

The Last Straw

Ever since the advent of Modern Spiritualism and nineteen hundred years before that, every device and every stumbling block imaginable has been hurled at those who express or demonstrate mediumship.

It was the burning, then the salt in the throat, then the jabbing of pins, then the pouring of scalding water, then the stoning, then the open attacks, then the calling of names, then the false arrests,—through all of which mediums have waded.

In this modern day, mediums still have to suffer indignities. Just recently the medical profession conjured up an idea which surpasses them all. The M.D.'s now declare they can cut out, from the brain of the medium, a physical "something" they claim to be the source of spirit voices.

This "something" has to do with the pineal gland, said to be directly in back of the frontal bone in the head. This gland is called by theosophists the third eye (Clairvoyance).

Off the Deep End

To prove these statements one has only to read an article written by Thomas R. Henry, which originated in the nation's capitol. The article was released by the North American News Service,—a service incidentally whose releases are sent to several hundred newspapers with a circulation estimated as 450,000,000 readers. Such is the power of the American Medical Association.

The article, headed "Voices Cut from Brain by Surgical Operation," reads: "An operation which cuts 'voices' out of the brain has just been described by two Washington surgeons.

"It consists of the removal of two tiny areas of brain tissue, one on each side, called the amygdaloid nuclei. They are in the brain's temporal lobes, the areas just above the back of the ears, where are the centers of hearing.

One most obstinate symptom in many psychoses is "hearing voices." These seem to the victim to come from the outside world. Often they are threatening.

"About 15 years ago, Drs. Walter Freeman and James W. Watts introduced in the United States the operation known as prefrontal lobotomy, in which nerve pathways from the front of the brain to the rear are severed. Since then, more than 20,000 such operations have been performed all over the country. They have resulted in considerable improvement in the psychiatric symptoms in most cases, but usually the "voices" have continued to be as annoying as ever.

What Next?

"These are the 'voices' of non-existent persons, created in the imagination centers of the prefrontal lobes. They could not be heard, reasoned Freeman and Dr. Jonathan M. Williams, if there were no nerve pathways from the prefrontal region to the hearing centers.

"The symptom of 'seeing things,' for example, completely disappeared, as a rule, after the prefrontal lobotomy operation. This was because pathways to the seeing centers in the rear of the brain were

(Cont. Page 3, Col. 3)

PSYCHIC OBSERVER

TRUTH

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PSYCHIC PHENOMENA In Bright Light The Medium: EARL WILLIAMS, E. St. Louis, Ill.

(See Editorial, Page 3; Additional Photos, Pages 2 and 16)

Figure 1

Another Perfect Score



Earl Williams (center) calling off and identifying symbols on 25 cards. These cards are identical to the original ESP cards used at Duke University. Scorekeeper, R. G. Pressing (left), Juliette Ewing Pressing (right).

A group of persons (not shown in this picture) witnessed this experiment. The medium obtained a perfect score, 25 out of 25 without a miss.

For Williams Story Begin Here

Preface

Even though, over a period of fifteen years, the work of hundreds of mediums has been publicized in **Psychic Observer**, doubtless there are thousands more whose gifts of mediumship are of equal worth insofar as service to humanity and evidence received is concerned . . . and now another medium, Earl Williams, has been added.

Of these hundreds I have met, I have sat with the great majority. In the opinion of some people, this is quite a record but represents less than 10 per cent of the mediums now doing splendid work for Spiritualism—even though some are not working under that banner.

It is the duty of this Spiritualist journal to publish the results of experiments with mediums, hence the inauguration of the Colville Psychic Foundation, Inc. here at Jamestown.

Furthermore, it is the duty of the editors of this Spiritualist journal to attend and witness as many demonstrations of mediumship as humanly possible, both the public services, followed by messages, as well as the seances.

Bringing Up

Where personal attendance is impossible, a journal accepts well-written articles from responsible writers who have been able to furnish concise, on-the-spot reports.

There is nothing wonderful about my having this experience. It all started years ago when I sat in my first seance. It was natural for me,—just as it is natural for any Baptist child to attend a Baptist Sunday School. Each continue up to the

point where they become steeped with their own teachings after years of close association.

However, especially during the past decade, it has been my job to edit this journal—a job I have tried to do without fear or favor. Sure, by tackling this job there has been a great deal of opposition and I may have made some "enemies" but I believe that I have also made some friends.

All of this may seem beside

Medium Volunteers To Submit to Strict Test Conditions

By the Editor

the point for, whether I have made friends or enemies, is unimportant. What is important is that mediums serving their fellow man; mediums giving of their time and physical organisms in the struggle to prove the case for Spiritualism,—that these worthy mediums receive due notice so that their jobs can be made a bit easier.

And now about Earl Williams. I first met him at St. Louis during the recent convention of the Federation of Spiritualist Churches. It was there that I invited him to serve the Colville Psychic Foundation at Jamestown and he accepted.

Many More

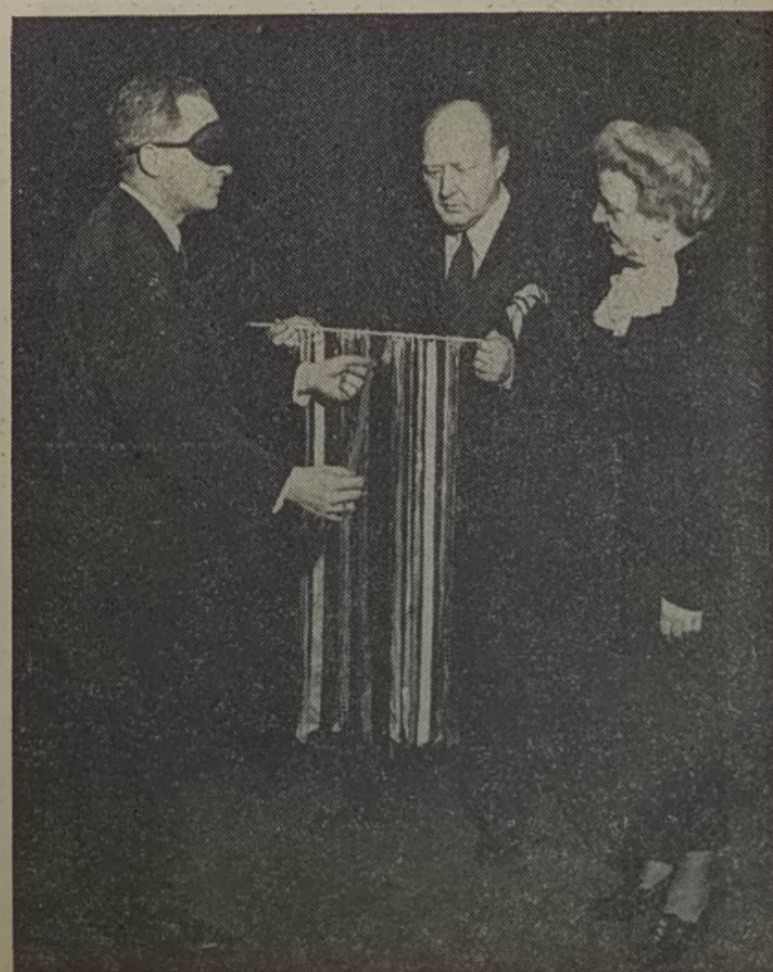
After completing a series of demonstrations at Colville Foundation, Inc., Mr. Williams journeyed to Boston to fulfill an engagement at the Spiritual Haven of which Rev. Harre Miles is minister.

Since Williams' departure, I have been rehashing in my mind some previous conclusions I had that now I will have to change. One of these conclusions was that I had thought I had seen about everything.

I had also thought I had pretty well covered all the stor-

Figure 3

A Rare Demonstration



The photograph above shows R. G. Pressing (center) holding the rod from which hang 25 ribbons of various shade and color. The medium Earl Williams (left) through clairaudience and "spirit touch", selected the colors,—called out at random by anyone in the audience.

When questioned as to the procedure, Williams says: "I touch and handle the various ribbons with the index finger and thumb of my right hand. I know I have touched the correct color when my two fingers tense and grip a ribbon."

The Test Figure 2



R. G. Pressing (left) about to place a strip of 3-inch adhesive tape, torn to a five-inch length, across the eyes of medium Williams (center) whose upper eye-lashes were previously extended over the eye-lids.

The tape was placed so the eye-lashes became locked over the eyelids so no foreign substance, exuding from the tape, could enter or touch the eyeball. After the tape was securely pressed down, the blindfold was firmly adjusted.

ies about me. Registrar this country. demonstrations proved to me that I have barely scratched the surface insofar as becoming aware that there must be hundreds of other mediums in the U.S.A. whose work has not as yet been publicized (See editorial, page 3.)

Here was a medium whose versatility was amazing. Most of his demonstrations were held in bright light and all under strict test conditions.

During Mr. Williams' visit to the Foundation, numerous photographs were taken, both "stills" and with infra-red. It is only when photographs accompany a story that descriptions can be made more comprehensive.

For Twenty Years

To begin with, Earl Williams has been a public medium for over twenty years. He is affiliated with the **National Spiritualist Association** and is assistant pastor of the Spiritualist Science Church, 16th and Cleveland Ave., East St. Louis, Illinois, of which Goldie Rayburn is pastor.

This article will be an attempt to describe the various phases of mediumship demonstrated by Mr. Williams: "Spirit Touch"; Independent - voice; Levitation; Psychometry; Clairvoyance; Clairaudience; Partial Materialization and Apport.

Spirit Touch

His most unique phase of mediumship is **Spirit Touch**. I will attempt to describe the procedure and the general modus-operandi used by the spirit guides.

In the first place, the medium has someone place over his eyes a strip of three-inch adhesive (see figure 2, Page 1). This tape is so placed that the upper eye lashes of the medium are welded to the lower eyelid. Not

(Cont. Page 2, Col. 1)

Williams — Continued from Page 1

EVIDENCE GALORE

WEDGES THAT LOOSEN MATERIALISM

only is this a precautionary measure to prevent injurious substance from the tape to reach the eyeball, but also to insure the public that his eyes are, indeed, shut tight,—all of which make it possible for normal sight.

After the adhesive tape is pressed down firmly, all present were called forward to examine its placement. To break down the skeptic's argument that the medium can see through the tape, a black mask is placed over the tape, an elastic cord extending around the head to hold it in place. After this procedure, the medium, in this instance not entranced, is ready to proceed.

From his standing position, ten feet from any sitter, the medium asked someone to touch something. In the instance (See figure 4, page 2) the medium was asked to touch the second button from the bottom of the jacket worn by Juliette Ewing Pressing.

"The Professor"

Immediately, the medium, with forefinger extended, stepped across the room and unhesitatingly touched the designated button.

After the demonstration, the medium was asked what actually happened. The sitters were told that it took his guide, "Professor", perfect, or rather to accomplish this feat.

Williams explained how the guide exerts a certain pressure upon his forefinger and this pressure, right, left or forward, leads him to the object named. If he steps to the right and the direction is left the pressure is exerted on the right. It is much as you would guide or lead a blind person to an object except, in guiding the medium, the pressure is put on the forefinger whereas, with a blind person, it is put on the shoulder or an extended arm.

This same gift of **Spirit Touch** is demonstrated, (See figure 3, page 1) when the medium uses strips of various colored ribbons attached to a rod by curtain loops.

For the Skeptic

When the sitter calls out the color of the ribbon to be touched, the medium advances to the ribbons, runs through them, sometimes quickly but at all times correctly, and selects the colored ribbon designated.

When the medium was asked how he knew he held the correct ribbon, he said; "The Professor is able to tighten my grip on the proper ribbon and, when the grip is sufficiently firm, I know I have the proper one."

An additional demonstration with the ribbons is when the medium runs through the entire lot, naming the color of each ribbon as it is handled. This, we were told, is done by clairaudience for the medium actually hears,—simply repeating the color as he handles each one.

Now the skeptic might say "Clairaudience,—not! The medium merely memorized the colors in their proper order and consequently named them either from the right or left." Such skeptics can be politely

told that, before this demonstration, all the ribbons were taken off the rod, mixed up and then replaced—all while the medium was blindfolded.

Another demonstration with the ribbons was when a sitter was told to take one of the colored strips from the rod and partially hide it. In the demonstration (See figure 6, page 2) the ribbon was tucked in Mrs. Pressing's suit jacket with barely $\frac{1}{8}$ " of the end of the ribbon showing. The medium, with the same gift of **Spirit Touch**, walked across the room, touched the tip of the ribbon and pulled it out. At the same time, the Professor, through

Figure 4 Unique



The photograph above, depicts the conclusion of an experiment when medium, Earl Williams (left) touched a button on the suit coat of Juliette Ewing Pressing (right).

This was done after a member of the audience had designated the exact button to be touched. The directions were not given the medium until after his eyes were taped and blindfolded. This experiment is possible only through spirit collaboration. This phase is known as "spirit touch".

Figure 5

A Perfect Score



After Williams called 25 out of 25 correct, Juliette Ewing Pressing (center) and R. G. Pressing (right) examine the perfect score.

These perfect scores are possible only through the assistance of spirit intelligences. Similar scores have been recorded by numerous other mediums throughout the country... mediums who possess similar or allied gifts know as clairvoyance, psychometry, clairaudience, etc.

Mediums, aside from Williams, who have successfully undergone this test while blindfolded and obtained perfect scores: Rev. Clifford L. Bias, Rev. Maude Kline, Rev. Fred L. Felix, Rev. T. John Kelly, and others.

It is difficult to understand why many English, and some Americans, look down their spiritual noses at blindfold billet mediumship.

clairaudience, told him the color which, when repeated, was correct.

"E.S.P." Experiments

Over a period of years many mediums have been able, while blindfolded, to go through the deck of 25 E.S.P. cards, naming each one correctly as it is detached from the rest (See figure 1, Page 1).

In this demonstration, the deck of cards and the score pad are duplicates of those used and distributed by the Parapsychology Department of Duke University, Durham, North Carolina. (A deck of cards and score pad are obtainable from the **Psychic Observer Book Shop**).

