



What I Observe

BY RALPH G. PRESSING

Calling a Spade . . .

Ever since the beginning of Modern Spiritualism, there have been differences of opinion within its ranks. It is only natural there should be. Differences of opinion can be settled by discussion and arbitration—not by argument. Both sides must be heard. The "give-and-take" attitude must predominate.

To prove a point, we need only to sight the United Nations; their trials and tribulations. For years, almost since the inception of what is known as the organized movement, there have been two groups whose viewpoints violently differ; groups in fact, whose generals, officers and sergeants war perpetually in a subtle way, each trying to outflank the other.

In short, the crisis is not only Spiritual teachings versus the phenomena and which is the most important, but about the phenomena itself;—physical mediumship versus mental mediumship, and which of these is the most important and convincing.

Find the Nuggets

When seeking gold and silver, yea even coal, and all nuggets of great value, dynamite is used. True, — after the blast, there is a mess but, after the smoke clears, the intrinsic value of the ore is easily available. So it is with the minds—minds that feed upon animosity and skepticism.

These minds have to be blasted and when tolerance and patience fail to pierce or even dent the craniums housing these closed minds, a kind of dynamite might be used for the operation.

By thus scattering these brain-cells, the real nuggets of truth may come to light because, in essence, there are nuggets (if these minds will open) embodied in both phases of mediumship and these nuggets are the evidence received through their rightful practice.

Not until the leaders of organized Spiritualism; of the camps and of the churches,—not until all the Spiritualist mediums, both mental and physical, become tolerant of each other, will there be a healthy growth within its ranks.

The "High" and "Low"

To be specific, I have only to cite parts of a letter received from an old time Spiritualist, Frank W. Kerns, 803 West Yoakum, Kingsville, Texas. Mr. Kerns says: "During the past twenty years, I have visited hundreds of churches and dozens of Spiritualist Camps but, at times, I have met up with bigotry and green-eyed jealousy,—one against the other . . . all caused by animosity arising over physical and mental mediumship.

"During normal conversations with mediums and leaders of these institutions, the idea is expressed that mental and inspirational mediumship are on a higher plane than the physical, direct-voice and materialization."

Now about this "high and low" when referring to mediums or any phase of mediumship. When contact is actually

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The Secret Life Of Mackenzie King, The Spiritualist

For twenty-five years Canada's famous Prime Minister was a practicing Spiritualist. He believed that, through mediums, he had communicated with his mother, Franklin D. Roosevelt and even his dog Pat, after they had died. Here, for the first time, is revealed the best-kept secret of Mr. King's amazing career

MACLEAN'S MAGAZINE, DECEMBER 15, 1951

By BLAIR FRASER (*)

MACLEAN'S OTTAWA EDITOR

LONDON

ONE WET Saturday afternoon in October 1948, William Lyon Mackenzie King lay ill at the Dorchester Hotel in Park Lane. His visitors were few and uniquely eminent—King George VI, Winston Churchill, Prime Minister Nehru of India—so the London press was keeping a close watch on the hotel lobby.

Reporters were amazed when two plainly dressed women came in, asked for Mr. King's suite and were shown up immediately. The two women did not appear. They were ushered out by a side door (they couldn't understand why were—Geraldine Cummins, well known for her knowledge of many books on spiritualism, and her friend and collaborator, the late Miss E. Beatrice Gibbs.

That was as close as any outsider ever came, in Mackenzie King's lifetime, to the best-kept secret of his career—the fact that the Prime Minister of Canada had been for more than twenty-five years a convinced and practicing Spiritualist.

Actually the word is somewhat ambiguous. Mr. King was not a member of the Spiritualist Church and Spiritualism was not a religion to him: he remained to the end of his days a good Presbyterian. But he did believe in the life after death, not as a matter of faith but as a proven fact. He did believe it possible to communicate with the departed, and that he himself had talked beyond the grave many times with his mother, his brother and sister, and such friends as Franklin D. Roosevelt and Sir Wilfrid Laurier. He did repeatedly attend seances and have sittings with mediums here in London and elsewhere.

Everybody Kept the Secret

To his real intimates he made no secret of these beliefs. Some of them joined him many times in sessions with the ouija board at Ottawa. They knew from his own lips what comfort he got from his "communion with the dead." Members of his personal staff knew it too—in some cases Mr. King didn't know they knew, but they all did.

Everybody kept the secret, for an obvious reason: If the facts were publicly known, people might have thought the affairs of Canada were being conducted on advice from the spirit world.

Indeed, Mr. King had not been dead a fortnight before a statement to that effect was published in the Spiritualist weekly, *Psychic News*. His old friend, the late Duchess of Hamilton, in

Notables Vouched for Her



Geraldine Cummins, a British medium, first thought King was a New York parson. She gave him messages from Roosevelt.

an interview, said Mr. King had always sought spirit guidance in affairs of state.

This was untrue — on Mr. King's own testimony and on the evidence of those who knew him best. He sought contact with his dead mother and brother and friends not to consult them but simply to talk to them.

Helen Hughes, a pleasant Glasgow housewife who is one of the best-known of present-day mediums and who sat with Mr. King often over a period of many years, explained it to me over a cup of tea in the Psychic College, Edinburgh:

"It was as if he had his mother living over here in Britain—what would any son do, if he

(*) Blair Fraser: House of Commons, Ottawa, Canada, Press Gallery.

★ THEY HAD MANY THINGS IN COMMON



Two war-time leaders, McKenzie King, left and Franklin D. Roosevelt . . . now it can be told that both knew about Spiritualism and, on many occasions, sat in seances with some of the world's outstanding mediums. Geraldine Cummins, who wrote spirit messages on a pad, told King that F.D.R. had met King's mother over there. Roosevelt also counseled King not to retire from office, later changed his mind.

came here on business? He'd look her up; he'd want to see her and talk to her. He didn't want her advice about public affairs, for he knew more about them than she did. He wanted to know how she was, whom she had with her. He wanted to

King Was Warned

Mrs. Hughes cannot recall a single instance, in all her sittings with Mr. King, when there was any mention of public affairs. The only exception, if you can call it an exception, was the question of Mr. King's own retirement from public life.

"He was warned," she said. "At least three years before he died his mother told him he was doing too much, his heart wouldn't stand it. He took her advice in the end, but not soon enough."

Perhaps one reason he delayed was that he got opposite advice from President Roosevelt. He asked F.D.R.'s counsel at a sitting with Geraldine Cummins; the answer came back "Don't retire, stay on the job. Your country needs you there."

After Mr. King had gone back to Canada Miss Cummins got another message; the President has changed his mind. He now thought Mr. King's health too precarious for the load he was carrying, and urged him to retire at once. Miss Cummins passed the word along to Ottawa.

F.D.R. Manifests

(Perhaps I'd better say at this point that I myself am not a Spiritualist and do not believe in these alleged communications from the next world. For the sake of brevity and clarity, I haven't bothered to use words like "alleged" and "purported" in every other sentence. Whether or not you or I believe these messages were real, the point is that Mackenzie King did believe it.)

At a later sitting with Miss Cummins he got a message from F.D.R. which did concern public affairs. The President told

Mr. King to watch Asia—that's where the war danger lay. The Berlin airlift which was a focus of attention then was a side issue, a Soviet bluff. There was no mention of Korea by name, but F.D.R. did say he thought there'd be war in the Far East. Prime Minister . . . and a little shaken by this part of the communication. He said he made it a rule to ignore advice thus given, and trusted solely to his own and his advisers' judgment."

What he wanted from a medium, and what he normally got, was intimate converse with his own family. Like so many others, Mackenzie King became interested in Spiritualism because he was a lonely and a sorely bereaved man.

What King Regretted

The mother to whom he was and remained devoted; his beloved brother Macdougall King, the doctor; his favorite sister Isabel—all had died in a few years. His bereavement was sharpened by the thought that he had not been at his mother's death-bed. At her insistence he had gone back to his 1917 election campaign in North York, leaving her mortally ill; she was dead when he returned. Mr. King never quite forgave himself for this.

He was introduced to Spiritualism by the late Marchioness of Aberdeen, who was herself a believer. Lady Aberdeen told him of Etta Wriedt, an American "direct-voice" medium who acquired great fame in her day.

It was Mrs. Wriedt who received, in 1911, the gold watch bequeathed by Queen Victoria to "the most deserving medium" of the time. The Queen had intended the watch for her Highland gillie John Brown, a medium through whom she believed she could talk to her beloved Prince Albert. Mrs. Wriedt in her turn got the watch after having shown, to the satisfaction of British editor W. T. Stead, that she had received a communication from the spirit

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KING
. . . SPIRITUALIST

(Con't from Page 1, Col. 5)

of Queen Victoria in July 1911.

Mrs. Wriedt decided before her own death that the Queen's watch ought to go back to Eng-land. She entrusted it to Mr. King, who brought it here on his next visit and gave it to the London Spiritualist Alliance. There, mounted on a blue vel- vet cushion, it is still on dis- play.

All that came later. In the early 1920s Mr. King was con- vinced of the genuineness of Mrs. Wriedt's gift by the ex- perience of a friend of his.

The wife of a Liberal senator, now dead, had lost her father, and the father's will couldn't be found. (*) After futile search she consulted Mrs. Wriedt. The medium told her it was in a chest of drawers in a house in France. She looked, and there it was. That's the story as Mr. King used to tell it.

. . . for Twenty Years

Mrs. Wriedt used an alumin- um trumpet from which, at her seances, the voice of the de- parted would proceed. An old friend of Mr. King recalled: "She'd put the trumpet in the middle of the circle and it would roll around and stop in front of the person about to re- ceive a message. I remember the thing rolling up to me and giving me quite a rap on the shin. The voice that came out did sound very like a person I knew who had died.

"However, I was a bit shaken when she got hold of somebody who was supposed to be French. That trumpet spoke very bad French."

Apparently that didn't shake became more and more inter- ested in Spiritualism as the years went by. For the last twenty years of his life he found time, on every trip to Britain, for sittings with vari- ous mediums.

King's Brother Speaks!

Helen Hughes remembers the first she ever had with him, in the early 1930s: "I had no idea who he was. They don't tell us, you know. All I knew was, a gentleman would be coming for a sitting at 10:30 in the morn- ing. He just came in and sat down without saying anything.

"One of the voices I heard was a man who said he was his brother. Mr. King wanted to be told something about him, and it came through that he was a doctor. After a while I got the name, Mac. He said a lot about the family—he'd say: 'Do you remember, Willie, when we were children, do you remem- ber so-and-so?' After it was over Mr. King said 'I know that was my brother. He spoke of things nobody else knew, no- body but the two of us.'"

King Not Psychic

Through Mrs. Hughes and the late Hester Dowden, another medium of considerable fame, Mr. King got in touch not only with the human members of his family but also with his beloved Irish terrier, Pat. Mrs. Hughes once reported to him: "Your sister is here, and she has a beautiful dog with her. The dog doesn't seem to have been very long over there (i.e., very long dead)."

Mr. King was greatly im- pressed and told Mrs. Hughes a story he had told to many friends in Ottawa. The night be- fore Pat died, Mr. King's watch fell off his bedside table "for

no apparent reason"—he found it in the morning, face down on the floor, with the hands stop- ped at twenty minutes past four.

"I am not psychic," Mr. King said, "but I knew then, as if a voice were speaking to me, that Pat would die before another twenty-four hours went by." Sure enough, that night Pat got out of his basket with a last ef- fort, climbed up on his master's bed, and died there. Mr. King looked at his watch — it was twenty past four.

"Goes into the Silence"

Mrs. Hughes' method, as a medium, is what they call "clairaudience" — she hears voices and reports what they say to the client. Sometimes, though not always, she can see faces and bodily forms. Some- times she is in a trance, some- times fully conscious, but in either case the message comes through in her own Scottish voice. Etta Wriedt was a "direct- voice" medium through whom the deceased could speak di- rectly in his or her own earthly accent.

Hester Dowden and Miss Cum- mins got their communications by "automatic writing." Mrs. Dowden used to be fully con- scious and made comments of her own, sometimes rather fac- etious and irreverent, on the messages coming through. Miss Cummins goes into a trance, she says, and loses consciousness completely before her hand be- gins to move across the page. She sits down and "goes into the silence," shading her closed eyes with her left hand; after a while her "control," an ancient Greek named Astor, announces his presence and begins to send messages from other departed spirits. Miss Cummins writes all this down in a notebook with spaces, and in handwriting that varies markedly as different "communicators" speak.

Mr. King's habit was to take the written messages off the foolscap pad, sheet by sheet as they were completed, and to keep the originals himself. He would send back copies to the mediums, often with comments of his own on the "evidential" material they contained. One message from President Roose- velt, reported that F.D.R. had met Mr. King's mother, the Prime Minister said:

"The phrases he used, the characterization, were exactly what I'd have expected from Franklin Roosevelt if he'd met my mother in life."

Spirit Hypothesis

These spirit messages, the or- iginals as well as the copies, are still extant in Ottawa and in London, but even now they are treated as closely secret. None of the people associated with Mr. King's Spiritualist activities will talk freely or willingly about him. Had it not been for an initial breach of silence just after Mr. King's death, they'd be even less willing to talk.

