Dallas — First Spiritualist Church, (N.S.A.) 4921 Reiger Ave.; Devotional Services: Sun. 7:30 P. M.; Message Service: Wed. 8 P. M.; Minister: Nancy A. Hostun; Sec'y: Joseph S. Huston.

Houston—1st Sp'list Ch., 3523 Beauchamp St.; Sun. Lyceum, 7 P. M.; lecture, 7:45 P. M.; Wed. 2 P. M. & 8 P. M.; Rev. Myrtle London Rogers, pastor; Minnie Oden, Ass't pastor; Harry H. Adams, healer.

San Antonio, Texas
Bethlehem Spiritual Christian Ch., 1004 South St. Mary's St.; Wed. & Sun. 8 P. M.; Thurs. 2 P. M.; H. L. Breed, Treas.

First Spiritual Christian Ch., 519 South McCullough Avenue; Sun. 8 P. M.; Rev. Vernon R. Cummins, pastor.

VIRGINIA

Norfolk, Virginia
Light of Truth Ch. of Divine Healing, 20th & Omohundro Sts.; Wed. & Sun. 8 P. M.; Rev. Fred A. Jordan, Pres. I.G.A.S.

Memorial Spiritualist Church, 307 West 37th St.; Sun. & Wed. 8 P. M.; President: Frank Haggerty; Sec'y: Marie F. Hoy; Minister: Rev. Melvin O. Smith.

WASHINGTON

Bremerton—Goodwill Spiritual Ch., 837 Fourth St.; Sec'y: Bessie L. Rouen, 644 Fifth St.

Seattle, Washington
Universal Spiritualist Library, 3009 Arcade Bldg.; Open Daily; Walda V. Sabakka, Librarian.

Mary A. Towar Memorial Spiritualist Church, 916 East James St.; Sun. 8 P. M.; President & Pastor: Mary B. Crisp, 410—14th Ave; Phone: Ea 6021.

Liberal Christian Episcopal Church (Spiritual Science Synod), 1811 Summit Ave., Sunday, 8 P. M.; Minister: Rev. William L. Norton; Sec'y: Eleanor E. Buck.

Spokane—Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.

Tacoma—Nat'l Sp'list Ch., I.O.O.F. Temple, 608 Fawcett Ave.; Sun. 11 A. M.; Minnie Richardson.

WEST VIRGINIA

Charleston, West Virginia
1st Sp'list Ch., 1202 Elmwood Ave., Wed. 8 P. M.; Sun. 7:30 P. M.; Rev. Beulah Brison, Capitol, 27-549.

Huntington, West Virginia
Spiritualist Brotherhood Church, McClain Hall, 1644 Ninth Ave.; Sun. 7:30 P. M.; Minister: Rev. Nathan Brown; Pres.: Janie Barnes.

Spiritualist Church of Truth, 1043½ Third Ave.; Sun. 7:30 P. M.; President: Bertha Jessup, 2906 Fifth Ave; Phone: 24390.

Wheeling—The Way Memorial Spiritualist Temple, (The Island) Broadway & Maryland; Sunday: Lyceum, 9:30 A. M. & Services 10:45 A. M.; Minister: Rev. Floyd A. Thornton; Treas.: Mayme H. Way, 615 North Front St.; Sec'y: Cloisin Spoon, 404 North Erie St.; Phone: 114-J.

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South Side Sp'list Ch., 1239 S. 15th St.; Sun. 10:30 A. M.; Sec'y, Frieda Baumann.

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