This demonstration begins when a new deck of these cards is given to someone in the group to shuffle. In this instance, the deck was then placed in the left hand of the medium with the symbols facing the audience. With his right hand, the medium took one card at a time from the pack, naming each card correctly, 25 correct answers.

These were not "guesses", simply because a medium does not have to guess but merely repeats the symbols as he hears them clairaudiently. If only the Duke enthusiasts could comprehend this!

The photograph (Figure 5, page 2) was taken after the experiment when the medium was shown the record and informed that he had named twenty-five out of twenty-five correctly.

Mediums Don't Guess

At this point, the reader must again be informed that these demonstrations must not, in any way, be confused with the experiments that have been conducted, and are still being conducted under the supervision of Dr. Joseph Banks Rhine, at Duke University where they classify the naming of the cards as "guesses".

At Duke, they are trying to rule out chance and prove a degree of extra-sensory perception. When the students at Duke obtain a score of 6—10 actual guesses, that is sup-

Directed by Spirit

Figure 6



Earl Williams, by a certain sixth sense, known as "spirit touch", locating a colored ribbon previously tucked beneath the suit coat of Juliette Ewing Pressing, who left a small portion of the ribbon exposed. The medium, from a distance, followed the impressionable psychic force brought to bear on his fore-finger, stepped up, called the color, and drew the ribbon from its partial hiding place.

Thousands have witnessed this demonstration in Spiritualist churches throughout the country... churches served by this N.S.A. medium during the past ten years.

posed to be a "miracle."

Where telepathy (PSI or ESP) enters into the experiment is beyond me because telepathy, properly understood, has nothing to do with guessing. There is a sender and a receiver, each in tune with the other. The telepathic communication is either received or it is not received. Those familiar with the experiments conducted by Sir Hubert Wilkins and Harold M. Sherman know this to be a fact.

Incidentally, the Wilkins and Sherman book, "Thoughts Through Space" (\$5.50), is again in print. This book is indeed a remarkable adventure in what the authors call "the realm of mind." I do not agree with their explanation, when they rule out spirit hypothesis, but then if they were to admit spirit intelligence somewhere along the line, possibly the book would not sell.

Now to get back to Mr. Williams. His demonstrations of billet reading (See figure 5, Page 2) were most remarkable. The results were made possible through a combination of spirit gifts; all allied with the phases already mentioned.

Independent Voice

This phase of mediumship, independent-voice, is demonstrated in pitch darkness, in red light, or in bright light. In the main, Williams prefers to demonstrate this phase in bright light under test conditions. By bright light, the medium means just that, for he sits in the cabinet with the curtains drawn shut. The room is in bright light all the time but it is necessary for the cabinet to create sufficient darkness so that the independent voice can build within his aura, described by some as the psychic or magnetic field. In total darkness, however, the voices are clearer, more distinct and considerably louder.

Regarding the test conditions, an octagonal sponge (See figure 7, page 2) is placed in his mouth over the tongue. After his jaws are clamped shut and his lips tightened, a strip of adhesive is placed over the mouth

(Con't Page 4, Col. 2)

He Asked For This

Figure 7



R. G. Pressing places a sponge, one inch thick, two inches wide and three inches long, into the mouth of the medium. After the sponge is placed into the mouth, a strip of tape, the size held by Mrs. Pressing, is firmly placed and pressed over the mouth of the medium.

These test conditions Williams insisted upon before demonstrating independent-voice mediumship.

Special note: The editors of **Psychic Observer** did not exact these conditions. The test was volunteered by the medium, himself.

Billets

Figure 8



Taken during a billet-reading demonstration by Earl Williams (left) Identifications, names, dates and pertinent evidence... all acknowledged by sitters in the audience. The billets were not placed on the table until medium was taped and blindfolded.

All of this medium's public work is presented under these strict test conditions.

"It was in the early days of the Japanese war (February 1) when I had an astral flight across the Pacific Ocean—and lit right in an 'inner-tube' lying on the surface, after Pearl Harbor—when I talked with Ben Nevison—who had been blown out into the water, when his ship was blasted by a Jap airplane."

This I got from the Rev. Mable Riffle, whom I shall always think of as the "Spirit of Chesterfield," out in Indiana where she is the outstanding moving spirit of that great Spiritualist center. It was in a private interview, and I believe this amazing experience has not been written up in detail.

Odd Incident

I shall not myself undertake to detail the story—only use it briefly by way of introduction to a remarkable career of nearly fifty years in the Spiritualist cause. Mable told me simply of having been carried through space, in spirit, on the night of the destruction of an American vessel in the Far East—on which ship her friend Ben Nevison, also, I believe, of the Chesterfield coterie, was stationed.

In spirit she found him floundering in the cold waters—in human guise, understand, and not as she, "out of the body." He made his escape to land and she returned to her body after this astral trip.

And here is an odd incident in connection with this narra-

Coming Events

NOTICE: To all Spiritualist Associations, Organizations and Conventions. 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 22-27: The 55th annual convention of the State Spiritualist Association of Missouri. Hdqts: Ninth Spiritualist Church, 3101 Indiana Avenue, Kansas City, Missouri.

April 25, 26, 27: 34th Annual Conference of The Spiritualist Mediums' 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.

April 25, 26, 27: Annual Mass Meeting of the State Spiritualist Association of Minnesota. Hdqts: Pioneer Hall, 192 West Ninth St., St. Paul, Minnesota. Featured speaker and medium: Rev. Peter Evert. Information: Faye Webster, 5621-38th Ave., South, Minneapolis, 17, Minnesota.

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

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

June 21st - Sept. 1st: Annual summer sessions, Camp Silver Belle, Mountain Springs Hotel, Ephrata, Pennsylvania. For the 1952 Program, write: Sec'y. Ethel Parrish, Camp Silver Belle, Ephrata, Penna.

June 22nd: Juliette Ewing Pressing will be featured—followed by special demonstration of Spirit Photography by J. Edward at Camp Silver Belle, Ephrata, Penna.

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.

July 26 - August 10 - 70th annual session of the Temple Heights Spiritualist Camp, Northport, Maine (on the Penobscot) For programs and hotel reservations, write: Eleanor Shaw, 111 Waldo Ave., Belfast, Maine.

Aug. 9th & 10th: Juliette Ewing Pressing will be featured at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

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.

An Astral Flight

An Interview With

Mable Riffle

By

Thomas F. Opie, D.D.

tive. Another medium later on, came to her in person and told of her own visit to Mable, in her room, to relate how she, in a vision, had seen her body, psychically, as she lay on the bed, inert and "in the spirit" on that far journey on an errand of mercy to do what she might for her long-time friend, Ben Nevison. She told how her mediumistic associate had found her "out-of-the tabernacle of the flesh"—before she had made the astral return to her own domicile.

"Truth Bundled Up"

An amazing experience indeed. But did not the saintly John, of old, make amazing excursions into the Unseen and bring back stories of psychic episode, which he has set down in the book of Revelation—and have not psychic researchers found many cases of "astral flight?" But enough of this now.

This Spirit Journey in aid of a friend typifies the whole life of this remarkable, robust, valiant and godly soul, affectionately referred to as "Mable." The Publishers of her little book of sermon, "Truth Bundled Up", have this in its introduction: "No journey has been too long, no hour too late, for her to comfort the bereaved, console the sorrowing, or uplift the aspirant."

While I myself have felt that the American press on the whole has never played fair with the Spiritualist movement nor with the churches of this cult, Mable, when asked of her impressions, frankly stated that the papers are "more favorable now than ever before." Liberty magazine, Coronet and Collier's were mentioned as having carried articles dealing fairly with Spiritualism and psychic matters generally.

She was of course a bit peeved by the Saturday Evening Post piece, in which a woman writer had given it out that she had "investigated" many mediums and found them all fraudulent. I myself suggested that this magazine and the two collaborating writers of this defamatory article should be sued for libel against the Spiritualist Church.

F.D.R.

Struck with the number of fine folk from all parts of the country who were on hand for the Spiritualist Episcopal Conference and Institute in September last, I asked Mable what states had had representation at Chesterfield this season.

She mentioned specially, Indiana, Ohio, Illinois, Michigan, Kansas, Arizona, Kentucky, West Virginia, Virginia, Florida and Texas—and they added, "Oh, all of the states have been here — all, I believe, except Washington state, during the full season of 1951." She said there had also been a group of several from England, Cuba and Puerto Rico, too — and many from Canada.

"What spirit returning from the Unseen has most impressed

you?" I asked. Immediately she replied, "Oh, 'F.D.R.'!" It was in 1950, she recalled, that the late President Franklin D. Roosevelt came through at a great demonstration seance in the audi-



Rev. Mable Riffle

She is secretary of Chesterfield Spiritualist Camp, Chesterfield, Indiana . . . one of America's foremost mediums: clairvoyant, clairaudient, trance, and direct-voice.

Just recently, at Chicago's Scientific Center of Spiritualism, Rev. Riffle demonstrated independent writing on cards, according to Catherine Larney, minister.

torium. This was through the superb mediumship of James M. Laughton, of Detroit and Chesterfield.

F.D.R. made a talk on, I believe, the state of the nation—speaking through mediumship for nearly five minutes. Mable told me that they had taken a recording of "the talk and now hold it for posterity. I recall, too, that this was one of the few pieces of Spiritualist "news" to get into the papers, though it, too, was treated rather disdainfully by the total press.

For 41 Years

Mable Riffle also related that under Laughton's mediumship in the past, such celebrities as Conan Doyle, Oliver Lodge, Thomas A. Edison, Harry Lauder, Al Jolson, Etta S. Bledsoe, Grace Moore, et al, had brought messages and music—as had also the late Madame Schumann-Heinck, whom I myself had seen (materialized) and heard (direct-voice) only a while before this interview with "The Spirit of Chesterfield."

The lady told me that she had been Secretary at Chesterfield for forty years. During that time, I feel, from all that I can gather on the subject, no one has been a greater power at this Camp—and none more ardent and tireless for the cause than this courageous woman.

Incidentally, at the time she talked to me, her ankle was bandaged and she was limping about in pain, from an accident which she had just had, but she seemed to go serenely on with her many activities, and never to show any complaint whatever.

Mable's mother, Lydia Simpson, in Anderson, some four miles north of Chesterfield, was

a devout Spiritualist in another generation. She was the first Secretary of "Madison Avenue" Temple there—the second oldest Spiritualist church, I believe, in the United States—and the first of all in the state of Indiana. She was one of the pioneers at Camp Chesterfield when it was set up sixty-seven years ago.

The speaker mentioned a few of the Old Timers who had helped to make Chesterfield: Moses Hull, "Mother" Luther Colby, Anna Galespie, Dr. Barrell, Marion Carpenter Vail, George B. Warne, Etta S. Bledsoe, Mr. Ripley and Mr. Gates, and other early Spiritualists.

Our Message

Here are a few others who have "come back" through mediumship from time to time, in public and private demonstrations: Amelia Earhart, Carol Lombard, Enrico Caruso, Amie McPherson, Colon Kelley, Abe Lincoln, Dr. Steinmetz, Luther Burbank, and Mary Baker Eddy.

When asked what she herself considered the most significant phase of mediumship, Mable replied at once, "Independent, direct-voice" and then added, "And materialization." She explained that the Chesterfield folk do everything in their power to see that a medium is fully equipped and in every way prepared for this important work before put before the public. In trance, she explained, the operator is an "open door"—and unless he is master of himself and of the situation, he may "get his wires crossed" and derogatory things may happen.

Before leaving the Secretary's office, I wanted to know, "What message has Spiritualism for the total public today, in the chaotic state of conditions in general?"

Her reply was, "Spiritualism is the only religious 'ism' that can back up its 'ism' with positive proof of the continuity of life." "To be is Immortality—and the ecstasy of Love is the Great Immensity."

Appendage. This same question I put to the Rev. John Bunker, who put the answer this way: "Two things. A Truth of things we talk and think about that help men to anchor themselves to a religious belief and life, instead of to a Myth. We have a philosophy that fits man to create a happy atmosphere in which to live."

The Rev. Robert G. Chaney: "The teachings of Spiritualism show how the individual can get Spiritual Poise and Creative Expression (and Happiness) that can lead out of this 'chaotic state'."

Natalie Fisher (Bridgeport, Conn.): "Spiritualism is the only religion that has any comfort for Humanity today—the only Spiritual Hope. No other religion can give people the hope they need—a hope which orthodoxy cannot and does not give them."

Jean deVries, Oak Park, Ill.: "Spiritualism teaches the laymen how to help themselves to spiritual enlightenment from within—the common heritage of all of God's children."

If Mable Riffle is the "Spirit of Chesterfield," for me the late Rev. Maud Fox, lecturer, clairvoyant, direct-voice, precipitation and apport medium, can be called the Sweet Angel of the Camp. Happy did we meet; Happy have we been—Happy did we part — to happy meet again!

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By Belle Turner Daiches

Author of "ADVENTURES IN SURVIVAL"

If I have gained a reputation in the cause of Spiritualism, it is due to my writings about my experiences with psychic phenomena, vicariously received. I am not a physical phenomena medium, but if I have a phase of mediumship, I should class it under Inspirational Writing.

Not that my experiences are penned thus always, but when I seek the meaning and significance of the phenomena vouchsafed and just how it could and should influence our lives on the earth-plane, I write freely and at a speed I know is not of my own volition.

Sometimes it comes too fast to write legibly enough to decipher later. But when I labor over my writing, seeking the right expression and the best descriptives to convey what is indescribably difficult to interpret fully, then I realize I use my own faculties.

For the second season since my annual visits to Chesterfield which began in 1942, I have again witnessed the most extraordinary experiences of all the psychic phenomena I have tried to interpret. I was happy to see my experiences of the 1950 Experiences at Chesterfield in print in the *Psychic Observer*.

That article was only the first part of the season's activities. I had reserved a second article for the tremendously outstanding phenomena afforded at the Indian Seances.