Most of King's contacts with mediums in Britain were made through Mercy Phillimore, secretary of the London Spiritual- ist Alliance. Miss Phillimore won't discuss Mr. King's inter- est in Spiritualism, won't reveal to whom she sent him or when or where. But she will talk, very strongly and indignantly, about that unfortunate statement in Psychic News that he "always sought spirit guidance in affairs of state."

"Mr. King was an investi- gator," she said. "He did accept the spirit hypothesis and he had the courage to say so, but he never ceased to be critical in appraising evidence. He was a

Are Dogs Psychic?


Through Helen Hughes, a Glasgow medium, Mackenzie King made contact with his beloved Irish terrier, Pat.

Many instances of animal survival can be found in the book "When Your Animal Dies" (\$2.50) by Sylvia Barbanell.

highly intelligent man with shrewd judgment, and to say he consulted mediums for advice in statecraft is preposterous. It is also outrageous, an insult to his memory."

Actually Mr. King seems to have behaved, in his psychic ex- periments, with all the caution and circumspection he displayed in other things. The London Spiritualist Alliance, founded under its present name in 1884, is one of the oldest organiza- tions of its kind. It is regarded in Spiritualist circles as a pretty careful investigator of mediums' claims, and it also has a reputa- tion for secrecy.

McIndoe Knew King

Ordinarily, I was told, the mediums didn't know who Mr. King was. Miss Cummins re- calls that at her first sitting with him she thought he was a clergyman from New York. (She says she was so ignorant of Canada that she thought the capital city was Montreal. Yet the messages on that first day included such relatively obscure names as Mr. King's rival for the Liberal leadership thirty-two years ago, and Sir Oliver Mow- at, a Premier of Ontario in Sir John A. Macdonald's time.)

Helen Hughes says she had been giving him sittings over a period of four years, sometimes two in a single week, before she knew his name. She learned his identity for the first time in

1937, at a party given by the London Spiritualist Alliance headquarters in Queensberry Place, South Kensington.

One of the guests at that party was a Scotsman named J. J. MacIndoe, and it was he who first revealed that Macken- zie King was a Spiritualist. He wrote a letter to the Psychic News just after Mr. King's death; the letter was published, and Psychic News promptly sent a reporter to interview the Duchess of Hamilton for more details. Both stories were wide- ly reprinted in Canada.

F.D.R.'s Caution

With the secret thus broken, Miss Cummins wrote an ap- pendix to the autobiographical book she was preparing, pub- lished this year under the title Unseen Adventures. (**) It com- prised a partial report of the two sittings she had with Mr. King in 1947 and 1948. Private and personal communications were deleted, but she did reveal that he had got messages from his family and from President Roosevelt.

She sent proofs of the ap- pendix to a friend in Ottawa who showed them to Mackenzie King's executors. One of them, Duncan MacTavish, of Ottawa, was flying to England the next day on other business. Leonard W. Brockington, of Toronto, was already in London. To- gether they called to urge Miss Cummins and her publishers to suppress the story. Reluctantly, and at considerable cost and inconvenience, they agreed to cut out Mr. King's name and a number of identifying details, including the name of Presi- dent Roosevelt.

F.D.R. Alias "X.Y.Z."

In the book as published, the appendix is entitled Remin- isces of a Statesman; Mr. King appears as Mr. S., F.D.R. as X.Y.Z. Miss Cummins was rather taken aback when I turned up at Miss Gibbs' small house in Chelsea, already able from previous information to identify these pseudonymous characters and fill in a number of the de- leted details. She is still wor- ried lest she be accused of

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QUEEN VICTORIA'S
direct voice was heard
in London in
July 1911

This watch, originally presented by Queen Victoria, was awarded to Etta Wriedt, through whom the dead Queen spoke in 1911. She gave it to King who gave it to the London Spiritualist Alliance.

King Claimed Contact with Many Notables


Sir Wilfrid Laurier, left and MacKenzie King, right. They were great friends. The former, according to the records, spoke via direct-voice to King in a seance held in London. Etta Wriedt was the medium. For the last twenty years of his life, King found time on every visit to Britain for sittings with various mediums, but they remained secret.

(*) Chaffin Will Case.—a pamphlet
35c—Psychic Observer Book Shop

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What Are You Teaching?

Any religion that teaches a man or woman to be a better man or woman, regardless of the creed, dogma or fan-fare, attached thereto, is the religion each should follow.

It is not the province of this journal to attack or condemn any religion. Would that the opponents of Spiritualism could be shown a similar course to follow. However, we can defend when our opponents attack us.

Spiritualism is not only a religion, it is a science and philosophy as well and its devotees follow this contention by presenting facts pointing to the reality of the positiveness of personal conscious survival after the change called death. No "ifs", "ands" or "buts" about it and, though evidence varies in each individual case, nevertheless, each convert can say that they know.

Especially during the last decade, there has been a trend, and this trend has been pointing to the fact that many Spiritualists and Spiritualist mediums, well grounded in their own religion, seem to have gotten a phobia for that which they call "something higher"—the teachings of occultism.

Briefly, the occult means something shrouded in mystery. The word occult is a misnomer as far as Psychic Science is concerned, for there is no mystery about the phenomena basically: all occur through the operation of natural law.

Spiritualists contact the known, not the unknown. Since occultism is shrouded in mystery, it is not scientific. In short, any Spiritualist who presumes to call himself an Occultist is going backwards, but if this backward movement is offset by progress made, possible through avoiding the criticism the Spiritualists now receive, there may be a balance somewhere along the line.

However, when some of the old time dyed-in-the-wool Spiritualists, with a toss of the head and a flounce of the anatomy, declare themselves to be Occultists, then what?

Could it be that they think they might have graduated from the religion of Spiritualism into something higher—higher only in a sense that they think they stand less chance of being knocked off the pedestal. Could be,—because no one seems to throw rocks at the occultist.

However, make no mistake about it, there is much to be learned and gained through the study of Occultism, and even Theosophy for that matter. Much of their literature explains, to a degree, the unexplainable but the fact remains that no system of philosophy is "higher" than the other. The heights reached depends upon the student's ability to live in accordance with that which he endorses without resorting to an act in order to impress someone of that intangible something called "spirituality."

No one in a full span of three score and ten years can possibly learn one tenth of one percent of what there is to know about Spiritualism and Psychic Science. It was Sir Oliver Lodge who said "After fifty years of study and research, I find I know nothing as compared to what there is to know." Consequently, the real study of Spiritualism should be enough for the intellectuals.

And so fellow Spiritualists, take heart and have courage, when anyone ridicules you for the truths you express, look at them and say: "You know, it has been my experience that criticism of Spiritualism generally comes from those who know nothing about it."

When this is thrown in their teeth, the recipients may swell up, mumble a few words, and turn on their heel but they will most assuredly look for someone else to heckle. Try it!

What I Observe

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

made directly with the spirit entities, or when the medium is overshadowed and influenced by a spirit,—in order to build a magnetic field, referred to by some as the focal point of Psychic Power,—the spirit people desiring to make contact must lower their rate of vibration and in that sense, both mental or physical mediumship is low.

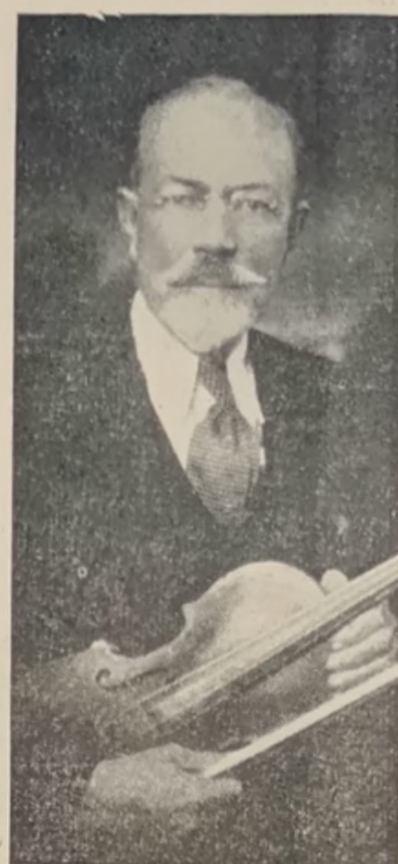
On the other hand, to be reached, a medium must synchronize their very being, attune themselves to the focal point of the spirit so to speak and, in that sense, the contact may be called high.

Consequently, physical mediumship, of necessity, is just as high as mental mediumship as with both types of mediums the guides have to adjust or "raise" their vibrations, so contact can be made. How is this done? I don't know.

"Higher Phases"

The text and worth of the philosophy received depends upon the adeptness of the spirit, plus character and natural qualifications of the instrument. The latter affecting the quality of the communication and not the fact of contact.

Mr. Kerns, in his letter, is quite specific for he says: "I approached a leader of a Spiritualist Camp last summer, and asked to be directed to a trumpet or a materialization me-



Frank W. Kerns

His Viewpoint

dium. Immediately, the welcome smile vanished from this leader's countenance and I was told in a smug sort of way: "No, Mr. Kerns, we have no physical mediums here, this is a Spiritual Camp. We teach our wonderful philosophy and only demonstrate the higher phases".

"I then bluntly countered and asked the Spiritual leader, "Don't you believe in physical mediumship?"

"Oh yes," was the reply, "but we only want the honest ones".

"I then mentioned some of

my outstanding experiences at several of the larger camps who feature physical mediums.

"The haloed leader responded disparagingly: 'Oh, these are phenomena centers. Here we try to cultivate and express true Spiritualism.'"

"At this, I turned away and attended one of their services which indeed was most commendable insofar as it went. I have no fault to find with these camps leaders, but they forget that the average truth seeker, is generally filled up to the chin with the philosophy. Those who yearn for the sound of a voice and the touch of a hand are constantly being heckled by their skeptical friends, some of whom question my sanity. It is the people who go to camps that need some consideration."

"Catty" Remarks

It is not the purpose of this editorial to cast aspersions on anyone. Statements made in good faith are sometimes misunderstood but the inference taken from the above quotation could be interpreted as meaning that there was something wrong with some of the physical mediums present at the various camps.

By the same token when, at the same service, three or four mediums demonstrate as message bearers, sometimes one of the mediums will say: "Now all I'll give you is what I get." The inference could be that the medium preceding, gave something that she did not get. The medium making the statement did not necessarily mean to be "catty" but, many times, those in the audience take it that

(Con't Page 4, Col. 3)

King . . . the Spiritualist

(Continued from Page 2)

breaking faith in consenting to

In general, though, people who knew of Mr. King's beliefs are glad the story is coming out.

Mediums differ a lot in their attitude toward their work and their own beliefs concerning it. Helen Hughes is a minister of the Spiritualist Church and a professional medium — to her, Spiritualism is a religion and sittings an occupation. Miss Cummins, on the other hand, is a devout member of the Church of Ireland, a novelist and playwright by profession. Some of her books are ordinary novels about Ireland, written with her conscious mind. Others she believes to have been dictated to her by writers now dead—many are chronicles of biblical times.

King's Experiences?

She is not a professional medium; indeed she does not give sittings at all except at the request of personal friends. Like Mackenzie King she regards Spiritualism as enquiry and experiment, not worship, and she retains a certain amount of scepticism about the results.

But all Spiritualists, the believers and the researchers alike, have an interest in letting the facts be known. They feel that if a man as eminent, as astute, as famous for realistic judgments as Mackenzie King was convinced their conclusions were genuine, they have a right to his testimony before the world. While he lived his secret was kept with absolute fidelity, but they see no point in secrecy now.

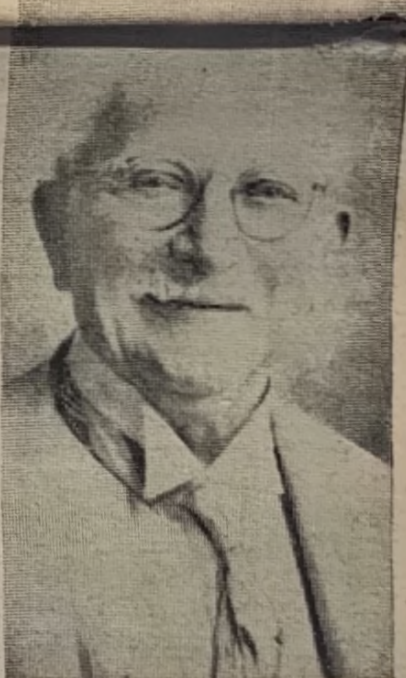
Moreover they are absolutely convinced that Mr. King himself would agree with them. He told several people here, in the later years of his life, that it was his firm intention to publish a full account of his psychic experiments and beliefs in

the memoirs he then had in mind. He had not decided whether this chapter would be published during his lifetime or withheld until after his death, but publish it he would, sooner or later. He wanted to communicate his own unshakeable faith in the life after death.

"People who don't believe in survival," he once said to Helen Hughes, "haven't yet begun to live."

Therefore they feel that whatever Mr. King's executors may desire, his own wishes are served by publication of the facts. From the little I knew of Mr. King I think they're right. If Mr. King's belief has turned out to be true, and if he is indeed looking over my shoulder from some astral sphere, I don't think he'll mind.

"A slender acquaintance with the world must convince every man that actions not words are the true criterion of the attachment of friends."—George Washington



Dr. J. E. Hett

Windsor, Ontario, Canada

On many occasions, he was instrumental in arranging seances for MacKenzie King . . . always careful not to violate the confidence of the Prime Minister who felt that his interest in Spiritualism should remain a secret.