Some Disgruntled

Those of us who are familiar with various phases of materialization, such as Master Circles, Family Circles, Musical Programs, and others, cannot appreciate what these Indian Circles are like except by way of personal experience.

There are those who come to Camp Chesterfield who fail to receive or appreciate what they receive. Sometimes they leave disgruntled and would even say that they discredit the phenomena altogether. I have found, after extensive investigation, that these people have for the most part made their evaluation after one or possibly two seances, and sometimes not even with the same medium!

It has been my practice to sit with the same medium, time after time, seance after seance. There are times when it is so difficult to offer anything for writing purposes that but a sentence or two is extracted for the written page.

However evidential, however powerful, however enthralling seances are, and they always are to me—yet there are sessions too personal to interpret for others. What I find most difficult of all is to interpret the "lessons" offered.

Only Five Seances

Sitting in the dark or semi-light, I cannot take adequate notes, nor can I write rapidly enough to catch all that is said, and only a sentence or two can therefore be quoted for I would not submit my own interpretation, preferring to quote the exact words used by spirit.

Last season, I was thrilled by the experiences that to me excelled anything I ever experienced before. These were the Indian seances held thru the mediumship of Rev. Harwood

and her attendant, Rev. Stillwell. Only five such seances were offered last season and I sat in all of them.

I carried a small wire-topped notebook with me and wrote fiercely but could not read my own notes as I made them in the red light. I wrote while at the same time I watched what transpired. I turned pages and tried to space the scattered writing so I wouldn't write over previous notes.

Judge Not...

Imagine my horror to find, on my return home, when I tried to decipher these notes as well as some of the others I made at trumpet seances, that they were a hopeless jumble! They could not be deciphered and it seemed too difficult to write by recall.

However, I have now recaptured some of the experiences and though I shall omit much that was in my original notes, I shall try to describe the Indian Seances.

The most significant fact about them is how different they are from regular seances. Never have I sat even with the same group, the same medium and co-worker, and had a similar or repetitive seance. Always the unexpected and the different occurred.

That is why I am incensed when visitors proclaim, after a single sitting, that they are convinced that fraud is perpetrated, and that they know all the "tricks of the trade". What they completely fail to appreciate is that true phenomena is completely beyond the capacity and ability of the entranced medium, or others, to control.

Indian Seances

If some seances are "unsatisfactory" it is most likely that the sitters contributed to unsatisfactory conditions, or that they were too immature in the knowledge of psychic science to make proper evaluation. Even seances, seemingly simple and comparatively unexciting, have their own value if they are correctly interpreted. The fact that, with the same mediums, seances can be so widely different, testify to their uniqueness.

What characterized the Indian Seances was the power that was evidenced. Only American Indians manifested. The light in the room was increased by red shaded electric lamps in various parts of the room, the light called for by Twilight, guide of Rev. Harwood. This made for greater visibility.

After the seance got underway, Indian after Indian manifested, so different in size, character and power that it was breath-taking. Nor did they come singly—squaws came tripping gingerly and passively, following their mates, uttering not a word until given permission to speak. Often an Indian papoose completed the group.

In the spoken word, or song, the power behind the voices thundered forth in precise Indian folded about their spirit bodies,

dian intonation and characteristic of their vocabulary with all of their guttural pronunciation. Their dress exemplified every type of Indian costume. Their headgear was different, one from the other.

The High Point

Some wore a crown of tall feathers. Others had feathers and quills extending to the hems of their garments. Their robes, which they extended or



Rev. Fanchion Harwood

contained distinct patterns and colors such as we see in Indian blankets.

Sometimes they extended the blankets away from their bodies, revealing powerfully-built spirit bodies which gleamed in flesh-like tones and coloring. They towered in height often touching the ceiling with their headaddresses.

The high point of all the manifestations was the prayer service offered by five or six Indians on the floor at the same time. Each Indian carried a huge blanket an inch or more in thickness, which they spread out carefully upon the floor. Dances were executed with foot work and back bending postures.

As they stepped to the outside of the blanket, a number of sitters were called, one by one, to come forward to the center of the room where the blanket was spread. These few were asked to kneel or sit upon it.

Healing Services

The Indian guide of Rev. Harwood, or another Indian, would come forth and render a prayer service. The contrasting tone, subdued and meaningful, uttered in a rapid flow of the language, with the other Indians responding similarly, carried its own intensity. Never have I experienced a more aesthetically or transcendent service than that which was rendered by them.

Healing services were another variation. My own Indian who so frequently manifests, came in different attire each time he appeared in the five seances. The most striking costume he wore was a huge ectoplasmic blanket which he said was made of eagle feathers. When he extended his arms with the blanket within his finger tips, the robe reached from one side of the room to the other. It was a fantastic sight.

Real Significance

I was permitted to touch the tangible but feathery substance and, at times, it felt soft

and looked lacy. At other times, the blankets were firm and harsh to the touch, according to R. G. Pressing who was present at one of the five seances I attended.

Mr. Pressing was allowed to step to the center of the room, sit in the circle with the Indians and converse with them. He was even permitted to, not only touch, but to handle the blanket, a portion of which was extended to him by his own spirit collaborator, Red Feather.

The seances were indicative of the meaning and significance of the power of the Indians as evidenced by way of healing, prayer and psychical phenomena. They will always stand out in my memory as truly unique, significant and overwhelming with their expression of the naturalness of phenomena.

Would that my notes were decipherable so that I could do justice to these marvelous seances that again indicate that mediumship is not expressed in a fixed pattern.

Book to Read

A student who acquires knowledge of the comparative progress of mediumship a single medium can exemplify, is ever convinced of the truth of phenomena, especially when a medium can achieve thru her power, manifestations quite beyond her physical capacity.

The range of voice — bird calls, incantations, spirit robes, mobility, and the personalities manifested, such as no one can associate with the personality of Rev. Harwood, the healing power and prayers,—all were most meaningful.

The role of the American Indian in Spiritualism should be studied more fully and there are a number of books that are helpful. I found the books, "More Teachings of Silver Birch" and "The Gospel of the Redman" very helpful. These books are sold in the Psychic Observer Book Shop.

Perhaps the American Indian achieved a truer knowledge of natural religion than our culture with its extended theological development exemplifies in our civilization, which we term superior, but is it?

SUMMERLAND

MORGAN, Henry Victor, (87); passed away March 4th at 402 North First Street, Tacoma, Washington. In a point of service he was Dean of Tacoma's Ministers.

RALL, Rex (29) March 7, Battle Creek, Michigan; Rev. Floyd A. Thornton, pastor of the Way Memorial Church, Wheeling, West Virginia, officiated.

ST. MEYERS, Minnie (85); February 29th. She was a member of Way Memorial Spiritualist Church, Wheeling, West Virginia. Rev. Floyd Thornton officiated.

STRATH-GORDON, Dr. Alexander Edmund Ronald (79); passed away January 16th at Vancouver, Washington. He was born in Scotland; founder of the Atlantean Research Society; 33d degree Mason; Survivors include widow Erica Ellen Strath-Gordon, one son and three daughters.

PRAYER CHANGES THINGS

With God, distance is no object.

"Ask and ye shall receive" is

God's beautiful

promise to His

children. People

want to be

healed, not just

helped. . . "The

cases of arthritis,

heart disease and

cripples I prayed for

were healed. I have

written affidavits.

Write your troubles; receive

healing prayer

and instruction. Enclose stamped

envelope and love offering.

(P-324)

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BERNARD SHAW LIVES ON

...AND CANNOT BELIEVE IT

"Men die in pieces," he says

BERNARD SHAW DIED ON NOVEMBER 2, 1950. IN THE PRESENCE OF MISS E. B. GIBBES I RECEIVED WHAT PURPORTED TO BE COMMUNICATIONS FROM HIM ON NOVEMBER 5, AND ALSO ON NOVEMBER 7, THE DAY AFTER HIS CREMATION.

At these two sittings for automatic writing Miss Gibbes and I wished to contact her sister-in-law Hilda who had died in 1941. (See "Travellers in Eternity"). But on each of these two occasions in November when she was communicating she seemed literally pushed aside and a vigorous and fluent entity calling himself G.B.S. wrote of his after-death experiences.

His messages were unsought. In fact, I was so put out by this thruster's apparent determination to control the pen to the exclusion of others, I refrained from having any sittings with Miss Gibbes for several months.

GRACE OR DISGRACE

It was not until April, 1951, that I thought we might safely make another attempt to obtain writing from Hilda.

"Surely," I said, "G.B.S. will be too busy in his present state of grace or disgrace again to interrupt and annoy us with his flippancies."

At the opening of this sitting Hilda was permitted to make a few remarks without interruption in her round sloping handwriting. But soon allusion was made to her by the irrepressible G.B.S.

"That horrid old man, Mr. Shaw, said to me as I waited to speak to you, 'I am in a state of slow decomposition. There is only a little time before I break up into little particles.'

It is most important, therefore, that I should write a last 'Preface' through your friends that will tell them of the awful truth—that they don't die at once, they die in pieces.'

"I (Hilda) replied that I would pass on what he said. It was necessary in order to keep him quiet. But I told him that he had not as yet cut his wisdom teeth, had not even grown his first set of teeth.

"So it was just as well you (Miss Gibbes) were not at present to be instructed by such an ill-provided, ill-informed baby. His reply flung after me was:

"Madam, we must have a debate as soon as it can be organized for the benefit of all the other dying souls who have witnessed the bonfire (i.e. cremation) of the best part of them—their physical parts!

(Hilda) Really, Bea, (Miss Gibbes) You have atrocious boyfriends!"

Miss Gibbes then suggested to Hilda that it might be as well to let him speak. After a pause some dots and what he then described as a question mark written backwards appeared on the paper.

"I G.B.S., am that reversed question mark. All my questions are like a motor car in reverse gear. I am therefore colliding with quite a number

By

GERALDINE CUMMINS

The writer of this article is a medium of international repute. Through her remarkable gift of automatic writing she has been able to get beyond proof of survival and has brought to this world some of the greater knowledge and wisdom of the next.

Great souls, some of them learned and erudite, others humble and unknown, some of this century, some from the historic past, have chosen Miss Cummins as the instrument to transmit their messages to this plane.

Many of her scripts have been published in book form. Such works as "The Childhood of Jesus," "The Scripts of Cleophas," and "Paul in Athens," have been acclaimed by historians and theologians.

"Psychic News"

of estimable individuals here who keep assuring me of my immortality.

Even my dear wife asserts that, as she is still very much alive and as Aunt Bo and Sidney (Mr. and Mrs. Sidney Webb, Shaw's great friends) are in the same condition of robust health, they have come to the conclusion that, though the statistics are somewhat staggering, their lives are to outlast the stars.

"I replied to my friend, Sidney, that if he thinks he is going to out-star the stars, out-star the oldest of Methusalehs, the Ancient of Days,* he is very much mistaken.

"Unfortunately, when soon through mental decomposition he, Sidney Webb, is annihilated, he will not BE for me to triumph over and say 'I told you so.'

"I have a request to make. May I consider deeply a letter to be sent to men generally which is to tell them of the serious and grave fact that death does not kill.

"But the worms have it in the long run! I don't mean the earth-worms. There is another kind of worm or maggot that destroys all memory. Mine, for instance, is greatly impaired.

"Recently I forgot my mother's Christian name and even surname, also my sister's baptismal names, so I have not been able to enquire for them and find out if they are yet annihilated.

Miss Gibbes: "Couldn't Charlotte," your wife, bring them?"

G.B.S.: "She has not met them so far she says. If she had she did not think they would be good for me. Condensed and concentrated Shaw might have an explosive effect in her opinion — make things too lively here in other words."

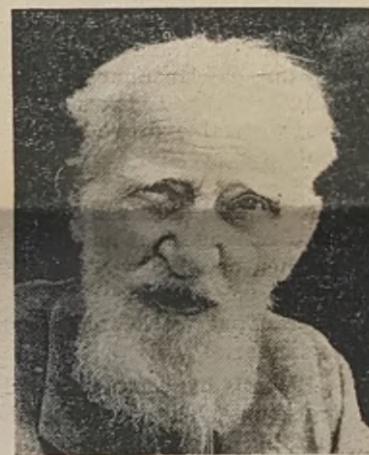
Miss G.: "I am sure this trance-writer will let you come again."

G.B.S.: "Thank you for your courtesy. You do understand that I have not much time."

Miss G.: "I think you will find that you will survive quite a long time!"

G.B.S.: "No, no. I have come to the conclusion that Sidney,

Beatrice (Mrs. Webb) and Charlotte, my best friends, have only been kept from final disintegration through a ghost-



GEORGE BERNARD SHAW

ly law, that we, who were of brilliant intelligence and of the same generation, should perish together, all together at one moment diving into the infinite sea of nothingness — at least, nothingness for our pin-point souls.

"There our particles will be amalgamated again not to produce the same Shaws or Webbs but dozens of other beings, thieves, university dons, poor priests, atom bomb scientists, whores, all sorts and conditions of people may and will acquire bits and pieces of Webb, Shaw and Co.—three Fabians who stirred up a lot of trouble when they were alive so they are going to be counted out—as in a boxing ring—for ever! They were too good to be true! (A pause in writing). Only what is Eternal is true. G.B.S."

On April 3, 1951, we succeeded in getting an uninterrupted communication from Hilda.

Towards the end of this writing Miss Gibbes asked if she (Hilda) had heard anything more of G.B.S. and did he have a debate on whether or not he was going to disappear into bits and pieces?

SPIRIT DEBATE

Hilda: "I was invited to his Debate on Extinction. But as I am far from being extinguished I refused the invitation. I have heard lately that he is now

haunted by 'something even worse than Eternal Life.'

"It is the dread that he may reincarnate and have to face another life on earth. He met his friend, Mrs. Besant, and she told him that he was going to return and return to earth.

"So now he is going to have a debate with her I am told, and will prove to her that 'it is all against nature for the disembodied to become re-embodied—that no respectable Life-force, he is reported as saying, 'would ever countenance such an abomination.'