King Was Constantly in Touch With His "Dead" Mother



Portrait of King's mother, right, dominated the Prime Minister's study. The love for her son, expressed many times in the seance room was, according to King, the sustaining force in his life. In Laurier House, King kept a light burning before this portrait. In England he talked with her through mediums.

The Spiritual Urge

THE BASIS OF UNFOLDMENT IS THE PERSISTING LONGING TO REACH OUT FOR SPIRITUAL VERITIES

By Mir Bashir

From the dawn of human history, man has been known to feel an inner urge to reach out towards something spiritual. This innate urge is so deep and persisting that in the process of seeking man has even bowed before inanimate things like stones and streams. He has also paid homage to the sun, the moon and the stars. Any awe-inspiring phenomenon of nature like the lightning and thunder too have had his devotion.

In this un-ending quest he has even worshiped the human form. Sex worship in various civilizations and in the guise of different mysterious and in some instances obviously grotesque and fantastic symbols is also the outcome of this inherent longing of mankind.

With progress in civilization and advancement of knowledge man has contemplated on life, its origin and naturally at its end. In this connection he seems to feel that death is not the end. There is life beyond the portals of temporal cessation of life, as an Eastern Poet muses:

Death is a resting place by the path, we shall go on having rested for a while.

Undoubtedly the suggestion implies life after death. This is a cue which though baffling in its implications has proved a great and persisting stimulus to seek beyond the phenomenon

Man in everyday life sees the advent of new human beings in the form of babes. He understands the biological principle of generation. But the ancestral tree of man no scientist or anthropologist is able to trace with absolute certainty.

However, conjectures and theoretical data in this connection have been expounded. The materialistic school of thought maintains that man has evolved through the ages from the lowest form of life on this planet. They tell us that the growth of intelligence and cognition is inherent in the very nature of the process of growth from the lowest to the human stage of life.

Process of Observation

Psychology in recent times has investigated this field of study. It seems to have reached at a different conclusion. Its adherents have found that there is something beyond the mere mechanism of knowing, the mind or psyche as they prefer to call it.

The phenomena of clairvoyance, clair-audience, telepathy materialization, etc., have given them food for thought and raised a very big question. The accepted theories of psychological schools of thought do not seem to explain these extra-sensory phenomena.

In their process of observations the psychologists have discovered that what is commonly known as the mind is not all that is conscious. They have observed that man seems to have a mind which is divided into more than one strata or sections if we may use the term.

However, the conscious and the unconscious seem to be the two-fold formative aspects of the human mind. Whatever di-

visions or analytical observations of the human mind reveal, no one is able to deny the fundamental fact that all that is human, in its contradictions, inhibitions, repressions, whether these be physical, emotional or ideological, is a unified whole.

There is oneness in man and that oneness is at one with a living principle which is cosmic in its scope. It is dynamic and vibrant. Furthermore it is independent and creative.

Religion, in one shape or the other has existed since the first man appeared on this planet. This is the natural outcome of man's inherent longing to seek after something spiritual. All the systems of religious ideology are unanimous that there is something in the human form they call soul.

This they assert is born of the spirit, and is a spark of a vast, and more vital flame of eternal value. It never dies and is real and lasting. It is pure, divine in its nature and capable of divine contact even in the stage of physical embodiment on this earth life.

They also maintain that it is different from that part of the human self which inhabits the sphere known as the astral world. The physical body is only a vehicle of this living principle.

The students of psychology at the moment are endeavoring to analyze and understand the phenomena made available to them through the mediumistic human agency. These mediums are sensitive channels which inner-link the earth people with those commonly known as the passed over ones, and are now in the sphere called the astral world.

Perhaps a day will come when the psychological observer will be able to discover some coherent significant cue for himself to give us a new conception of the phenomena of the inter-world relationship between the living man on earth and the one alive in another dimension.

The students of spiritual life, and particularly the ancient schools tell us that the astral plane is another abode of the other part of the vehicle of the soul. Just as we need solid earth matter for the life of the earthly body, similarly the astral part of the human soul liveable in this other dimension.

This astral plane is as real as the physical world of ours. It is only a matter of less dense matter. It is finer and etheric and

as such invisible to the ordinary human eye. The relative restrictiveness of time and space though in a way existent, has a different dimensional value.

In fact, it conforms to no such space-time limitations as our earth sphere in its very nature is dependent upon. This astral plane we are told is a living reality. It is also populated by forms and shapes like ours though speed and movement have a different significance.

Three Aspects of Life

In point of fact, the limitations of space and time hardly exist there in our sense of the term. There is consciousness and all that is part and parcel of this aspect of human life. The dense matter being eliminated all that goes with the dense body too is absent.

We are told, to conclude that there are three aspects of the human: the earth life, the astral life and the soul life. The earth and the astral are only vehicles of the soul part of the human. The soul is the real and everlasting and is at one with that greater part of the living and eternal principle from which it takes its origin.

This soul the real man when in its earthly abode carries a

the earthly. These bodies or covers are differentiated from one another with respect to dimension and relative density of material attributes. The earth and the astral parts seem to have matter as a common link. This common element has attributes of shape, weight, space time, etc., and is observable under certain conditions due to these qualities.

The Ultimate Goal

The soul is formless and cannot be sensed through the medium of ordinary means of cognition. In all literature that has a bearing on soul life we come across a term—unfoldment. This is very significant. We are enveloped in folds of matter, earthly as well as astral.

It is said that if we were to set out on the process of unfoldment and as it were take off the earth fold and reach out for the astral and persist in continuing the process of unfoldment we are on the right path. This path that leads to divine contact and ATONEMENT with the divine.

The ultimate goal of life is said to be to reach a state of such atonement and communion with God. To merge in the divine current and live there in a state of eternity. To be in the heaven of heavens. To be one with God and according to some to be HIM.

And the basis of unfoldment, the original seed in us, is this persisting longing to reach out for the spiritual. It tends to take us to where our soul guides us to be. And if you happen to have this innate urge alive in you, you may rest assured that you are on the path and have the fundamental where-withall to reach your eternal and

What I Observe

(Cont' from Page 3)

way.

Mr. Kerns' letter lists at great length the names of the physical mediums from whom he has received 'endless' evidence. He points out that, in almost every instance, the clairvoyant messages given by these same physical mediums are par-excellent, and says, "Why do people marvel at these demonstrations and yet condemn their physical mediumship?"

One last challenging remark appears at the close of Mr. Kerns' letter when he says: "I have read over three hundred books,—all written by some of the finest minds in the field and, in substance, I have come to believe that, through this research and my own personal experiences, direct-voice and materialization is as 'high' as any phase and generally the last phase to be reached by mediums after long and patient years of unfoldment. Furthermore, the mediums who possess the physical phases, seem to have mastered, or rather their guides have been able to perfect, their clairvoyant faculties first."

Then Mr. Kerns lists half a dozen physical mediums whose clairvoyance surpasses some mental mediums with whom he has had experience. No need to enlarge on that.

Possibly it should be pointed out here, that a certain chemicalization of the human body is required for physical mediumship. No one knows what is meant by chemicalization, because when asked to name the chemicals, no answers are supplied, but we do know that

body of a physical medium and that something is not possessed by a mental medium.

If a "would-be-physical-medium" prays sincerely for fifty years, and sits in classes a like time, these chemicals may or may not be added. There is no set rule.

True, there are those who have been told that a transfer of this chemical can take place in a seance room, and this is true for there are hundreds of cases where class students have developed direct-voice and materialization by sitting with mediums who possess this phase, but there are hundreds of thousands of others who have sat to the point of exasperation and nothing seems to happen to them—and there's the rub!

All anyone can do was once ably put by a student who said: "I am just sitting and waiting for the Lord."

And so, the situation as outlined, exists, and has existed for years. It is, indeed, a crisis and can only be met by tolerance on the part of all leaders and mediums in the field. Both phases are part and parcel of this thing called Spiritualism. In fact, both phases are part and parcel of the Declaration of Principles, voiced so reverently during most services.

If a person has the will and the inclination, they can pick flaws in any phase of mediumship. If a medium has the urge to do wrong, they will do wrong regardless of their phase. People are not perfect and mediums are people, so let us be tolerant and try to understand that no one must set themselves up as being qualified to differentiate as to the worth of either phase. Remember always that some of the most devout Spiritualists when asked how they received their conviction, will answer, "I heard his voice, I saw his form, I felt the touch of his hand."

DON'T HANG IT UP

By GILBERT RYAN

Religion can be likened unto a coat. From the cloth we have, and from our ability, we choose the material and colors we like best. Then we cut the garment to fit as we individually think it should be. There was undoubtedly the advice of The Great Tailor, but free moral agency was granted us in the making.

For some, religion could be cut down to two simple words, "Be Good"; for others more cloth is needed. It can be a thing of beauty to our own eyes, but to others?

Well, to the eyes of God, I suppose it is invisible and cov-

ers nothing. For some, it becomes a cloak or cover but it can become a straight-jacket—or even a shroud.

For many poor mortals, the ritualistic and dogmatic threads used in the sewing can become an invisible but tangled web, self-woven. Some, like myself, cast it aside and stand fighting alone for years, "With head bloody but unbowed." A rugged individual—but free.

Circumstances in life over which many like myself felt that we had no control in the tailoring—cast it aside. "There was no God. No Just God would permit these things to happen to me!" Yes, I paid.

May I say to those of you who do have a religion, whatever it may be, and it fits you well,—wear it. If you've cast it aside, may I humbly suggest that you try the Open Door of Spiritualism? It's warm enough inside. You will find that you just don't need a coat either new or threadbare.

You'll have to, most likely, walk in alone and sit down, under your own power. In all probability, the church you visit will not be impressive. Maybe just a cheap table and a few chairs.

You may have to bow your neck just a little when you ask to be shown Factual Proof that life does not end with a mound of dirt and a hunk of stone.

I, who was a Hard Boiled Skeptic a few months back, my friend, dare you to try it!



WHAT YOUR AURA IS...

• Present day scientific investigation of the Aura (a subtle emanation said by Occultists and Spiritualists to surround the human body) make this article of topical interest.

By JOHN PENDRAGON

Most people who have only a slight knowledge of psychic matters have heard of the aura. They believe it is a subtle envelope of haze that surrounds the physical bodies of men and animals; but it is obviously much more than this.

Orthodox scientists seem to have completely neglected this complex link between the physical and the psychical states of life. A greater understanding of the aura would aid medical diagnosis.

It was not until just after the Great War that Dr. Walter J. Kilner of St. Thomas's Hospital, London, wrote the first work on the aura that had a really scientific approach. His *Human Atmosphere* is a classic in its field. Nevertheless, it might be more accurate to say that he did more to prove what the aura is NOT than what it IS!

Dr. Kilner claimed that he was not in the least clairvoyant. (The author and others are not in agreement with the doctor's claim.)

Auric Emanations

The aura, he stated, could best be seen when viewed in a diffused daylight and with the aid of "screens" made of two sheets of glass cemented together and forming a miniature tank which contained a solution of a coal-tar dye called dicyanin blue.

In concentrated form, dicyanin appears black, and can only be dissolved in alcohol. The doctor also used screens containing other colored dyes, but found that dicyanin blue "sensitized" the eyes better than any other and enabled one to see ultra-violet rays by stimulating the rods of the retina.

Dr. Kilner found that after he had gazed at the sky through his dicyanin screen for a couple of minutes or so, he was able to distinguish the aura with the naked eye. It appears that he did not seek to see the aura through the screen, but only used it as a means of 'sensitizing' his eyes.

He claimed that he saw the auric emanations as divided into three parts which he named respectively "The Outer Aura, the Inner Aura and the Etheric Double."

The "Etheric Double" appeared to him as a very narrow black band or void extending all round the subject's body (nude) and having a width of between one-sixteenth and one-eighth of an inch.

Inner Aura Denser

The "Inner Aura" lay immediately next to this narrow band and extended on an average about five inches from the body according to the sex, age and height of the subject. Like the "Etheric Double" it closely followed the contour of the physical form.

Beyond the Inner lay the Outer Aura. This was not so distinct, or so void in shape, having the widest width at the

subject's waist and tapering towards the legs. Its width varied greatly, but it was always wider in women than in men or children.

It extended, on an average, about eight inches beyond the Inner Aura. On a few occasions, the doctor claimed to see an "Ultra-Outer Aura," but later decided that such was really part of the Outer Aura itself.

Dr. Kilner observed that the Inner Aura was much denser than the Outer, and according to him, consisted of myriads of "lines parallel to each other and radiating at right angles from the body."

Rays and "bright patches" were also seen emanating from the Inner Aura. These rays were capable of being deflected, but were never seen to curve.

Bagnall's Book

Although most of the auras examined were generally blue-grey in colour, it was found that some of his patients could alter the colour of their aura at will. Others could cause rays of colour to be projected from various parts of the body.

Experiments with magnets showed that neither pole exerted a greater influence thus conjectured that as far as magnetism was concerned the aura had no polarity.

It was also noted that when the subject received a charge of static electricity from a Wimshurst machine, the Inner Aura vanished and the Outer was reduced in size.

Later the Inner Aura reappeared whilst the Outer grew several inches wider than it was before the charge was applied.

Experiments with an electroscope showed that surface electricity was fairly evenly distributed, but in the case of women was always more intense at the base of the vertebra and on the lower abdomen. Uneven distribution occurred in cases where the auras were displaced.