"He has created quite a sensation here. He continues to be like the public crier of old days, talking, talking and disturbing people.

"I think he would be very glad to speak through Geraldine again. He feels that he has been iniquitously treated in being cheated of his long sleep."

The reader of the foregoing script should bear in mind the conviction repeatedly expressed by Bernard Shaw during his life-time that after death he would be absorbed in the Life Force which was his term for God.

If this communication is considered to reflect the thoughts of a G.B.S. who is busy reforming the views of other departed souls in the next world, he appears still to cling tenaciously to his idea that he is soon to be annihilated, that he is not going to outstar the stars!

In an article on Spiritualism which appeared in the Sunday Dispatch, December 12, 1948, Dr. Joad complained of the unintelligent and inferior quality of alleged spirit communications. He wrote:

"How disappointing the messages are; just a lot of vague platitudinous uplift. 'God is love,' says the spirit; or 'We are having a wonderful time here and think continuously of our dear Tom, Dick, Harry, Susan, Jane.'"

But neither the world "love," nor any term of affection appeared in the three scripts I received that were signed G.B.S. They are the reverse of "uplift."

WRITERS ABUSED

Two have already been published, and in the first he abuses the journalists and authors who were so busy writing about him in the most affectionate and idealistic terms all over the world.

In the second message he speaks of himself as being a witness of his own funeral and makes fun of the mourners, writing of "their commonplace thoughts."

He is the very opposite of "loving," is ironical and hits out hard. I am far too slow-witted to write in such a manner on the spur of the moment.

Finally, in this script, he makes grotesque fun of himself. To give Shaw his due, during his life-time he quite often debunked G.B.S.

Here is the close of the second message he wrote through me. He describes his "temporarily agonizing" experience as his physical body was being burnt. The torment of it led him to call for his wife who he had not so far encountered.

(Con't Page 8, Col. 1)

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BERNARD SHAW

(Con't from Page 7, Col. 4)

"Help—Charlotte—help."

"You no doubt will not believe me. But on my oath as a scalliwag Irishman freedom from that horror came at once. I rose, I floated. My Charlotte drew me upwards, forwards, away from that dingy little crowd of mourners, away from the spreading nets of their commonplace thoughts—up, up—the flight of sea-birds, up, away!

"And then I knew what was meant by the words, 'the beatitudes of the saints.' I, an uncompromising devil, knew that beatitude! Yet this experience was accompanied by the most undignified and self-humiliating experiences.

"I, at last, became aware of my outline, of a body—at least it seemed to be in the likeness of the thing I had left behind called G.B.S.; but it seemed I was wearing a white night-dress; then it changed as the mists enveloped us two pilgrims, and billowing muslin like the flounces of an old fashioned dress for a ballet dancer appeared to cover my naked body, or at least partially conceal it.

"Still I continued in spite of these disconcerting visions to enjoy beatitude—for Charlotte upheld me, drew me on!

(An indecipherable scrawl appeared on the paper. Then he wrote:)

"Thank you. Since then I slept, and each time I wake she is beside me . . . G.B.S. is not dead."

In this message he ironically described his physical body as "the venerated object that had brought them (the mourners) all there that day." During his last years his admirers had written of this social reformer in extravagant terms, certain of them giving him the character of a saint.

So, in his first attempts at writing from another world, he would, I think, if true to his own personality, try to destroy the saintly bearded figure that he, with justification, would anticipate as being a feature of his obituary notices.

There seems to be something of the puckish Shavian jester in the description of the inferred Saint Bernard Shaw as "wearing a white nightdress," which later turned into the billowy folds of an old fashioned ballet dancer's dress.

I suggest that if the mind of Bernard Shaw survives he would feel that no saintly reputation could stand up to a visual image of old man Shaw thus delineated in the popular music hall manner.

It is significant that this automatically written record of the supreme hour after death when he met his devoted wife was unadorned by loving commonplaces such as Professor Joad has described.

WRITTEN TO SHOCK

For instance, G.B.S. gruesomely described the repulsive decomposition of his corpse in the coffin and gleefully commented on the discomposure of the mourners if they suddenly saw "the old fellow's" present appearance." This particular script was written to shock

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as it certainly shocked me. But that was the essence of Shaw.

During his life-time he invariably sought to shock and provoke people, so that they might be led to take what he regarded as a rational, normal view of life.

Here, in this writing, a characteristic endeavor is made to persuade people to take what he might call a rational, normal view of death. Granville Barber wrote of his astonishment at the gay manner in which G.B.S. cracked jokes in the taxi when they drove behind his mother's coffin to Golders Green.

It is also noticeable in the third message that he continues to insist on what was one of his pet theories during his life on earth. That we do not survive as immortal souls.

He calls his companions "dying souls." The crushing blow that his mind did not die at death does deter him (as it certainly would not) from continuing to preach his cherished doctrine of personal extinction and from endeavouring to reform friends who held this to him outrageous belief in immortality!

What seems a characteristic extravagance in the April script is his last gibe at the eternal God. He writes of the three Fabians, the Webbs and himself. "They were too good to be true."

But the eternal (i.e. God), he infers, is not as good as these three Fabians, for "Only what is eternal is true." This assertion is not, I think, intended as blasphemy. He is only in Shavian fashion tilting at some churchmen's idea of God.

In more than one of his books G.B.S. has pointed out that the Old Testament's presentation of God is of a poor sort of man—one jealous, vengeful and cruel—and that was the belief of, at any rate, the churchmen of his generation.

"Le style c'est l'homme meme." (The style is the man himself). This is the kind of evidence that seems to be offered in these scripts—and it is presented as evidence of the survival of that venerable and elusive Puck, Bernard Shaw.

But I leave the verdict to readers, I merely suggest that before they pass sentence they compare the style of these messages with the style in which is written my autobiography, "Unseen Adventures."

(*A Biblical Term for God)

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PERSONAL PROBLEM CLINIC



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

HUSBAND is cold and indifferent. Apparently, he does not love me at all. My son is like him. My adopted daughter criticizes me. I really think my husband loves her more than he does me, and she certainly is very kind toward him.

I am the household drudge. I get no help from anyone in my household. I am the family's doormat. What is the solution of this problem? I greatly long for the love of my husband and do all I can to regain that love without results—Mrs. A.

ANSWER

Mrs. A. is using fear to get the love of husband, daughter and son. Fearthought is fixed on what she desires. She had better apply the spiritual remedy suggested for auxiliary help for Mrs. A. R.

You can not get love of any kind by the drawing process. That sort of spiritual activity is only fear. This woman needs to take all thought from husband, daughter, son because her attentions are only fear that she will not get what she wants.

This has been going on for five or six or seven years and she has failed to get anything except drudgery. Mrs. A. must fix her attention on the glory of life and its happiness. She should spread her joy and love not merely to her household but to neighbors and others.

In fine, if she wants to get anything out of life she will have to get what she desires from others and not her own household. Perhaps she should even get a job and live apart from them; for drastic diseases sometimes require drastic remedies. She must grow out of her problems into a new life. It may be that by such growth love of husband, daughter and son might be regained.

The fundamental problems of life are insoluble, according to C. G. Jung, pioneer psychoanalyst and one of the greatest. Problems can be solved only by being outgrown, he observes. The solution has to flow out of the stream of time. There must be an inner change toward any affliction; a new attitude. We must look toward life and not the problem to get rid of it. When the attention is fixed on life fear leaves and the problem is outgrown.

Consider the case of Kuda Box, who several decades ago for the benefit of scientists walked on trenches of fire barefoot unscathed. There was not a single sign of burns on his feet at the completion of his chore although he walked on fire hotter than melting steel. Scientists were amazed.

How did he perform the "miracle"? "I took fearthought from the fire," he said. "I desired greatly to walk above pain or any harm. All thought, attention and desire were fixed on what I wanted to do and not the fire."

So it should be in life whether pain from bodily disease or

the injustices of others, or any sort of problem. The power of any problem is due to the attention of the mortal or conscious mind. Fix your attention on living a glorious life and the problem will be shorn of power.

Consequently, from the spiritual standpoint, at any rate, the remedy for both these women is the same—turn away from what ails you to what will bring you happiness.

Psychic Research Groups

Their Purpose

By JAMES M. McLINTOCK

Many people are under an apparent misapprehension as to the difference between a Spiritualist Society and a Psychic Research Society, and some see an antagonism where none exists.

As the Rev. Drayton Thomas has admirably put it in an address to one of these Psychic Societies, "Spiritualism is the heart and psychic research the head."

A Psychic Research Society exists for the purpose of investigating all phases of psychic phenomena. Its researches cover the whole field of psychic happenings, and are not confined to the phenomena which may prove communication with those from the other side. Its main function, as a research organization is to test and examine carefully the evidence.

It is an effort to get to grips with the facts and to leave out for the time being all emotional, devotional and religious feelings that may colour the findings.

The aim is to get a group of people together who are interested in psychic things, whether they are Spiritualists or not.

Spiritualists should welcome these research societies, for they cast a wider net and attract people who might be induced to become interested in one or more phases of the psychic but who would not ordinarily be attracted to a Spiritualist meeting.

Astral Travel

Psychic research covers a very wide field and is particularly attractive to those who are keen on experimenting.

Many new and interesting discoveries can yet be made. The amazing possibilities that lie hidden in the human consciousness are just being opened up.

Astral travel, telepathy, hypnotism and yoga point to new avenues of discovering new truths. The yogi who can lie buried for days and who can make the physical frame do seeming miracles shows definitely that the higher and hidden parts of man's consciousness have been badly misrepresented and underestimated in the past.

There is a great fascination in studying this interesting subject, and it is of great value for all those similarly interested to get together in a group or society to discuss and further this interest and if possible to experiment among themselves.

The whole basis of Psychic Research Societies is research first and foremost, and to help in the furtherance of all new discoveries in the psychic field.

The advantage, too, of these societies is that they can utilize all the latest instruments and electronic apparatus to help detect psychic influence.

"Psychic News"

"One Minute Treatments"

Let's Air Our Emotions

By ALBERT SCHEFFLER

Spiritual Calmness Is a Slow Experience

Sink an air drill into the hardest concrete and it crumbles under the impact. What does this prove?

It shows us that the air we breathe into our bodies can loose us from false associations, unconscious levels of achievements and from the effects of hate, anxiety, fears, doubts, frustrations and feelings of insecurity.

Our area of existence is influenced by the air which surrounds us, for without it the Spiritual part of us would separate and so distort our physical bodies that they would again be shackled to the earth from which we were formed.

The same air that operates the air drill under pressure is the same air that activates the functions of our bodies under the inspiration of the spirit.

Morbid Traits

There are more important things in this world than we as humans think. Man is not so important. The world in which he finds himself is of far greater consequence.

True, man is self-reliant, courageous, an artisan, even a



A. E. Scheffler

creator. Often he shows initiative to a point where his pride becomes a sin. Many humans warm their ego in the sun of their self-sufficiency, worship at the shrine of their ability to maintain themselves in their "self-made" job and to draw upon their own strength on critical occasions.

When we, as humans, begin to be callous and insensitive to reason and we cultivate the morbid traits, we are still far from finding peace for our soul. Instead, we are feeding the hungry spirit with venomous substance.

No wonder that Cain could not tolerate Abel. And Jacob and Esau became so unyielding. And Joseph's life was considered as so much chattel.

God and Man

Sigmund Freud, the psychoanalyst, made it clear that emotion is a big part of human life. Emotion is nothing to be ashamed of; it is a noble thing to have. But it must not be allowed to run wild.

An emotional person can become a moral and spiritual invalid and a total stranger to reason unless he shows wisdom enough to arrange outlets for his thoughts and feelings when under pressure or restraint.

Birthdays, Anniversaries, Easter, Christmas;—these bring a cleansing and inner peace to the soul, with moments of rejoicing and expressions of gratitude and prepare the way for a new serenity.

Such outlets and purges of the emotions always provide a balance between sin, guilt, wrath, hatred and repressions as against hope, truth, brotherhood, love and forgiveness by affording prophetic expressions found in prayer, song and dance.

A unity of God and man in thought always wins and echoes its victory in happiness and peace, thus providing a good life for himself and setting a god-like example for others to follow.

Poor Listener

Since Freud claims emotion is a big part of human life, then man has proven that religion—which is a display of emotion—is the essential part of man's existence. Religion can teach man the limits of personal indulgence, it can strengthen his conviction that love of his neighbor is a normal reaction, otherwise he lives but half a life. Religious people are able to bear heavy burdens without strain, to achieve outward stability and inner repose even in a world of menacing unrest.

Spiritual calmness is a slow and painful experience that may alter the form of an immature dream substance—the placid acceptance of fate and fortune. Instead of expecting the world to heap its gifts at his feet, the understanding man calmly asks for his "daily bread" of strength and courage.

God speaks but man is a poor listener; nature exhorts but man stops to reason; the world bestows but man demands; the spirit urges but man wills to bargain.

Unless man changes his creed—airs his emotions—he is in danger of missing a fresh insight into nature's maxims, even to the point of rejecting the accents of truth as they rise above the din of civilization.

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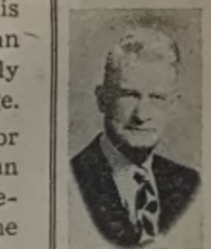
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**Burial Service for a Child
Prayer**

Our loving Father: We come to Thee as children, knowing that Thou art the Father of all, and that the fountain of Thy love increaseth even as it flows, and is never spent, but fills every receptacle to overflowing.

And, O Father, we pray thee that at this time Thou wilt be with us and bring to us the gifts of submission and of faith, and so enlighten our understanding that we shall not fix our gaze upon the vacant place where we have so long turned our loving eyes, but rather, that our sight might be turned onward and upward, and that it may be given us to understand that this, the child of our love and care, has been transplanted to a garden more bright and beautiful than human understanding may conceive.

We pray that there shall this dearly beloved one await us, growing in grace and beauty, and freed from the rust and mould of earthly environment; dwelling in the haven of perfect rest; having escaped the sorrows and the penalties which come to Thy children who have to endure for a longer season the burdens of the mortal state.

And, Father, we do further supplicate Thee that Thou wilt strengthen our faith and enlighten our minds to a true perception of these things and that Thou wilt hallow this season to us, and lead us to turn from the little things of earth, and prepare us for the change which will surely come, where all who are parted shall be re-united, and we shall dwell together in bonds of wondrous love, forever and forever. Amen.

Reading

At the same time, came the disciples unto Jesus saying: Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said: Verily, I say unto you except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.

Matt. XVIII

And they brought young children to Him, that He should touch them; and his disciples rebuked them that brought them. But when Jesus saw it, he was much displeased, and said unto them: Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hand upon them, and blessed them.

**INTERNATIONAL
NEWS**

Rishikesh, India: There is a semi-Spiritualistic magazine, "The Divine Life" published near Calcutta and edited by Sri Swami Siwananda which, with slight deviation, strives to teach the truths propagated by the American Spiritualist.

As is to be expected, they deal with Yogi teachings and the doctrine of Reincarnation.

The magazine is published by the "Divine Life Society" at a cost of 4 rubles.

Australia: "The Harbinger of Light" published in Adelaide, South Australia costs over \$4.00 a year; is now printed on news stock and specializes in re-hashed articles from other Spiritualist publications.

The back page of the magazine lists 11 churches; 2 in Melbourne, 1 in Victoria, 1 in Brisbane, and the others in Adelaide. This monthly paper is actually more expensive than the *Psychic Observer* which has 10 times the reading matter.

London, England: Both of the leading Spiritualist papers in Britain use news print and have reverted to a 6 column, 8 page format. In the past several years, their subscription price has also doubled.

If mechanical costs and news print continues to advance, readers of Spiritualistic papers will have to expect still another increase owing to the fact that it is difficult to attain a

circulation on any Spiritualist journal that will be sufficient to reduce operating costs.

If readers of American Spiritualists think that they have to read small type, especially in ads, they should try to read the 4 and 5-point type used by the English journals.

Rio de Janeiro, Brazil: "The Reformador", published by the Brazilian Spiritualist Federation, is a monthly journal based upon the teachings of Allan Kardec, the "Andrew Jackson Davis" of the Latin countries.

Their 32-page magazine, also published on news print, contains articles on healing, reincarnation and mental mediumship. The magazine is printed in Spanish. The Editor is A. Wantuil de Freitas.

Leige, Belgium: The "Periodique S.E.P.", with headquarters at Rue Fond, Saint-Servais 19, is edited by Jose Lhomme, President of the Belgium Spiritualist Union. It is printed in French and financed by "Spiritualisme Moderne".

Their leader is also Allan Kardec, whose books are published in English; a few copies obtainable in America. Kardec's "Book of Mediums" is used by some Spiritualist ministers in the U.S.A. as a text book.

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By JAMES PADGETT

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No. 16

A Psychic Observer Feature

SPIRITUALISM
... For The Young**Gifts of the Spirit**

by Amor Perferto

Many years ago when our Lord Jesus lived upon earth, his disciples came to him seeking advice and asking for help on how to live their lives, and Jesus would help them by telling them little stories to which we have given the name "parables." A parable is a simple little story about everyday things, but which has a meaning that goes much deeper and which answers our questions and helps us all to lead good and sincere lives.

One of these stories was about a rich man who was leaving his home for some time, but before he went he called his three servants to him. To the first he gave five pieces of money, or talents as they were called, to the second he gave two talents, and to the third he gave one, then he proceeded on his journey without informing his servants what they were to do with this money.

"Well Done"

The first servant decided he would use his money for trading purposes, and had soon doubled the amount his master had given him. The second too, did likewise and soon he had four talents instead of two, but the third servant who I am afraid was lazy as well as frightened of his master, took his one talent and buried it in the ground so that we would be able to give it back to his master when he returned from his journey.

After much traveling the master returned to his home, and was greeted by his servants, the first one offering him ten talents instead of the five given to him, and the second returned four in place of the two he had received.

When the master saw this he was greatly pleased. "Well done thou good and faithful servant," he said to each of them. "Enter thou into the joy of thy Lord." But with the third one who had buried his talent he was very angry, and he took the money away from him and gave it to the one who had ten talents, saying "For unto everyone that hath shall be given . . . but from him that hath not shall be taken away even that which he hath."

More Valuable Than Money

Now when we come to study this story and look for the hidden meaning, we discover that we are like the servants in the parable. We have been given gifts by our heavenly father. These gifts are not gifts of money, no indeed, they are much more valuable than any money or jewels could ever be; the gifts we have received are gifts of the spirit. Each one of you earthly children as well as having an earthly body which can be seen has also a spirit which we cannot see, and it is this spirit which is the real YOU. Everything which you see and hear, and learn with your senses during your span of earthly years helps to build up that spirit that is the real you, and also to develop those qualities of the spirit which have been given you by your heavenly father, and according to the kind of things you see, hear and learn whilst you are on earth so will your spirit become.

A Great Issue

If you seek a good environment, read uplifting books, model your life on those of the heroes, the kindly and gentle saints, study all the ways of helping mankind, use any gifts and aptitudes for the benefit or pleasure of mankind in general and regard everyone as your brother, so will your own personality and spirit grow and develop in the right way, for you are thus using your gifts as your heavenly father would wish you to.

But if on the other hand, like the servant who buried his talent, you neglect those great spiritual gifts which are given to each one of us, fritter away your time in pleasure and amusement thinking nothing of that great spiritual future that awaits you, when the time comes for you to render an account of your service, what will you have to show?

Oh my little friends, this is such a great issue, so important to you both now and hereafter. Start now, set your feet on the right course, do only that which is good, kindly, helpful and gentle, use your talents for the good of all and your reward will be an hundredfold.

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CHURCH NEWS

Denver, Colorado: According to Allen J. Miller, President of the Temple of Harmony Spiritualist Church (N.S.A.), their unusual attendance has been gratifying, especially during the past year, when they moved into their new church building, 27 West First Avenue.

Their membership has been increasing rapidly due to the efforts of all those associated: Building Committee Chairman, Alex Bourg; Music Director, Robert Haskins; Minister, Rev. Ida Fleming; and Blind-fold Billet Reader, Rev. E. J. Thompson.

During the past year, Horace Leaf, F.R.G.S., London, England, was a visiting medium.



Rev. Harold Taber

East St. Louis, Illinois: At the recent annual membership meeting of the Spiritual Science Church, Goldie Rayburn was elected pastor and Earl H. Williams, assistant pastor, according to secretary, Mrs. Henry Dyroff.

W. R. Fuller, Secretary of the Missouri State Spiritualist Association, was the featured speaker and message bearer at a service recently.

Regular services are held at 16th and Cleveland Avenue, every Sunday and Wednesday evening.

New York City, N. Y.: According to Rev. William Du Bois, minister of the newly organized Marcy Chapel (Spiritualist), services will be held in studio 1010, Carnegie Hall, New York City.

The schedule calls for healing, messages and classes, Monday 7:30 P.M. and Thursday 1 P.M.

St. Paul, Minnesota: The annual mass meeting of the State Spiritualist Association of Minnesota will be held April 25th, 26th and 27th in the Junior Pioneer Hall, 192 West 9th Street, according to secretary, Faye Webster.

Rev. Peter Evert, President of the Michigan State Spiritualist Association, will be the principal speaker and message bearer.

Christening at Hollywood



Shown above are participants in the first christening and baptismal services conducted recently at Astara Foundation, 508 S. Hobart, Los Angeles.

The baby is Sherry Elaine Menna, adopted daughter of Mr. and Mrs. Eddie Menna. The godmother (right) is Mrs. Lila Klockenter. The ceremony was conducted by Rev. Robert and Earlyne Chaney, pastors of the Foundation's "Temple of the Seven Spheres." Mrs. Chaney, Mrs. Menna and Mrs. Klockenter are sisters.

New London, Connecticut: February last, a new home at 60 Blackhall Street, was purchased and is now occupied by the organization known as the New London Spiritualist Temple. It was in this new home that their anniversary was celebrated March 20th, according to Mrs. Lempi S. Rimpila, 242 Connecticut Avenue.

Hanford, California: Rev. Janet Stine Wolford, pastor of the Church of Revelation, 1306 North Irwin Street, reports continued increased attendance. The recent special program of activities (March 8th) attracted Spiritualists, not only locally, but from many cities in Southern California.

Cassadaga, Florida: Rev. Maude Kline, N.S.A. Missionary, is currently serving the Southern Cassadaga Spiritualist Camp. Her husband Robert Belfrage, Long Beach, California, joins her at the camp during the latter part of March. Rev. Kline is scheduled at Spiritualist churches in Miami and St. Petersburg early in April; and Shreveport, Louisiana, the second week in April. On these trips she is accompanied by Edith Bryson, of Long Beach.

Jackson, Michigan: According to Charles H. Gulick, president of the Goodfellow Spiritualist Church, 1014 Leroy Street, Rev. Fanchion Harwood is scheduled currently (March 27th-30th) for a series of services and seances. The regular Wednesday and Sunday evening services conducted by Rev. James Tingley are well attended; musical program: Gladys Allen, Rev. Laurence Timmy and Mr. Gulick.

Los Angeles, California: Rev. Robert and Dr. Earlyne Chaney, ministers at Astara Foundation, 508 S. Hobart, announce that students may now receive special study material by mail. A booklet describing this service may be obtained.

According to the Chaney's, inquiries have come from throughout the country, and special interest has been indicated in the teachings of the Chaney's collaborators, Dr. Zeller, Kut-Humi, Rama and others.

At two classes in the Laws of Psychic Unfoldment held weekly at the Foundation's "Temple of the Seven Spheres", these teachers have been bringing material which is now being prepared in printed form.

In addition to classes concerning psychic unfoldment, there has been brought through Rev. Chaney's trance mediumship much material relative to the ancient teachings. This material will be available to those who meet the specified qualifications.

Buffalo, N. Y.: There is being held currently a special service at 3 P.M., Sunday, March 30th at 264 East Utica Street. This service, in Crescent Hall, will be sponsored by the Nazarene Spiritualist Church of which Rev. Rowland Henry is minister.

At this service the minister will be presented with a charter from the General Assembly of Spiritualists.

The charter will be presented by Rev. Florence Martin and Rev. Roseline Glasser, missionaries and ministers of the Trinity Spiritualist Church of Buffalo. Assisting in the services: Trinity Ensemble and soloists, Margaret Wamsley and Gladys Wasmuth.

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

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(P-330)

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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 (Spiritualist) 621 North Fifth Ave.; Sunday: 9:45, 11, 6:30 and 7:45 P.M.; Thursday: 7:45 P.M.; Rev. Edwin W. Ford, N.S.T.; Phone 4-1990.

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

ARKANSAS

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

CALIFORNIA

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

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

Escondido, California

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

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

Hanford — Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P.M.; Rev. Janet Stine Wolford, Pastor.

Hollywood, California

First Spiritualist Episcopal Church, of Hollywood, 1545½ North La Brea; Sun. 2 & 7:45 P.M.; Sermon, Messages, Billets & Healing; Wed. 2-4 and 7-9 Personal Problem Clinic; Class; Tues. & Thurs. 8 P.M.; Rev. Lila 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, 746 Junipero Ave., Phone: 906-540.

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

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.

Church of Divine Light, 1900 West Sixth St.; Services: Sunday, lecture & messages, 2 & 7:30 P.M.; Message Service: Wed. & Thurs. 7:30 P.M.; Pastor: Rev. Beulah Englund; Helper: Little Billy Hally.

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

(Los Angeles—continued)

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.

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—DU 4-3427; Home: GRanite 5523.

Oakland, California

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

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

Sacramento, California

Liberal Spiritual Church, U.C.M. No. 65; 100 F. Hall, 4th Floor, 9th & "K" Sts.; Sun. 2:30 & 8 P.M.; (Healing 7 P.M.) Rev. Booker, 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.

First Spiritualist Church, 6th & Arrowhead Ave.; Sun. 8 P.M.; Pres. Ann M. Cannara; Sec'y, C. A. Cannara.

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, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 & 8 P.M.; Sec'y: Robert B. F. Chisholm; Minister: Rev. Atela Chisholm, 7515 Brookdale Ave., Oakland, 2; Phone: KEllog 4-7131.

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 Scheierman, 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 Clark; Wed. 7:30 P.M.; Rev. John Agmon; Healing Class, Fri. Eve.; Rev. Hilda Thornton; Phone: DELaware 3-3932.

San Jose, California

First Spiritual Science Church, 65 South Seventh St.; Saturday 8 P.M.; Rev. Evan Shea, Minister.

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), 1028 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 Isort.

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., 133 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 Church, Glenarm Hotel, 1517 Glenarm; Sun. 7 P.M., healing and unfoldment; Sun. 7:30 P.M., Worship Service; Thurs. 7:30 P.M., message service; Minister: Rev. Lois B. Washburn, 10264 West 13th; Phones: Westwood-1155-M & BE 3-6192.

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. Eleve 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 Tindall; Phone: METropolitan 0540, Ext. 604.

First Spiritualist Church, 131 "C" St., N.E.; Services: Sunday 8 P.M.; Class: Tuesday 8 P.M.; Minister: 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., Sun. 8 p. m.; Wed. 2 & 8 p. m.; Minister: Rev. John Skinner; Phone: HEEmlock 4-9181.

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

Fort Lauderdale, Florida

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

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

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

Jacksonville, Florida

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

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

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

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

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 Ashland Ave.; Sun. 3 & 8 P.M.; Healing, Thurs. 8 P.M.; Rev. Harry A. Tuffs; 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: HEEmlock 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: WEEntworth 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

Chantao of Zaya Church, 410 S. Michigan Ave.; Room 500-A; Sat. & Wed. 8 P.M.; Maria Strazzantelli; Phone: Ha 7-2009.

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

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

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

Scientific Center of Spiritualism, 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 SEeley 3-1275.