After the publication of *The Human Atmosphere*, in 1920, there was not another book in English that dealt with the subject scientifically until Oscar Bagnall, B.A., wrote his *The Origin and Properties of the Human Aura* (Kegan Paul; 1937). This book is now out of print and very difficult to obtain.

Mr. Bagnall used pinacyanol and methalene blue in his screens and spectacles rather than dicyanin. He rightly states that the latter is exceedingly expensive and difficult to obtain, for his own screen cost him over ten pounds to construct.

It should be mentioned at this point that blue or other coloured glass is of no use and does not replace a screen.

The Outer Aura

This second investigator noted with the former that nervous diseases affected the Outer Aura, while diseases of the alimentary tract had repercussions on the Inner Aura. On such appearances Mr. Bagnall bases the following interesting theory.

The common earthworm consists of two cylinder; one inside the other. The outer, the ectoderm, contains the nervous system and the sex organs; the inner, the alimentary canal or digestive system.

Mr. Bagnall believes that auras, inner and outer, are, in some yet unknown manner, based on this construction, since the Outer aura (corresponding to the ectoderm of the earthworm) reflects the condition of the nervous system, and alters in pregnancy and other sex conditions; while the Inner (or endoderm in the case of the worm) reflects troubles that exist in the

INTERNATIONAL NEWS

PREDICTIONS FOR 1952

Neuffen-Wurt, Germany: The prophets in Germany are having a duel, according to Dr. Rudolf Schwarz, who says: The most famous prophet in Germany has been until now, Alois Irlmaier of Bavaria. He is a tinsmith by trade, probably about fifty years of age. As most prophets, he began after the war, by "telling fortunes" for relatives of former soldiers missed in Russia. Having had good results, he proceeded to mundane 'fortune-telling.'

"The prominent question being asked for was, of course, if there will be a third world-war. Irlmaier claims that there will be a third war in Europe, but he is cautious. He says: 'The war will start when the crops are ripe, i.e., in August'. But the year he cannot or will not say. As for the duration of this war, he said he sees the number three.

"During this period, 'three big red army-worms' will come from the East and will proceed to the Rhine. Then 'small, black boxes' (evidently atom bombs) will fall from heaven and the three 'army-worms' will be totally extinguished, thus ending the war with a victory of the West. In a rather unkind manner, he lets a mysterious bomb (hydrogen bomb?) fall into the Channel—and the southern part of England and Holland be submerged.

"Irlmaier's prophecies, of course, have caused much fear in the minds of his German followers. Little consolation for them that, according to Irlmaier, Bavaria, southern to the Danube, will be unharmed by the 'army-worms' owing to the Madonna of Altotting.

"Fortunately, in 1950, another Bavarian prophet, Milo Renelt—46 years of age, a druggist, gave Irlmaier the lie. He says: 'Irlmaier is a clairvoyant, but an uneducated one.' Renelt claims that there will be no war at all in Europe in our generation.

"There will be a war in the Far East. This prophecy Renelt made when there was no sign of the Korean war yet.

"When asked, after the Korean war had broken out, whether this would be the announced war, he said no, the Korean war is only an overture. From it, war will arise in a country with the letter 'I' (India, Indo-China, Indonesia?).

"By this war, Bolshevism will weaken to such a degree that it will retire from Europe and will be a danger no longer. The German refugees from the Eastern countries will be called back to their native land. The West will win this war in which no atom bombs, no gas, and no bacillary

alimentary canal.

Thus, he states, the Inner and Outer auras might well display a greatly speeded evolution such as occurs in the foetus and embryo, which pass through, in a matter of weeks, changes somewhat similar to those that have taken millions of years from the standpoint of evolution.

The theory may not be acceptable to many, but it is certainly thought-provoking!

Mr. Bagnall appears to agree with Dr. Kilner that temperature changes do not affect the aura, but he does not share his belief that the aura can change

weapons will be used.

"Since this was said, the Germans will sleep more quietly again, but which of these two prophets will be right, only the future will tell."

Santiago, Chile: A *Psychic Observer* reader, Frederick J. Buniel, quotes the Latin American edition of "Time" as saying that "Thousands of Hollanders were ready to swear that Simon W. J. Schaasberg, whose shingle proclaimed him to be a 'psychometrist-homeopath', had cured them of every complaint in the book, from stuffy noses and hemorrhoids to pneumonia and cancer. For years, the sick had packed the tiny front room of Schaasberg's house in Maas-tricht. The street was sometimes blocked by cars and chartered buses that brought patients from afar. No less remarkable than his popularity were Schaasberg's methods.

"No doctor, Schaasberg never bothered to examine his patients. They did not even have to tell him what ailed them. From each he borrowed some personal knickknack, such as a ring or a penknife, held it in his hand and went into a kind of trance. If his 'gift' told him that the patient had been having headaches, Schaasberg frowned and clasped his head. If the gift said 'T.B.', Schaasberg gave a hacking cough.

"Relying on his gift for guidance, Schaasberg prescribed simple remedies, such as an herbal tea from the local chemist's drops. Even the Latin names for the prescriptions 'just came' to him, he claimed. If the patient could not get to Maas-tricht, but sent a letter with a photograph or a ring enclosed, Schaasberg was willing to treat him by mail.

India: According to "Prophecy Monthly", Parmanand Bhuvan, Maninagar, Ahmedabad, 8, India, much is in store for the world. They prophecy: "between the years 1952 and 1953, a Russian fleet will penetrate the Mediterranean and the Adriatic to enlighten the peoples of Italy and Germany. Following many tribulations, the aggressor will be sent away... Religion will be persecuted... The Vatican will be in flames... and in England the Royal Family will be deposed by revolution..."

London, England

"After twenty-seven years' research into the 'gravitational wave,'" a British scientist, Dr. A. J. Glazewski, asserts, according to *PSYCHIC NEWS*, that "there must exist a world which is invisible to us—and immaterial." He added that "the other world" is probably "more true" than the one we live and move and have our being in. He is quoted as holding that "levitation is simple"—and that before long "man will be able to walk through a wall."

Looks as if, in spite of itself, science is some day going to get its eyes open to the extra-sensory—and be forced to admit at least a few of the proven contentions of the psychists and the Spiritualists themselves. Spiritualism has got a few leaps ahead—but science will certainly one day catch up to proven facts—and come out in the open for an Unseen World, with unseen inhabitants.

T. F. O.

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Rev. Kness

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The Man: JESUS

— By —

Rev. Converse Nickerson

First of all, let me invite all serious students of the definite facts which concern Jesus, the Nazarene, to thoroughly read "The Life of Jesus" by Ernest Renan. This book created a great stir when it first appeared in print, (translation from the French.) It is most illuminating, and carries great weight, logically, historically, and philosophically. It means the difference between true knowledge and ignorance upon this subject.

Renan believes, from evidence he produces, that Jesus was not born at Bethlehem, but at Nazareth. The phrase of 'Jesus of Nazareth,' is a familiar one. There was a Bethlehem, mentioned in the Old Testament, which was hardly twelve miles from Nazareth. The Bethlehem of mystical tradition, is at least sixty-five miles from Nazareth. Renan declares: "During the whole of his (Jesus') life he was designated by the name of 'the Nazarene', and about him that he was born at Bethlehem."

Likely the mystic legend of the angels and the shepherds could all be consistently true whether it centered about the Bethlehem near Nazareth, or the one farther away.

When we consider the manner of his birth, several theories and false ideas have been cherished about it down through the ages. The latest is that advanced by one of our Spiritualist writers to the effect that Jesus was a 'spiritual apport' which God sent to Mary. This fantastical. What ever his birth was, it was a normal one, for God's laws have never changed since the beginning of Time. He never yet has reversed any natural law in the universe, and birth, being such a universal *modus operandi*, we must conclude that it has always nestled safely within the God-circle of all things created!

Joseph's Dream

As to the legend of the Immaculate Conception: It rests solely upon a dream that Joseph dreamed. Moses Hull writes of this event as follows:

"The evidence of the Messiahship of Jesus was all based on Joseph's dreams; there is not anywhere else in the world anything on which to base a pretense of evidence, except that the angel of God appeared to Joseph in a dream, saying: 'Joseph, thou Son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the holy ghost.'"—Matthew 1:20

Joseph had five dream concerning the nativity of Jesus, and on these dreams hang all Christianity.

Jesus had several brothers and sisters, for in the thirteenth chapter of Matthew we read:

"Is not this the carpenter's son: is not his mother called Mary? and his brethren, James, and Joses, and Simon and Judas? And his sisters, are they not all with us?" (Verses 55, 56)

Nazareth was a place of ill repute. The Jews often said among themselves, "Can any good come out of Nazareth?" Probably Jesus never heard the legend of his miraculous birth. Certainly he never mentioned it in any of the recorded sayings attributed to him. He is called the Son of David, yet he never directly makes such a statement. The genealogies which try to trace him directly back to David, are far-fetched and broken.

The two genealogies completely contradict each other. Jesus can only be traced to David through Joseph, his father. If Joseph is not allowed to be the natural father of Jesus, then there can be no connection between Mary's son and the patriarch David!

What Spiritualists Teach

We will suppose that he was the son of Joseph, and of David's line. But the mystic legend, adopted by the Christian Fathers, and so handed down to the Christian church of today, can make no such royal claim for the Nazarene!

The Spiritualists have never taught that Jesus was miraculously conceived.

What the 'modernists' who have come into our following at this later day believe and teach, does not often conform to the findings and traditions of our Spiritualist philosophy as taught and accepted by the great leaders of Modern Spiritualism. The uncertain teachings that rise from the many different Spiritual leaders in our movement do not have the authority of such learned writers and ministers, such as Moses Hull, Andrew Jackson Davis, and Dr. James M. Peebles. These were the foundation stones of the religion that has made Spiritualism a philosophy to be reckoned with.

I have even heard some of these 'modernists' teach that there was never any such a man as Jesus. This extreme view comes from the ignorance of the unlearned. The learned will search out the facts and stick to them.

Progressive Leadership

A woman medium said to me once, "I do not have to read books, my guides tell me all I need to know." And judging from the quality of her work, I believed that was all she really needed since her mental capacity was indeed limited!

A progressive leadership in Spiritualism demands education and understanding. Preachers we need, and books we need!

Renan goes on to say: "That Jesus ever dreamed of claiming to be an incarnation of the true God, there is no ground whatever to suspect. Such an idea was quite foreign to the Jewish mind; the first three Gospels have no trace of it; we find it hinted only in portions of the fourth, which can least of all be accepted as reflecting his own thought."

Did not the Master declare to the young man who called him 'good': Why callest thou me good? there is none good but one, and that is God?" Matt. 19:17

Endorsement Enough

His whole teaching life is interlaced with psychic demonstration. He delighted in demonstrating the power of spirit over matter. His prophecies show us clearly that great spirits were constantly at his side. When asked by his friends how they could pay the tax, he replied:

"Go thou to the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee." Matt. 17:27

He taught his followers to practice such mediumship, for he said unto them:

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do

also; and greater works than these shall he do."—John 14:12

What more endorsement of psychic power and gifts is needed to substantiate mediumship in the world? Paul spoke plainly of spiritual gifts, for he wrote:

"Now concerning spiritual gifts, brethren, I would not have you ignorant. The manifestation of the Spirit is given to every man to profit withall."—I Cor. 12

He goes on to list, inspiration, faith, healing, miracles, prophecy, discerning of spirits, and the speaking with tongues." All these are in line with what Jesus taught and advised his disciples to practice.

Truth for Authority

I do not think there is any better way to teach Spiritualism than to use the examples from the life and teachings of Jesus Christ. We are surrounded by Christian people who ask us for some proof that our ministry is of God. They are astonished at the wonderful accuracy of messages that come through; their only doubt is as to whether we endorse Christ principles and a faith in God. Of course our definitions and interpretations of Bible passages will differ from the accepted usages of the faiths of Christianity, but we can support our teachings, word for word, with positive statements of Scripture! If we will do this and so evangelize everywhere for our truth, we can build a Spiritualist church that will electrify the world. The Man Jesus can effectively be our theme and with his truth shall be the ministry of angels in full force. The Christian Church today mentions angels; but they do not actually proclaim their faith in such heavenly visitants. Spiritualism places all its power and truth upon the foundation of Angels and Ministries, and Principalities and Powers! Our evangelists can be just as effective as the Billy Sundays and the Billy Grahams. Let us go forward!

The Tabers Of Hollywood

There is a newly organized S.E.C. Church in Hollywood. It will be known as the First Spiritualist Episcopal Church and is located at 1545½ North LaBrea.



Rev. Lula Taber

The church will be under the supervision of Rev. Lula Taber, noted lecturer, mental and materialization medium—for years a member of the staff of mediums at Chesterfield Spiritualists Camp, Chesterfield, Indiana.

Rev. Taber, ably assisted by her son Rev. Harold Taber, will conduct services: Sunday 2 and 7:45 p.m.; Wednesdays, 2 and 7 p.m.; will be devoted to a "Personal Problem Clinic".

Church activities will include lectures, Spiritual healing, and classes for psychic development and Spiritual unfoldment. Rev. Lula Taber resides at 5711 Colbath, Van Nuys, California.

THE AURA

(Con't from Page 5, Col. 3)

colour when fumigated with such vapours as iodine, bromine, ammonia or ozone.