(Chicago—continued)

Church of The Spirit, 2651 North Central Park Ave.; Sun. Jr. Church 10:30 A.M.; Evening service 7:00 P.M.; All message service Wed. 7:45 P.M.; Pastor: Rev. Frank Joseph; Ass't Pastor: Rev. Ernst A. Schoenfeld.

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

KANSAS

Kansas City, Kansas
1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing, 7:30 P. M.; Tues. 2 & 7 P. M.; Rev. Bettie J. Palmer, 828 Ann Ave.
Unity Christian Spiritual Science, Inc., 500 1/2 Minnesota Ave., Sun. & Thurs. 8 P. M.; Dr. Kate Fairchild, Pres. U. C. S. S., Minister; Phone: Drexel 0170.

KENTUCKY

Paducah—Little Chapel of Faith, U.C.M. No. 392; Pastor, Rev. Daisy Bromley, phone 2335; Sec'y Mildred Faith, 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, 2106 Eutaw Place (at North Ave.) Services: Sun. & Wed. 8 P. M.; Minister: 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.; Marlon F. Upham, pastor.

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

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

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

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

Springfield, Massachusetts
Bartlett Spiritual Fellowship, 31 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 Camp, 19 Lincoln St.; Wed. 7 P. M.; Sun. 2 and 7 P. M.; President: Vivian L. Harvey; Sec'y: Mildred Cook, 16 Walker St.

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

MICHIGAN

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

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

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

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

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

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

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

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

First Psychic Church of Brightmoor, 21229 Fenckell 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 Threlap; Sec'y, Rev. Goldie Dodd, 89 Delaware Ave.

First Church of Spirit Communion, 2910 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 714 N. Rose St.; Rev. Beth Roche, D.D., Minister.

LANSING, MICHIGAN

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

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

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

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

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

Pontiac—First Spiritualist Church, 16 Chase St.; Sun. Lyceum: 10:30 A. M.; Sun. & Wed. 7:30 P. M.; 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: Pr. 61946.

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

MINNESOTA

Duluth, Minnesota

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

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

Minneapolis, Minnesota

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

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

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

St. Paul, Minnesota

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

MISSOURI

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

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

St. Joseph—The Christ Memorial Church, S.E.C. Auxiliary; Services: Sun. & Wed. 8 P. M.; Rev. Lytle Sensabaugh, Minister, 111 North 20th St.; Bernice 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. & F.S.C.); Minister: Rev. Josephine Erhart; Phone: CE 6888.

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

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

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

(St. Louis—continued)

Soul Science Spiritualist Church, Royal Room, First Floor, Kingsway Hotel, Pine and Kingshighway; Sun. 8 P. M.; Minister, Iona Brandt, 3683 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. Kroil, 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 Giberson, Minister, 288 Linden Ave., Woodlynne, N.J.; Ass't pastor; Margaret Davies.

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

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

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.) 1st & 4th Sun. 8 P. M. Every Friday 2 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, copastor. 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.

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

Nazarene Spiritualist Church, 172 Goodell St.; Sun., Wed. & Fri. 7:45 P. M.; Medium's Day—third Sunday; Minister: Rev. Rowland Henry, G.A.S. Charter. Phone Mo 1683.

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.

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, 539 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: Altha Beyer; Ass'ts: Sylvia Brooke and Eliza Ehrmann; Phone: ENdicott 2-3555.

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

Mercy Chapel, Studio 1010, Carnegie Hall, entrance 56th and 7th Ave.; Healing, Messages and Classes, Mon. 7:30 P. M.; Thurs. 1 P. M.; Minister, Rev. William Henry DuBois.

(New York City—continued)

Spiritual and Ethical Society, Studio 603, Steinway Hall, 113 W. 57th St.; Sun. 3 P. M.; Leader, Fred W. Schneider, 608 W. 140th St.

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

Ecclesiastical Counsel of Spiritual Science Mother Ch., Inc., Studio

OHIO

Akron, Ohio
Infinite Science of Metaphysics, 301 Portage Hotel; Sun. 8 P.M.; Minister: Rev. Ethel Lomondine; I.G.A.S.; Sec'y: Dorothy Moore, 304 Carroll St.

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 Colorado Ave., (northside); Sun. & Wed. 2:30 & 8 P.M.; Augusta Tauschard.

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

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

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

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

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

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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.

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

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APRIL 10, 1952

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Mediums and Publicity

ARTICLES describing the work of mediums, enable inquirers to make selections. Their interest having been aroused, these inquirers then get to the point where they, too, wish to find out for themselves what this thing called Spiritualism really is.

Right here, I must point out that the worse thing I can do is to over-publicize the works of any one medium, although, at times, it may appear that I commit this error.

Over-publicity for mediums can sometimes act as a boomerang, in the sense that, instead of helping the medium, it makes their job more difficult because people are led to expect too much and are prone to exact perfection and the same tests from the medium in every future case.

Then, too, over-publicity can create such a demand for their work that it may become a physical impossibility for the medium to see everyone.

On the other hand, as a result of glowing reports about themselves, mediums are sometimes put on a pedestal. Once in this lofty position, some forget how they reached this pinnacle and become inapproachable, even to the point where they may feel they are greater than their own spirit guides, who, after all, were directly responsible for their medium's popularity in the first place.

Psychic Observer has never had favorites, whether organizations, camps, churches or mediums. Our duty is to publicize the work of all who are striving to do their job and are doing it well.

This explanation may help our readers to visualize the problems confronted by not only the mediums, but also the journal propagating their work. Sure, any Spiritualist journal needs the cooperation of all mediums,—but it is a two-way door. No medium needs **Psychic Observer** nor does **Psychic Observer** need any specific medium, in the sense that either cannot get along without the other.

Of course, each can get along, but the struggle would be arduous for both. The point is, each can get along better and do their job better,—by wholehearted collaboration and cooperation.

I have actually heard mediums and church leaders say they do not need **Psychic Observer**. Others demand we print this or that . . . whether it be a story about their mediumship, their healing or their church. Some of these impertinent requests are followed by the threat: ". . . and if you don't print it, I will stop taking the paper."

Sometimes, these orders to print simply cannot be followed either because of space; because of proper timing; or actually because of the nature of the article. In any case, a decision has to be made and, in making decisions, no one is infallible.

I have also received threats of another nature. Sometimes, I am told by mediums and church leaders that if I print stories about such and such a medium, they will cancel their papers. That is grinding an ax pretty sharp,

especially when, if their orders are not followed, either the papers are cancelled or the papers, in which these stories appear, are returned. This is possibly done in retaliation to show us what's what.

These people forget that **Psychic Observer**, in the main, feature stories about mediums in the organized movement. We do not ordain mediums; we do not issue charters; we do not issue certificates for mediumship and we do not pretend to run the Spiritualist movement . . . that is the job of the associations.

Incidentally, at present, there are 37 such associations. The largest represents only 9% of the accredited Spiritualists and Spiritualist mediums in the country. An accredited Spiritualist is one who is affiliated with a legally chartered organization (regardless of name) whose gospel is taught by its ministers and proven by its mediums. Ministers, that are mediums, do both.

At this very moment, the Spiritualist picture hasn't changed too much in the past 50 years. Then, as at this very moment, there are not enough mediums to go around. Thousands of devout Spiritualists all over the U.S.A. would start a church in their town, city or even hamlet . . . if they had a top-notch medium to put in as pastor.

You see, it isn't as easy for a Spiritualist church to get a pastor as it is for the orthodox. In addition to the qualifications exacted of a minister, (lecturing, teachings, etc.) the same individual should be a medium and mediums *per se* are not products of colleges and universities in the sense that they can be taught to be psychic.

True, Spiritualists have institutes but in them the students are taught our philosophy and given basic laws of our case and, in no instance, are they told they will be made a medium . . . even though many mediums attend and are helped in many ways.

And so, there is work for all in the vineyard of Spiritualism, and when each does his job, then there will be a harvest but not until then. **Psychic Observer** hopes to continue to play its part. Let the speakers preach and let the mediums prove it; we'll print it!

What I Observe

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

destroyed, but the first such operation performed here was highly suggestive.

"The patient was a woman who was 'being threatened by the devil.' Immediately after the surgery, she reported that she no longer could see Satan, but that he was talking to her as loudly as ever. She no longer, however, regarded the threats as real.

"The surgeons saw a possibility that some of these pathways to the hearing centers might go through the amygdaloid nuclei. Their function always had been mysterious. . . ."

"Worth 25 Cents"

An encouraging statement, made by Rev. Edwin W. Ford, Phoenix, Arizona, reads:

"I like the new **Psychic Observer** and am sure that most Spiritualists will understand the price raise. Every reader is still getting better than 25 cents worth in every copy so it is still a bargain at 20 cents. When selling the paper by the copy many times people have handed me a quarter and said to keep the change as it is worth every cent of it."

Rev. Edwin W. Ford

LETTERS

TO THE EDITORS

NO SET RULE

Over a period of years, through reading and conversation, there are some things that I have been told that are confusing: 1. All the main events in our lives are written and that we must go through them for a lesson; 2. Nothing happens



C. A. Toepke

by chance; 3. that we wanted to be born in this particular body; 4. that our particular work was cut out for us; 5. that we cannot run away from a problem, for if we do, it must be faced again.

C. A. Toepke
San Francisco, California

Answer

Thousands of metaphysicians, occultists and teachers of various viewpoints of truth have mangled and jangled the minds of their students by all sorts of answers,—mostly theories for these apparent paradoxes. In short, there is no set rule for any particular person at any particular time regarding the real purpose of any particular life other than to strive towards perfection and, in this striving, each individual exerts his own free will which may accelerate or retard his reaching that goal. Make no mistake about it, each soul's destiny is in the absolute, a certainty in the sense that each soul being a part of the God spark, this destiny will ultimately be reached, whether it takes one thousand or one million years—it all depends on the individual.

In short, I repeat there is no set rule to pass out to anyone. Each individual, during the earth span, must learn certain lessons and all the teaching in the world, good, bad and indifferent, will not take the place of these experiences. The trouble with "truth centers" is that they presume to give neophytes a guide book, outlining a shortcut to the Godhead. This, coupled with the innate egotism of the student, leads them to believe that they can start from the top, and if they do, there is no other course but to work down, for you can't think yourself into a paradise of perfection, it has to be earned through experience and service.

— o o —

DOES WEBSTER KNOW?

I am intrigued by the statement "Spiritist and Spiritualist" and I am wondering where the line of demarcation is. Where does one begin and the other leave off? How can anyone accept a self-safe philosophy, or a parallel scriptural dictum, and then attempt to differentiate on an imaginary margin that does not exist? Webster's 20th Cen-

tury Unabridged Dictionary defines both spiritist and spiritualist as the same thing. There just is no difference. So why smudge a bright, sunlit pathway with a ghostly goblin of error or supposition?

According to the latest church census of the nation, there are 200,000 listed Spiritualists in America and there are those, receptive to its order and philosophy, but not listed as members, to give it a following of something like five million souls. Why then the term Spiritist?

One might as well claim acceptance to the call of the Carpenter of Galilee only to shy away from the classification as a Christian. Too long have men hidden their light under a bushel and it is time that pagan tendencies be cast aside. Be what you are! Or try to be all that you hope to be without camouflage or double talk! No one can go both ways at once and the lamp of understanding is beginning to shed its light across the way of religious thinking. It is beginning to reshape and rebuild the lives and the character of a nation. Believe it or not!

Only little men and women accomplish little for their efforts. It is our thinking, and its application to life, that makes for a higher attainment. It scares away our karmic shawl and it brings into full balance God's inflexible law of compensation. "As a man thinketh, so is he", and only to him who wins the golden spurs, is given the privilege to wear them.

Merritt L. Grover
Catasauqua, Pennsylvania

Answer

Definitions of words given by Webster are sometimes confusing. The purpose of a dictionary is to cover a wide scope and sometimes, in order to clarify the meaning of a word, confusion results. In fact, Webster's definition of the words Spiritualist and Spiritist sounds like double talk. Webster says: "Spiritist—one who believes in, or attempts to put in practice Spiritism or Spiritualism; a spiritualist."

"Spiritualist—one whose chief interest is in Spiritual things and who tends to interpret things in a Spiritual sense; a Spiritually minded person. One who believes in Spiritualism, one who seeks intercourse with departed spirits; a spiritist."

In a sense, Mr. Grover is correct, but only in part, for any Spiritualist will tell you without any reservation that a Spiritist is one who delves into the psychical manifestations, having little or no regard for the implications of the teachings of the philosophy. In that sense, the two words are not synonymous. Besides, it is a thousand to one that Mr. Webster's definitions were not edited by a Spiritualist.

True, no one can go both ways at one time, but there is no need for it, for both travel the same road but view different scenery. The fact that Mr. Grover mentions "Our Karmic Shell" might lead people to believe that he is traveling both roads at the same time. Theosophy and Spiritualism. If that is the case, he too will see the scenery through different eyes, but he will find that Karmic shells, without the animation of Spirit, are still shells and nobody ever heard of a shell having to work out its karma.

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(P-326)**PSYCHIC
PHENOMENA****. in the Light**

(Con't from Page 2, Col. 4)

—all of which makes it impos-
sible for the medium to speak
normally or otherwise. And
right here the old story of ven-
triloquism is debunked.For years, the "Charlie Mc-
Carthy" have sold the public
on the idea that Bergen can
throw his voice. No one ever
saw Bergen demonstrate with-
out Charlie and you never saw
a medium using a dummy for
illusion or sound effect. Even
so, there are those who still
think it is possible to throw the
voice but this is something that
cannot be done under normal
means, whether the room be
lighted or in total darkness,
with or without a "Charlie".**Few Know**To get back to the descrip-
tion of the independent-voice
demonstration. After the tape
was placed over the medium's
mouth, — holding the sponge
firm, a crayon was used to
mark lines, criss-cross, these
lines extending over and be-
yond the tape several inches on
both cheeks. If intact after the
demonstration, this proved that
adhesive had not been moved.
Had it been moved the mark-
ings would vary upon examin-
ation.Few people know that, once
tape is taken off and replaced,
the ends curl up and will not
adhere to the skin as originally
placed. In addition, tape taken
off and re-applied will be
ruffled, creased and soiled in
the process. If you don't think
so, try it!At this point, it must be ex-
plained that independent voice
differs from direct-voice in that
during direct-voice, properly
named, the trumpet is used.Throughout these demonstra-
tions, Williams' guide, known
as Pansy, takes over. The me-
dium is either entranced or
not, depending upon the condi-
tions but, in most instances, he
is not, according to the medium
who says he wants to know
what is going on.**Cannot Photograph**Now as to the range and dis-
tance of the voice. It is heard
as coming from all directions,
anywhere from two to six feet
from the mediums, emanating
in most instances, from a
source outside the curtain . . .
and even sometimes from the
floor.In our attempt to take pho-
tographs during the voice dem-
onstration, we were told by the
guides that the focal point from
which the sound originates is
built from substance of an
etheric nature . . . substance
that will not at all times pho-
tograph.Through experimentation, the
guides have found they can getgreater distance by using this
new chemicalized substance
which differs from the ecto-
plasm photographed forty years
ago when Eva "C", Kathleen
Goligher, Palladino, Margery,
Rudi Schneider and others were
the mediums.**Apports**Efforts were made during this
series of demonstrations to pho-
tograph what actually takes
place during an apport seance.
After examining the entire rec-
ords and photographs taken
during the efforts of psychic
Researchers, and going back
over fifty years, there is only
one instance where apports
have been photographed as ac-
tually passing through the body
of the medium.These photographs can be ex-
amined. They appear in Harry
Edwards' stupendous book:
"The Mediumship of Jack Web-
ber" — a medium incidentally
who passed away before the
book describing his medium-
ship was published. Webber's
passing was caused by an am-
bitious member of a psychic
research society (and being a
member of a Psychic Research
Society does not make you a
qualified investigator) snapped
his flashlight on before told to
do so by the medium's guide.
This blunder caused a hem-
orrhage which even the guides
were unable to correct in time.Even so, the guides of Earl
Williams will strive at later
sittings, to make it possible to
photograph apports in transit,
so to speak. Nothing definite
but an attempt will also be
made to photograph the me-
dium while being levitated.**Not "Air Ports"**For those unfamiliar as to
what an apport is (and some
call them "air-ports" I suppose
because they seemingly travel
through the air), Fodor, in his
"Encyclopedia of Psychic Sci-
ence" says that apports are the
"arrival of various objects
through an apparent penetra-
tion of matter. These objects
may be both inanimate and liv-
ing and appear none the worse
for their strange journey."Fodor goes on to say: "This is
one of the most baffling phe-
nomena of spiritualism." (Note:
Even after compiling his 416
page encyclopedia, Fodor still
spells Spiritualism with a
small "s").The two apport seances con-
ducted by Williams were "out
of this world"—an expression I
seldom, if ever, use. The group
attending these demonstrations,
the medium in the cabinet and**Opportunity Extraordinary**In sponsoring the return engagement of Rev. Clifford L. Bias,
an unusual opportunity is afforded all students, potential mediums
and persons generally interested in the functioning of various
phases of physical phenomena.The Colville Psychic Foundation is sponsoring Rev. Bias,
and feel that his ability to ex-
plain the technique, as well as
demonstrate, will afford un-
usual opportunities:

Rev. Bias

1. Private direct-voice contact whereby students can commu-
nicate with their own guides
and review the possibilities of
their own mediumship—direc-
tions being given as to pro-
cedure to take when holding
their own classes.
2. The opportunity to study and
learn the what to do and what
not to do when sitting for psychic development.
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rare phases of mediumship—meticulous care being taken to
clear up points most confusing to budding mediums.
4. Explanations: What to study, how to study and when to study
as related to individual spiritual and psychic unfoldment.

SCHEDULE

Rev. Clifford L. Bias

(Chesterfield, Indiana and St. Petersburg, Florida)

Chairman: Juliette Ewing Pressing

Saturday, May 3—1 to 5 P.M.: Private consultation and seances
by appointment only.

8 P.M.: Pow Wow Seance—Indian manifestations.

Sunday, May 4—2 P.M., West Room, Hotel Jamestown: Lecture
and message service by Rev. Bias.8 P.M.: Lecture and message services by Clifford Bias, fol-
lowed by a special demonstration of: "Extra-sensory
perception", medium using original Duke University cards
with pad for scoring (in previous experiments perfect
scores, 25 out of 25, have resulted). This demonstration
is made possible through clairvoyance, clairsentience and
psychometry.Monday, May 5, 2 P.M. to 5 P.M.: Group and private, direct-
voice seances at Foundation headquarters.

Tuesday, May 6, 2 to 5 P.M.: Group and private seances.

8 P.M.: Special group seance demonstrating the various
phases of physical phenomena: Direct-voice, independent
card reading and partial materialization.

Wednesday, May 7, 2 to 5 P.M.: Group and private seances.

8 P.M.: Group seances.

Thursday, May 8, 2 to 5 P.M.: Group and private seances.

8 P.M.: Group seances.

Note: Appointments for private consultation and sittings
with Rev. Bias must be made. Write Juliette Ewing
Pressing, 10 East 4th St., Jamestown, N. Y., or phone:
Jamestown 6788.the room, itself, brightly light-
ed, witnessed apports sailing
over and through the curtain.In this bright light, apports
appeared in the sitter's laps, in
their hands and at different
points on the floor—all without
causing a bit of noise and with-
out the sensation of objects be-
ing dropped. They just appear-
ed, that's all—out of nothing-
ness.

There were shells, arrow-

heads, feathers, large and small,
and numerous particles of stone.
Speaking of feathers, try to
throw a feather, about one inch
long, with no heavy stem—try
to throw such a feather out of a
cabinet for a distance of 10 or
15 feet, into the lap of a sitter.
And these were definitely not
chicken feathers.Two such feathers, (See figure
9, page 16) were photo-
graphed lying on the table di-
rectly in back of the drinking
cup. In this photograph, the
medium's head is completely
shrouded, which in the original
picture appears more like isin-
glass cloth, or silk screen, than
cloth itself. The feathers, in this
instance, are at the corner of
the table nearest the medium.**Partial Materialization**Immediately after the dem-
onstration of independent voice,
the guides permitted the cur-
tains to be drawn at intervals.
In figure 12, page 16, the ecto-
plasm seems to exude from the
solar plexus. In figure 10, page
16, the substance extends sev-
eral feet from the same source.
In figure 11, page 16, the sub-
stance is exuding from the
mouth—through the tape.In all three figures, it is not-
ed that the tape still remains
over the medium's mouth. In
figure 9, page 16, the medium's
head is entirely covered with
ectoplasm.In addition to the clarity, in-
dependent-voice evidence ga-
lore came through to the sit-
ters during the demonstration;
names, difficult names to pro-
nounce, dates, descriptions,
variations of voice sound, —
(Con't Page 16, Col. 3)**Williams' Busy Schedule**

Earl H. Williams

737 a Collinsville Ave.
East St. Louis, IllinoisAfter a 3-day engagement at
the Colville Psychic Founda-
tion Inc., Jamestown, Mr. Wil-
liams was featured speaker and
medium at the Spiritual Haven,
Boston; Rev. Harre Milesi, min-
ister.Due to the sudden illness of
his mother, Mr. Williams was
forced to cancel engagements at
The Church of Two Worlds,
Washington, D. C.; The Spirit-ual Sanctuary, Baltimore, Mary-
land and The First Spiritualist
Church, West Allis, Wisconsin.In July, he is scheduled at
California's Harmony Grove
Spiritualist Camp; and the
I.S.S.A. Camp at Cherry Valley
Illinois.During the latter part of
April, Mr. Williams' itinerary
includes several appearances:
the Annual Convention of the
Oklahoma State Spiritualist As-
sociation (N.S.A.); in May, the
First Spiritualist Church, Hou-
ston, Texas; and the latter part
of May and through June, vari-
ous churches in Arizona and
California.In August, Mr. Williams is
scheduled to serve the Mississ-
ippi Valley Spiritualist Associa-
tion, Clinton, Iowa; then back
East to Freeville Spiritualist
Camp, Freeville, N. Y., and Col-
ville Psychic Foundation Inc.,
Jamestown, New York in Sep-
tember.In October, Mr. Williams will
visit Spiritualist churches in
the East, until it is time for him
to attend the National Spiritu-
alist Association convention at
Tulsa, Oklahoma.**It's New . . .****"COSMIC FORCES
OF MU"**

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New York

CLASSIFIED

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PERSONAL

MANY THANKS to you so many wonderful people who have written me and praised "The Book of Blue and Gold". May success and guidance be with you always. (Ed. Note: "The Book of Blue and Gold" is advertised in the "Books for Sale" column, this page. (P-327)

RADI-ESTHESIA. Learn how to work wonders with the magic pendulum and divining rod. For discovering subterranean water veins and minerals. Also used for selecting your beneficial vacation or health resort. Book containing detailed instructions. Only \$1.00. Mail orders to: J. H. Deininger, 1402 Lexington Ave., N. Y. C. 28, N. Y. (P-330)

ORIGINAL DISCOVERY TREATMENT: By appointment only: Dr. R. A. Evans, D. C., D. Sc., 7113 Santa Fe Ave., Huntington Park, California; Phone: LAfayette 2607; Alternate address: 7039 Foothill Blvd., Tujunga, California; Phone FLorida 33069 or Cit: 1-7275. (P-329)

LISTEN! If you sincerely want to develop spiritually, you will benefit from these lessons: "Divine Healing" and "Spiritual Development." One dollar each. Write today! Dr. O. H. Kibiger, 2626 Clara Ave., Fort Wayne, (3) Indiana. (P-326)

DIVINE HEALING: I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing endorsed by the Spiritualist Episcopal Church. Permanent resident of Camp Chesterfield, Chesterfield, Indiana. Love offering. When answering, send self-addressed, stamped envelope to: Laura M. Wynkoop, 24 Eastern Drive, Chesterfield, Indiana. (Telephone: Anderson 3-485). (P-331)

MEDIUM WANTED: Jersey City Spiritualist Church desires to contact conscientious medium who would like to share expenses of church, and build up a following. Accommodations for living quarters will be furnished. Write: Rev. Elizabeth Craig, 61 Van Reypen Ave., Jersey City, New Jersey. (P-326)

SPIRITUAL Signature: Send birthdate and name of departed loved one. Print name and essentials. Love offering. Write: Ellen F. Hefron, #310 Postal Bldg., Portland, Oregon. (P-328)

DIVINE HEALING: Contact made in unusual way. Instant healing in some cases. Patient must send self-addressed envelope. Love offering. Pearl A. Harry, 1305 Jerome St., Lansing (12), Michigan. (P-332)

MAY I HELP YOU? Present your problem to me and I will be glad to advise you. I am a nurse and choose to devote all my spare time to my spiritual work. Love offering basis. Write: Sarah Bogle, 109 West 88th St., New York City (24), N. Y. (P-329)

REV. RUTH FOREST, 1061 St. Louis Ave., Long Beach, 4, California; Phone: 901323; Consultations daily; Healing Treatments by letter of instruction, \$2.00. (X-331)

YOUR HAND . . . have it developed spiritually. Many have found relatives, friends, guides. Use smooth paper and draw outline of left hand. Include \$2.00 in cash or money order. Add postage and direct your communications to: Mrs. H. A. Young, Hackensack, Minnesota. (P-329)

I AM DEEPLY INTERESTED in helping people that need help. As a medium, I feel that I can help you . . . spiritually and with your everyday problems. I, too, have suffered greatly in the past. Only those who have known sorrow and trouble can fully sympathize with others. Won't you write me? Send a love offering only. I am sure . . . whatever your problem is, between us, we can straighten it out. Write to: Kay, 131 Wilson Ave., Columbus, Ohio. (P-326)

FREE: First Revelation—Lessons and lecture, plus other astonishing facts telling you how to apply the secret simple psychic demonstration science, based on the teachings of Jesus. Why have all the sect and denominational bibles omitted and concealed these simple laws of psychic science? Without cost or obligation, you can also enroll in world-wide group for continuous psychic contact. Amazing benefits are reported as having taken place right in a student's own room! Send Post Card to the **TRUE CHURCH OF CHRIST**, International, P. O. Box No. 2, Station G. Buffalo (13), N. Y. (P-331)

DREAMS INTERPRETED: Small number of dreams interpreted; Personally, for practical, daily affairs. "DREAM BOOK" included; Guaranteed; \$1.00; Write plainly; and details; Hazel E. Monte, 1757 20th Ave. S., Seattle (44), Washington. (P-335)

SEEKING PARTNERSHIP: Ladies interested in Spiritualism, particularly in Spiritual Healing and good health, please write. Am a physical culturist; experienced in diet and therapeutics. Years of experience in organic farming. Ladies 18-38, state spiritual and physical qualifications. Address: Richard Roscoe Andrews, P.O. Box 441, Redlands, California. (P-330)

WANTED: by elderly woman; a light housekeeping room with spacious clothes closet. Must be family of Spiritualists. Rent not to exceed \$30 per month; Write: Mrs. A. Norwood, 2715 Hackberry St., Cincinnati, 6, Ohio. Answer by mail. (P-330)

PERSONAL

AQUARIAN BROTHERHOOD: Council of Temples of Brotherhood, Inc. of the Aquarian Brotherhood of Christ (Order of the Six) Interdenominational Headquarters: Brotherhood House, 244 West 75th St., New York City (23) N. Y. U.S.A. Jurisdiction: International—

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New Jersey Synod and Seminary branch; Rev. Elsie Bosch, 755 Anderson Ave., Grantwood, New Jersey.