In conclusion, the writer will venture to add a few personal comments on this fascinating subject.

It would seem that Dr. Kilner developed clairvoyance as he conducted his investigations. The screens may or may not have aided him.

My experience leads me to believe that almost everybody can develop clairvoyance in some degree. I have found that 90% people can see the aura without apparatus of any kind provided there is a diffused light and a dark background.

Mental Repose

Experiments lead me to believe that almost all can see the aura if a low wattage electric lamp (say 10 watts) is placed close to the floor and behind the observer—not directly behind, or a shadow will be cast on to the subject. The light should be diffused by white paper or a handkerchief.

The enthusiast should, in my opinion, endeavour to see the aura by this method before he searches the world for the elusive—and expensive—dicyanin.

At first, he will most likely see only about an inch or so of the inner aura, but practice and patience will reward him with the sight of the outer emanation. It may be found that the aura can be sensed as well as seen.

In regard to the changing of the colour of the aura by effort of will. The emanations when the subject is in a state of physical and mental repose seem to take on a colour consistent with his bodily condition—faced with his habitual mental outlook or psychic vibration.

Experience indicates that 70% of persons in repose are greyish or bluish-silver. I have seen other colours—mostly pastel colours—but have never witnessed the scintillating rainbows of scarlet, canary and peacock that some clairvoyants allege they see.

I find that about 10% of persons can change the habitual colour of their aura at will.

The Chakras

There must obviously come a day when the researches of the scientists and the beliefs of the Occultist meet and overlap. Dr. Kilner, and Mr. Bagnall certainly draw near to the frontiers, but I believe that Dr. Alexander Cannon's observations on the aura, the astral and etheric bodies, are a liaison between the two territories, i.e. that the etheric vehicle is a "strip" placed vertically in relation to the physical body and having a negative pole at or near the solar plexus, and the positive pole at the glabella (between the eyes).

The etheric body can emit positive or negative vibrations which extend beyond the physical body and thus constitute the aura.

The astral body surrounds the etheric and is ovoid in shape, being narrower at the head of the physical body. It is said to emanate an orange ray and to reflect the mental outlook and condition of the physical body.

In certain cases, the negative and positive poles of the etheric body unite and cause such conditions as epilepsy.

The chakras of occult teaching may be centered along this etheric "strip" and act as links between it and the astral and physical bodies.

"Prediction"

LETTERS

TO THE EDITORS

LIKES P.O.

"Let me congratulate you on the latest changes in the paper. I consider them a very convenient improvement, and plausible to the majority of its readers."

"Never mind if it has lost a little bit in appearance, or in the quality of the paper used, as that is just a natural and transitory event, subject to correction later on. The real and transcendental matter is in the reform you have thoughtfully impressed upon the Review, specially in regard to the information in general."

"From now on, the readers of *Psychic Observer* who would like to be informed extensively about psychic news all over the world, will be able to realize such a desire in an easier way, thanks to the transformation of your paper, which probably before long, will become a universal psychic news service."

FRANCISCO PONTE, D.D.S.
New York City

IS SAUCE FOR THE GANDER

I have called you "brother", not by chance but design. I believe you are scrupulously honest: I believe that even honest people can be honestly mistaken: even I.

Since my son's passing in July 1949, my wife and I have also developed a type of table-phenomena—in the light—with my son as Emcee. The same teacher is also my son's teacher, and the identities are beyond impeachment.

Our teacher explains the modus operandi: The medium's control projects images to the medium's subconscious—from his own plane and sphere. When Pressing goes to a church, and the medium tells Pressing, "Your father" is standing here and SAYS—"there are a number of factors involved:

1. Your father was NOT here at all. If the medium "sees" or "senses" him, she sees or senses only what her control projects.

2. If your father seems intelligent, it can be projected only if he is awake and aware... to be awake and aware is, in itself, a miraculous process, — achieved only under Karma, with help on the inner planes.

3. There are no spirits, as such, in the room, standing by their earthly people, re-clothed in palpable form. This is the bitter herbs of deception or delusion... This is precisely why Spiritualism is where it is.

4. Scores of spirit people are brought to us every week by their guides. By this I mean, these guides are placed in rapport with us along a communication band from their sphere and plane to ours, and we are invited to tell of some pregnant truth like life everlasting; and we relay some of the teachings previously given to us in writing through my wife, the station. The seekers receive our ideas through the "mediumship" of the guide; and respond, if they are capable of response—through the guide. Their mechanisms for communication have been left behind in the crematorium or grave...

5. Some few spirits, by education, under karma, master the laws of vibration to operate more directly in the chain towards the station. These few have begun to remember, to recollect, to respond and to re-

gain their earth-status of rationality. We find them associated with groups in service to others in various capacities and degrees... And mind you, all this by telekinesis and cryptesthesia from their world over vibratory channels more permeable, more instantaneous than light or gravitation.

6. Good sensitives, receive thought-forms from their control and interpret for Pressing somewhere near to what the control telepaths... The control, through the higher ones, may even have access to the etheric records of the individual life, for a high purpose.

Materializations. My personal experience with this phase of mediumship has been unfortunate and fraught with much willful deception. I do not deny its possibility. Crookes and Schrenk-Notzing and other great minds have given of their larger capacities to the research with some positive findings. I reserve judgement of your own experimentations for such time as I can witness all the procedures. You have not yet explained to me, for my personal edification, your published series of photographs.

MAXIM KONECKY.
Los Angeles, California

Answer

Since we are now brothers, I can speak frankly. You say the identities from your son are beyond impeachment. Nothing is beyond impeachment if a person wants to impeach. As you say, I am honest. You too are honest but could be honestly mistaken.

I have no way of knowing that you make contact with your son and will have to reserve comment until I can personally witness a demonstration.

You say that scores of spirit people manifest, but all I have is your statement, you gave no evidence. You say you were wilfully deceived in a materialization seance. What is the name and address of the medium who wilfully deceived you?

If you are going to be a Psychic Researcher, facts must be presented, theories and opinions are not facts. Since you do not accept statements I make in *Psychic Observer* without personal experience, I too must hold in abeyance the statements you make about your wife's mediumship.

All persons who pass away leave their speech mechanism, as you call it, in the grave or crematorium. No one doubts that but there is such a thing as building a voice box by ectoplasm or speaking via clair-audience... or hadn't you heard? It's all in the Schrenk-Notzing book you claim to have read. No, Max, you are all mixed up in Theosophy and its terminology.

Then again, what makes you think that spirits are snoring? If there are no spirits in the room, how does your spirit son contact your wife? According to your own words, these are bitter herbs of deception.

You see Max, what is sauce for the goose is sauce for the gander. Never think that you can stand on a pedestal and that everyone will believe all that you say. Everyone is honest until they start talking about mediumship, then they all seem to become liars. Those who question others are bound to be questioned.

No. 14

A Psychic Observer Feature

SPIRITUALISM

... For The Young

WORK IS PRAYER

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

The ideal of Prayer which I accepted in my boyhood was that, if we wanted anything special, we asked God for it, and then waited for Him to get it for us. But, as I grew older, I was able to realize how silly—and lazy—we would be if we acted on such an ideal.

The God who ruled the Universe would not be sitting on His throne, waiting for "odd jobs" to be offered to Him. And, in the Lyceum, I learned that prayer was not a mere number of words telling God how wonderful and powerful He was, and then asking Him for a gift—as a reward for our fulsome praise.

Genesis

When read and considered carefully, the first chapter of Genesis should give us a very different ideal of God. When He decided that He wanted a world He started making one. We are told that He created the heavens and the Earth, and Himself attended to every detail—ending by making human beings, male and female, in His image.

The Creation story is now generally regarded as a mere record of the opinions held in

TO BE OR NOT

Some time ago I suggested that mediums give their callers a pamphlet outlining the fundamentals of Spiritualism and that this should include facts proving that they are not fortune tellers.

C. M. TOWNSON
Joplin, Missouri.

Answer

The only way a medium can prove he is not a fortune teller is to be a medium. But, to answer the question, the printed data is available and has been available for over 50 years. It is supplied by many of the leading Spiritualist organizations. Whether the mediums tap this supply and use it, that is something else again.

Most of the leading mediums do not have the time to explain what they are not. They have enough trouble in their efforts not to soak up a lot of imagined grief that is being continually thrown in their laps.

Naturally it is a medium's job to alleviate grief through proper guidance, but few people realize how much their sensitivity is affected when this grief actually permeates their very being up to the point where it is difficult to throw it off.

There are those who call some of our leading mediums hard boiled. They have to be. In fact, they must have the constitution of a rhinoceros to be able to sustain the darts. They must nonchalantly sympathize and cope with some of the silly individuals who think that the world is coming to an end because of their imagined troubles.

It seems that most of the people, asking for readings, don't give a hoot if their father, mother, sister or brother has a message that they still live. All they want is an answer to their question—forgetting that the answer to the question is generally relayed to them through the medium by their own loved ones or guides.

the Age when it was written; but, even if not historical, the story offers us an example, which we all could follow, of how we should pray: by works, not words.

There is another lesson for all of us. Have we realized that "God, who made man in His image," can convey almost the same meaning as our Spiritualist teaching that we are all units in a God of Infinite Love and Wisdom?

This being so, we are really "praying to God" when our Love attribute make us wish to help someone in need and the answer to our prayer comes when our Wisdom attribute points to a method of giving this help.

Do It Yourself

Prayer, we are taught, is the Soul's sincere desire, and our Soul is our Self; our two Spirit attributes united, in what is known as mind and personality.

Once Love has decided that help must be given, Wisdom reminds us of the old saying: "if you would have your business done, go"—and to this we add "and do it yourself."

This is the only way to ensure that it will be done properly, and to the sufferers' relief; and, realizing this we at once come to the decision to do it, start planning how it shall be done—and then do it.

We must not overlook the possibility of ourselves being the Sufferers, and that the suffering may not arise from ill health, or poverty, or other social troubles or shortcomings.

One of these could be lack of education—not at High School or University, but about some subject on which we wish to be well informed.

Let us take Spiritualism as an example. At various meetings and Circles we may have received convincing proofs of the presence of "departed" friends, and helpful messages about our affairs but we may wish to know more about Spirit return and how it is accomplished, and how to develop mediumship and psychic powers.

Our (spiritual) love of ourselves will urge us to take up the study of our phenomena and the laws governing them, and our wisdom will make us determined to join the necessary classes and Circles, and thus fit ourselves to be worthwhile workers.

Deeds Needed

When we have done this, we will have answered our prayer for Spiritualist advancement, and all that remains will be to so order our personal lives that we shall fit ourselves for association, and spiritual communion, with advanced Spirit Friends.

I am hoping that we all have realized that it is not enough to kneel in spiritual humility and pray that someone else will do for us what we should do for ourselves. "Deeds are powerful, mere words weak, battering at high heaven's door."

It is not by what we say or claim, but by our actions, that we prove the strength of our desire and attain the collaboration of our Spirit companions—who agree with us that Work is Prayer.

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(P-324)

About BOOKS

WHAT WE CAN BELIEVE, by Trall Engle; (\$2.50) Psychic Observer, Inc., Jamestown, N. Y.

Readers of *Psychic Observer's* review of Mr. Engle's companion to this: "What Can We Believe?"—and of the author's "review" of my review of the latter, might relish an objective look at this volume also—but if! This book is as provocative, as inspiring, as "electric" with mental energy as any you will find in a dozen libraries.

As one of the "orthodox" Christians, for whom, apparently, this author has absolutely no intellectual regard, I do not hesitate to record it that I literally "ate it up," all down the line.

Perhaps I myself am a mite too UN-orthodox to have my feelings hurt (either my intellectual feelings or my emotional-spiritual feelings) by anything that this or any other critic of the established denominational churches can or may throw at me. My religion, like Mr. Engle's for him, is my own. I do not hold it merely in the name of orthodoxy, sect, creed, cult or hierarchy. Maybe that is why I can and do read this stimulating author with such thrill and such zest.

"Mildly Sinful"

As to just what we can (or may) believe, Mr. Engle, as I get him (and he has already suggested that I am unable to get him, since my mind is incapable of receiving real truth) tells us that we can believe, for instance, in "Satan," but not in the "devil."

He is at great pains to differentiate the two. You will have to dig into his books to get a line on all that. On page 68 he refers to "that 'mildly sinful' angel" which is referred to from the time of Adam—apparently admitting this existence, at least in principle—since Spirit would appear to indicate principle.

But this "Satan" must not be confused with the essentially "super-wicked demon" which common folk still hold in imagination. Listen: "Only our ignorance has given this angel any devilish qualities." But there he is—even by Mr. Engle's admission.

Now look at the things this "angelic" being can do to us (This mild being, who, I thought was entirely "out" in the philosophy of Trall Engle): "He may tempt us, just to show our weakness, leanings, failings. He may oppose us, that we may become strong in opposing him," (Shall we say opposing him to the point of vanquishing him—or banishing him into desuetude's limbo? Kind of him to permit that!). "He may lie to us," (but falsehood here is a virtue, forsooth!—for) "that we may know how damnable falsehood is." (Some of us knew that long ere this harmless Imp got to bat). "He may seem to wish to injure us, that we may learn to save ourselves from greater injury. He may frighten us," etc.

Face Reality

In other words, Satan-not-Devil, is somehow abroad (not non-existent) — to knock us around at will and to badger us, and scare us—but always with his own high purpose—even to the extent of picking us up after knocking us cold.

For me, that is what I mean by "The Devil." Any being, any spirit, any so-called "angel" who is out to do me in—that being is hellish, is actual, is devilish—and not even the erudite, the "inspired" (He admits it him-

self) author of this amazing book, can disabuse my mind as to this spirit-fact.

Names may not mean anything concrete—but actions, obstructions, bedevilments, injuries, hurts, and atrocities—by whomsoever or whatsoever caused—are as real as mud and as nasty.

Human beings, to cope with this evil (I do not believe in a supreme personality—of—evil, called the Devil—but I am personally acquainted with evil spirits, who were probably human beings at one time) have got to raise up a finer and a nobler grade of earthians—to send as emigrants at death, into the unseen world of spirit.

Guardian Angels

And the wise and powerful Spirits in the etheric have got to do our fighting for us, apparently, on the spirit levels. I see no other way. Nor do I note that Mr. Engle offers an easier or a different way out.

He says frankly that the early church "frowned upon" Spiritual Phenomena, once it got organized—and "degenerated" from the principles of Jesus and the apostles—and "became partially paganized and captured by materialism." This we can believe.

He writes that only about one-sixth of the world's population are even nominally Christian—only a fraction "believing" Christians—and none of them "believing" Christians in the sense of Jesus' principles and way of life.

"Spiritualists," he says, "take the sane attitude that it is not probable that God deals directly with His children, but through the angels, who are our friends and relatives who have passed through death." And this, "I consider God as being a personality embracing and above all personalities," which is something we can all believe, I feel sure.

Mental Indehiscence

Mr. Engle blames "Christians" of the strict Bible type with having "tortured and murdered off nine million souls", by reason of trying to "follow every word of the Bible." He lays down the law that "Spiritual consciousness of angel presences can come to all." This he says is not "fatuouscant" but "substantial truth"—and I may say that if and when we all come to the point where we can believe this great truth—and act upon its essential factuality, we shall know that Heaven and Earth are one—and that all Creation is a unit—a UNI-verse—and not a bemuddled, chaotic or meaningless plura-verse, or a mad multiverse, at odds with its own constituency.

I commend "What We CAN Believe" for religious myopia, mental indehiscence, and all forms of spiritual or other insomnia. Here is a book that no man can read, without becoming awake.

THOS. F. OPIE.

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After Death . . . What Then?

By ALBERT SCHEFFLER

Whether or not you believe in survival will not change the fact that you survive.

There are people today who still look with horror upon anything connected with death. It is sorrow to them. It leads to the absolute final of all they prize as life—the ir-retrievable loss.

Study life and we find that there can be no life without a correspondent death, or change, to sustain it. Parts of the human body are constantly undergoing change. It is the law of nature that it should. Life and death are not to be separated; change must be constant in order that the will of God might fulfill itself.

Go where you will and death meets you at every turn. Hold fast to anything you prize and death loosens your grip on it. Strive for happiness, security and friendship and death stalks to destroy them. Lift the cup of the gods to your lips and death changes the sweetness of its nectar to that of bitter gall.

Reward of Pain

Life, suffering, death, resurrection, Immortality! These are words difficult to understand. In fact, they are not to be explained—until you have experienced them, when all the hidden meanings shall be revealed.

Even when you speak of death, it comes natural to tread lightly between the thoughts you drop about it. Death so often suggests dim lights and whispers, as though you were in its actual presence. You have a sense of being taken into another world and as Kipling said: "of crossing to the experienced side of life."

Often the sight of death leaves man with but one conclusion, it is the visible reward of pain and suffering—the wages of sin paid in full.

Few of us are afraid to die but what keeps coming up to bother man is the fear of the unknown, of going on alone and of what he is going to leave behind. Man realizes his helplessness and ponders the great distance between this world and eternity. His senses have become so blunted by it that suddenly a message of newness crowds in on him and everything changes. All fear passes away after that. Man discovers that he leaves nothing of value behind, he brings it along. The foresight of eternity removes all fear of it and man discerns that he is never alone. The presence of friends becomes very real.

Don't Be Irrational

What then, after death? The Power that began life in man and carries him forth the allotted sixty or so years is willing and able to continue with him for all time. The creator is always greater than the things he creates, else He would lose control over His handiwork.

To think that a new force takes over when man ceases life on this earth is irrational. It is the firm belief in the one God—the Power that moves

the universe—which gives the human soul its unshakable strength. Isaac Watts expressed this so nicely when he wrote:

O God our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Are you afraid of growing older in that it brings death closer to you? Or because you are fast outgrowing the symbols of youth?

The problem is certainly not one of dying, but by shrinking wearily from understanding its unavoidable consequences, man is so apt to dump himself into enforced retirement. Then the problem becomes that of being buried alive among physically vigorous and active persons.

Pulling the "stinger" of death from out our consciousness is the vital job of making our later years a better death risk when an emergency arises.

One Thing Certain

There are times when man is not fascinated by the thought of death. But as the years pass, one by one, and he grows to old age and experiences the penalties of his lot, man's thinking changes. His life-long ideas now offer him but cold comfort and he is forced to find refuge in a different space of existence—in ideas which will take him onward from what he is now into a future of possibilities.

Whether a man believes that death ends life or can believe that life continues after death, what you believe does make a difference since neither is within the realm of personal experience.

What is there to look forward to beyond the grave? After death—what then? So far no answer has come from man. One thing is certain; man does not suddenly become nothing. Death is the great liberator of man's soul and is the time when man's life is reflected in his soul. Since the soul craves recognition and is not content to stop at the grave, nothing now can keep it from its fulfillment—to feel the joys of the return to its source and find comfort in renewed strength to show forth the intelligence and attributes of the Creator.

SUMMERLAND

CASH, Zelma, (39) passed away at Wheeling, West Virginia, January 29th. Services at the Way Memorial Temple; Rev. Floyd A. Thornton, officiated.

ECKLER, Frank A. (79) passed away January 29th at Columbus, Ohio. He is survived by wife, Edith; two daughters and one sister. Rev. Melvin O. Smith officiated.

GIBBES, Miss E. B. (71) Chelsea, London, England. For thirty years she was a friend, collaborator and helper of Geraldine Cummins, internationally known automatic writing medium.

MOFFAT, Graham (82) noted Scot playwright and psychic researcher. Rev. George May of Capetown, South Africa, officiated.

OATEN, Ernest W. (77) former President of the International Spiritualists' Federation and the Spiritualists' National Union; and editor of "Two Worlds," Manchester, England. During his lifetime, he was known as the most informed Spiritualist in Britain.

SCHALNUS, Ellen Johnson, (68) passed away January 15th at Hot Springs, Arkansas, according to Nancy M. Williams. She was well known at Camp Chesterfield, having attended hundreds of materialization seances during recent years.

SHAENER, Mabel (77) passed away January 23rd at Kansas City, Kansas. She was a niece of Rev. Bettie Pilmer, Secretary of Spiritualist Camp Mayflower.

Having visited Camp Chesterfield, Chesterfield, Indiana, probably one of the greatest Spiritualist centers in the world, I am impelled to put down some reactions to this epochal experience. It was like a visit to some Fair Forest—some sylvan place in another world. It was like a spot of Paradise.

It is almost impossible to write of it with restraint. My very spirit bubbles over as I try to give out the inner impressions made upon me by this holy pilgrimage. Not myself being an avowed Spiritualist, I find myself wondering just how the place must affect the real devotee.

You enter a wide gate on the edge of the little community of Chesterfield—and there you enter a forty-acre tract, which was an old farm three generations ago. The very trees seem to stretch out their arms in greeting. The whole atmosphere is psychic with feeling, with calm and kindness and affection. The oaks, the pines, the cedars, maples, the walnuts, the hickories, the birches, the palmettos, the lindens all welcome you to the place and seem themselves alive with something other. The very feel of the air is as a caress. It is divinity let down from above.

Numerous Visitors

My visit was at the close of the busy summer season, when the Spiritualist Episcopal Church Conference was holding its eleventh annual convocation, to be followed by the third session of the annual Spiritualist Episcopal Institute, for all Spiritualists and their friends, whether of the "Episcopal" persuasion or of some other branch of the great and growing Spiritualist movement in the world.

There were visitors from England, from Canada and Cuba, and I believe, during the season, from every state in the Union with the possible exception of Washington, though the District of Columbia was represented. All of these folk met me as if I were a returning brother, instead of a mere "psychic observer" and an interloper—committed to their tenets, yes—but not of their fraternity actually, by membership; committed to the fine things for which they stand, yes—but a stranger in the midst of Christian folk of another sect. Without exception they greeted me with kindness and a smile. In fact, I have never seen a more normally happy and alert group of folk in all my travels.

Trail of Religions

And as for the Camp itself, I think no mecca that I have visited either in America or abroad, gave me more of a lift, more of a feeling of something divine. It was sheer rapture, whether I was wandering among the trees alone, sitting in silent meditation, or chatting with the friendly people who are the human embodiment of the Spiritualist cause. Certain-

MY IMPRESSIONS — of — CHESTERFIELD

By Thomas F. Opie, D.D.

Last summer, Mr. Opie was guest speaker at the Spiritualist Episcopal Church annual conference held at Chesterfield Spiritualist Camp. His impressions gained at that time are most interesting. Those planning a visit to this Indiana Camp . . . the summer sessions open June 27th. —ED.

ly I have seen and visited more glamorous places, centers whose mere physical parts made more impression on the eye, but none quite equal to reaching out and taking you so much to the heart as does Chesterfield.

Topmost in my estimate of interest is the Trail of Religion. If you have ever visited Geneva in old Switzerland and stood before the historic "Reformation Wall," with its ecclesiastic stalwarts who had a hand in that great religious movement, you may have felt as I felt when I stood speechless before the masters of world religions. Here is a shrine worthy of the gods. Here all the great religions of time co-mingle in the symbolism of their leaders, from Zoroaster (1000 B.C.) to Jainism (849 B.C.); from Osiris (4000 B.C.) to Jesus the Christ.

The Vast Unseen

A majestic bust of the Master centers the forefront of a semi-circular patio paved with pressed brick—and the ten other figures in the immediate rear stand around him as if to back up his grand humanitarian and godlike philosophy. The Trail of Religion was done in 1943 and it will stand forever as a challenge against narrowness in religion and Christianity's or anybody's intolerance of other's ways and concepts.

Indeed it is a challenge to the whole Christian movement to do as Jesus did, and respect every child of Infinity for his worth as a son of God—on the basis of Character and Service, rather than on the basis of some ecclesiastical or other tag, insignia or symbol. The eleven busts are, I believe, the work of the noted sculptor, Ivan Adams. Each is done in fine granite and is a masterpiece on its own merit.

All Religions

You first meet with a lovely figure of Vardhamana, a mighty Hindu who typifies Jainism and who was born one of earth's first re-incarnationists. Then your eye meets the steady gaze of Confucius, of China five centuries before the Christian era. Confucianism is still a religion of might—or rather it is more an ethic, with some 300,000,000 followers, including Taoists (551 B.C.).

Next you meet the sphynx-like figure of Gautama, or the Buddha (the Enlightened One)—founder of Buddhism (560 B.C.) which has of today more than 135,000,000 devotees.

Figure number 4 is that of Lao-Tse believed to be the founder of Taoism (604 B.C.)—of whom legend had it that he was "born 80 years old, with a long white beard at birth!"

Who They Were.

Osiris appears next in line, dating back to 4000 B.C., typifying, I think, the Sun (Egyptian.) Osiris is believed to have originated Sun Worship, which no doubt had a large hand in developing the ancient science of astrology.

Then there comes on the great Magi leader, Zoroaster—a bearded and impressive figure, dating back to about 1000 B.C. Here was a Zeuslike character, a Persian prophet of whom it was said, "He laughed the day he was born . . . being of unusual mentality at birth"—and putting to shame millions of sour religionists who have never yet learned the art of laughter.

Comes next in order Abraham (Hebrew). Coming out of Ur of Chaldea (1898 B.C.) Abraham was that "grand old Jewish patriarch" to whom the Jews and the Christians are so much indebted.

On his right in the "trail" is Mohammed (Moslem). The bust of this stalwart is tipped off with a turban, and his traditional long beard appears in the figure. Mohammed came on around the year 569 A.D. and his adherents run up into the millions in the Orient and the Middle East.

The Garden of Prayer

This fellow was a warrior of the first dimension and he believed in the power of the sword. He was no pacifist, this mighty prophet of Allah, with his following of more than 200,000,000 disciples.

The ninth bust in order is that of Zeus (950) the Father of them all on Mount Olympus of Greek mythology. Sculptor Phidias is said to have done a likeness of Jupiter.

Zeus, the body of which was made of ivory and the robes of gold—one of the wonders of the ancient world. Just how Old Phidias could achieve a figure of Old Zeus, if he was solely a "mythological" figure and not a historic being, deponent and none other sayeth not. The figure of Christ bears no name, but the shaft of the statue reads: "Christianity — Faith — Hope — Charity."

Next of interest to me was

the "Garden of Prayer." This is a small let-in shrine, guarded by an angelic celestial at the portal. Inside, one gets a feeling of profound reverence, as he gazes upon the religious setting, and if he has any slight emotion, he is impelled to prayer.