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FEELING BLUE today? With God's help, ease your way. Peace will be thine. Won't you write me sometime? Love offering. Write: F. C. McCulley, 204-07 36th Ave., Bay-side, Long Island, New York State. (P-335)

PSYCHIC CONSULTANT: Spiritual Adviser. Dreams interpreted. Free will offering. Norma Mardock, 4211 Pacific Ave., Wildwood, New Jersey. (P-329)

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PARTIAL MATERIALIZATION

Medium's Head Enshrouded

Figure 9



The photographs on this page were taken by Louis Holmes. The cabinet was searched in each instance. They were taken in pitch darkness at the direction of the medium's (Con't across page)

Continuing

PHENOMENA IN BRIGHT LIGHT

(Con't from Page 4, Col. 5)

definitely masculine or feminine. To all of which was added conversations in Swedish, a language totally unknown to the medium but common to Jamestown's whose population is predominantly Swedish.

Conclusion

In order to keep the records straight, I must repeat. It must again be stressed that Earl Williams volunteered to undergo the tests described in this article. In fact, during most of his public work from the platform, as a representative of the National Spiritualist Association, he has insisted upon demonstrating his gifts under test conditions.

Furthermore, when possible, he prefers to demonstrate all phases of his mediumship in the bright light even without the cabinet, as conditions present themselves.

All mediums can feel free to demonstrate their gifts under the auspices of the Colville Psychic Foundation — they have only, to write for an appointment. No mediums are told how they should sit, when they should sit or how often they should sit. These details are always discussed and plans are made in accordance with the medium's wishes and their spirit guides.

Now in closing it is apparent from the explanations presented, that Earl Williams is indeed a versatile medium and entitled to this presentation of his varied mediumship. Even so, there may be those who scoff and say, "What if it is true? What has ramming a sponge into the mouth,—pointing to buttons, and naming the color of ribbons got to do with your soul?"

Before your soul can be spiritualized, while in the flesh, or saved for that matter, many people have to learn first that they have a soul and that these souls or spirits live on, have intelligence and can, under certain conditions, help and guide us. That is what Spiritualism teaches and we propose to carry on and present the evidence.

And so, if there are still some who feel these demonstrations are not needed to exemplify our "beautiful truth", it can be said that our beautiful truth will not be any the less beautiful if, through demonstrations such as these, this same beautiful truth will be made to stick. Unless this beautiful truth sticks, those on the fringe will stray. Make no mistake about it!

Preaching is not enough. You could preach survival for 2,000 years and survival would not be proven.

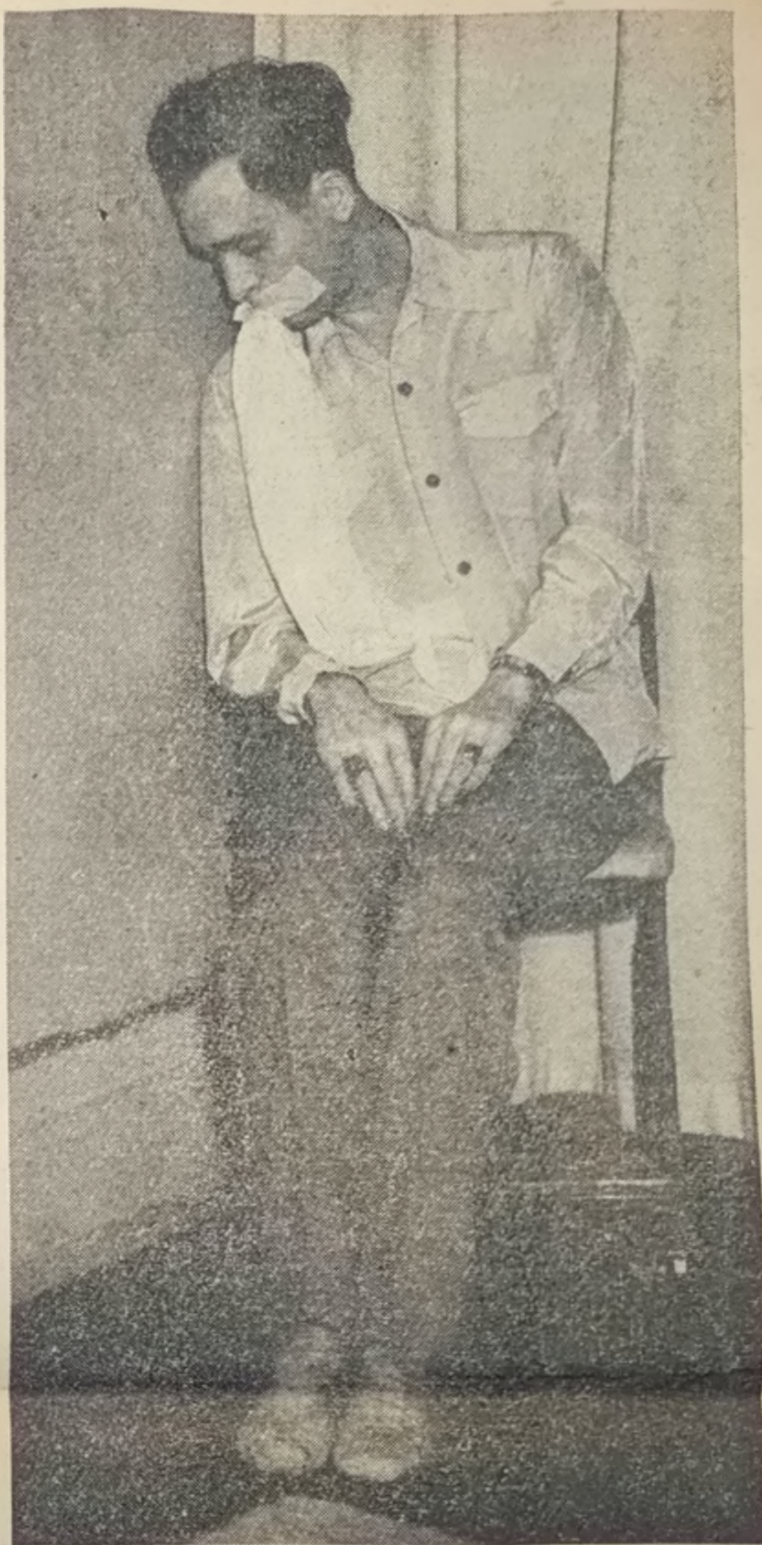
Teaching is not enough. There are some who still don't know, anymore than they know what to do with knowledge,—even after they have passed a study course with flying colors.

Demonstrations are not enough. When some people actually learn that survival is a fact, they seem to see no need to live the philosophy or study it.

And so, all three combined, when essentially stressed, each in its own field,—these three will be the wedge that will ultimately break down the resistance of materialism. Is that not Spiritualism's real purpose?

Figure 11

Through the Tape!



guide, Pansy. Holmes used infra-red film and 22-R bulbs. The photographs were taken minutes apart: 1st, Figure 12; 2nd, Figure 10; 3rd, Figure 11; 4th, Figure 9.

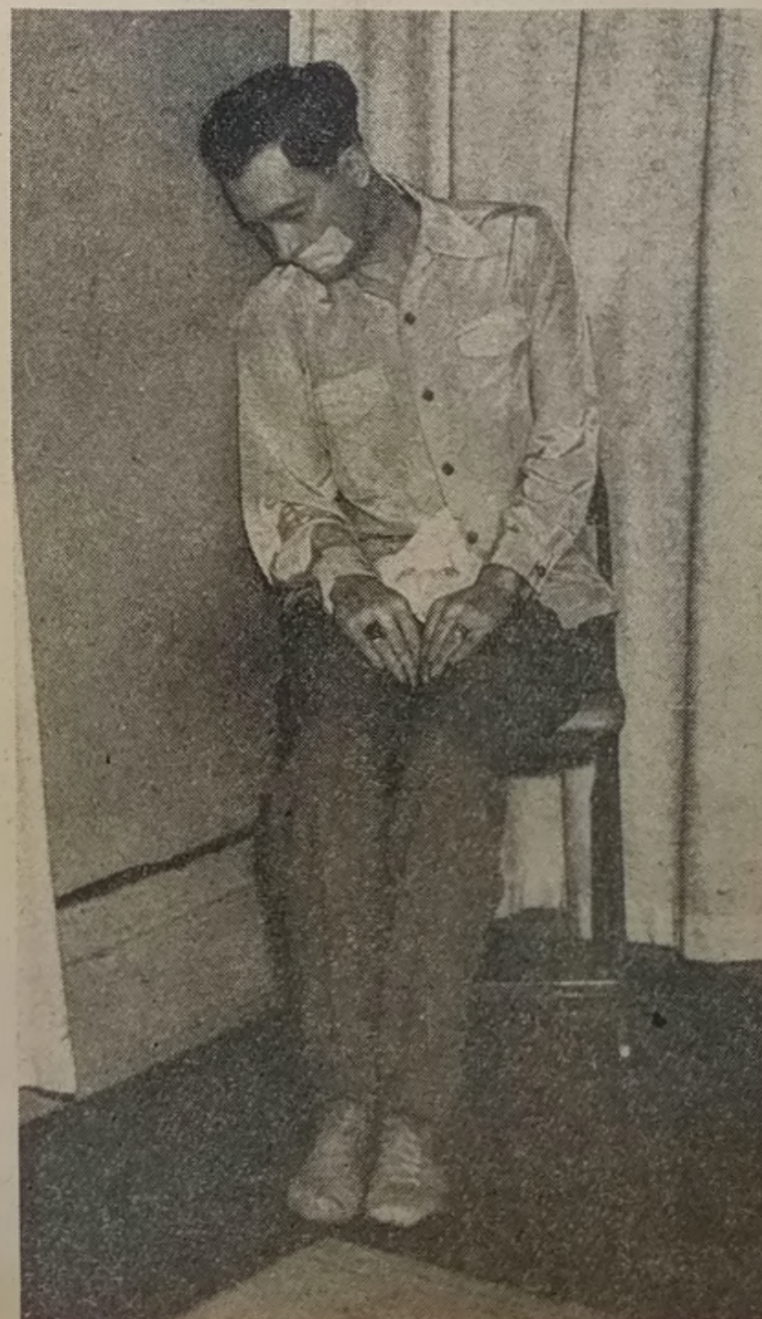


Figure 12

Ectoplasm First Visible

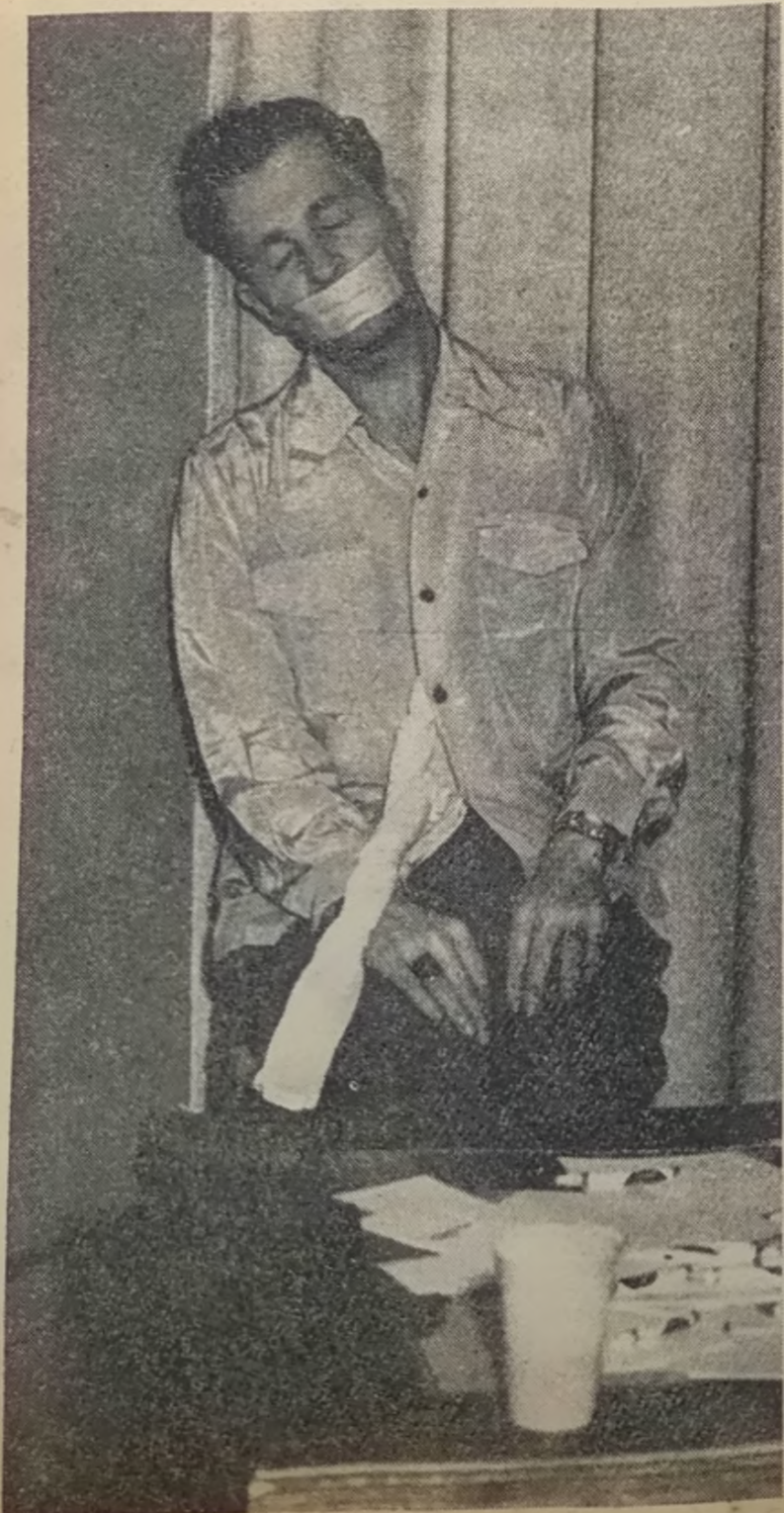


Figure 10

From the Solar Plexus