Not far from these two features, the Trail and the Garden, stands an inspired figure of an American Indian on the hilltop—with arms reaching skyward—"A memorial to the American Indian—Suggested by George Maxon from the Spirit World—Presented by Howard and Laura Maxon—1940." Here is sheer inspiration in granite. To see this figure is all but to fall at its plinth in reverent humility and total abandon of rapture.

Then there is the rather modern little chapel hard by—and the Chesterfield auditorium, seating some 2200 persons—where hundreds of thousands from various parts of the world have worshipped, have communicated with their loved departed and been amazed and ecstaticized by the various phases of mediumship and contact with the Vast Unseen.

I am informed that this building is shortly to be reconditioned and modernized, with new-ceiled walls, air-conditioning and heating accessories, befitting the evident development of Camp Chesterfield.

One notes also the neat Psychic Observer Book Shop, near a novel center known as The Bazaar, where mediums and patrons sit for vis-a-vis two-by-two private seances in the open air—with small circular tables, dedicated to some score or more well-known mediums and ministers.

There is also an open-air rostrum and seating, for out-of-door exercises of various sorts. And again, there are many, many neat private cottages arranged in "streets," and occupied by the summering exponents of the arts and sciences of mediumistic proclivities.

The grounds also afford a huge cafeteria dining hall, where foods are dispensed on a non-profit basis for all who patronize this famed campground, and a newly-opened modern hotel, the Western—plus two less-pretentious hostels, The Sun-flower and The Lily—and a sizable refreshment place where drinks and light food-stuffs are to be had, and an occasional dance or other assemblage. There is also a lovely fountain, not far from the main entrance to the grounds.

My First Conference

While I was religiously luxuriating at The Camp, I had opportunity to note the facilities for small groups, when I looked in on the third anniversary sessions and classes of the Spiritualist Episcopal Institute, open for all types of Spiritualists, seeking lecture and other instruction in the whole matter of the Spiritualist cause.

There were a bit over one hundred students gathered to find further teachings in. (1) The Art of Counseling—lecturer, the Rev. Clifford Bias (2) The Theory and Practice of Healing—lecturer, the Rev. John Bunker (3) A Survey of Psychic Phenomena (Bias); (4) The History and Practice of Prophecy (Bunker)—(5) The Philosophy of Spiritualism (Bias)—(6) Spiritualist Episcopal Church Liturgy (Bunker)—(7) The Occult Study of Man—lecturer, the Rev. Marta Mallery—"former grand opera, concert and radio contralto; Syracuse University"—(8), Self-Unfoldment (Chaney) — (9) The Esoteric Significance of the Bible (Mallery)—(10) How to

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(Con't from Page 9)

Use Your Bible (Chaney)—(11)
The Fundamentals of Occultism (Mallery).

In connection with the Institute there were special services arranged for the purpose of showing how properly to conduct (a) a Baptism (b) a Marriage (c) a Funeral, in accordance with the best customs and traditions of modern Spiritualist churches.

As I drank in the refreshment of Chesterfield, memory brought to mind these lines from Wordsworth: "If thou art worn and hard-beset with Sorrows thou wouldst forget—go to the Woods and the Hills—No Tears dim the Sweet Look which Nature wears."

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.

Christmas Greetings, Marie Corelli.

Spirit Mates, James M. Peebles.

Soul of Lillith, Marie Corelli.

Shining Brother, Lawrence Temple.

Sorry Tale, Patience Worth.

Secret Power, Marie Corelli.

The Voices, Vice-Admiral Osborne Moore.

Way of the Stars, L. Adams Beck.

Wisdom of the Gods, H. Denis Bradley.

Loaves and Fishes, Hereward Carrington.

Death And Its Mystery (At moment of death), Camille Flammarion.

Nostradamus (Seeing through Centuries), Lee McCann.

Credo of Christendom, Anna Kingsford.

Last Letters of A Living Dead Man, Elsa Barker.

Three Principles of Divine Essence, Jacob Boehme.

The Dead Have Never Died, Edward C. Randall.

Case of Patience Worth, Dr. Walter Franklin Prince.

Ninth Vibration by L. Adams Beck.

The Openers of The Gates by L. Adams Beck.

She by Rider Haggard.

Shining Brother by Lawrence Temple.

Discovered Country by Carlisle Petersilea.

Marriage and Mating by Dion Fortune.

Direct Healing by Paul Ellsworth.

Enigmas of Psychic Research by J. H. Hyslop.

The Greater Mysteries by Richard Ingalese.

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CHURCH NEWS

Philadelphia, Penna: February 3rd was a banner day in Philadelphia for churches chartered by the National Spiritualist Association. All N. S. A. churches cooperated. Morning service began at 11 at the First Association of Spiritualists, Broad near Masters Street.

"Our members expressed the need for a change in the time of services," says Rev. Mamie B. Schulz, "and this change has already helped our attendance."

Rev. Schulz conducts a complete morning service—allowing ample time for spirit greetings. The text of her morning sermon was used as the subject of discussion for the 3:30 afternoon service when R. G. Pressing presented a brief explanation as to how, in his opinion, many prayers are answered.

Both Rev. Schulz and Mr. Pressing attended ordination services at the Universal Spiritual Brotherhood Church, 3012 West Girard Avenue, when a certificate of ordination, into the ministry of Spiritualism, was presented to Mahlon Simon by Rev. Anna K. Rose, church pastor who is also president of the Pennsylvania State Spiritualist Association.

Those present at this special service were: Rev. Sarah A. Nelson, Rev. Augusta Taylor, Rev. Anita Nash, Charles Wieland, Mary Krall, A. Bessie Ossman and numerous out of town guests; assisting in the program: Dorothy Boersig, Emma Zuern and a group of church members who acted as sponsors.

Both the First Association of Spiritualists and the Universal Spiritualist Brotherhood Church have been functioning for many years. The former was founded in 1873 and during the past year both churches have undergone extensive remodeling and redecorating until today they are recognized as the outstanding Spiritualist churches in that vicinity. Their 20th anniversary celebration (is currently being held at The First Association of Spiritualists, March 9th, according to Rev. Schulz.

Newark, N. J. The many and varied activities sponsored by the New Jersey Psychic Science, Inc., at their new headquarters, 532 Springfield Avenue, has not only been well attended but also has attracted new members, according to the president, Rev. Dorothea C. Dencer.

There are transcribed lectures received through the mediumship of Rev. Dencer; Sunday

Florida Minister



Rev. Clarence Lee Smith

He is the minister of the Indian River Universal Psychic Science Temple, Melbourne, Florida, located on U.S. highway No. 1, two miles south of his residence, Malabar.

Materialization seances are held Saturday evenings at 8; regular services Sunday 8 P. M.

morning Lyceum hour, conducted by Rev. Rena C. Nagel; and the message and lecture services by Rev. Morris,—all have greatly contributed to the success.

Others lending cooperation: Rev. Margaret Savage, Rev. Hazel Burns, Rev. August Miller, Rev. Elizabeth Briggs, Mrs. A. Murphy and Rev. Edward F. Beaher. The Mother Temple of Psychic Science, affiliated with N. J. P. S. Ass'n, conducts regular services every Thursday and Friday, 7:30 P. M., also Tuesday afternoons at 1:30.

Harrisburg, Penna: Spiritualists have organized a group known as the Harrisburg White Cross Center. Elmer Dunkle of Reading is the founder, according to one of the members, Freda Marburger.

The members, numbering 18, hold regular seances supervised by their leader, George Hammar. Much of the time is devoted to world-service work when Dr. Forbes and Emily, spirit guides of Rev. Elizabeth Fabian, the center's medium, lend assistance to the spirit people by extending, through direct-voice contact, aid and assistance to souls who met untimely passing on the numerous battlefields.

Earns Degree



Rev. Earle Kenneth Mayes, D.D., MsDd., Lock Haven, Pennsylvania, after years of preparation, study and instruction, has passed his final examinations, according to Dr. Ruth N. Hurley, President of The College of Divine Metaphysics, Indianapolis, Indiana.

He has also earned for himself an enviable reputation as a teacher of music.

Indianapolis, Indiana: An article in the December issue of *Psychic Observer* pointed out the necessity of having special Christmas celebrations in seance rooms throughout the country. These celebrations were to be held solely for the spirit children.

As a result, numerous letters have been received to the effect that our suggestion was carried out.

A case in point is the class sponsored by the Psychic Science Spiritualist Church of Indianapolis. Rev. Dollie Clark was the medium.

At this seance, class members and the medium gathered around a Christmas tree and after all lights were extinguished, Charlotte Elliott, "The Sunflower Lady" spoke independently, conducted the circle, and introduced the spirit children.

According to Bessie I. Miller, one of the class members, the numerous demonstrations included: the unwrapping of toys and packages; and the manipulation of various musical instruments,—all brought as gifts to the children.

Suffice it is to say that, those holding seances of this kind were amply rewarded for the joy and happiness afforded the spirit children whose enthusiasm knew no bounds.



Cora M. Brown

For years she has been a valiant worker in the field of Spiritualism, and although not a medium herself, she has sponsored circles in her home. At times she has taken part in special healing services with remarkable results.

Mrs. Brown was born in Germany and says she first sat in circles when but four years old. She is now 71 and has been attending and assisting officers of Spiritualist camps for over thirty years.

Mrs. Brown resides in Wells, Kansas and has been secretary of the Wells camp for twelve years.

Denver, Colorado: A report from the Spiritual Science Association which holds services in the Glenarm Hotel, 1517 Glenarm, discloses an increase in attendance and general success accomplished through the efforts of Minister, Sophie E. Busch-Tracy.

Says Mrs. Tracy: "The lectures, healing and message services are beginning to attract people. Since our center opened, many persons heretofore under cover, are beginning to come out in the open. I hope and pray for continuance."

Blackfoot, Idaho: Bessie Lee Summer has recently been granted certification into the religious ministry of Universal Psychic Science, according to director Rev. J. Bertran Gerling, Rochester, N. Y.

Idaho needs workers in the vineyard of Spiritualism and,



Bessie Lee Summer

when student Summer completes her studies, her services in that state will, of necessity, occupy all of her time.

At the moment, Mrs. Summer is an assistant to the psychiatrist in Blackfoot's State Hospital. She is also past matron of the Easter Star chapter in her vicinity.

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CHURCH NEWS

Williamsport, Pennsylvania: There is a new church in this city, The Golden Temple of Spiritual and Divine Science, located at 57 Lycoming Street.

According to Rev. Margaret Lewis, organizer, regular services are held every Sunday evening, under the supervision of Theresa Williams.

Rochester, N. Y.: Just recently Donald A. Miller (see photograph on this page) one of Spiritualism's younger workers, was certified by UPS president, Rev. J. Bertram Gerling.

Donald's parents, Rev. and Mrs. I. Spencer Palmer, San Diego, California, were present. Others taking part in the service: Rev. Helene Gerling, Marie and William Christian; Rev. Minnie Fay; Rev. Linda-Lynn Linhos and her daughters Gail and Christine.

Donald, now 25, has traveled extensively,—having served in the armed forces in the Pacific area. His one thought is to earn for himself an enviable place in the field of Spiritualism. He intends to visit the UPS Harmony House in Lily Dale this summer and attend the Federation Convention at Long Beach, California, next Fall.

That the Universal Science Organization stresses a necessity for encouraging young workers is most commendable.

When asked to speak for himself, Don says: "I cannot remember the time when I was not psychic or it may be better to say mediumistic. Throughout my childhood, I was in more or less constant companionship with what I have come to know as "spirit playmates". While perfectly natural to me at the time, now it seems quite curious to have been living, as it were, in two worlds at the same time. How glorious is the Over There! My memory shall never cease to hold its beauty—a beauty beyond words of this world to portray.

"As I grew past childhood years, the veil-between the two worlds has grown heavier, gradually obscuring the psychic vision for longer and longer intervals. Now, it is only when "en rapport", as during my psychic demonstrations, that the curtain is again parted so friends and visitants from the psychic realm become close.

"Most people have heard of guardian angels, I'm sure. Well, I know that I have one with me constantly. It is strange, but her appearance seems never to have changed. I have always perceived her as an elderly woman with abundant soft, grey-white hair, almost like drawn silver, and garbed in a lovely loose, flowing robe of silken sheen. This shining robe is girdled with a massive looking golden cord about her waist, which is braided, coiled up and crossed over her right shoulder.

"Despite her obvious years, her small evenly sculptured features exemplify indescrib-



Donald A. Miller
Certified by the U.P.S.

able youthfulness. I suppose it is the spiritual brilliance that shines more clearly through things etheric, rather than material. But it has always been her eyes, her kindly and loving eyes, that have "spoken" so clearly, so understandingly, to me.

"Of recent years, I see her clairvoyantly on only relatively rare occasions, but I am sure that her heavenly presence is ever with me. Particularly is this true at times of danger when, by her sudden appearance, she has protected me from accident and suffering.

"The Lovely Lady, as I call her, seemed never so expressive of joy as when the inner conviction first burst upon me that my life was to be dedicated to the spiritual ministry. Soon after this, I was lead to my present earth teachers, the kind and capable Gerlings.

"Never before have I felt so strongly that I must help people. My constant and fervent prayer is that I may fulfill this chosen work in true understanding and humble kindness."

Augusta, Maine: Edna Leeman Knowlton was ordained recently by Irving F. Gay, President of the Maine State Spiritualist Association. Rev. Knowlton was the second Maine woman to be ordained in the Spiritualist Church. She is associated with the Augusta Progressive Spiritualist Church; has served the cause of Spiritualism for thirty years.

Warren, Ohio: The photograph on this page shows the children assembled to take part in the special Christmas party sponsored by Jeannette and Clarence Haas.

Over forty children received presents from a Santa Claus.

"Meetings with the children are held intermittently during the year", says Mrs. Haas, who enjoys devoting her time to make them happy—never missing an opportunity to outline them the teachings of Spiritualism as set forth in our Lyceum manuals.

Riverton, N. J.: For the past several months the Church of Universal Science, 412 Main Street, has enjoyed capacity attendance, according to secretary Robert Enslen.

Regular services are held every Sunday A. M. at 11 by minister, Rev. Emma M. Munch. Classes for spiritual unfoldment are held Wednesday evenings at eight. The board of directors are: Rev. Emma M. Munch, President; Mrs. Idelle Smith, Vice-President; Edna Davis, Treasurer. Trustees: Joseph Carfero, Phillis Davis, John Hauser, Lennie Mosler, William Davis, Josephine Schneider, Elwood Kille, Gertrude Dorsch, Alma Brooks, Elizabeth Hand, George Brooks, Ralph Hand, Anne Conrad, William McCarter, Paul Hartman, Marion Hartman and Herman Mosler.

San Francisco, California: A bulletin, distributed by the Christian Spiritualist Church, lists speakers and mediums for February: Rev. Aleta Chisholm, Rev. Lovie Murray, Rev. John Armon, Rev. J. Lewin, and Rev. Flora Griswald. Regular services are held every Sunday at 2 and 8 P. M. in Western Woman's Club Music Room, 111 O'Farrell Street.

San Antonio, Texas: Clara Ann Williams, 608 Jackson Street, was ordained recently by the Universal Psychic Science Association, Rochester, N. Y. Rev. Williams was a member of the Bethlehem Spiritual Christian Church. She is a lecturer and teacher.

Saginaw, Michigan: According to Rev. Alma M. Eastman, the 13th annual conference of the Spiritualist Medium's Alliance of the U. S. A. will be held April 25th, 26th, and 27th at the Mother Church of Spiritual Truth, 921 Brewster Street. Business sessions scheduled each forenoon the first two days of the convention; religious services at 7:30 each evening. Included in the regular activities of the church are Lyceum and classes conducted by Mr and Mrs. Jack Snider.

Escondido, California: A Universal Spiritualist Church Anniversary was celebrated by a special service in the Woman's Club house, 240 South Broadway, according to Ann Collins, secretary. The lecture was delivered by Rev. William Meier, Vice-president of the California State Spiritualists Association, who was introduced by church minister, Mable Windnagle.

Others taking part in the anniversary program: Rev. Maria Sykes, pastor of the Central Spiritualist Church, Los Angeles; Rev. Harold P. Courtney, C.S.S.A., President; Louise Dahl, treasurer of the C.S.S.A.; Goldie Ruble and Rev. G. Courtney.

Bangor, Maine: George E. Hoxie of Lincoln, Maine, a Spiritualist medium who has served Spiritualist Camp Etna during recent years, reports an incident which took place during a healing service in Bangor recently.

It seems that his son, George Jr. was cured of an infected finger through spirit healing, in what he describes as a "spirit operation".

Detroit, Michigan: Mabel Barnes, trustee of the Michigan State Spiritualist Association, was ordained by Rev. Peter Evert recently. Rev. Barnes is the founder and secretary of the First Spiritualist Church of Pontiac, Michigan.

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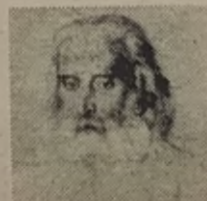
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Lyceum Christmas Party at Warren



Warren children, under the leadership of **Jeanette Haas**, (second from right background) and **Clarence Haas** (extreme left) assembled during the Holiday Season. Gifts aplenty were available to all who attended.

SPIRITUALIST CHURCHES

If your church is not listed in these columns, write at once to Psychic Observer, Inc., 10 East Fourth Street, Jamestown, New York, for complete information and "Church Resale Order Form" (See page 14.)

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.) Ninth 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. & Thurs. 8 P. M.; Rev. Janet Stine Wolford, Pastor.

Hollywood, California
First Spiritualist Episcopal Church, of Hollywood, 1545 1/2 North La Brea; Sun. 2 & 7:45 P. M.; Sermon, Messages, Bullets & Healing; Wed. 2-4 and 7-9 Personal Problem Clinic; Class: Tues. & Thurs. 8 P. M.; Rev. Lula Taber; Phone: Church GR 6015; Res. ST-05293.

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, 740 Junipero Ave., Phone: 996-540.

Temple of Christian Philosophy, 1105 Raymond Ave.; Services: Sunday 7:30 P. M.; Wed. 7:30 P. M.; Dr. Aria Dhamma Thera, Buddhist Monk—Classes: Friday 7:30 P. M. Bishop Lowell Wadle—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, 800 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.

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 C't Entrance, Sun. 11 A. M.; Pearl Irene Barnes.

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.

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.

(Los Angeles—continued)

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: TII 2104.

First Christian Episcopal Church; Rowena Field Memorial; 8th & Wilton Place; Services: Sun. 2:30 & 7:30 P. M.; Healing, Lecture and Messages conducted by pastor & visiting mediums. Presiding clergyman: Rev. Thomas E. Badger; DU 7-7915; Sec'y: Frank E. Richelleu, 926 S. Fedora St.; Phone: DU 3-8603.

Church of Divine Light, 1900 W. Sixth St. (at Bonnie Page) Sun. 2 P. M.; Message Circle Thurs. 7:30 P. M.; Rev. Beulah Englund; Phone: DU 91956.

Astara Foundation; "Church of The New Age"; 508 South Hobart Blvd.; Services: Sunday, 2:30 & 7:30 P. M.; Classes: Wed. & Thurs. Dr. Earlyne Chaney & Rev. Robert G. Chaney; Phones: Church—DUNKIRK 4-3427; Home: GRANITE 5523.

Oakland, California

First Temple of Spiritualism; 1442 Alice; Sun. 8 P. M.; Mitzie 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 & B'way; 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.

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. Brillinger. 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 Brotherhood, 1039 Seventh Ave.; Michael Florenza.

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

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 Schelerman, 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 Church, I.O.O.F. Hall, Third & Santa Clara St.; Message Circle: Sun. 2 P. M.; Healing and Meditation: Sun. 7 P. M.; Lecture: 8 P. M.; President: Rev. Raymond Swisher; Sec'y: Clara Sherwood, 120 North Buena Vista.

Santa Barbara, California

Summerland Spiritualist Association (Church of The Comforter), 1023 Garden St. (C. S. S. A.) Sunday: 2:30 P. M.; Minister: Rev. Joe Lewis, Phone: 98202; Sec'y: Lucella H. Wist, 417 Dibble Ave., Santa Barbara.

Universal Chapel of Light, 1509 De La Vina; Sun. 7:30 P. M.; Fri. 8 P. M.; Rev. Johanna Ruhnau, 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 Curl; 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; Service: Tues. & Fri. 1:30 P. M.; Rev. Blanche DeBoski; 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.

Progressive Spiritual Science Ch. Inc., 1517 Glenarm (downstairs); Sun. 11 A. M. & 7:30 P. M.; Healing & Unfoldment 7 P. M.; Thurs. message service 7:30 P. M.; Rev. Florence B. Stanton. Phone Westwood 1155M; Rev. Lois B. Washburn, Phone Lakewood 1582W.

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., Sunday 7 P. M.; President: Rev. Eleva G. Smallwood, 129 Bedford St.; Sec'y: Enid Hosmer; Phone: Hartford 4-5260.

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.; (N.S.A.); Minister: Rev. H. Gordon 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 Findall; 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: Matira 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.

America's Spiritual Science Ch., 218 Broad St.; Sun. 2 P. M.; Healing Mon. 8 P. M.; Rev. Eileen Tatiro; 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, 1160 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 service: Wed. 7:45 P. M.; Minister: Rev. Rosemary Kelly.

Liberal Psychic Science Church, 3449 West Algeld 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 Themascus; 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

Chantoo of Zaya Church, 419 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, 7094 S. Peoria St.; Phone: AB 4-8834.

Scientific Center of Spiritualism, Orchard 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 SELEY 3-1275.

KANSAS

Kansas City, Kansas
1st Sp'list Ch., 1061 Armstrong Ave.; Sun. 8 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., 111-181 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 Noble St., Sun. 7:30 p. m.; Tues. & 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 Club, 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 & Pitts 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., Hazel Dr. 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, 21729 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 Hubbard, 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.

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"; Sunday, 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 114 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.; Mabel Barnes, Sec'y.

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: FR 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 & 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—The Christ Memorial Church, S.E.C. Auxiliary; Services: Sun. & Wed. 8 P. M.; Rev. Lytle Sensabaugh, Minister, 111 North 20th St.; Berneice McGrew, Sec'y; 209 South 15th St.

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. & P.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.

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.; Sun. 8 P. M.; Elsie Andreas.

(St. Louis—continued)

Soul Science Spiritualist Church, Royal Room, First Floor, Kingsway Hotel, Pine and Kingshighway; Sun. 8 P. M.; Minister, Iona Brandt, 3883 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 26th St.; Sun. & Wed. 7:30 P. M. (N.J.S.S.A.) Rev. Elizabeth Giberon, Minister, 288 Linden Ave., Woodlynne, N. J.; Ass't pastor, Margaret Davies.

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

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; Thurs. 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 Reckenbell; 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.

Riverton—Church of Universal Science, 412 Main St., Services: Sun. 11 A. M.; Class: Wed. 8 P. M.; Minister: Rev. Emma Munch; Phone: Riverton 9-0306.

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, New York

First Spiritualist Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Acting Pastor: Mrs. Frank Harrison, Gloversville, N. Y.; Treas. Lillian Peth.

The Albany Progressive Spiritualist Temple, 129 North Pearl St. (V.F.W. Hall) Services, Sun. 7:45 P. M. sermon and messages. Rev. Margaret Lewis, pastor; Mildred Leon, co-pastor. For appointments phone 3-8974.

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

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

Center of Psychic Science, Fraternity Hall, 971 Jefferson Ave.; Sun. 7:45 P. M.; President: Joseph Bies; Pastor: Rev. Norman Mootz.

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—1st 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.

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.

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 Elisa 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 Council 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

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 Touschard.

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; Asst. Pastors: Rev. Katherine K. Koutnik & Rev. Jeannette S. Harrocks.

New Era Spiritualist Church, Gold Room, Hotel Olmstead, E. 9th & Superior (O. S. 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 6848.

The First Spiritualist Temple, 286 East State St.; Pres.: Anna Roesser; 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.

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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.

Steuensville—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

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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. 6:45 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-bash; 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 Heiland, 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; Asst. 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.

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

PENNSYLVANIA

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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, McGoun 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 Al-gard.

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.

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

VIRGINIA

Norfolk, Virginia

Light of Truth Ch. of Spiritual 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.

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

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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: Clovis Spoon, 404 North Erie St.; Phone: 114-J.

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Kenosha—Temple of Spiritual Truth, 6333 Sheridan Road, services: 3 & 8 P. M.; Wed. 2 P. M.; Thurs. 8 P. M.; Minister: Rev. Marnie Koski; Sec'y: Helen Zopf, 1518 - 58th St.; President: Arvo Koski; Phone: 6863.

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

Church of Infinite Science, 614-620 East Fifteenth St.; Services: Sun. 11 A. M.; 9 & 7:45 P. M., Wed. 8 P. M.; Minister: Dr. Henry M. Paulson; Phone: Fri. 2779.

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Brantford Spiritual Temple, 112 Darling St.; Sun. 3 & 7 P. M.; Wed. 7 P. M.; Pastor, H. Meynell; Pres. Mrs. R. Johnston.

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Edmonton—City Temple of Spiritualism, 9315-103 Ave.; Sun. 7:30 P. M.; Friday Message service: 8 P. M.; J. Hancock, Minister: Rev. Rob't. Steker, Sec'y.; 11816-86th St.; Phone: 76-561.

London (Ontario): Citadel of Spiritual Truth, Scout's Hall, Sackville St.; Sunday 7 P. M.; Pres.: F. H. Ricketts, 326 Mornington Ave.; Phone: 3-6235 W.; Sec'y: Richard W. Tuance, 38 Walbrook Crescent; Phone: 3-6793 W.

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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.

April 25, 26, 27: 34th Annual Conference of The Spiritualist Medium's Alliance of the United States of America; Hdqts: The Church of Spiritual Truth, 921 Brewster St., Saginaw, Michigan; For information, write: Rev. Alma M. Eastman, 1833 North Charles St., Saginaw, Michigan.

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: Julietta Gowing, 1201 S. 1st St., N.Y.C.

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 Associations, Inc., Municipal Auditorium, Long Beach, California; For information, write convention chairman, Rev. Laura V. Crocker, Box 169, Long Beach 12, California.

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EASTER
— at —
Chesterfield
Sunday, April 13
6 A. M.
Don't miss the special Easter Sunrise Service conducted by Rev. Clifford L. Bias at Camp Chesterfield, Chesterfield, Indiana, at 6 A.M., Sunday, April 13th. Services will be followed by breakfast and egg hunt.
(X-3)

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